

From survival instinct to religious belief: Socio-systems analysis in a global context

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Abstract: In the context of globalization, religion, as a complex belief system encompassing social, economic, and political aspects, is undergoing a process of transformation and innovation. This transformation is analyzed from the perspectives of social philosophy and humanistic philosophy to clarify the interaction between religious life and human life. Here, the decline of faith in humanity promotes faith in religion, creating cohesion among people of the same faith, while at the same time causing internal division and conflict. The article focuses on several main issues: the nature of religious faith as opposed to faith in humanity; the division between clergy and believers, and between theists and atheists; the impact of globalization on religious conversion; the role of religion in maintaining social morality and the possibility of its exploitation for political and economic purposes; the trend of conversion and the emergence of new forms of belief. Through analysis, comparison, and especially the inversion method, the article clarifies the relationships between cause and effect, freedom and necessity, ability and need, means and ends, and subject and product in religious life. The research results show that religious conversion in the era of globalization is an inevitable process, reflecting changes in faith, culture, and society. The article proposes a new approach to interreligious dialogue and religious studies from the humanistic and social philosophy methodology, aiming to build a peaceful society and respect differences.

Keywords: *Belief, Believers, Clergy, Globalization, Religion.*

1. Introduction

Religious conversion in the context of globalization raises important issues that must be acknowledged and addressed as globalization facilitates cross-cultural exchanges and systemic signal changes. The profound transformations in the form of global migration and the arduous adaptation of religious institutions to an increasingly interconnected world are not merely passive compliance with change but are also a complex context of profound academic, social, and political issues. A core challenge emerges from this context: the sharp clash between deeply rooted traditional values and the winds of modernity, even postmodernity, blowing through religious practice, raising difficult questions about identity, authority, and relevance in a constantly changing world. As religions are forced to innovate to attract followers in a rapidly communicating society, the question arises of balancing preserving religious identity and responding to human needs in a modern context. The development of technology and communication also raises the rules for the authenticity of faith as religious forms become online and commercialized. In addition, conflicts between religions in the past have also become a formidable issue. When religious ideologies are politicized, religion can be used to maintain power or incite conflict. In the context of globalization, the interaction between religions raises important issues such as religious self-determination, the right to change beliefs, and religious diversity, all of which have

the potential to cause conflict, so this article will examine these challenges and propose solutions for religious transformation that are compatible with globalization while still protecting religious freedom.

2. Overview of the Research Situation

Religious conversion in the context of globalization, a topic that has attracted widespread attention from many fields of study, such as philosophy, sociology, anthropology, and religious studies, has become particularly urgent since the late 20th century. Globalization has profoundly changed the nature of religious traditions, raising many important questions about religious identity, beliefs, and practices in the modern world.

First, the approaches to the study of religious conversion: One is the philosophical approach; many philosophers have studied the impact of globalization on religion from the perspectives of ontology, epistemology, and ethics. Some representative works include [1] with his theory of "post-secular religion", in which he argues that globalization does not weaken religion but gives rise to the need for dialogue between religion and reason in the public sphere. Taylor [2] has analyzed the change in religious experience in the modern context, from a society where religion dominates every aspect of life to a pluralistic society with a wide choice of beliefs. Berger [3] argues that globalization promotes secularization and creates a firm "religious backlash" to reaffirm identity and beliefs.

Second is the sociological approach; from a sociological perspective, researchers focus on the changes in religion in social structures and forms of religious practice. Casanova [4] points out that religion is being restructured and plays an important role in public space instead of being eliminated. Castells [5] analyzes the development of global religious movements as part of transnational social networks, emphasizing the role of digital media in spreading and reshaping religious beliefs. Bauman [6] with his view of "liquid religion", has argued that religion is becoming increasingly flexible, personalized, and adaptive to changing social conditions in the modern world.

