Institutional Dynamics and Community-Level Religious Governance: A Systems Perspective on Mahayana Buddhist Practice in Rural Indonesia

Fikri Sya'ban, Ubaidillah
Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia
Email: fikri@gmail.com

ABSTRAK

This study examines how Mahayana Buddhist practice is institutionally sustained and governed at the community level within a rural Indonesian context, framing religion as a social system shaped by collective decision processes and informal governance structures. The purpose of the study is to move beyond descriptive accounts of religious existence by analyzing how institutional dynamics, normative authority, and communal coordination interact to maintain religious continuity under local social constraints. Employing a qualitative case-based approach, the study draws on in-depth interviews, participant observation, and document analysis to capture everyday practices, leadership roles, and decision-making mechanisms embedded within the Mahayana Buddhist community. The findings reveal that religious sustainability is not driven by doctrinal enforcement, but by adaptive governance arrangements that balance ethical norms, communal legitimacy, and situational flexibility. Authority is exercised through negotiated roles rather than formal hierarchy, while collective decisions emerge through consensus-oriented processes that integrate religious values with local socio-cultural realities. These dynamics function as an informal yet stable governance system that enables the community to manage internal coordination and external pressures without institutional rigidity. The significance of this study lies in its contribution to systems-oriented perspectives in decision sciences and institutional analysis by demonstrating how religious practice operates as a socially embedded system of governance. By conceptualizing religion as a dynamic decision environment shaped by institutional interaction rather than static belief, the study offers an alternative analytical lens for understanding governance processes in non-state, value-driven systems, thereby extending the relevance of operations and systems research to socio-religious contexts that remain underexplored in international scholarship.

Keywords : *Community governance, decision processes, institutional dynamics, Mahayana Buddhism, religious social systems, systems perspective*

INTRODUCTION

Religious communities in rural contexts increasingly operate within complex institutional environments shaped by social norms, local authority, and collective decision processes rather than formalized governance structures. In many societies, religion functions not only as a belief system but also as a social institution that organizes behavior, distributes authority, and sustains communal coordination, as emphasized in institutional sociology by

(Ocasio, 2023; Sumi et al., 2025). Within this perspective, Mahayana Buddhist practice in rural Indonesia presents a compelling case because its continuity relies on adaptive arrangements between doctrine, community leadership, and local cultural expectations rather than centralized regulation. Previous studies in sociology of religion have shown that minority religious communities often survive through informal governance mechanisms that balance legitimacy and flexibility, as discussed by Di Placido & Palmisano, (2025); Liu et al., (2025) in their work on religious dynamics in migration contexts. However, most existing research still treats religious persistence as a descriptive phenomenon, leaving the underlying decision processes insufficiently explored. This gap becomes more pronounced when religion is approached as a system of social coordination rather than a static tradition. Understanding how institutional dynamics shape everyday religious practice is therefore essential for advancing system-oriented analyses of social organization. For operations and systems research, such contexts offer an underexplored opportunity to examine how non-economic systems maintain stability under normative constraints.

The urgency of this study is further reinforced by the growing recognition that governance systems extend beyond formal state institutions and include community-based and value-driven arrangements. Research on community governance has demonstrated that informal authority structures often play a decisive role in shaping collective outcomes, particularly in rural and culturally embedded settings, as illustrated by Shi, 2025) in their analysis of community leadership practices. In the case of Mahayana Buddhism, governance emerges through negotiated roles, ritual authority, and consensus-oriented decision-making rather than codified rules. This creates a distinctive governance environment where ethical considerations, communal legitimacy, and institutional continuity intersect. Despite its relevance, such religious governance systems remain marginal in decision sciences literature, which tends to prioritize formal organizations and quantifiable outcomes. Addressing this imbalance is critical for broadening the analytical reach of systems and operations research. By examining Mahayana Buddhist practice as a community-level governance system, this study responds to calls for more inclusive models of institutional analysis. Consequently, the research is timely and theoretically significant for interdisciplinary scholarship at the intersection of governance, religion, and systems thinking.

