

Factors Affecting Social Bonding at Ramadan in the Muslim Community: A Cross-sectional Study

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Abstract

Fasting in Ramadan is a mandatory rule for the Muslim. The Muslim community celebrate it once a year. However, it can influence society as well as people's life. The objective of this study was to identify the factors that affect social bonding in the Muslim community. An explanatory sequential mixed-mode research approach was used to conduct the study. Through simple random sampling, 256 Muslims were selected for the survey. Three Muslims aged 50 and above were chosen for in-depth interviews from three wards, and six (three Imams of the three mosques and three community leaders of the respective three wards) were taken for key-informant interviews. Both descriptive and inferential statistics were performed to show the relationships among the variables. For qualitative data, thematic analysis was used. The study found that Muslims strongly supported almost all the issues mentioned, with 65percent demonstrating a strong social bond. The gender, education, occupation of the family head, family income and income earner of the Muslim community showed a significant relationship with social bond ($p < .001$ or $p < .05$). Education (OR-2.874 CI, 1.416-5.831) and family income (OR-1.728 CI, 1.060-2.818) were two positive and strong predictors of social bond for the Muslim community. On the other hand, income earners negatively influenced social bond in the Muslim community (OR-.456 CI, .245-.847). To increase social bond in the Muslim community, the community should involve in education program and employment more.

Keywords: muslim community, ramadan, religious gathering, social bonding

INTRODUCTION

Social bonding is a universal human need for connection, belonging, and mutual recognition across diverse cultural contexts (Clark, 1990). Émile Durkheim's theory of collective assemblies and collective effervescence provides a valuable foundation for understanding how religious rituals cultivate solidarity (Rimé & Páez, 2023). Durkheim emphasized that gatherings such as festivals, prayers, and rituals create heightened emotions that reinforce group belonging (Páez et al., 2015). Ramadan exemplifies this process, fostering emotional connection, shared identity, and a renewal of collective consciousness among Muslims worldwide (Shalihin & Sholihin, 2022). Through congregational prayers, iftar, zakat, and fasting, the Muslim community experiences both spiritual elevation and intensified social

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cohesion, echoing Durkheim's premise that ritual generates unity and moral order (Carland & Buckley, 2025; Hartati et al., 2025a). These assemblies are not only religiously significant but also function as platforms of social bonding that sustain peace, cooperation, and solidarity in multicultural contexts (Alghafli et al., 2019a; Anderson, 2018).

Ramadan, as the ninth month of the Islamic lunar calendar, is widely recognized as a transformative period for Muslim communities, marked by fasting, prayers, and acts of generosity (Obaideen et al., 2025). Its impact extends beyond spiritual renewal, shaping family cohesion, community solidarity, and intergenerational bonding (Alghafli et al., 2019a; Jinna, 2024). In diverse societies, Ramadan traditions such as communal iftar, interfaith dialogues, and charity enhance social integration and collective harmony (Hartati et al., 2025a; Shalihin et al., 2021). Empirical studies highlight that these practices foster a sense of equality, reduce tensions, and strengthen cooperation across social classes and ethnic groups (Anderson, 2018; Kushidayati & Rosyid, 2025). Thus, Ramadan operates as both a sacred ritual and a sociological phenomenon that reinforces community resilience, aligning with the broader literature on religion as a source of social solidarity (Booth & Mohammed, 2024; Khan, 2024).

However, the dynamics of social cohesion are complex and influenced by socio-demographic factors. Age, gender, education, occupation, and income have been shown to significantly affect community bonding (Abbasi et al., 2021; Shalihin & Sholihin, 2022). For instance, literate and economically stable families are more likely to participate actively in religious and communal practices, thereby enhancing social ties (Hartati et al., 2025a). Moreover, the structure of the family, whether nuclear or extended, plays a critical role in intergenerational religious practices such as collective fasting and charity (Alghafli et al., 2019a; Jinna, 2024). Theories of social capital and solidarity suggest that rituals like Ramadan are mediated by generosity, cooperation, and shared values, which in turn strengthen cohesion (Sarai & Xygalatas, 2025; Shalihin & Sholihin, 2022). These findings resonate with Durkheim's notion that mechanical solidarity, rooted in shared belief systems, transforms into stronger social cohesion when reinforced through religious rituals (Gofman, 2014).