Third, the main trends in the process of religious transformation. One is religion and secularization. While some traditional studies have argued that globalization promotes secularization by reducing the influence of religion in personal and social life, this trend is not uniform across regions and communities, as globalization also facilitates the emergence of new religious movements, especially those that can adapt and integrate elements. New religions such as Scientology or religious movements based on meditation and yoga have attracted the attention of many people in Western societies.

Fourth, religion and technology. Information and communication technology development has changed how religion is practiced and spread. Studies on "digital religion" show that many religious groups have used social media platforms and media to connect and expand their influence.

Fifth, globalization and religious conflict. In addition to positive changes, globalization increases religious conflicts due to competition between ideologies, especially in migration and cultural integration. "Religious institutions can provide crucial social and spiritual support, helping migrants navigate the complexities of urban life while preserving their cultural and faith-based practices" [7]. Researchers have also pointed out several issues in which extremist groups use globalization to expand their influence.

Sixth, open gaps still need further research and future research directions. Although there are many studies on religious conversion in the context of globalization, some gaps still need to be further explored, such as how local religious groups adapt to globalization in specific cultural contexts and the impact of artificial intelligence and new technologies on beliefs. Religious practice and the role of religion in modern social movements, including environmental issues, social justice, and human rights. Religious change in the context of globalization is a rich, multidimensional research topic with much potential for exploration.

3. Methodology

The consistent theoretical system of studying faith in humanity as the basis for religious conversion in globalization is viewed from social philosophy and humanistic philosophy. At the same time, the study applies many methods, such as qualitative, analytical, synthetic, and comparative, in analyzing documents, collecting information from scientific articles published in prestigious journals, indexed with Scopus, and experiencing information from religious activities and teachings. With the qualitative method, the object of religion is determined. Religious life is both inside and outside of people. Therefore, when religion is inside people, faith in people becomes faith in religion. When religion is outside people, losing faith in people becomes faith in religion and vice versa. Faith in religion becomes faith among people of the same religion, between priests and believers. Loss of faith in clergy becomes loss of faith in religion, so religious conversion is loss of faith in clergy and religion. Religions seem to be losing faith among the clergy, which is the loss of faith in religious life. In particular, the author uses the inversion method in religious research to clarify the transformation of the relationship between "cause and effect", "necessity and freedom", "capacity and need", "intelligence and will", "means and ends", "subject and product", which is too much of a matter of human ownership in religious life. Analyzes to systematically present the unity and difference between religious life and human life in the evolution of humanity, from which the author clarifies the value of human as the basis for conversion.

4. Discussion

4.1. *From Survival Instinct to Religious Faith*

From the beginning, humans have struggled to survive in harsh environments such as natural disasters, epidemics, and fierce competition from other animals, posing significant challenges to the existence of humans; survival is the ultimate goal of all species, and faith in what gives life a true faith. Humans have the most genuine and legitimate faith in the species' life, existence, and maintenance. Humans are each other's faith. Existence is the satisfaction and transformation to adapt to the circumstances. Transforming nature to survive becomes the mutual education of fellow human beings. Mutual support, cooperation, and solidarity have helped humans overcome difficulties in the survival and maintenance of the species. Each individual is a source of life, continuing to maintain the survival of their fellow human beings; it carries within it the mission of specific historical messages of human civilization.

Humans are products of each other with a direct linear cause-and-effect relationship. Parents give birth to children, doctors treat patients, and teachers allow students to create and cooperate with all the trust when giving each other life in every possible form. That is, "increase stakeholder confidence and sustainability" [8]. By giving each other life through various products, trust between humans becomes trust in the products they create. However, products are a means for survival, but in evolution, products become goals. When products become the purpose of survival, products designed to improve nature become tools against humans because nature is also human.

As the productive forces develop, the division of labor appears, separating manual labor from verbal labor. People live not only by the products of manual labor but also by the products of language, which is "handle particular situations on a verbal basis" [9]. Language is used to exchange information, knowledge, and lifestyle information as a product to be exchanged and sold. Faith in humanity becomes faith in knowledge expressed in language. Language has undergone a complex development process, reflecting human thinking and emotions, so from a simple communication tool, language has become a system reflecting the linear causal relationship of things, natural phenomena, and social life.

