



Godless Religious Society: Uncovering the Impact of Modernism on Social Morality in the Context of Islam in Indonesia

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Abstract

Modernism affects Islamic social morality in Indonesia, separating religious practice from realising divine values towards humans. Religious communities in Indonesia now practice rituals without deep theological value integration, creating a godless religious society that needs to be explored further. This phenomenon raises questions about religious practices without a profound concept of divinity. The method used in this research is a literature review, which involves identifying and synthesising existing literature on a particular topic. Data collection techniques are obtained using



relevant academic sources, namely journals, books and articles, and the Qur'an. The data analysis technique used is qualitative descriptive analysis, which analyses and interprets the data obtained. A godless religious society reflects a shift in spiritual values towards materialism and secularism, where religion is often limited to rituals without deep appreciation. In Islam, worship is often performed as a formality, ignoring moral responsibility towards fellow human beings. As a result, religion loses its central role in shaping social ethics and becomes merely a routine empty of meaning. This dissonance between belief and practice reduces spiritual authenticity and weakens religion's potential to drive social change, as divine values are not integrated into human relations.

Keywords: Religious Society, Modernism, Morality, Islam, Divine Value

Introduction

In recent decades, modernism has significantly changed various aspects of life, including social morality in Muslim-majority countries such as Indonesia. Modernism has influenced Islamic thought, reinterpreting religious practices in contemporary capitalist societies, which often prioritise economic growth over traditional values (Miswari, 2023). Modernism, with its rationality, individual freedom, and secularism, is often considered a threat to traditional and religious values. Its focus on commodity fetishism, product dependency, and consumption orientation shifts human attention away from social morality. Therefore, religious communities must act as agents of change, integrating divine values to address social inequality. Religious responsibilities include earthly and heavenly affairs, which must be harmonised with divine values.

That human relations with other humans are part of the teachings of human relations with their God. Especially Indonesian society, which is thick with religion in the lives of its people, should have higher social morality. Unfortunately, the more modern Indonesia becomes, it creates a society far from social morality based on divine values. societal changes often prioritize materialism and individualism, leading to a decline in social morality rooted in divine and communal values. Islamic teachings emphasise justice, compassion and community welfare, which are the basis of social morality in Muslim societies (Febriansyah et al., 2024). This is evident from the high rate of corruption in Indonesia, even though before the government apparatus takes office, the apparatus is asked to take an oath by the religion they adhere to to carry out their role correctly. On the other hand, places of worship also have little role in changing the socio-economic fortunes of local communities.

This triggers a discussion on how people can remain religious without entirely relying on the concept of divinity. While Indonesia has the largest Muslim population and a solid commitment to the teachings of Islam, the influence of modernism and globalisation presents challenges in maintaining a religion-based social morality. People are now showing flexibility towards the concept of divinity, separating the practice of religious rituals from individual beliefs about God. In a multi-faith society, this issue creates complexities such as potential conflicts over religious identity, the challenge of respecting diverse beliefs while maintaining social cohesion, and difficulties in reconciling individual interpretations of divinity with shared societal norms and values. In this way, they practice religious rituals and morality, often without deeply integrating theological values. This illustrates the existence of a form of religion that is separated from divine values in daily practice.



Seeing this, the author explores how this phenomenon develops in Indonesia and its impact on social morality amid increasingly dominating modernism so that the argument of a godless religious society can be tested. This research is essential to understand the dynamics between modernism and social morality in a Muslim-majority country like Indonesia; by revealing how the phenomenon of people remaining religious without being fully godless, we can gain new insights into the adaptation and transformation of religious values in a modern context. In addition, the results of this research are expected to fill the void of previous research on the article of lost divine values in modern society in Indonesia. The godless religious society provides a paradigmatic picture from a theological point of view related to the vacant role of humans on earth in carrying out divine values.

Literature Review

Several articles have researched the phenomenon of religious communities without internalising divine values in their religious practices. Previous research explains that the secularisation of Islamic thought in Indonesia has given rise to various challenges, including the separation between religious life and daily life. This causes changes in the way Muslims view the role of religion in their lives, which can lead to the neglect of spiritual values in facing the challenges of the modern world (Silaen et al., 2024). The difference in the research is the emphasis on the secularisation of Islamic thought in Indonesia, which separates religion from everyday life and results in the neglect of spiritual values in facing modern challenges. While this research. Explores the impact of modernism on social morality and how people remain religious without deep internalisation of theological values.