The COVID-19 pandemic further highlighted the importance of religious rituals in sustaining social cohesion under crisis conditions (Sisti et al., 2023). Restrictions on gatherings disrupted many Ramadan practices, yet Muslim communities adapted through online prayers and virtual charity initiatives (Caidi et al., 2023). Studies reveal that these techno-religious practices preserved collective identity and mitigated feelings of isolation (Abbasi et al., 2021; Caidi et al., 2023).

This resilience underscores the adaptive capacity of Ramadan rituals to maintain unity even during unprecedented global disruptions. It also affirms the enduring relevance of Durkheim’s theory of collective effervescence, demonstrating how even mediated or modified rituals can sustain social bonding (Carland & Buckley, 2025).

Given these dynamics, it is imperative to empirically examine how socio-demographic factors interact with Ramadan rituals to shape social bonding in Muslim communities (Shalihin & Sholihin, 2022a). While previous research has focused on conceptual discussions or secondary data, limited studies provide cross-sectional field-based evidence from local contexts (Abbasi et al., 2021; Shalihin et al., 2020). This study addresses that gap by investigating the factors influencing social bonding during Ramadan in a Muslim community in Bangladesh. By analyzing the socio-demographic profiles of participants and their engagement in Ramadan rituals, this research contributes to the broader understanding of how religion reinforces social cohesion. Furthermore, it offers practical insights for policymakers, religious leaders, and community organizers in leveraging Ramadan as a platform for strengthening communal harmony, especially in diverse and economically challenged contexts (Hartati et al., 2025a; Khan, 2024; Shalihin et al., 2020).

Social bond means mutual understanding among people in society. It is the sense of social solidarity, connectedness, and belonging within a society. It involves strong social relationships, a shared vision for society, mutual respect for diverse backgrounds, and efforts to reduce inequality and promote social justice. In the month of Ramadan, Muslims keep fasts for their religious observances. These practices make them more patient, stable, and philanthropic in the community. We raised several questions about how fasting relates to social harmony. The issues were as follows: fosters belonging, iftar bonds across generations, connects emotionally through collective fasting and reciting prayers, encourages togetherness, and boosts unity in this month. Cohesive societies are more stable, resilient, and offer a better quality of life, making them more effective at addressing challenges and building relationships.

SOCIAL BONDING	STRONGLY DISAGREE	DISAGREE (%)	NEUTRAL (%)	AGREE (%)	STRONGLY AGREE (%)
Congregational prayers foster belonging.					
Iftar bonding across generations.					
Collective fasting connects emotionally.					
Religious events encourage togetherness.					

Crowds in mosque boost unity.					
Reciting prayers connects emotionally.					

Émile Durkheim’s theory of collective assemblies and collective effervescence provides the foundation for this study. Durkheim (1912/1995) argued that rituals and gatherings generate heightened emotions that strengthen social solidarity by reinforcing shared beliefs and collective identity. Religious events such as Ramadan exemplify this process, as congregational prayers, fasting, and communal iftars create a sense of belonging and mutual recognition. These assemblies heighten emotional connection, encourage cooperation, and generate unity, thereby serving as mechanisms of moral order and social cohesion within Muslim communities (Páez et al., 2015; Rimé & Páez, 2023).

In this study, Durkheim’s framework is applied to understand how socio-demographic factors interact with Ramadan rituals to shape social bonding. By examining practices such as fasting, prayer, and charity, this framework highlights how ritual participation transforms individual experiences into collective solidarity. It further explains how religious gatherings act as platforms for strengthening social capital, fostering resilience, and promoting harmony across diverse groups. Thus, the theory of collective effervescence offers a lens to analyze the dynamics of unity and cohesion during Ramadan in the Bangladeshi Muslim community (Carland & Buckley, 2025; Shalihin & Sholihin, 2022).

RESEARCH METHOD

This study employs an explanatory sequential mixed-methods approach. The study aims to present a full picture of the issue by combining quantitative data from household surveys with qualitative information from in-depth interviews (IDIs) and key informant interviews (KIIs).

The study area is located in the Jashore District, specifically in the upazila of Manirampur. The study focused on the Nehalpur union, which included the village of Panchakari, encompassing wards 7, 8, and 9. This region, with its significant Muslim population and rich cultural practices during Ramadan, provides an ideal setting for this study.

Participants for the household survey included Muslim individuals aged 40 and above who had observed at least 25 days of fasting during Ramadan and had resided in the area for a minimum of 20 years. Both male and female participants were included, while individuals with disabilities, non-permanent residents, and those who did not fast regularly were excluded.