Language development has facilitated the emergence of abstract concepts while posing new challenges, such as polysemy and misunderstanding in communication. Language is a communication tool created to convey knowledge and record an era's values, views, and thoughts. Humans satisfy their communication skills through language by learning and exploring the world around them. Abstraction and generalization in language allow humans to explore the world around them more deeply. This abstraction also creates communication difficulties. Language no longer reflects life honestly,

significantly when false or deceptive thoughts appear. However, language brings people joy and sorrow, success and failure, and progress and achievement of goals, for which language plays an important role. Language is not only a tool to protect the survival of fellow human beings but also becomes knowledge to transform nature. At the same time, it is a "theoretical tool" to transform people into "anti-humanity". The luxury, beauty, and vanity of language make aspirations, dreams, and ideals alien to real life but simultaneously become a tool to educate, transform, and guide people back to the final destination of human life.

Meanwhile, the language of science expresses a direct linear causal relationship. On the contrary, the language of metaphysical theories, pure reason, and religion try to indicate the meaning of the first cause and the value of the final result, making judgments no longer reflect the linearity of the causal relationship but become non-linear. Meaning and value are generalized into different ideals and aspirations of life. The richness of aspirations and dreams is the richness of spiritual life. The needs and abilities to satisfy the spiritual life of individuals become means and ends for each other. Mutual use between individuals is inevitable. Mutual appropriation between individuals is no longer a linear cause and effect; instead, it turns people into means to pursue religious goals in different languages of interpretation, rhetoric, and discourse.

Thoughts about the universe's origin, the existence of a supreme being, and the ultimate purpose of the future of humanity have always been controversial issues in the history of human thought in the journey to find a new life. One of the beliefs in life with an ultimate purpose became a new faith, such as religion. The division of labor not only became the driving force for social development but also caused the differentiation of human society according to different abilities and needs. The satisfaction between skills and needs is freedom and equality. Dissatisfaction becomes a compulsion in each other's lives, causing people to differentiate into "species" with different abilities and needs, in which the "wolf" attribute is covered by the appearance of "sheep". This difference is the cause of the polarization between the rich and the poor. When a few people own the means of production, they have the right to exploit the labor of others. Oppression, exploitation, and mutual deception turn into mutual distrust among people and a loss of faith in their fellow human beings. People believe in the products they create, one of which is science. In addition, developing science, art, and value systems plays an essential role. The polarization of wealth creates the need for a normative value system, and religion satisfies that need. Belief in a system of language, concepts, and categories has transformed into belief in religious idealization, especially belief in the value of the final result, which is the goal religion preaches. People believe in priests, scribes, and teachers.

Religion, a product of man, has accompanied humanity since its inception. The search for the meaning of life, the explanation of natural phenomena, and the creation of community relations are the main driving forces behind the emergence and development of religion. Religion is formed by people who have mutual trust, that is the trust of people of the same religion between clergy and believers. Daily communication between clergy and believers in language through commandments and precepts becomes a ritual in the organization of religious community activities. Therefore, "When their religion is correct, their language is safe" [10].

When religion is the purpose of survival, the division of functions and tasks in religious life appears. In religious life, clergy and believers' positions, roles, and functions are different, causing canon law to appear in the division of functions, tasks, and positions. Clergy are responsible for spreading the truth and preaching the word of God, while believers believe and practice the doctrine. However, different job positions in performing religious functions become differences in power, which leads to different interests. That makes religion also exploited by some individuals to gain power and material wealth. Therefore, it requires "protection against abuse of power in an open society" [11]. When clergy become tools to achieve personal goals, the good nature of religion is eroded. The professionalization of religious activities raises many questions about whether it destroys the free nature of religion. Although professionalization in religious management is a reality, it has the potential to commercialize the profession, destroying the sacred nature of religion. However, the existence of religion in any form can

be achieved by creating various products in religious life, that is, the system of organization, precepts, canons, and canons that are always supplemented and edited to eliminate false clergy, bringing religion back to life with all the truth, that is "satisfaction with daily life" [12]. One of the products of the existence of religion is the establishment of rules and precepts dividing the functions and duties of clergy and believers.