The rationale for this study lies in the need to reconceptualize religious practice as an institutionalized decision environment rather than merely a cultural or theological expression. Decision sciences increasingly acknowledge that collective choices are shaped by social norms, ethical boundaries, and institutional constraints, a view supported by Clifford et al., (2022) in their examination of decision-making beyond formal systems. Applying this lens to religious communities allows for a more nuanced understanding of how decisions are made, authority is exercised, and continuity is maintained under normative pressures. Mahayana Buddhist communities in rural Indonesia offer a particularly suitable setting for such analysis because their organizational structures are informal yet resilient. Existing studies often focus on belief transmission or ritual performance, overlooking the governance mechanisms that enable these practices to persist. By shifting attention to institutional dynamics, this research aligns with contemporary debates in governance studies that emphasize process over structure. The study

is therefore motivated by both a theoretical gap and a methodological opportunity. It seeks to bridge sociology of religion with systems-oriented decision analysis.

From a journal positioning perspective, the study is also rationalized by the expanding scope of operations and systems research toward social and institutional domains. Journals indexed in Scopus increasingly publish work that applies systems thinking to non-economic contexts, including healthcare ethics and community governance, as demonstrated by (Valeri, 2025). This trend indicates a growing acceptance of qualitative and conceptual frameworks within operations-related disciplines, provided that analytical rigor is maintained. By framing Mahayana Buddhist practice as a governance system shaped by institutional interactions, the study speaks directly to this evolving scholarly landscape. It avoids normative theological claims and instead emphasizes mechanisms, processes, and system stability. This approach enhances the relevance of the study for international audiences beyond Southeast Asian religious studies. The rationale thus combines empirical relevance with theoretical advancement. As such, the study is positioned to contribute meaningfully to interdisciplinary Scopus-indexed discourse.

Existing literature on religion and governance highlights the role of ethical norms and social institutions in shaping collective behavior, though these studies often remain fragmented across disciplines. Almarri et al., (2025) demonstrate how religious values influence ethical decision-making within professional contexts, suggesting that religion operates as a normative system affecting institutional choices. Similarly, Modabber et al., (2025) show that ethical frameworks embedded in cultural and religious settings shape governance outcomes even in highly regulated environments. In the context of community organization, Moloney et al., (2024) emphasize co-creation and shared authority as central to sustainable governance. Research by Talalaeva & Pronina, (2025) further illustrates how religious identity interacts with institutional adaptation in socio-political processes. Studies on intersectionality and governance by Suyahman et al., (2025) reinforce the idea that authority and legitimacy are socially negotiated rather than structurally imposed. Together, these works suggest that religion can be analytically treated as a system of governance. However, they rarely focus on rural religious communities as decision environments. This limitation underscores the need for more context-sensitive systems analysis.

Other strands of literature approach institutional dynamics from a systems and decision-oriented perspective without explicitly engaging religious contexts. Oskouie et al., (2024) analyze decision-making in socially embedded environments, highlighting the importance of contextual constraints and shared norms. Peterson et al., (2025) apply socio-ecological systems thinking to community management, demonstrating the analytical value of systems perspectives in non-market settings. Fahadayna et al., (2025) explore conflict resolution within religiously informed governance structures, indicating the relevance of institutional negotiation processes. Thorpe et al., (2024) further argue that community-based systems rely on value-centered coordination rather than formal hierarchies. Although these studies contribute valuable insights, religion is often treated as a background variable rather than a central system. The absence of integrated analyses that position religion itself as a governance system remains evident. This gap is particularly notable in decision sciences literature. Consequently, the present study builds upon but also extends existing scholarship.

Despite the growing body of research on governance, institutional dynamics, and decision-making, limited attention has been paid to religious communities as self-regulating systems. Existing studies either emphasize theological interpretation or focus on governance without adequately theorizing religion as a social system. institutions operate through rules, norms, and shared meanings, yet religion is rarely examined through this tripartite lens in systems research. Moreover, decision sciences tend to privilege formal organizations, leaving informal and value-driven systems underrepresented. The literature reviewed indicates a lack of integrative frameworks that connect religious practice, institutional dynamics, and community-level governance. This gap results in an incomplete understanding of how collective decisions are made in normatively constrained environments. Rural Mahayana Buddhist communities exemplify this omission because their governance mechanisms are subtle yet effective. Addressing this gap is essential for advancing interdisciplinary systems analysis. The present study responds directly to this theoretical and empirical absence.