Further research shows that increasingly individualistic modern life can weaken the collective moral responsibility at the core of Islamic teachings, which challenges the communal values upheld by Islamic law (Komaruddin et al., 2024). Whereas that study focused more on the impact of individualism on Islamic communal values, this study explores the loss of theological essence in the religious practices of modern society. Another study discusses how modernist movements have reinterpreted Islamic principles, emphasising individualism and personal spirituality over communal obligations. This may result in a diminished sense of responsibility towards the wider Islamic community (Vasilyev, 2022). The difference is that the research discusses the shift to individualism in modernist Islam, which reduces community responsibility. In contrast, this research focuses on losing divine value in religious practices.

The research highlights that highlights how secularism, by promoting a worldview that overrides religious considerations, effectively marginalises Islamic values, leading to a moral and cultural crisis in Muslim societies (Othman, 2023). Islam's communal ethos, which emphasises collective worship, social justice and shared responsibility, can be weakened when individuals prioritise their spiritual experiences over communal obligations. These are linked because individual spiritual experiences often shape one's sense of communal obligations, and vice versa, as personal faith can influence how individuals engage with and contribute to their communities, while communal practices can reinforce and guide individual spirituality. Eickelman states that this shift can lead to the fragmentation of Muslim communities as individuals become more focused on their religious journeys rather than the collective well-being of the ummah (Eickelman, 2017). Modern life often prioritises personal autonomy and rationalism, potentially undermining the communal and religious obligations at the core of Islam (Sufhariyanto, 2023).



Risks arise from modernism's emphasis on personal autonomy and rationality. While these aspects can deepen one's relationship with one's faith, they can, at the same time, erode the communal and traditional responsibilities that Islam has historically emphasised, highlighting the risks that arise from modernism's emphasis on personal autonomy and rationality. While these aspects can deepen one's relationship with faith, they can, at the same time, erode the communal and traditional responsibilities that Islam has historically emphasised (Arshad, 2018). Modernity, characterised by an emphasis on human reason, scientific knowledge and secularism, often conflicts with the traditional and spiritual foundations of Islam. Modernity, which emphasizes human reason, scientific knowledge, and secularism, can conflict with the traditional and spiritual foundations of Islam, especially when European Muslim thinkers attempt to reconcile this with the secular-liberal societies in which they live (Hashas, 2018)

In the broader Islamic tradition, social responsibility goes beyond individual acts of charity. It encompasses a collective responsibility to achieve social and economic justice. This is reflected in the prohibition of usury (interest) in Islam to prevent exploitation and ensure justice (Mevlyutov & Gamzatov, 2023). The shift from a traditional community-centred way of life to a more individualistic, market-driven society has changed how people interact with their faith. Religion was central in shaping everyday practices and moral standards in the pre-modern era. However, in contemporary society, the rise of instrumental reasoning- where actions are guided by economic efficiency and profit rather than moral or religious values- has led to a transformation in how religious obligations are perceived and fulfilled (Sencal & Asutay, 2019).

Methods

The method used is literature review, a research methodology that involves identifying and synthesising existing literature on a particular topic. It provides a comprehensive understanding of the current state of knowledge, identifies gaps, and assists in formulating research questions and hypotheses (Snyder, 2019). Data collection techniques are obtained using relevant academic sources, namely journals, books and articles, and the Qur'an. The data analysis technique used in this research is descriptive qualitative, used to analyse and interpret the data obtained. Summarising and collecting data is obtained from selected sources related to qualitative data, such as quotations, descriptions, and narratives that are related to the theme..

Furthermore, collecting, categorising, and organising the data according to themes and patterns. Then, the results will be interpreted, and the implications and significance of the research questions will be explained. Followed by the author summarising the principal results and drawing conclusions based on descriptive analysis (Kim et al., 2017).

Results and Discussion

Transformation of Islamic Religious Values in the Context of Modernism

The transformation of religious values in Islam in the context of modernism reflects a profound change in how society perceives and practices religion. Modernism, with its emphasis on rationality, individualism and secularism, has changed the function of religion from something essential and integral in daily life to a cultural symbol that often loses its spiritual significance. Religious values that previously served as moral and ethical guides are often reinterpreted to fit



the demands and norms of modern life. In QS. Ar-Rum [30]: 30 reminds us to stick to the actual religious nature:

“So set your faces straight towards the religion (of Allah); (remain upon) the fitrah of Allah who created man according to that fitrah. There is no change in the nature of Allah. (That is the straight religion, but most people do not know.”