Clergy is a broad concept that includes many different activities depending on the religion and tradition of each community. However, the life of the clergy is not entirely separate from economic, political, and social life. The clergy often study scriptures, teach doctrines, perform religious ceremonies, provide spiritual support, and manage the community. They spend most of their time practicing and seeking enlightenment. They are responsible for guiding believers to live a meaningful life. The role of the clergy is very diverse in religious life, depending on each tradition, social prejudice, and specific religion. Although each clergy member has a different role, each is considered a mission, a job in preserving and developing religious values. Therefore, religion "offers valuable insights with significant implications for both practitioners" [13]. The division of functions, tasks, and positions in religious organizations sometimes leads to inequality, contrary to the brotherhood of some religions.

In the modern world, clergy face many new challenges. Religious leaders contribute to building a harmonious and developed society. Hierarchy leads to differences in status, power, and lifestyle. However, this creates diversity and the possibility of division in the community of believers and sects within the clergy, including the emergence of false clergy who undermine religious faith. Religious enthusiasts always seek peace and enlightenment through religious practice. Religions always face many new challenges in modern society, such as the "business species" or "political species" that can take the form of "clerical species", making religious life more than just a "commercialized" market or a place of "competition for power", changing the position of work in the hierarchy and regionalizing religious activities. In a market economy, communication between clergy and laity becomes more complex, influenced by economics, changing traditional relationships and raising concerns about their changing roles. At the same time, ordinary people come from many different walks of life, including politicians, business people, and others. Communication between clergy, politicians, and business people is to communicate, educate each other, and share the true nature of human beings in different forms. One of these forms is that "can utilize social media platforms to disseminate information and engage the community" [14]. Thus, in a globalized economy, clergy become "religious politicians or religious entrepreneurs", competing fiercely to attract followers with beautiful, glossy words and promises of the benefits of life after death or putting others in dangerous situations to coerce the spirit of believers with "instruments of life after death". Religious life is no longer about voluntary good deeds but is forced by "interests" or forced into "dangerous situations" to do good deeds. Good deeds become man's work, while enjoyment "after death" is the work of religion.

The commercialization of religion damages the prestige of religion, divides the community, encourages greed, and reduces faith in religion. Religious polarization is a phenomenon that reflects the diversity of ideas and views, that is, the diversity of capacities and needs in religious life. It can also lead to the deterioration of religious life, sectarianism, and even conflict when different groups interpret the doctrine differently in a discursive, rhetorical way so as not to be a liar. Diversity of ideas, especially from reformist thinkers, often leads to forming new sects. Conflicts between conservatism and reform of religious law, when personal interests prevail, distort communication and change the views of believers.

4.2. Globalization, Faith, and the Transformation of Religious Life in Modern Society

Globalization promotes diverse spiritual life, demonstrates freedom of belief and belief in humanity, and allows people to live according to their abilities and needs. Faith in humanity is an indispensable part of life when a part of society still has the ability and needs, but that is "the multiplicity of demands and the biased rationality" [15]. Understanding faith in humanity makes people better and helps each person respect the diversity of individual life. The function of faith in humans, or how faith is formed and affects each person's thoughts and behaviors, is a widely studied topic in psychology. By combining

and evaluating this evidence, people form certain beliefs about the world around them. Belief in human life gradually develops into belief in believers and clergy, that is, belief in religion. However, religious faith becomes a belief in life after death, a belief in a supreme being, a spiritual leader, a supernatural force, or a system of beliefs often related to life, death, the universe, and the meaning of existence. Religious diversity, expressed through beliefs expressed through rituals, ceremonies, and other religious activities, plays an important role in shaping believers' value systems, attitudes, and behaviors. Religion is also a social product formed and developed through the interaction between clergy and followers, where mutual trust becomes the value of life. As the transmitters and preservers of religious teachings, clergy play an essential role in maintaining and developing religion. Clergy are also part of the religious community and are influenced by society and history. However, clergy "can help improve positive recommendations influenced by religious factors" [16]. Religious people often seek comfort and guidance in life from their faith.