The purpose of this study is to analyze Mahayana Buddhist practice in rural Indonesia as a system of institutional governance shaped by collective decision processes. It seeks to examine how authority, legitimacy, and coordination are constructed and maintained within a community-based religious system. By adopting a systems perspective, the study aims to move beyond descriptive accounts toward an analytical understanding of religious governance. The research explores how informal institutions guide decision-making under ethical and cultural constraints. It also aims to identify the mechanisms that enable stability and adaptability within the community. Through qualitative inquiry, the study captures the interaction between institutional dynamics and everyday religious practice. The findings are intended to contribute to decision sciences by extending its application to value-driven social systems. Ultimately, the study aims to position religion as a legitimate and insightful domain for systems-oriented governance research.

METODE

Research Design

This study employs a qualitative, systems-oriented research design to examine Mahayana Buddhist practice as a form of community-level religious governance shaped by institutional dynamics and collective decision processes. A qualitative design is appropriate because the study focuses on how decisions, authority, and coordination are socially constructed within normative and ethical constraints rather than on quantifiable performance outcomes, as conceptualized in institutional analysis by (Komander & König, 2024; Risi et al., 2023). The research is grounded in systems thinking, which conceptualizes religion as an interconnected social system composed of actors, rules, values, and practices, following the interpretive systems tradition articulated by (Tekinerdogan, 2025). A case-based approach is adopted to enable in-depth exploration of governance mechanisms embedded in everyday religious life, consistent with methodological guidance by (H. Shi et al., 2025). The design prioritizes analytical generalization rather than statistical inference, allowing findings to inform broader discussions on value-driven governance systems. By framing religious practice as a decision environment, the study aligns with behavioral decision science perspectives that

emphasize context, norms, and collective reasoning, as discussed by (Levinthal & Newark, 2023). This design facilitates the identification of institutional interactions that sustain continuity and legitimacy over time. Overall, the research design ensures coherence between theoretical framing and empirical investigation.

Participants

Participants consist of members of a Mahayana Buddhist community who are actively involved in religious practice and community coordination. A purposive sampling strategy is applied to capture individuals occupying different institutional roles, including religious leaders, senior practitioners, and engaged lay members, in line with qualitative sampling principles outlined by (Firdaus et al., 2024). Selection criteria emphasize participants' involvement in decision-making activities such as ritual organization, role negotiation, and conflict mediation within the community. This approach allows the study to access diverse perspectives on governance processes rather than privileging formal authority alone. Senior members contribute insights into institutional continuity and the transmission of norms across generations. Lay participants provide accounts of everyday decision coordination and compliance with communal expectations. The sampling strategy prioritizes informational richness and relevance over numerical representativeness. Ethical considerations, including informed consent and participant anonymity, are strictly maintained throughout the research process.

Instruments

Data are collected using multiple qualitative instruments to capture the complexity of institutional dynamics and governance practices within the religious community. Semi-structured interviews serve as the primary instrument for exploring participants' experiences of authority, legitimacy, and collective decision-making, drawing on interview design principles proposed by (Wang et al., 2025). An interview guide is developed to ensure consistency while allowing flexibility to probe emergent themes related to governance and ethical coordination. Participant observation is conducted during religious gatherings, rituals, and community interactions to document informal decision routines and interaction patterns, consistent with ethnographic methods described by (Cain & Scrivner, 2022; Rodrigues, 2023). Systematic field notes are maintained to capture contextual details and non-verbal dynamics. Document analysis complements interviews and observations by examining community records, ritual guidelines, and informal agreements that reflect institutional norms. The use of multiple instruments enables methodological triangulation, which enhances credibility as recommended by (Arias Valencia, 2022). To clarify the relationship between data sources and analytical objectives, Table 1 summarizes the instruments and their analytical focus.

