



The Role of Routine Weekly Religious Studies in Increasing Social Solidarity Among Youth at the Al-Falah Jami' Mosque in Pragaan, Sumenep

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Abstract

Weekly routine religious study is a form of religious activity that has a strategic function, not only as a means of increasing Islamic understanding, but also as a medium for forming and strengthening social solidarity among teenagers. This study aims to describe the implementation of weekly routine religious study, analyze its impact on increasing social solidarity, and identify supporting and inhibiting factors in its implementation among at the Al-Falah Jami' Mosque in Pragaan, Sumenep Regency. This study uses a qualitative approach with descriptive methods. Data collection teenagers techniques were carried out through participatory observation, in-depth interviews, and documentation. The research informants consisted of the mosque youth leader and five members of the mosque youth who were actively involved in the religious study activities. Data analysis was conducted using the Miles and Huberman model through the stages of data reduction, data presentation, and conclusion drawing. The results of the study indicate that the weekly routine religious study sessions are implemented in a structured, consistent, and sustainable manner with a series of religious and social activities. The study sessions have a positive impact on increasing social solidarity among adolescents, as reflected in indicators of mutual cooperation, mutual assistance, cooperation, and brotherhood. Supporting factors for the implementation of the study sessions include support from mosque administrators and parents, the spirit of togetherness among members, and a friendly and communicative study atmosphere. Meanwhile, inhibiting factors are situational, such as busy members, weather conditions, and limited transportation. Overall, the weekly routine religious study sessions play an important role as a medium for religious and social development in strengthening social solidarity among mosque adolescents.

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1. Introduction

Social solidarity is a fundamental value in social life, playing a crucial role in maintaining order, harmony, and the continuity of social relationships between individuals. In sociological studies, social solidarity is understood as a moral and emotional bond that unites individuals within a social group based on shared values, norms, and shared goals. Among adolescents, social solidarity plays a particularly strategic role, as adolescence is a time of social identity formation, character formation, and interaction patterns that will influence their future lives. In the development of modern society, adolescent social solidarity faces various serious challenges. Modernization, urbanization, and the development of digital technology have brought significant changes to patterns of social interaction. Today's adolescents tend to interact more through social media and the virtual world than building social relationships directly in their surroundings. This condition has resulted in weakened social ties, decreased social awareness, and increased individualism among adolescents [1]. This phenomenon occurs not only in schools or the general community but also in religious circles, including among adolescents attending mosques [2].

Based on initial observations and interviews with the youth management of the Al-Falah Jami' Mosque in Pragaan, Sumenep, it was discovered that before the introduction of regular weekly religious studies, youth activities at the mosque tended to be informal and lacked direction. They spent most of their time gathering without a clear purpose, playing with gadgets, or playing games, resulting in relatively low engagement in religious and social activities. This lack of meaningful collective activities resulted in weak social interaction among members and a low sense of responsibility and concern for mosque activities [3].

This situation prompted the mosque's youth committee to initiate regular weekly religious study groups as a strategic effort to foster youth, both religiously and socially. The weekly religious study groups are designed to be carried out regularly and sustainably, with a rotating system of implementation from member's homes. This pattern not only aims to deepen Islamic understanding but also creates a space for intense, intimate, and participatory social interaction among the mosque's youth [4].

The existence of regular weekly religious study groups is strongly relevant to the social needs of today's youth. This activity serves as a medium for internalizing Islamic values as well as social values such as mutual cooperation, cooperation, mutual assistance, and brotherhood. Through these regular meetings, mosque youth have the opportunity to get to know each other better, build trust, and foster a lasting sense of togetherness. This repeated social interaction forms a crucial foundation for building strong social solidarity.

Amidst the rise of individualism and weakening social ties, regular weekly religious study groups can be seen as a positive form of social resistance. These activities provide a healthy and constructive alternative social space for adolescents, where they can channel their energy, develop their potential, and actively participate in the religious and social life of their community. Thus, regular religious study groups not only contribute to improving adolescent religiosity but also to developing caring and responsible social characters [5].

Several previous studies have shown that routine and collective religious activities have a significant influence on the formation of social solidarity. Religious activities have been shown to foster a sense of togetherness, social awareness, and cooperation among group members. However, most research focuses on formal educational institutions or general public [6]. Studies specifically examining the role of weekly religious study groups in the context of mosque youth are still relatively limited, particularly in rural areas.