Religion can also be used to control and manipulate believers or to justify lies, discrimination, or the suppression of personal growth, sometimes in ways that are contrary to the humanistic spirit that religion is designed to serve. Comparing religion to "software" can help one better understand how religion shapes the thinking of theists as opposed to atheists. It is important to note that religion is much more complex than mere software. Religion is a set of rules, doctrines, and experiences of life, individual and communal, in a commodity economy. The products of religion are created in full compliance with the laws of value, supply and demand, competition, and markets. They are not overt and obvious but secret, subtle, and subtle. The commandments, doctrines, teachings, and laws of religion are powerless products. Therefore, they are also products of aspirations and ideals. Without sexual desire in religion, the commandment "thou shalt not commit adultery" would not exist. Without religious rebels, "obedience" and "loyalty" would not need to be established, and without the appropriation of religious property, the oath "loyalty to church property" would not appear. Religion educates in commandments and precepts, "which in turn enhances their loyalty" [17].

When people of the same religion trust each other, all standards, commandments, and doctrines become superfluous. All oaths in inauguration are intended to punish the spirit of rebels. Without rebellion and deception, oaths would have no meaning. Lies appear in religion because of the appropriation, use, and disposal of individuals who have no capacity and need for religion. The truth in religion is not respected and is covered by various standards, which is one of the forms of commercial religious standardization. If life today is free but has surveillance cameras, then religious life is also free but has commandments, precepts, and canon laws that are closely monitored. Church law governs clergy in the spirit of carrying out religious missions with specific historical significance. The promulgation of church law is also a process of exchange, negotiation, and compromise between different interest groups to reach consensus and unity in the churches of religions. Religions have set moral standards to guide believers to live well but have turned believers into various tools of religious life. These standards are often related to the relationship between humans and the natural world. Principles such as not killing, not stealing, and not committing adultery are typical values of many religions, but they are normative values for human existence. The difference between human and religious life "requires innovative approaches to value creation" [18]. Human morality becomes religious morality. Belief in life after death is an essential element in many religions. This belief can motivate people to live good lives and cause pressure and fear. In some cases, overemphasizing punishment after death can undermine the meaning of good deeds.

Priests propagate religion and their influence on believers. When priests do not propagate the truth, meaningless preaching will distort the doctrine, leading to the control of believers and loss of human values. In the context of globalization, instead of encouraging dialogue, respecting differences, and promoting creativity among religions, some people become conservative, finding it difficult to accept other religions. Individuals can choose without being forced to practice their religious needs. This belief is the goal and means of love and humanity, but sometimes, it causes pressure and fear. The role of clergy in religions is also very diverse.

In some cases, clergy can become spiritual leaders, leading believers to enlightenment, but in many other cases, clergy can be exploited for political or economic purposes. In globalization, people need dialogue and tolerance to understand each other. At the same time, each individual has the right to practice their religion - a fundamental right according to their conscience. Traditional prejudices may hold that sexual sacrifice is an indispensable part of religious life, while prostitutes are condemned by society for their work.

When viewed objectively, everyone can see that both clergy and prostitutes are human beings with daily needs and desires. The suffering they experience comes from repressed or unfulfilled desires, social prejudices, work pressures, and injustices in life. One may wonder whether this suffering is an inevitable law of these professions. Or are they just products of outdated prejudices of an unjust social system? Can the differences and similarities between clergy and prostitutes in professional life, between the noble and the lowly, be justified by outdated prejudices? However, their survival instinct makes them accept suffering as inevitable, even creating unnecessary suffering for themselves. It must be admitted that: "the survival instinct is the driving force of species, including humans. Protecting individuals' lives and maintaining species' existence is a natural law" [19].