This verse emphasises the importance of adhering to the religious nature, even though modern changes and challenges may affect religious views and practices. An example of modern changes affecting religious views is the rise of online religious communities and digital worship, where people may engage with their faith in virtual spaces rather than traditional places of worship, potentially altering the communal aspect of religious practice and leading to more individualized interpretations of faith. The essence of religious nature must be maintained to ensure that rituals and worship do not become merely ceremonial but reflect profound spiritual principles. This process creates a distance between religious teachings and actual practice in daily life, making rituals and worship often more ceremonial than a deep reflection of the spiritual principles contained in religious teachings. In this context, it is essential to question the long-term impact of religious value transformation on society. While modernism offers many advantages regarding technological development and knowledge, these changes also severely challenge the authenticity and strength of spiritual values. The effect of this is a weakening of collective religious identity and a potential erosion of shared spiritual values, as individuals may prioritize personal beliefs and convenience over communal practices, leading to fragmentation and a diminished sense of spiritual unity within society (Nasution et al., 2024).

Globalisation has significantly impacted religious societies, including in the Islamic context. The process of globalisation facilitates the flow of information, ideas, and practices from different parts of the world, introducing people to various religious interpretations and practices. On the one hand, globalisation opens up opportunities for Muslims to access various sources of knowledge and understanding of religion from different perspectives, enriching their spiritual experience. However, on the other hand, globalisation also brings challenges in the form of cultural standards and values from outside that can shift or change religious practices. Islam faces the integration of global elements that commonly clash with religious values. Globalisation has resulted in the mixing of different cultures, leading to cultural hybridisation and the emergence of new societal norms and discussions, including challenges to traditional beliefs and values (Katumo, 2023).

This influence creates cultural homogenisation, where religious values and practices compete with the more dominant global culture. Globalisation not only brings positive impacts in the advancement of technology and information but also brings negative influences to the lives of Muslims, such as the emergence of consumerism and materialism that can shift Islamic spiritual and moral values (Naqiyah & Slamet, 2022). The Qur'an provides clear guidance on the importance of maintaining morality and religious values in facing the challenges of the times. In QS. Al-Ankabut [29]: 69, it is explained:

“Those who strive earnestly for our pleasure will indeed be shown our ways. Indeed, Allah is genuinely with those who do good”.

This verse teaches that by endeavouring to follow Allah's guidance and applying Islamic values, Muslims will be guided to navigate the challenges. However, critical interpretation also underlines



that the endeavour is not passive or merely ritualistic. It requires Muslims to actively integrate spiritual values into daily life and respond to global dynamics. In addition, this verse implies that Allah is with those who do good. In the context of globalisation, this means that actions consistent with Islamic principles, such as justice, social welfare and integrity, will gain the support and blessings of Allah.

The Commodification of Islam in Modern Life

Modernism, which has in the main rejected traditional values and techniques, and emphasises the importance of individual experience, has brought profound changes, especially in religious values, usually shifts the meaning of spirituality to be limited to cultural symbols and mere market commodities. This process shows that the commodification of religion in modern life, which should be a source of meaning and purpose, has become a tradable market object. This process reflects the penetration of the logic of capitalism into the religious sphere, where religious teachings and practices are often treated as trade goods and services that can be consumed in the market. Religion is no longer a sacred system of values and beliefs but a product that can be packaged, promoted and sold (Lubis et al., 2024). This commodification raises fundamental problems, as in Table 1.

No.	Aspects	Risk or Impact
1	Decrease in Spiritual Essence	Deep and complex religious values and practices may become superficial and lose their essence when treated as consumer goods. Spiritual and moral elements may be reduced to symbols that only attract interest and entertain, rather than for deep spiritual and ethical inspiration.
2	Social and Economic Inequality	The commodification of religion can deepen social and economic inequality. Access to religious practices and goods can become exclusive, available only to those who can afford to pay, creating new hierarchies within religious communities.
3	Changes in Community Relations	Religion as a commodity can alter the relationship between a religion and its community. A focus on financial gain and market appeal can replace community service and solidarity, and undermine the basic values on which the community is based.