Based on the research gap, this study has novel value by examining in depth the role of weekly routine religious studies in increasing social solidarity of teenagers at the Jami' Al-Falah Mosque in Pragaan, Sumenep through the perspective of Emile Durkheim's social solidarity theory [7]. This study aims to describe the implementation of weekly routine religious studies, analyze its impact on increasing social solidarity of teenagers at the mosque, and identify supporting and inhibiting factors in its implementation.

2. Method

Based on the research gap, this study has novel value by examining in depth the role of weekly routine religious studies in increasing social solidarity of teenagers at the Jami' Al-Falah Mosque in Pragaan, Sumenep through the perspective of Emile Durkheim's social solidarity theory. This study aims to describe the implementation of weekly routine religious studies, analyze its impact on increasing social solidarity of teenagers at the mosque, and identify supporting and inhibiting factors in its implementation.

The research was conducted at the Jami' Al-Falah Pragaan Mosque in Sumenep, with the research subjects consisting of the mosque youth leader and members of the mosque youth who actively participate in routine weekly religious study activities. Research informants were selected using a purposive sampling technique, namely the deliberate selection of informants based on certain criteria, such as level of activity, involvement in religious study activities, and understanding of the social dynamics of mosque youth [8]. Through this technique, researchers obtained relevant and in-depth data in accordance with the research focus.

Data collection techniques included observation, in-depth interviews, and documentation. Observations were conducted to directly observe the implementation of the weekly routine religious study group, patterns of interaction between members, and forms of social solidarity that emerged during these activities. In-depth interviews were used to explore the views, experiences, and meanings of the mosque youth regarding the weekly routine religious study group and its impact on their social relationships. Documentation was used as supporting data in the form of activity photos, administrators' notes, and archives related to the religious study group.

Data analysis was conducted using Miles and Huberman's interactive model, which includes data reduction, data presentation, and conclusion drawing [9]. Data reduction was carried out by sorting and focusing data relevant to the research objectives, then systematically presenting it in descriptive narrative form. Conclusions were drawn in stages by linking field findings to Emile Durkheim's theory of social solidarity.

Data validity was maintained through source and technical triangulation techniques, namely by comparing data from interviews, observations, and documentation to obtain valid and reliable data [8]. Thus, the research results are expected to be able to objectively and in-depth describe the role of routine weekly religious studies in increasing social solidarity among mosque youth.

3. Results

3.1 Implementation of the Routine Weekly Religious Study Group for Youth at the Al-Falah Grand Mosque in Pragaan, Sumenep

Based on the results of observations and interviews conducted by the researcher, the implementation of the routine weekly religious study group of the Al-Falah Jami' Mosque Youth in Pragaan, Sumenep can be analyzed as a structured social system that functions to maintain order and harmony in relationships between members. The study group is not only understood as a religious activity alone, but also as a forum for social interaction that indirectly shapes behavioral patterns, attitudes, and social values among the mosque's youth. The continuity of this routine activity demonstrates a collective commitment from the members to actively participate in socio-religious life within the mosque environment.

This activity originated during the COVID-19 pandemic in 2020 as an effort to minimize unproductive activities among teenagers. The Chairman of the Youth Mosque Association (Remas), Yusron Fibrianto, explained:

"Muallim Deni Perdana observed that many youngsters were idle... they rarely gathered unless it was for unproductive activities like gaming, hanging out at coffee shops, or loitering. Therefore, this weekly routine study was established to provide a more beneficial forum for the mosque youth."

Based on this statement, the study sessions serve as a means of activity transformation. The shift from a culture of "loitering" to organized religious study indicates an effort to redirect youth energy toward activities characterized by *ukhuwah Islamiyah* (Islamic brotherhood) and informal education.

When viewed through the perspective of Talcott Parsons' structural-functional theory, regular weekly religious study groups can be understood as part of a social system that performs important functions to maintain social balance. Within the AGIL (Adaptation, Goal Attainment, Integration, Latency) framework, religious study activities play a strong role in the integration and latency functions. The integration function is evident in the study group's role as a means of uniting individuals from diverse backgrounds into a regular and sustainable shared activity. Meanwhile, the pattern-maintenance function is reflected in the internalization of Islamic values, social norms, and

the ethics of togetherness, which are continuously instilled through the study group's materials and interactions among members [10].

The implementation of religious study groups with a fixed agenda, such as an opening, recitation of Quranic verses, presentation of material, discussion, and closing, demonstrates a shared social order. The clear division of roles between the administrators, speakers, and participants reflects an effectively functioning social structure. This demonstrates that each individual has complementary social roles and responsibilities, enabling the study activities to run smoothly and sustainably. In this context, religious study groups serve as a social learning medium for mosque youth, helping them understand the importance of cooperation, discipline, and collective responsibility.