A trained enumerator conducted face-to-face interviews for the household survey, ensuring representativeness through the unit of analysis. After the household survey, we got 1200 people as the population in the three wards. With the help of Cochran's formula, we selected 256 Muslims using simple random sampling to collect survey data. For the qualitative portion, IDIs were conducted with a subset of participants aged 50 and above, and KIIs involved three Imams of the three mosques and three community leaders of the respective wards to gather diverse perspectives on communal practices and social bond during Ramadan.

Data collection utilizes an interview schedule (both open and closed-ended) for the quantitative survey. In the first phase of the schedule, we asked the respondent about their sociodemographic and economic backgrounds. The last phase confined issues of social bonding in scaling their opinion, i.e., disagree, agree, neutral, or strongly agree, with the domains of Ramadan, i.e., unity, support, social gatherings, mutual respect, intergroup interactions, frequent social visits, and resolving conflicts. After the pretest, the interview schedule was finalized with some modifications to the questions related to objectivity. A data collector collected data from March 3 to 29, 2025, in the field.

Since the study used an explanatory sequential design, we collected qualitative data through in-depth interviews (IDIs) and key informant interviews (KIIs) after gathering the quantitative data. We asked them questions with two distinct prepared checklists to explore more details that were absent in the schedule. The checklists focused on the dimensions of social bond, including moral feelings, sense of social bond, the role of shared rituals in bonding, and sense of inclusivity and empathy. At the field level, we obtained their consent for recording the conversations. This section took place from August 29 to 30, 2025. For the participants' convenience, we interviewed them in the Bengali language.

After the collection of data, SPSS (Statistical Package for Social Science) is used to analyze quantitative data. Both descriptive and inferential statistics were performed to quantify the variables and measure the relationships. To show frequency, percentage, mean, and standard deviation, we used descriptive statistics. The chi-square test was used to show the existence of a relationship between social bond and Muslims' socioeconomic backgrounds. Logistic regression was also performed to identify the predictors of social bond based on socioeconomic factors.

We transcribed Qualitative data from the Bengali language to the English language. It underwent thematic analysis, identifying recurring themes and patterns related to the role of Ramadan fasting in promoting social bond, inclusivity, and empathy. By integrating findings from both data sources, the study aims to

provide a broad overview of how Ramadan fasting practices contribute to strengthening social bond within the Muslim community.

RESULTS AND DISCUSSION

Socio-Demographic Information

VARIABLES	N	%	M	SD
AGE (YEAR)				
40-63	195	76.2	54.59	10.91
64-87	61	23.8		
GENDER				
Male	222	86.7		
Female	34	13.3		
EDUCATION				
Illiterate	163	63.7		
Literate	93	36.3		
FAMILY TYPE				
Nuclear	239	93.4		
Extended	17	6.6		
OCCUPATION OF THE FAMILY HEAD				
Unemployed	148	57.8		
Self-employed	82	32		
Public/private job	26	10.2		
MONTHLY INCOME (BDT)				
Low (10000≤)	74	28.9		
Medium (11000-20000)	124	48.4	18557.03	17100.685
High (21000≥)	58	22.7		
FAMILY MEMBERS				
Small (1-3)	67	26.2		
Medium (4-6)	178	69.5	4.23	1.451
Large (7≥)	11	4.3		
INCOME EARNER				
No	3	1.2		
Single	137	53.5	1.49	.620
More than one	116	45.3		

Table 1: Socio-demographic information of the participants. Source-Fieldwork-2025. BDT-Bangladesh Taka

Table 1 shows the sociodemographic and economic background of the Muslims. More than 76 percent of the participants were aged 40-63 years. Nearly 88 percent of them were male. About 64 percent of them were illiterate. More than 93 percent of them lived in a nuclear family. Nearly 68 percent were unemployed. Nearly half of the Muslims had a medium income (BDT 11000-20000), and the

average income was 18557.03 BDT. More than 69 percent of them had 4 to 6 family members. Finally, more than 53 percent of the families had a single income earner.