Table 1. Data Sources and Analytical Focus

Data Source	Description	Analytical Focus
Semi-structured interviews	In-depth interviews with religious leaders, senior practitioners, and active community members	Collective decision processes, informal authority, role negotiation
Participant observation	Observation of rituals, religious gatherings, and community interactions	Governance practices, interaction patterns, consensus formation

Data Source	Description	Analytical Focus
Community documents	Informal records, ritual guidelines, and internal agreements	Institutional norms, ethical constraints, continuity mechanisms

Table 1 outlines the qualitative data sources used in the study and specifies their respective analytical focus. The table demonstrates how each instrument contributes to examining Mahayana Buddhist practice as a governance system rather than as isolated religious behavior. Interviews provide access to actors' interpretations of authority and decision-making, while participant observation captures governance processes as they unfold in practice. Community documents function as institutional artifacts that embody shared norms and ethical boundaries guiding collective action. Aligning data sources with analytical focus enhances methodological transparency and supports a systems-oriented interpretation of the findings. The table also clarifies the integration of decision science concepts within a qualitative framework. This structured presentation strengthens the rigor of the research design without reducing its interpretive depth. Overall, the table reinforces the study's analytical coherence.

Data Analysis Plan

Data analysis follows an iterative thematic procedure informed by systems-oriented institutional analysis. Interview transcripts, observational notes, and documents are coded using a combined inductive and deductive approach that integrates emergent patterns with analytical concepts such as governance, authority, and decision coordination, as proposed by (Amadi, 2023; Locke et al., 2022). Coding is conducted in multiple cycles to refine categories and examine relationships among institutional elements. Analytical attention is directed toward how decisions are negotiated and stabilized within ethical and cultural constraints. Systems mapping is employed as an interpretive tool to visualize interactions among actors, norms, and practices, drawing on qualitative systems analysis principles discussed by (Hanger-Kopp et al., 2024; Kiekens et al., 2022). Analytical memos are used to document reflexive insights and interpretive choices throughout the process. Cross-data comparison is undertaken to enhance credibility and reduce interpretive bias. This analysis plan ensures methodological rigor while remaining consistent with the study's governance and decision science orientation.

## RESULT AND DISCUSION

Results

The findings indicate that Mahayana Buddhist practice in the studied community is sustained through a network of institutional roles rather than a centralized authority structure. Religious leaders function as symbolic authorities who guide ethical orientation, while senior practitioners act as mediators in decision coordination processes. Lay members contribute actively to operational decisions related to ritual organization and community activities. Decision-making emerges through consensus-oriented interactions that prioritize communal legitimacy over formal hierarchy. These processes demonstrate that authority is distributed and negotiated rather than imposed. Institutional continuity is achieved through repeated interaction and shared normative understanding. Such patterns reveal religion functioning as a decision system embedded in social relations. This result confirms that governance operates informally but consistently within the community.

Table 2. Institutional Roles and Decision Functions

Institutional Role	Primary Function	Decision Contribution
Religious leaders	Ethical guidance	Normative framing of decisions
Senior practitioners	Mediation	Consensus facilitation
Lay members	Operational support	Collective implementation

Table 2 summarizes the key institutional roles identified in the community and their respective decision functions. The table illustrates that decision authority is distributed across actors rather than concentrated in a single leadership position. Religious leaders shape ethical boundaries, while senior practitioners mediate between values and practice. Lay members ensure operational continuity through collective participation. This distribution reflects a governance system based on coordination rather than command. The table supports the interpretation of religion as a socially embedded decision environment. It also reinforces the systems-oriented framing of institutional interaction. Overall, the table clarifies how governance operates through role differentiation.