A progressive society needs to examine and eliminate prejudices about occupations, jobs, and job positions, especially those related to sexual taboos. Everyone has the right to choose a job and live a happy life as long as it does not harm others. However, the problem is whether they can be true to themselves in a bustling commodity economy with buyers, sellers, and diverse occupations. The abundance of other occupations and the more attractive incomes in these occupations have led many religious practitioners to convert. Therefore, "strategies encompassing shared values, leadership harnessing, curriculum adaptation, welfare establishment, networking, visibility creation, and income generation" [20]. False priests are being controlled and gradually eliminated, religious products are no longer necessary for spiritual life, and some traditional religions are gradually losing their practicing monks, importing and exporting the lives of priests. The priestly market fully complies with the laws of value, supply, demand, and competition in the religious economic sphere. Eliminating suffering in occupations does not mean denying their existence but creating a more just and respectful occupation. The clergy protected by religion become noble, while prostitution has no chance of becoming a profession because it is not protected and degraded. Religious prejudice becomes prejudice against occupations, that is, discrimination against people. Through the analysis of clergy and prostitution, it can be seen that religious rights and human rights are different. Human rights do not distinguish between occupations, so they do not distinguish between religions. Religious rights have occupational discrimination that becomes discrimination between clergy and believers, between theists and atheists, and between clergy and prostitutes. Economic and political crises become crises in human life. Conflicts in human life are conflicts in economic and political life "in order to resolve society's disputes" [21]. Loss of faith in economic and political life becomes a loss of faith among people.

Loss of faith among people turns into faith in religion. Religious life discriminates against people, so there is a difference between believers and clergy, between theists and atheists, and between followers of different religions. Injustice, lies, and deception appear, causing religious life to lose faith in each other, leading to the emergence of new forms of religion. Traditional religions still affirm the fundamental value of trust between clergy and believers. That trust exists between clergy of the same religion, but there is a distinction between male and female clergy. People of the same religion are places where they can share, comfort, and encourage people of the same religion. Religion is not only a belief of the same religion but also a means of consolidating power for regimes that know how to exploit and use religion. The unification of religion and politics can have specific effects, such as creating solidarity in socio-economic development. These may also lead to pressures to restrict religious freedom, but they have highlighted the complex relationship between religious life and human life. Therefore, this issue needs to be asked fundamental questions about the role of religion in the modern world, such as when people are still suspicious of each other or need religious faith or need faith in humanity. Religion cannot be abolished when it remains the occupation of a group of lazy people who like to perform fake functions

and are power-hungry in a frivolous life. Religion is essential in forming traditional identity and the spirit of aspirations, dreams, and ideals from afar. However, abolishing religion does not mean abolishing all human happiness; It raises the problem of eliminating vanity and artificiality, the ephemeral nature of happiness. Human life, especially economic and political life, distorts religious life, while religious life elevates its status by exploiting economic and political life. Religious life is the communication between clergy and believers. However, clergy have different personal capacities and needs, so believers are businessmen, politicians, scientists, teachers, doctors, engineers, workers, and farmers. They all communicate with each other, which is human communication. Religious life becomes human life, causing religious life to be distorted by the exchange of power, the purchase and sale of money, and scientific education, making people share the true nature of human beings. Traditional religious beliefs are not strong enough under new conditions, leading to distortion, division, or the emergence of new religions; this is the general trend of human development.