Components of Social Bonding

SOCIAL BONDING	NEUTRAL (%)	AGREE (%)	STRONGLY AGREE (%)	CRONBACH'S ALPHA
Congregational prayers foster belonging	4(1.6)	98(38.3)	154(60.2)	
Iftar bonds across generations	5(2)	94(36.7)	157(61.3)	
Collective fasting connects emotionally	7(2.7)	97(37.9)	152(59.4)	
Religious events encourage togetherness	10(3.9)	87(34)	159(62.1)	.970
Crowds in mosque boost unity	8(3.1)	92(35.9)	156(60.9)	
Reciting prayers connects emotionally	5(2)	97(37.9)	154(60.2)	

Source-Fieldwork-2025

Table 2 reveals the components of social bonding among the Muslim community. The Muslims strongly supported all the components of social bonding.

a. Congregational Prayers Foster Belonging

More than 62 percent of the participants thought that religious events encouraged togetherness. IDI-2, Hakim Zoarder (115), delivered on congregational prayers as during the month of Ramadan, neighbors show empathy toward one another. In villages, stronger social bonds are observed. People also take prior preparation on their own for this month. Through fasting, they try to purify themselves. Even those who usually do not perform prayers in other months observe fasting and pray during this month, turning their attention toward religion. They strive to earn more spiritual rewards, and opportunities for mutual harmony and interaction are created.

b. Iftar Bonds Across Generations

More than 61 percent of them strongly supported that *iftar* bonded people across generations during Ramadan. KII-1, Hafez Md. Mutasim Billah (27), Imam, Nayabazar Mosque, Ward No. 8. It teaches tolerance and good behavior. By giving *zakat* and *fitra* to the poor and underprivileged, social bonds are strengthened. It imparts lessons of morality and sincerity generation after generation. Through social and religious practices, it teaches self-restraint and fear of Allah. During this month, tea stalls also remain closed, and if they are open, they are kept under cover.

1. Collective Fasting Connects Emotionally

Nearly 61 percent of them strongly supported that crowds in mosques during Ramadan boost unity. IDI-1, Abdur Rashid Biswas (80), Ward No. 7,

told as disorders decrease during Ramadan. People observe fasting practices. There is increased concern for good deeds and checking on neighbours—whether they are fasting or not, calling them for sehri (pre-dawn meal), and asking about food needs. In terms of harmony, it feels different. This month is distinct from others. Quarrels, chaos, and fights are absent.

2. Religious Events Encourage Togetherness

During Ramadan, over 60% of Muslims strongly agreed that congregational prayers had promoted a sense of community. KII-4, Community leader, Ward No. 7, Rafiqul Moral (52), focused on the issues as during the month of Ramadan, everyone engages in charity. However, one's ability plays a role in this. In addition to giving to the poor and needy, Muslims also donate to mosques, madrasas, and makhtabs. These donations are often made based on collective discussions. If they feel it is better to donate to an individual, they do so, and they also contribute to mosque or madrasa construction projects collectively.

3. Crowds in mosque boost unity

During Ramadan, over 60% of Muslims strongly agreed that reciting prayers had helped them feel more emotionally connected. KII-5, Imam of a mosque, Maulana Maksudur Rahman (58), mentioned as fasting has been prescribed for you—through it, the spirit of *taqwa* (piety and fear of Allah) works within everyone during this month. This *taqwa* establishes peace and discipline in society. For many, this month becomes a turning point toward goodness. Fasting acts as a shield, protecting people from sins and wrongdoings. As mentioned in the Hadith, if someone abuses a fasting person, he should not retaliate but simply say, 'I am fasting.' This teaches tolerance, and the reward of patience is Paradise. Fasting instills a unique feeling within people, and thus, during the month of Ramadan, harmony and brotherhood flourish among all.

4. Reciting prayers connects emotionally

Over 59% strongly agreed that it had made them feel more connected those who fasted together,. KII-6, Hafez Anarul Islam (37), Imam, Baliakhali Mosque, Ward No.7, rightly quoted as this month, Allah revealed the Holy Qur'an. Ramadan is a month of self-purification. Even those who usually walk on dishonest paths or are involved in crime tend to become better and correct themselves during this time. Harmony and brotherhood prevail in this month, along with sincerity. Hatred and enmity disappear. At the time of *sehri* (pre-dawn meal), people call one another, and even if there has been

conflict, it is forgotten in Ramadan. In this way, sincerity and closeness among people deepen further.

c. Social bonding based on scoring

SOCIAL BONDING	FREQUENCY	PERCENT
Weak bonding (20-25)	89	34.8
Strong bonding (26-30)	167	65.2
Total	256	100.0