The analysis reveals that governance practices are structured around ethical norms and shared values rather than codified rules. Ritual organization follows established patterns that are collectively recognized as legitimate. Deviations from these patterns are addressed through dialogue rather than sanction. Normative constraints guide decisions by defining acceptable actions within the community. These constraints are internalized by members through participation and socialization. Governance therefore operates through moral persuasion instead of enforcement. Such mechanisms enable adaptability without undermining institutional stability. This finding highlights the resilience of value-driven governance systems.
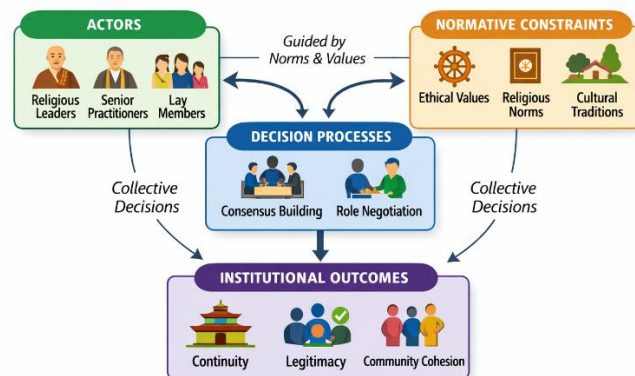
Figure 1. Community-Level Religious Governance as a Decision System

The diagram illustrates the interaction between actors, normative constraints, decision processes, and institutional outcomes. Actors include religious leaders, senior practitioners, and lay members. Normative constraints consist of ethical values, religious teachings, and local cultural norms. Decision processes involve consensus formation and role negotiation. Institutional outcomes include continuity, legitimacy, and communal cohesion.

Figure 1 visualizes Mahayana Buddhist practice as a decision system shaped by institutional interaction. The diagram shows how actors engage in decision processes under normative constraints. Ethical values function as boundaries that define feasible decisions. Consensus-oriented interaction produces governance outcomes without formal enforcement.

The figure reinforces the systems perspective adopted in the study. It also clarifies how governance is sustained through relational dynamics. This visualization strengthens the analytical transparency of the findings. Overall, the figure integrates empirical results into a coherent systems model.

The findings further indicate that institutional continuity is maintained through repetitive decision routines embedded in everyday practice. Rituals serve not only spiritual functions but also institutional reinforcement. Participation in rituals reaffirms shared norms and collective identity. Decision stability is achieved through predictable interaction patterns. These patterns reduce uncertainty and support system resilience. Institutional memory is transmitted through mentorship and informal instruction. Such mechanisms ensure continuity across generations. The results confirm that religion operates as a stable social system despite the absence of formal governance structures.

Discussion

The findings support the conceptualization of religion as a decision system governed by institutional dynamics rather than doctrinal enforcement, aligning with institutional theory articulated by (Ocasio, 2023). Similar to observations in community governance research by Moloney et al. (2024), authority in this context is relational and negotiated. Decision sciences literature emphasizes the role of norms and context in shaping collective choices, as discussed by (Gelfand et al., 2024). The Mahayana community demonstrates how ethical values constrain decision spaces without eliminating flexibility. This aligns with behavioral decision perspectives highlighted by Oskouie et al. (2024). Governance emerges through interaction rather than formal design. Such findings extend decision science into value-driven social systems. The discussion confirms the analytical relevance of systems thinking in religious contexts.

Institutional dynamics observed in the study resonate with sociological analyses of informal governance systems. Talalaeva and Pronina (2025) argue that religious institutions adapt through negotiated authority, which is evident in the Mahayana community. Governance without codification reflects what Ocasio, (2023) describes as normative and cultural-cognitive pillars. The reliance on consensus mirrors findings in socio-ecological governance systems reported by Peterson et al. (2025). Informal mediation by senior practitioners parallels co-creation models discussed by Moloney et al. (2024). Such dynamics challenge assumptions that governance requires formal regulation. Instead, legitimacy and continuity arise from shared meaning. This reinforces religion's role as a functional social institution.

Ethical constraints function as boundary conditions within which decisions are coordinated. This mirrors ethical governance patterns identified by Auld et al., (2022) in non-market institutional settings. Decision coordination in the Mahayana community reflects value-driven alignment rather than cost–benefit calculation. Modabber et al. (2025) highlight similar normative influences in professional ethics contexts. The internalization of norms reduces the need for external enforcement. Decision feasibility is assessed collectively through moral reasoning. This supports the view that ethical systems can stabilize governance. The discussion extends ethical decision research into religious systems.