4.3. Religion, Morality, and Globalization: Challenges and Transformations in Modern Society

A fulfilling life is a belief in people, affecting social life, from family and society, and it leads to other areas such as politics and economics. Religion builds beliefs, shapes behavior, and creates social relationships, but it also can manipulate the psychology of its followers. Initially, religion was only a belief in people, but later, in the development process, it became a belief in artificial products, one of which is language. Therefore, "using language that shows appreciation, employing parables or analogy to convey sensitive messages, and avoiding direct confrontation that could cause discomfort are all effective politeness strategies" [22]. It represents survival knowledge, living standards, moral issues, and spiritual life. In competition, morality is often used to ensure unity and consolidate power. When understood correctly, morality is the truth of life, affecting humanity's existence, while religion's value originates from faith in humanity. Faith in humanity connects people of the same religion, creating sincere bonds because morality is truth, life, and a compass for human life. The core value of religion must be the truth of life, that is, the moral value of humanity and faith in humanity. Faith in humanity binds people together and becomes religious faith. Religion still plays an important role, especially in the era of globalization, where economic and political organizations intersect. Religion can promote morality and honesty in a society where smuggling, tax evasion, corruption, and war are common. Morality plays an important role in protecting human survival in globalization. Instead of rigid rules, morality empowers individuals to be free and responsible for how they live. Throughout history, the relationship between religion and morality has been complex.

Although both aim at building a better life, human ethics are often more flexible than religious ethics. However, ethics "with sustainable development goals offers a promising path towards a more equitable and sustainable global economy" [23]. The question is how to reconcile human ethics and religious ethics in globalization. In globalization, religion must be based on truth, and the foundation is freedom and choice based on conscience and mutual understanding. When bound by rigid rules, ethics loses its vitality and cannot meet the diversity of social needs. Religion, a spiritual need of human beings, is increasingly becoming a complex social factor. Although religious freedom is a fundamental human right, the "commercialization of religion" has caused much controversy in globalization. Religious ethics are closely tied to tradition and profoundly impact people's perception of life in a market economy. Imposing an overly strict system of religious morality, especially in the field of sexuality, can cause many negative consequences. In a society where career and work demands are increasingly high, family, marriage, and reproduction values are being affected. The complete denial of human physiological needs is contrary to the laws of survival and can lead to unpredictable social consequences. When religion is exploited to achieve personal goals or maintain power, morality is distorted and becomes a tool of control. In a commodity economy where money is considered the measure of value, morality is distorted and becomes a tool of exploitation.

Instead of being a system of values that guides people toward perfection, morality has become a tool of control and exploitation, not only losing its religious meaning but also creating injustice in society. In

the era of globalization, people must have an objective and critical view of religious teachings. Morality must be built based on respecting the truth about human diversity and freedom. Correct morality will guide people to perfect themselves, contributing to building a fair and humane society. Competition between religions to expand influence and attract followers is inevitable in globalization, which "requires adaptability, cultural intelligence, and strategic vision" [24]. Religion must adapt to the new environment, meeting the diverse needs of people to survive and develop. The focus on social development distorts religion, making it dependent on external factors.

Religion cannot be separated from economic and political factors in modern society. Although there are still many controversies due to many prejudices, the commercialization of religion and the income from religious life has become an undeniable reality, creating a complex relationship between religion and the economy, where spiritual values can be ignored for profit, posing the problem of balancing between preserving identity and adapting to changes in society towards religion. In globalization, protecting the core values of religion while constantly innovating to meet human creativity is a great challenge, requiring "a procedural framework must be safeguarded" [25]. The increasingly fierce competition between religions has turned to attracting followers to gain market share, placing higher demands on religions. When religion becomes a "product" in the religious marketplace, invisible clergy become honest entrepreneurs in a commodity economy. Although profitable, this "religious business" raises many ethical and legal issues. In modern society, religion faces fierce competition from many sources, from other religions to secular ideologies. Religious and commercial activities have the potential to turn religion into a tool for profit, weakening religious faith and creating divisions among believers. This may lead to tighter state control of activities that benefit religion, but it may also improve the effectiveness of different religions. The balance between economic and political interests poses a significant challenge to the nature of religion, making it necessary to find practical solutions that meet the needs of believers.