Table 3: Percentage distribution of social bonding. Source-Fieldwork-2025

Table 3 shows the social bonding of the Muslim community. More than 65 percent of them had strong social bonding in the community. KII-2, Community Leader, Azim Fakir (55), Ward No. 9, described the issues very eloquently as even though we Hindus and Muslims live side by side, there is no conflict during this month. They do not disturb our prayers or iftar time with drums, rituals, or any other activities. Rather, they offer help in various ways according to their ability. They carry out their practices, and we carry out ours. Through mutual understanding, we coexist in harmony.

d. Relations between socio-demographic characteristics and social bonding

VARIABLES	SOCIAL BONDING		X ²	P-VALUE
	WEAK BONDING	STRONG BONDING		
AGE (YEAR)				
40-63	66(33.8)	129(66.2)	.305	.581
64-87	23(37.7)	38(62.3)		
GENDER				
Male	72(32.4)	150(67.6)	4.012	.045*
Female	17(50)	11(50)		
EDUCATION				
Illiterate	74(45.4)	89(54.6)		
Literate	15(16.1)	78(83.9)	22.369	.000**
TYPE OF FAMILY				
Nuclear	84(35.1)	155(64.9)	.230	.631
Extended	5(29.4)	12(70.6)		
OCCUPATION OF THE FAMILY HEAD				
Unemployed	67(45.3)	81(54.7)		
Self-employed	18(22)	64(78)	17.445	.000**
Private/public job	4(15.4)	22(84.6)		
FAMILY INCOME (BDT)				
Low (10000≤)	34(45.9)	40(54.1)		
Medium (11000-20000)	41(33.1)	83(66.9)	7.125	.028*

High (21000≥)	14(24.1)	44(75.9)		
FAMILY MEMBERS				
Small (1-3)	22(32.8)	45(67.2)		
Medium (4-6)	63(35.4)	115(64.6)	.153	.926
Large (7≥)	4(36.4)	7(63.6)		
INCOME EARNER				
No income	0	3(100)		
Single	40(29.2)	97(70.8)	6.330	.042*
More than one	49(42.2)	67(57.8)		

Table 4: Socio-demographic characteristics and social bonding. Source-Fieldwork-2025. **p<.001 *p<.05

Table 4 represents the relationship between social bonding during Ramadan and Muslims' socio-demographic characteristics. Comparatively younger Muslims than older ones, males, literate, extended families, family heads from public and private jobs, high family income, small households, and families with no income earners showed more social bonding in the community. In addition, gender (p<.05), education (p<.001), occupation of the family head (p<.001), family income (p<.05), and income earners (p<.05) showed a statistically significant relationship with social bonding.

A logistic regression was performed to predict the social bonding in the Muslim community (Table 5). Education (B=1.056, OR=2.874, CI, 1.416 to 5.831) and family income (B=.547, OR=1.728, CI, 1.060 to 2.818) of the Muslim community positively influenced social bonding during Ramadan, and education was 2.8 times more significant than family income. On the other hand, the number of income earners (B=-.786, OR=.456, CI .245 to .847) negatively affected the model. Therefore, education was identified as a strong predictor of social bonding during Ramadan in the Muslim community.

VARIABLES IN THE EQUATION						
VARIABLES	B	S.E.	P	OR	95% C.I. FOR OR	
					Lower	Upper
Gender	-.679	.416	.103	.507	.224	1.146
Education level	1.056	.361	.003*	2.874	1.416	5.831
Occupation of the family head	.276	.288	.337	1.318	.750	2.316
Family income	.547	.249	.028*	1.728	1.060	2.818
Income earner	-.786	.316	.013*	.456	.245	.847

Table 5: Predicting social bonding based on socioeconomic factors. Source-Fieldwork-2025. CI-Confidence Interval. **p<.001 *p<.05

1. Discussion

The present study explored how Ramadan-related religious practices shape social bonding among Muslims and how demographic and socioeconomic factors influence this relationship. Participants overwhelmingly agreed that religious events during Ramadan encouraged togetherness, with *iftar* serving as a strong intergenerational bridge and crowds in mosques boosting unity. They further agreed that congregational and individual prayers enhanced emotional connection and strengthened communal ties. These findings confirm that Ramadan operates not only as a period of spiritual devotion but also as a major mechanism for social integration in Muslim societies (Hartati et al., 2025b; Hadiansyah et al., 2025; Alghafli et al., 2019b).