Applying a systems perspective reveals how interaction among actors, norms, and practices produces stability. Daniel et al., (2022) interpretive systems approach emphasizes understanding systems through participant meaning. The Mahayana community exemplifies such a soft system. Stability is maintained through feedback loops created by ritual participation. Similar mechanisms are identified in community-centered systems by Thorpe et al. (2024). Institutional memory functions as a stabilizing force. This perspective challenges reductionist views of governance. It also broadens operations research toward qualitative systems. The findings thus contribute to systems-oriented scholarship.

The study contributes to operations and decision sciences by extending their application beyond economic and organizational settings. Decision processes in the Mahayana community demonstrate coordination under normative constraints, as anticipated by (Shaikh, 2025). Governance without formal optimization challenges dominant OR assumptions. This aligns with calls for broader system boundaries in decision research by (Raza, 2022). Religion is shown to function as an operational system managing continuity and legitimacy. Such insights are rare in Scopus-indexed OR literature. The findings invite reconsideration of what constitutes a decision system. This discussion positions the study as a novel interdisciplinary contribution.

Implications

The study implies that decision and governance research should incorporate value-driven social systems as legitimate analytical domains. Community-based religious systems offer insights into coordination without formal enforcement. Systems thinking can enhance understanding of ethical governance. Policymakers may learn from consensus-oriented practices. Operations research can benefit from qualitative system mapping. The findings support interdisciplinary integration. Scholars are encouraged to explore informal governance further. These implications expand the scope of decision sciences.

Limitations

The study is limited by its focus on a single community context. Findings are analytically transferable but not statistically generalizable. Data rely on participant interpretation and observation. Temporal dynamics beyond the study period are not captured. The qualitative design prioritizes depth over breadth. Formal comparative analysis is absent. Language and cultural translation may influence interpretation. These limitations inform cautious application of results.

Suggestions for Future Research

Future research may compare multiple religious communities to examine variation in governance systems. Longitudinal studies could capture institutional change over time. Mixed-method approaches may integrate systems modeling with qualitative insights. Comparative analysis across religions would enrich theory. Decision science frameworks could be further adapted to normative systems. Researchers may explore digital mediation of religious governance. Such studies would deepen interdisciplinary engagement. These directions build on the present study's contribution.

CONCLUSION

This study demonstrates that Mahayana Buddhist practice in a rural Indonesian context operates as a community-level governance system shaped by institutional dynamics and collective decision processes rather than formalized authority structures. The findings show that religious continuity is sustained through distributed roles, consensus-oriented coordination, and ethically bounded decision-making embedded in everyday practice. By conceptualizing religion as a socially embedded decision system, the study extends institutional and decision science perspectives into value-driven, non-market contexts. Governance within the community emerges through negotiated legitimacy and shared norms, enabling adaptability without compromising stability. The systems perspective reveals how actors, normative constraints, and decision routines interact to produce institutional outcomes such as continuity, legitimacy, and community cohesion. This approach challenges conventional assumptions in operations and decision sciences that prioritize formal optimization and hierarchical control. The study contributes a rare empirical illustration of how informal governance functions effectively under ethical and cultural constraints. Overall, the research positions religious communities as analytically significant systems, offering a novel interdisciplinary contribution to governance and systems-oriented scholarship.

AUTHOR CONTRIBUTION STATEMENT

Fikri Sya'ban conceptualized the study, developed the theoretical framework, and led the research design and data analysis. He was primarily responsible for interpreting the findings and drafting the main sections of the manuscript, including the introduction, results, discussion, and conclusion. Ubaidillah contributed to data collection, participant coordination, and contextual analysis of community-level religious practices. He also supported the development of the methodological approach and assisted in refining the analytical framework. Both authors collaborated in revising the manuscript, critically reviewing its intellectual content, and approving the final version for submission.

REFERENCE

Almarri, H. J., Koodakkadavath, S., Rahma, A. T., & Al Saffar, M. (2025). Voices in practice: Exploring genetic counseling ethical, cultural, social, and religious dynamics in the UAE. *Journal of Genetic Counseling*, *34*(6). https://doi.org/10.1002/jgc4.70139

Amadi, A. (2023). *Integration in a mixed-method case study of construction phenomena: From data to theory*. *30*(1), 210–237.