Table 1. Impact of Commodification of Religion in Modern Life
 Source: Author

The decline of spiritual essence is one of the significant impacts of the commodification of religion. When religious values and practices are reduced to consumer goods, they lose the depth and meaning that inspire deep spirituality and ethics. Complex spiritual and moral elements become superficial, transformed into symbols that only attract interest and entertainment rather than provide deep inspiration and guide ethical behaviour. Moreover, the commodification of religion can also deepen social and economic inequality. Access to religious practices and goods becomes limited to those who can afford to pay, creating exclusivity and new hierarchies within religious communities. This can exacerbate existing inequalities, as only certain groups can enjoy spiritual and moral benefits that should be universal and inclusive.

Finally, the commodification of religion changes the relationship between religion and its communities. An excessive focus on financial gain and market appeal replaces the fundamental values of service and community solidarity. Relationships that should be based on collective support and engagement become more transactional, undermining social bonds and eroding trust within religious communities. These changes create dissonance between spiritual goals and an



increasingly dominant materialistic orientation. Religion as a commodity shifts the focus from moral and spiritual development towards material achievement and social status. As a result, people are more concerned with outward appearances and religious symbols rather than deep meaning and personal transformation. The commodification of religion undermines not only religious values but also the moral integrity of society as a whole.

Modernism changes religious values in religious societies (Islam) and affects how individuals perceive and live their religion. This is true in Christianity, Buddhism, Hinduism, and Judaism as well, as modernism influences how individuals in these religions interpret and practice their faith, often leading to shifts in traditional rituals, values, and beliefs to accommodate contemporary lifestyles, technological advancements, and cultural changes. The privatisation of religiosity in late modern societies, as seen in Western Europe, can lead to a disconnect between individuals and communal religious practices, potentially impacting social cohesion and values (Pessi, 2013). Growing individualism encourages the privatisation of religion, where religious practices and experiences become personal affairs and are no longer tied to religious communities or institutions. This has led to a shift from religion as a collective practice to a more individualised and private one. People are more likely to choose aspects of religion that suit their personal needs and preferences, often ignoring long-established religious traditions and authorities.

Religious individualism, characterised by an unwillingness to adhere to systematic beliefs or practices of established religious traditions, can hinder group togetherness and shared beliefs, potentially leading to the fragmentation of religious communities (Bulkeley, 2023). The privatisation of religion also means that religion no longer strongly influences the public sphere. Religious experiences that were once integral to social and political life now more often occur in the private sphere. Individuals may remain religious, but how they practice religion is influenced more by personal choice than community demands or official teachings. The evolution of the public sphere from a non-religious space to one dominated by secular values further marginalises the presence of religion in the public sphere (Sesli & Özkiraz, 2021). Religion may still provide meaning and purpose for individuals, but it no longer plays a central role in shaping social norms and collective values. This could be considered one of the most important problems to focus on, as the diminishing role of religion in shaping social norms and collective values can lead to moral fragmentation, weakening of community bonds, and challenges in maintaining social cohesion in an increasingly diverse and individualistic society.

This phenomenon has important implications for social morality in Muslim-majority countries like Indonesia. It can be seen in the growing number of people practising their religion in private spaces, such as at home and within small communities, rather than in broader public contexts. This creates a distance between religion and social issues, and religion loses its active role as a driver of social change. It is important to remember that Islam in QS. Al-Hujurat [49]: 13 emphasises the importance of community and human relations as part of complete worship:

“O people, We have created you from a male and a female. Then We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is All-Knowing and All-Absorbing.”

The privatisation of religion that encourages separation between religion and social life is contrary to this message, as the verse affirms that Allah created human beings to know each other and form strong social relationships. It also emphasises that piety is the measure of one's glory in the



sight of Allah, which means that behaviour that reflects religious values in social interactions is essential. Concerning this verse, the privatisation of religion that encourages individuals to live religion in the private sphere alone has the potential to neglect an essential aspect of Islam. Religion should be a force that unites rather than divides and encourages individuals to play an active role in creating a just and prosperous society.

Social Morality of Religious Communities in the Age of Globalisation

Social morality in Islam is familiar as a religious teaching. Unfortunately, modernism has brought various changes to various aspects of life, including social morality in the Muslim-majority country of Indonesia. With its paradigm shaping, modernism has succeeded in giving birth to a religious society that focuses more on commodity fetishism practices, dependence on commodity products, hyperreality, consumption orientation and lifestyle. This makes the human antipathetic lose its existence, which instead orientates its life more directed to commodity products and the benefits it can provide. This is where the role of religious society should be present: a changing actor with social morality attached to him to be responsible for social problems that occur in society. Religious responsibility for worldly and heavenly affairs is highly correlated and intended to carry out divine values on earth.