Furthermore, the implementation of regular weekly religious study groups also strengthens social bonds among members through repeated interactions. Mosque youth are not only bound administratively as members of the organization, but also socially and emotionally. Intense and ongoing interaction allows for mutual understanding and learning, fostering empathy and social awareness. Thus, religious study groups provide a safe and comfortable social space for youth to express themselves, share experiences, and strengthen bonds of brotherhood [11].

Analysis of the implementation of religious study groups can also be strengthened by Emile Durkheim's theory of social solidarity, particularly the concept of mechanical solidarity. Mechanical solidarity is formed due to shared values, beliefs, and shared goals shared by group members. In the context of the Al-Falah Jami' Mosque Youth, shared Islamic values, worship routines, and shared spiritual experiences are the primary foundation for the formation of a collective conscience [12]. This collective consciousness is reflected in mutual support, a sense of ownership of the religious study group, and a commitment to maintaining togetherness within the group.

Regular weekly religious study groups strengthen a sense of togetherness and brotherhood because they are conducted collectively and repeatedly. The shared activities, shared time, and shared goals create a strong emotional bond among members. Thus, religious study activities serve not only as a means of enhancing religious understanding but also as a means of fostering social cohesion and solidarity among mosque youth. This demonstrates that religious study plays a strategic role in shaping the social character of youth who are caring, united, and responsible towards their social group [13].

Based on this description, it can be concluded that the weekly routine religious study sessions held by the Al-Falah Jami' Mosque Youth in Pragaan, Sumenep, not only serve as a routine religious activity but also play a vital role in fostering social development for the youth. This activity fosters positive social interaction patterns, strengthens relationships between members, and serves as a foundation for fostering social solidarity among the youth at the mosque.

4. Discussion

4.1. The Impact of Routine Weekly Religious Study Groups in Increasing Social Solidarity Among Youth at the Al-Falah Jami' Mosque in Pragaan, Sumenep

The impact of regular weekly religious study groups on the social solidarity of mosque youth is evident in the increased intensity of social interaction, cooperation, and concern among members. Regular weekly religious study groups create a consistent meeting space, allowing mosque youth to get to know each other better, understand each other's circumstances, and build more meaningful social relationships. Repeated social interactions strengthen social bonds and foster solidarity within a group.

The most significant impact felt by members is the transformation of their relationships, evolving from formal or awkward interactions into a deep sense of kinship.

Jovan Andre Fahrian expressed:

"In the past, before this study existed, we rarely talked... but since the start of this weekly routine, the bond between members has become much closer. We often greet each other on the street, collaborate on mosque activities, and even hang out together."

Yusron Fibrianto added a concrete example of social care:

"There were two members facing economic difficulties because their parents were hospitalized... we initiated small-scale donations among the members. Such activities are often done spontaneously because helping one another has become a long-standing habit."

The researcher analyzes that the solidarity formed has reached the stage of Organic Solidarity. This is evidenced by the emergence of collective empathy (such as visiting sick friends and spontaneous donations). These weekly sessions act as a "meeting space" that breaks down the barriers of individualism among rural youth.

Based on Emile Durkheim's theory of social solidarity, the impacts of weekly routine religious study activities demonstrate mechanical solidarity, namely solidarity based on shared values, beliefs, and shared goals. Islamic values such as Islamic brotherhood, mutual cooperation, mutual assistance, and social awareness guide the behavior of mosque youth in their interactions.

Indicators of social solidarity such as mutual assistance, mutual assistance, and cooperation are evident in various activities of mosque youth. Mutual cooperation in preparing the study place, cooperation in carrying out religious and social activities, and empathy towards members experiencing difficulties demonstrate that social solidarity has been internalized in the lives of mosque youth. States that the value of mutual assistance is an important element in Indonesian social culture that can strengthen social cohesion.

Besides being structural, the social solidarity that is formed also has an emotional dimension. When mosque youth voluntarily help fellow members experiencing disaster, illness, or economic hardship, this reflects a strong moral bond emphasizes that social solidarity will be stronger when individuals feel a sense of shared destiny and responsibility within their social group [11].

Indicators of social solidarity, such as mutual assistance, mutual aid, and cooperation, found in the field, are concrete manifestations of this mechanical solidarity. Mutual assistance in preparing religious studies, collaboration in managing the Remas Media program, and empathy when members experience difficulties demonstrate that social relationships between members are not temporary but have become ingrained behavioral patterns. In Durkheim's view, repeated social practices strengthen moral bonds between individuals and create stable social cohesion .