Arias Valencia, M. M. (2022). *Principles, scope, and limitations of the methodological triangulation*. *40*(2). http://www.scielo.org.co/scielo.php?pid=S0120-53072022000200003&script=sci_arttext

Auld, G., Casovan, A., Clarke, A., & Faveri, B. (2022). Governing AI through ethical standards: Learning from the experiences of other private governance initiatives. *Journal of European Public Policy*, *29*(11), 1822–1844. https://doi.org/10.1080/13501763.2022.2099449

Cain, C. L., & Scrivner, B. (2022). Everyday Ritual and Ethnographic Practice: Two Cases Showing the Importance of Embodiment and Reflexivity. *Journal of Contemporary Ethnography*, *51*(4), 490–515. https://doi.org/10.1177/08912416211060663

Clifford, K. R., Cravens, A. E., & Knapp, C. N. (2022). *Responding to ecological transformation: Mental models, external constraints, and manager decision-making. 72*(1), 57–70.

Daniel, L. J., De Villiers Scheepers, M. J., Miles, M. P., & De Klerk, S. (2022). Understanding entrepreneurial ecosystems using complex adaptive systems theory: Getting the big picture for economic development, practice, and policy. *Entrepreneurship & Regional Development*, *34*(9–10), 911–934. https://doi.org/10.1080/08985626.2022.2083691

Di Placido, M., & Palmisano, S. (2025). *Religious Freedom, Governance of Religious Diversity, and Interreligious Dialogue: The Case of Turin. 16*(8), 952.

Fahadayna, A. C., Ubaid, A. H., & Effendi, Y. (2025). Breaking down the Indonesian post-authoritarian illiberal peacebuilding: The disappointment of Sunni-Shia conflict resolution. *Conflict, Security and Development*. https://doi.org/10.1080/14678802.2025.2565211

Firdaus, A., Aksar, I. A., & Gong, J. (2024). Small world sampling: Qualitative sample reliability and validity for efficient and effective recruitment of journalists as research participants. *Journalism*, *25*(2), 466–485. https://doi.org/10.1177/14648849221124997

Gelfand, M. J., Gavrilets, S., & Nunn, N. (2024). Norm Dynamics: Interdisciplinary Perspectives on Social Norm Emergence, Persistence, and Change. *Annual Review of Psychology*, *75*(1), 341–378. https://doi.org/10.1146/annurev-psych-033020-013319

Hanger-Kopp, S., Lemke, L. K.-G., & Beier, J. (2024). What qualitative systems mapping is and what it could be: Integrating and visualizing diverse knowledge of complex problems. *Sustainability Science*, *19*(3), 1065–1078. https://doi.org/10.1007/s11625-024-01497-3

Kiekens, A., Dierckx de Casterlé, B., & Vandamme, A.-M. (2022). *Qualitative systems mapping for complex public health problems: A practical guide. 17*(2), e0264463.

Komander, V., & König, A. (2024). Organizations on stage: Organizational research and the performing arts. *Management Review Quarterly*, *74*(1), 303–352. https://doi.org/10.1007/s11301-022-00301-9

Levinthal, D. A., & Newark, D. A. (2023). *Putting the individual in the context of the organization: A Carnegie perspective on decision-making. 14*, 1165713.

Liu, Y., Rakthin, C., & Budianto, L. (2025). *Religious Moderation and Community Cohesion: Exploring Social Memory, Identity, and Solidarity in the Phu Khao Thong Muslim Community, Ayutthaya*. https://journal.uii.ac.id/Millah/article/view/37919

Locke, K., Feldman, M., & Golden-Biddle, K. (2022). Coding Practices and Iterativity: Beyond Templates for Analyzing Qualitative Data. *Organizational Research Methods*, *25*(2), 262–284. https://doi.org/10.1177/1094428120948600

Modabber, M., Bazmi, S., Masoudiyekta, L., & Forouzandeh, M. (2025). Ethical issues in Iranian pediatrics: A qualitative study. *BMC Medical Ethics*, *26*(1). https://doi.org/10.1186/s12910-025-01204-6