Therefore, the principles of social morality in Islam become very relevant. Justice, as affirmed in QS. An-Nisa [4]: 135 emphasises the importance of upholding justice regardless of social or economic status, so every action must be based on true justice. Honesty, the basis of trust in social relations, is highly valued in Islam, as mentioned in QS. At-Taubah [9]: 119 teaches Muslims always to speak and behave honestly. In addition, Islam teaches equality before Allah, emphasising that the noblest in His sight is the most pious, as mentioned in QS. Al-Hujurat [49]: 13. The principle of mutual assistance or gotong royong is also essential, as mentioned in QS. Al-Ma'idah [5]: 2 strengthens social solidarity and creates a caring and inclusive society, strengthening social bonds and harmony.

Principles of Social Morality	Description	Qur'anic References	Explanation
Justice (Al-'Adl)	The importance of upholding justice in social, economic and political relations	QS. An-Nisa [4]: 135	Justice must be upheld regardless of social or economic status, being the basis of every action.
Honesty (As-Sidq)	Muslims are taught to always speak and behave honestly.	QS. At-Taubah [9]: 119	Honesty creates trust and integrity in society, essential for social and economic success.
Equality (Al-Musawah)	All human beings are equal before Allah, there is no difference except piety	QS. Al-Hujurat [49]: 13	Equality must be reflected in all aspects of Muslim social and economic life.
Helping Each Other (At-Ta'awun)	Muslims are taught to help each other, especially those in need.	QS. Al-Ma'idah [5]: 2	Helping each other strengthens social solidarity and creates a caring and inclusive society.

Table 2. Principles of Social Morality in Islam Based on the Qur'an

Source: Author

The principles of social morality in Islam, as summarised in the table, emphasise the importance of justice, honesty, equality and mutual assistance, all of which are rooted in the teachings of the



Qur'an. Social morality in Islam emphasises the importance of harmonious and just relationships between individuals and society. These values are rooted in the teachings of the Qur'an and Hadith, which teach about justice, honesty, equality and mutual assistance. In the context of globalisation, the challenges faced by Muslims in maintaining social morality are increasingly complex. So, it is essential to understand how social morality in Islam can be maintained and developed in the context of globalisation.

The Flexibility of Godly Views

In the modern era, new views of divinity often reflect a shift in thinking that separates divine values from worldly life. The influence of modernisation on Islam has led to a gradual decline in the value of divinity, causing a separation between worldly affairs and religion (Ali, 2022; Kaygusuz, 2022). Modernity has led to significant social, economic, and political changes, often accompanied by crises and uncertainties. Islamic thinkers argue that these crises are partly due to the separation of religion from state affairs, a hallmark of secular modernity (Ali, 2022). This view separates religious and world affairs, affecting how people perceive the relationship between their spiritual values and social practices. This became a new concept, emphasising that spiritual and religious aspects should not be so much tied to daily life's practical and material aspects but to the personal and internal dimensions of belief.

In a predominantly Muslim world, the secular bias of modernisation theory often overlooks the role of religious practices and values, with more Muslims now interpreting Islamic textual sources independently (Eickelman, 2017). This contradicts a deistic view that integrates divine values directly in every aspect of life. In this case, religion is understood as a more personal and introspective value system that does not need to influence problematic social structures.

Providing the existence of a dichotomy between the spiritual and worldly spheres to pursue material and pragmatic goals without being hampered by rules that are considered restrictive. Divine values in Islam must be practised as an Islamic responsibility, such as justice, accountability, trust, mutual consultation, and commanding virtue while avoiding evil (Ramdani et al., 2024).

The shift from a worldview governed by religion to one dominated by secular ideas has resulted in the marginalisation of religious values. In this context, God is increasingly removed from the cognitive and emotional world of the individual, leading to a life designed according to the demands of the times and reason rather than divine guidance. This detachment from religious values is not just an individual phenomenon.

However, it is reflected in societal changes where secular law often replaces religious law, further weakening the role of religion in public life (Bayat, 2022). This separation can lead to a loss of moral and ethical integrity in social life. Divinity should not only be a source of personal inspiration but also influence how we live with society and the environment. The flexibility of divinity views that have emerged typically offers a perspective that is far different from how God's values are practised in relationships with fellow human beings.