The collaboration established in various youth programs at the mosque, such as commemorating Islamic holidays and community outreach activities, demonstrates that regular weekly religious study sessions serve as a vehicle for developing adolescents' social character. Thus, these sessions not only enhance their religious qualities but also foster cooperative, caring, and responsible social attitudes.

Furthermore, the emergence of mutual assistance and empathy among members indicates that the social solidarity formed is not only structural but also emotional. When mosque youth voluntarily help members experiencing economic hardship, illness, or disaster, this demonstrates a strong moral bond. Durkheim emphasized that social solidarity will be stronger when individuals feel a sense of shared destiny and shared responsibility cohesion. In this context, regular religious study groups serve as a means of internalizing moral values that shape adolescents' social sensitivity.

The collaboration established in various mosque youth programs, such as social activities, Islamic holiday commemorations, and the management of the Remas Media collective enterprise, further emphasizes that social solidarity extends beyond mere symbolic expression and is manifested in concrete actions. These activities expand the function of religious study groups from mere religious forums to social institutions that play a role in maintaining order, integration, and the sustainability of mosque youth groups [14].

Furthermore, the sense of brotherhood (ukhuwah Islamiyah) formed through regular weekly religious studies strengthens the spiritual dimension of social solidarity. This brotherhood is built not only on social proximity but also on shared faith and shared goals of worship. This fosters a deeper and more sustainable solidarity, grounded in strong religious values. Thus, regular weekly religious studies not only enhance the religious qualities of adolescents but also foster caring, cooperative, and responsible social character.

Based on this description, it can be concluded that the weekly routine religious study group serves as an effective social mechanism for building social solidarity among the youth of the Al-Falah Jami' Mosque. Through shared values, intense interaction, and collective social practices, the study group is able to create strong and sustainable social cohesion, as explained in Emile Durkheim's theory of social solidarity.

4.2. Supporting and Inhibiting Factors of Routine Weekly Religious Studies in Increasing Social Solidarity

Based on research findings, supporting and inhibiting factors in the implementation of routine weekly religious study groups can be analyzed as elements influencing the dynamics of social solidarity among mosque youth. These factors are not isolated but interrelated and influence the sustainability of religious study activities as a social system [1].

The sustainability of this activity is influenced by internal organizational factors and external support, though it still faces certain technical challenges. Iqrobi Rahmatullah highlighted the role of leadership:

"Support from the Chairman is very helpful. He always invites me warmly... sometimes he even contacts me through private messages. Small things like that make me feel noticed and valued."

Yusron Fibrianto explained the primary obstacles:

"...the members are dominated by university students, so some are often busy with campus activities or are out of town... Other inhibiting factors include bad weather (heavy rain) which discourages participants from attending."

From these data, the researcher identifies the presence of Conflict Management and Flexibility. The use of WhatsApp for coordination and a flexible scheduling policy are key reasons why this activity remains consistent (*istiqomah*). The obstacle of "academic busyness" is successfully mitigated through persuasive and familial communication rather than instructional or coercive methods.

The main supporting factors in the implementation of routine weekly religious studies include support from mosque administrators, parental support, the enthusiasm and awareness of the mosque's youth members, and intensive communication through social media such as WhatsApp groups. Support from mosque administrators provides legitimacy and adequate facilities for the religious studies, so that the youth feel valued and trusted. Meanwhile, parental support plays a crucial role in providing permission, motivation, and moral encouragement for youth to actively participate in religious activities at the mosque.

Furthermore, the warm, relaxed, and familial atmosphere of the religious study groups is a significant contributing factor in fostering social solidarity. This atmosphere creates a sense of comfort and openness, so members do not feel pressured or forced to participate in activities. From a sociological perspective, this can be understood as a form of social capital that strengthens bonds between members. This social capital is reflected in the trust, social networks, and shared norms formed through intense and ongoing interactions.

From the perspective of Emile Durkheim's theory of social solidarity, these supporting factors play a role in strengthening collective conscience through shared values, goals, and shared social experiences. Routine weekly religious studies become an arena for internalizing Islamic values such as brotherhood, togetherness, social concern, and collective responsibility. These values are not only understood cognitively through religious study materials but also directly practiced in social interactions among members.