In the context of globalization, the state has appropriate policies to manage religion, ensure freedom of belief and practice according to the law, and prevent the exploitation of religion to infringe upon the interests of citizens. Managing citizens according to the law becomes managing monks and followers, which is inevitable. Therefore, all monks and followers of different religions are citizens of a country and must be equal before the law. Religion is a need of a part of the people, but another part does not need religion. Are these things reprehensible? Differences in capacity and needs become differences between religious species, causing conflicts between followers of different religions. In the context of globalization, competition for influence, exploitation of religion for political purposes, the increase of extremism in religious life and inequality, and religious discrimination. Political forces often exploit religion to incite, divide communities, and achieve political goals in the process of globalization—religious extremist groups with their "anti-human language" interpretation of religious teachings. Economic, social, and political inequality exacerbate religious tensions, as minorities feel discriminated against and turn to religion for comfort and strength, making religious conflicts, which have been aggravated by globalization and extremism, require comprehensive solutions from dialogue, moral education, clear legal frameworks and joint efforts of the international community to protect religious freedom and global stability. These will continue in the future if "these cognitive perceptions would be incomplete and lacking coherence" [26].

Corruption, social injustice, and misinformation have eroded trust, alienating people from the core values of society despite efforts to build democracy and respect religious differences. Inter-religious conflicts manifest in conflicts between peoples with different institutions, that is, between human and religious rights. It is the conflict between "humanity" and "religion" in today's era. Historical forms of conflict are resolved by all possible means, such as violence, control, coercion, bribery, service, persuasion, criticism, self-criticism, education, dialogue, tolerance, respect, and love, to eliminate everything that is not human. People's trust is lost, and the inherent beliefs of religion are also distorted and become various means in the process of globalization.

5. Results

This scientific article has shown that in the context of globalization, conversion is no longer simply a change in individual beliefs of a separate, individual nature but reflects profound changes in social, economic, and political life. The development of the market economy and global media has promoted the commercialization process, politicized religion and distorting the original humanistic values of religious life. At the same time, the article points out that the differentiation in individual abilities and needs leads to the formation of different "religious species", increasing the gap and conflicts between believers, clergy, and social groups. Religious belief gradually becomes a social product governed by the law of supply, demand, and power interests. In addition, the article also highlights the urgent need to restructure religious life based on humanity, freedom of conscience, and intercultural dialogue instead of allowing religion to continue to be exploited as a tool of power in the context of turbulent globalization.

6. Conclusion

In the context of globalization, religious life is undergoing profound changes, from pure belief in human values to commercialized, politicized, and morally degraded forms. This scholarly article has made it clear that conversion is not only a reflection of human life but also a consequence of broader socialization processes, such as economic polarization, social injustice, and the functioning of the global market economy. Religion, which originated from the need for survival and community attachment, now faces the risk of becoming a tool to serve material interests and power. The research results show that the polarization between clergy and believers, between different social groups in religious life, deepens conflicts, loss of faith, and the emergence of forms of extremism in religious activities. At the same time, the article emphasizes that restructuring religious life in the era of globalization requires a new foundation: respecting freedom of conscience, promoting human values, and encouraging dialogue instead of maintaining old, corrupted religious models. In the future, the sustainable development of religion will always be closely linked to liberating people from economic and political pressures in globalization and restoring genuine faith in human dignity and values.

7. Limitations, Significance, and Future Research Directions

The article is valuable in approaching the phenomenon of religious conversion from a critical humanistic-sociological philosophical perspective. It clarifies the relationship between religious beliefs, survival needs, and economic-political factors in the context of globalization. By analyzing the process of religious degeneration that distorts human values, this scientific article contributes to expanding the interdisciplinary theoretical framework in the study of contemporary religious life, especially the current globalization process. However, the article still has some limitations, such as the analysis being mainly general theory and lacking empirical evidence or specific case studies to illustrate the arguments. In addition, the scope of the article also focuses on negative phenomena, not fully exploiting the positive aspects or the ability to regenerate the values of religion in globalization. In the future, research directions could be expanded to examine the practices of religious life in specific communities, analyze differences between religious traditions, and assess the potential for renewing religious beliefs linked to sustainable development and global human rights.

Transparency:

The authors confirm that the manuscript is an honest, accurate, and transparent account of the study; that no vital features of the study have been omitted; and that any discrepancies from the study as planned have been explained. This study followed all ethical practices during writing.

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