The Godless Religious Society in Islam

In the modern era characterised by secularism and materialism, many people are religious but do not embody the practice of divine values in religion. This is reflected in their way of life, which often prioritises material and worldly aspects over spiritual values that should be at the core of religious life. Not to mention the practice of worship in Islam, which is only carried out as a practice of worship that releases one's affairs with other humans, this phenomenon becomes a new form of religion that seems as if religion is only limited to his relationship with God, which separates his affairs with other humans as a form of himself realising divine values in religion. It eliminates the moral responsibility of Islam that Muslims should carry out as the embodiment of God's teachings on earth. Islam becomes just an empty ritual without deep meaning and tangible impact on the social and spiritual life of humanity.

Religious values, particularly in Islam, involve embodying divine principles such as respect, kindness and understanding in daily interactions (Putri, 2019). This phenomenon reflects a condition where religion is no longer the primary guideline in daily life but merely a symbol or routine. Religious teachings shape character pro, vide moral direction, and lose relevance when facing social challenges. When divine values are not applied in daily actions, people unconsciously abandon the social and ethical responsibilities at the core of religious teachings. As a result, there is dissonance between belief and practice, with religious rituals performed without a real commitment to applying the principles in social relations. This reduces the authenticity of spiritual experiences and weakens the potential of religion to promote social change.

Integration of Divine Values in Harmonising Worship and Social Responsibility

The phenomenon of people practising religion without realising divine values in daily practice reflects a profound spiritual crisis in the modern context. While individuals and groups still engage in religious rituals, such as prayer, fasting, or pilgrimage, the essence of divine values that should guide social actions and morality is often overlooked. The formal rules of religion will still be obeyed, but religion loses the divine meaning that teaches about responsibility for social problems that exist in society. This shows that implementing worship without a deep understanding of social responsibility can distance a person from the spiritual essence of religion itself. In Islam, true worship is about rituals and how they affect behaviour and concern for others. In the Qur'an QS. Al-Ma'un [107]: 30 explains:

'Do you know those who deny the religion? These are the ones who abuse orphans, and do not encourage the feeding of the poor. So woe to those who pray, (i.e.) those who neglect their prayers, those who do riya and are reluctant (to give) help'.

This verse describes people who worship but neglect social responsibilities, such as feeding people experiencing poverty and caring for orphans. It highlights the contradiction between one's formal worship practices and social actions that do not reflect divine values. This verse criticises people who practice acts of worship, such as prayer, but neglect social responsibilities that are an integral part of faith and piety in Islam.



Surah and Verse	Verse Text	Explanation
Surah Al-Ma'un [107]: 1-7	'Do you know those who deny the religion? It is the one who beats up the orphan, and does not recommend feeding the poor. So woe to those who pray, (i.e.) those who neglect their prayers, those who make a show of it, and those who are reluctant to help.'	This verse describes people who worship but neglect their social responsibilities, such as feeding the poor and caring for orphans.
Surah Al-Baqarah [2]: 177	'It is not that turning your face towards the east and the west is a virtue; rather, it is believing in Allah, the Last Day, the angels, the books, the prophets, and giving away one's beloved possessions to one's relatives, orphans, the poor, the traveller (in need of help), and the beggar; and (freeing) slaves, and establishing prayer, and paying the zakat; and those who keep their word when they make a promise, and those who are patient in adversity, in suffering, and in war. They are the true believers; and they are the pious.'	This verse confirms that true virtue in Islam is not only in the rituals of worship, but also in social and moral concerns.
Surah Al-An'am [6]: 162-163	'Say: Verily, my prayer, my worship, my life, and my death are for Allah, the Lord of the worlds, there is no partner for Him; and this is what I was commanded, and I am the first to surrender (to Allah).'	This verse reminds us that all aspects of a Muslim's life, including worship, should be dedicated to Allah and reflect an awareness of responsibility to Him in every action.