Meanwhile, inhibiting factors in the implementation of routine weekly religious study groups include academic commitments, unfavorable weather conditions, limited transportation, and personal and family obligations. These factors are technical and situational in nature, so they do not directly

undermine the established social solidarity. However, these obstacles can impact attendance and the continuity of religious study activities if not managed properly.

Interestingly, the collective efforts of the mosque youth to overcome various obstacles actually reflect the strong social solidarity among them. Adjusting schedules, intensive communication, and mutual reminders and motivation are tangible forms of cooperation and mutual assistance among members. In this context, obstacles are seen not only as obstacles but also as challenges that foster mutual care and shared responsibility for the continuity of religious study activities.

This aligns with Talcott Parsons's view that a social system will strive for adaptation and integration to maintain its balance and continuity [15]. The youth of the Al-Falah Jami' Mosque demonstrated adaptive skills through flexibility in time management and collective communication strategies. Thus, religious study activities continued despite facing various external obstacles.

Based on this analysis, it can be concluded that supporting factors play a role as the main reinforcement in increasing the social solidarity of mosque youth, while inhibiting factors are not the main obstacles, but rather challenges that actually emphasize the values of togetherness, solidarity, and a sense of collective responsibility in the youth group of the Jami' Al-Falah mosque in Pragaan, Sumenep.

5. Conclusion

Based on the research results and discussion outlined above, it can be concluded that regular weekly religious study groups play a significant role in enhancing social solidarity among the youth of the Al-Falah Jami' Mosque in Pragaan, Sumenep Regency. Regular, structured, and sustainable weekly religious study groups, conducted in rotation from one member's house to another, create a space for intense and meaningful social interaction for the youth of the mosque.

The implementation of regular weekly religious studies not only serves as a means of religious development but also as a social mechanism that strengthens relationships among members. Through collective and repeated religious activities, mosque youth build a collective consciousness based on shared values, beliefs, and shared goals. This aligns with Emile Durkheim's theory of social solidarity, particularly the concept of mechanical solidarity, where social cohesion is formed through uniform values and social practices.

The impact of regular weekly religious study groups on the social solidarity of mosque youth is clearly visible through indicators of mutual cooperation, mutual assistance, cooperation, and brotherhood. Mosque youth demonstrate increased social awareness, solidarity, and a sense of shared responsibility in various religious and social activities, such as preparing for religious study groups, community service, commemorating Islamic holidays, community outreach activities, and mutual assistance when members experience difficulties. This condition indicates that the social solidarity formed is not only structural, but also emotional and moral.

Supporting factors for the implementation of routine weekly religious study groups include support from mosque administrators and parents, a spirit of togetherness among members, a warm and familial atmosphere, and good communication through social media. These factors act as social capital, strengthening the involvement and commitment of mosque youth to religious study activities. Meanwhile, inhibiting factors tend to be situational and technical, such as academic commitments, weather conditions, and limited transportation. However, these obstacles are not major barriers, as they can be overcome through schedule adjustments, close coordination, and mutual understanding among members.

Overall, the weekly routine religious study groups have proven effective as a means of religious and social development, building and strengthening social solidarity among mosque youth. These activities contribute to developing religious, caring, cooperative, and responsible youth, thus playing a strategic role in maintaining harmony in community life.

Based on the research findings, the researcher recommends that the weekly routine religious study activities of the Al-Falah Jami' Mosque Youth in Pragaan, Sumenep, be maintained and developed sustainably. This activity has been proven to function not only as a means of religious development but also as an effective medium for increasing social solidarity, such as mutual assistance, cooperation, and Islamic brotherhood among the mosque youth. Therefore, the mosque youth are expected to increase their activeness, discipline, and sense of

responsibility in participating in religious studies and other social activities so that the values of togetherness that have been formed can be maintained and developed.

Second, mosque administrators are expected to continue providing support in the form of guidance, mentoring, and adequate facilities to support the continuity of routine weekly religious study activities. The role of mosque administrators is crucial in maintaining the consistency of activities and creating a conducive atmosphere for youth development, both religiously and socially.

Third, parents and the surrounding community are expected to provide moral and social support to mosque youth by providing permission, motivation, and trust for their children to actively participate in religious activities at the mosque. Support from the family and community will strengthen the role of religious study groups as a vehicle for developing religious character and a strong sense of social responsibility in adolescents.

Fourth, future researchers are advised to further examine the role of routine weekly religious study groups using different theoretical approaches or by expanding the research subjects and locations. Further research could also employ quantitative or mixed methods approaches to obtain a more comprehensive picture of the contribution of religious activities to building social solidarity among adolescents in various social contexts.

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