a. Religious practice and social connectedness

Shared rituals such as fasting, *iftar*, and congregational prayer generate a sense of moral unity and reinforce the collective identity of the *ummah* (Durkheim, 1915; Putnam, 2007). During Ramadan, acts of worship become occasions for emotional exchange and reciprocal empathy (Dzakirah et al., 2025). Collective participation transforms mosques and community centers into hubs of spiritual and social life, producing what Goffman (1967) termed “interaction rituals” that sustain moral order. Empirical work across Muslim contexts shows that *iftar* dinners enhance interpersonal trust and social capital (Son & Sung, 2024; Asadullah, 2016).

b. Demographic patterns in social bonding

The study also identified meaningful variations: younger, male, literate, and extended-family participants reported stronger social bonding. Younger Muslims may participate more actively in group worship and online religious networks that foster belonging (Brown et al., 2022; Eggert & Sadriu, 2025). Men’s higher scores could reflect their greater visibility in mosque-based activities due to gendered participation norms (Lubis et al., 2023; Radzi et al., 2024). Literacy and education likely expand individuals’ interpretive understanding of Islam’s communal ethics, reinforcing behaviors that encourage unity (Bhat et al., 2024; Nabi, 2024)

Extended-family structures were also linked with higher cohesion, consistent with research showing that intergenerational households in South Asia transmit religious values and collective obligations (Özkaya, 2022 ; Bidandi & Roman, 2020). Family heads employed in public and private sectors exhibited stronger bonding, suggesting that workplace networks and economic stability facilitate charitable engagement and leadership in communal events (Milliken et al., 2015; Lansing et al., 2023).

c. Socioeconomic influences

The regression analysis revealed that education and family income both positively predicted social bonding, with education being 2.8 times more influential. Education enhances civic responsibility, empathy, and an understanding of the moral significance of Ramadan (Mirra, 2018; Meadows, 2023). This aligns with theories that cognitive resources derived from schooling foster pro-social orientation and voluntary participation (Olmos-Gómez et al., 2024; Putnam, 2007; Caspersz & Olaru, 2015).

While family income supports participation through material means—such as hosting *iftars* and donating *zakat*—education provides the normative framework that sustains altruism beyond financial capacity (Overall, 2017; Jeffries et al., 2006). This demonstrates that social bonding during Ramadan is not purely an economic phenomenon but a moral-cultural one rooted in shared knowledge and values (Haider, 2022).

The negative association of the number of income earners with social bonding indicates that multiple earners may fragment family time and reduce collective religious engagement. Work-related time pressures can limit attendance at mosque prayers or communal meals, diminishing opportunities for shared experiences (Jones-Ahmed, 2022; Putnam, 2000). This supports the “time displacement” hypothesis, which suggests that modern economic demands can weaken communal participation (Zuhair & Kurian, 2016; Mahmodi et al., 2025).

d. Integrating faith and social capital

Together, these results affirm that Ramadan strengthens social capital—defined by networks, trust, and norms of reciprocity (Shalihin et al., 2023; Putnam, 2000). Religious events act as mechanisms through which Muslims experience emotional security, solidarity, and moral purpose (Yücel, 2025; Alzeer & Abuzinadah, 2024). Younger and more educated groups appear to translate religious sentiment into active social engagement, indicating a generational shift from traditional obligation toward conscious community building (Amoako et al., 2025; Pohan et al., 2025).

e. Implications

The findings have implications for community development and policy. Faith-based organizations could leverage Ramadan’s social environment to promote charitable collaboration and intergenerational dialogue. Educational initiatives that integrate civic values with religious instruction may further enhance unity and resilience.

CONCLUSION

This study demonstrates that Ramadan plays a vital role in fostering social bonding and cohesion within Muslim communities. The findings reveal that collective religious practices—such as fasting, congregational prayers, and communal iftars—serve as powerful mechanisms for nurturing belonging, empathy, and moral unity. More than 65 percent of respondents exhibited strong social bonding, affirming Émile Durkheim’s theory that ritual gatherings enhance solidarity through shared emotional experiences. Education and family income were found to be significant positive predictors of social cohesion, with education emerging as the strongest determinant. In contrast, households with multiple income earners showed weaker bonding, suggesting that economic pressures may reduce family interaction and participation in communal rituals.

Overall, the research confirms that Ramadan is not only a sacred period of devotion but also a sociological phenomenon that strengthens the moral fabric of society. By integrating faith-based values with civic and educational initiatives, communities can leverage the social energy of Ramadan to promote unity, intergenerational dialogue, and resilience in the face of social change.

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