Table 3. Qur'anic Verses on the Integration of Divine Value and Moral Responsibility in Daily Life

Source: Author

The table 3 presents some Qur'anic verses emphasising integrating divine values with moral responsibility in a Muslim's daily life. Surah Al-Baqarah [2]: 177 explains that virtue in Islam includes not only rituals of worship but also social actions such as helping people in need. Surah Al-An'am [6]: 162-163 asserts that all aspects of life should be dedicated to Allah and reflect piety. Taken together, these verses show that the integration of worship and social responsibility is essential in Islam. Islam emphasises the importance of aligning worship with social responsibility as the core of true faith. Concerning the Qur'anic verses that emphasise the importance of integration between worship and social responsibility, this phenomenon indicates a sharp dichotomy between religious and social life. Many people practice worship without involving religious values in their social interactions. This reflects the gap between formal religious practice and the application of divine principles in daily life, which should include social care and responsibility towards others.

The Crisis of Spirituality in Islam in the Modern Era: Influence on Religious Practices

The modern era has witnessed a prominent crisis of spirituality in Islam. Islam, as a religion that is supposed to be a guide for people's lives, often experiences serious challenges related to the crisis of spirituality. This crisis is characterised by a deep decline in spiritual awareness among the people, which impacts religious practices that are increasingly separated from the essence of divine values. Religion is often treated as a mere formal ritual without affecting daily life's moral and social aspects. Contemporary challenges, such as globalisation and secularisation, have led to a disconnect from traditional spiritual practices and values, resulting in an identity crisis among Muslims (Ferreira, 2023). Modernist perspectives can lead to a disconnect with traditional values,



reducing the emphasis on social responsibility within Muslim communities (Mevlyutov & Gamzatov, 2023).

Commercialising culture can overshadow spiritual values, resulting in a materialistic mindset that reduces religious observance (Ihsan et al., 2022). An example of this is the commercialization of religious holidays, such as Christmas or Eid, where the focus on gift-giving, sales, and consumer products often overshadows the spiritual aspects of these celebrations, leading people to prioritize material consumption over the religious observance and reflection traditionally associated with these events. Under the influence of commercialisation, religious culture, which should be a means to strengthen spiritual bonds with God and fellow humans, is now often reduced to a tradable commodity. Religious festivals, worship, and symbols are increasingly treated as part of the cultural industry, where economic value precedes the spiritual meaning contained therein. The commodification of cultural practices often dilutes their spiritual meaning, turning them into marketable products rather than expressions of faith (Ajala, 2022). This commercialisation can create a disconnect between cultural identity and religious belief, resulting in superficial engagement with Islamic traditions (Başak, 2017). Commercialising cultural events, such as festivals, often prioritises entertainment over spiritual reflection, which can detract from the intended religious experience (Mariyono, 2024).

This results in a materialistic mindset that encourages people to pursue self-interest and material gratification while actual spiritual values, such as humility, sacrifice and social responsibility, are increasingly marginalised. Not to mention that the impact of modern technology and social media has changed religious engagement, which often leads to a shallow and less profound understanding of spirituality and a lack of connection with society. As a result, religious practice loses its spiritual depth, becomes more superficial, and no longer reflects the essence of Islamic teachings that prioritise the balance between the worldly and ukhrawi. This crisis of spirituality requires Muslims to reflect on the essence of religious teachings that prioritise the balance between the spiritual dimension and worldly life. By strengthening spiritual awareness and avoiding the trap of commercialisation, people can restore a more profound religious practice that aligns with divine values.

Conclusion

A godless religious society describes a condition where spiritual values, which should be at the core of religion, are increasingly displaced by materialism and secularism. In the modern era, religious practices are often limited to rituals without a deep appreciation of divine values. This phenomenon can be seen in people who continue to worship but do not apply spiritual principles in their social lives. As a result, religion loses its central role in shaping morality and ethics, which should be the foundation of social interaction and responsibility towards others. This change also shows a separation between religion and worldly life, where religion is seen as a private matter irrelevant to the public sphere. In Islam, worship is often performed as a mere ritual without regard to moral responsibility towards fellow human beings, which is an integral part of God's teachings.

As a result, religion becomes an empty formality without deep meaning and a tangible impact on the social and spiritual lives of the people. This shows the dissonance between belief and practice, where religion becomes an empty ritual without discernible impact on social life. On the other hand, it shows that despite being religious, many people only focus on their relationship with God,



which separates their relationship with other human beings, without integrating divine values into relationships with fellow human beings. As such, the moral responsibility that Muslims are supposed to shoulder to reflect God's teachings on earth is often neglected, and religion becomes merely a routine that loses relevance, diminishing the authenticity of spiritual experiences and weakening the potential of religion in promoting social change.

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