Moloney, G., Ghelani, D., Lakshmanan, R., Upcroft, L., Hutchinson, M., Norton, M., Sutherland, M., Walker, I., & Rienks, S. (2024). How doctors can lead the way in their communities: Co-creation, the Indian community and organ donation registration. *Internal Medicine Journal*, *54*(12), 1952–1959. https://doi.org/10.1111/imj.16533

Ocasio, W. (2023). Institutions and Their Social Construction: A Cross-Level Perspective. *Organization Theory*, *4*(3), 26317877231194368. https://doi.org/10.1177/26317877231194368

Oskouie, F., Khanjari, S., & Banazadeh, M. (2024). Beyond the healthcare system: The societal and contextual factors impacting parents' participation in decision-making for neonates

with life-threatening conditions. *PLoS ONE*, *19*(9). https://doi.org/10.1371/journal.pone.0309914

Peterson, L. A., Awerbuch, P. M., & Spatari, S. (2025). When floodplain restoration meets socio-ecological goals for rural stormwater management. *Journal of Industrial Ecology*, *29*(1), 66–80. https://doi.org/10.1111/jiec.13589

Raza, S. A. (2022). A paradigm shift to ethical decision-making—Incorporating systemic epistemology into complex socio-technical decision support systems research. *Journal of Decision Systems*, *32*(1), 177–200. https://doi.org/10.1080/12460125.2021.2015840

Risi, D., Vigneau, L., Bohn, S., & Wickert, C. (2023). Institutional theory-based research on corporate social responsibility: Bringing values back in. *International Journal of Management Reviews*, *25*(1), 3–23. https://doi.org/10.1111/ijmr.12299

Rodrigues, D. (2023). How to Study Religion? Notes on Research Methodology in the Context of Latin American Religions. *International Journal of Latin American Religions*, *7*(1), 235–253. https://doi.org/10.1007/s41603-022-00188-0

Shaikh, E. (2025). The Idea of Deliberation in Indian Context: An Examination. *Indian Historical Review*, *52*(1), 45–61. https://doi.org/10.1177/03769836251334002

Shi, C. (2025). *Is a self-organized structure always the best choice for collective members? A counterexample in China's Urban–Rural construction land linkage policy*. *14*(9), 1807.

Shi, H., Zhang, J., Huang, P., & Li, S. (2025). *Reconstructing place attachment through social media: A systematic review for sustainable urban governance*. 106849.

Sumi, A. A., Awang, J. B., Haque, R., Qazi, S., Rahman, N. F. A., & Senathirajah, A. R. B. S. (2025). Investigating the function of religion and social capital in shaping sustainable social development. *Discover Sustainability*, *6*(1), 748. https://doi.org/10.1007/s43621-025-01622-x

Suyahman, Karimullah, S. S., & Syahril, Muh. A. F. (2025). Intersectionality in Social Justice: Unpacking the Complexity of Oppression. *Jambura Law Review*, *7*(1), 275–308. https://doi.org/10.33756/jlr.v7i1.27828

Talalaeva, E. Yu., & Pronina, T. S. (2025). ETHNIC AND RELIGIOUS ASPECTS OF IMMIGRATION PROCESSES IN FINLAND. *Baltic Region*, *17*(1), 82–98. https://doi.org/10.5922/2079-8555-2025-1-5

Tekinerdogan, B. (2025). *A Systems Thinking Approach to Sustainability: A Triadic Framework for Human Nature and Worldviews*. *17*(24), 11157.

Thorpe, K., ten Kate, L., & Burgess, C. (2024). Reimagining democratic education by positioning Aboriginal Country-centred learning as foundational to curriculum and pedagogy. *Curriculum Perspectives*, *44*(2), 205–216. https://doi.org/10.1007/s41297-024-00233-2

Valeri, M. (2025). *Leadership complexities in organizational contexts: A systematic bibliometric analysis of three decades of research (1991–2024)*. 1–28.

Wang, Y., Avilés, L., & Chandler, C. (2025). Patient Participation in Decision-Making During Nursing Care: A Relational Autonomy Perspective. *Journal of Advanced Nursing*, jan.70236. https://doi.org/10.1111/jan.70236