

THE HIDDEN CURRICULUM OF FOOTBALL FANATICISM: A BIBLIOMETRIC MAPPING OF SUPPORTER RESILIENCE AND ISLAMIC EDUCATION VALUES

Marwal Blantara Susetyo

Master's Program of Islamic Religious Education, Faculty of Social Sciences Education,
 Pendidikan Indonesia University, Indonesia.

Email: marwalblantara@upi.edu

Abstrak

Keywords:

*Bibliometric Analysis,
 Football Fanaticism,
 Hidden Curriculum,
 Islamic Education Values,
 Psychological Resilience.*

Football fanaticism frequently triggers mental health crises among youths, driven by a "hidden curriculum" within supporter communities that cultivates exclusionary Ashabiyah (intense group solidarity). Despite the rich literature on the negative pathologies of fandom, there remains a significant research gap regarding the integration of Islamic educational values and psychological resilience as pedagogical interventions. This study aims to bibliometrically map the global conceptual structure of literature intersecting football fanaticism, resilience, and Islamic values to deconstruct toxic fan cultures. Employing a Bibliometric Analysis design, metadata from 50 Scopus-indexed documents published between 1997 and 2026 were analyzed using the R Studio software (biblioshiny). The analytical stages included Performance Analysis, Conceptual Structure Mapping (Tree Map and Thematic Map), and Co-occurrence Network analysis. The findings reveal a profound theoretical gap: while "football" and "mental health" dominate as mainstream Motor Themes, crucial intervention concepts such as "tolerance" and "psychological resilience" are deeply marginalized as Emerging Themes. Furthermore, the network analysis highlights a distinct disconnect between sociological fanaticism studies and pedagogical solutions. The study concludes that mainstreaming Islamic educational values, specifically Ukhuwah (universal brotherhood) and Tasamuh (tolerance), offers a robust pedagogical framework to dismantle the toxic stadium hidden curriculum. By transforming exclusionary Ashabiyah into inclusive solidarity, these ethical interventions provide a theoretical pathway to foster psychological resilience and social cohesion among football supporters.

This is an open access article under the [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license



INTRODUCTION

Football, as the world's most popular sport, exerts a profound influence on individual and collective identities. However, the phenomenon of football fanaticism characterized by intense emotional investment and extreme loyalty has emerged as a critical social issue that triggers a mental health crisis (psychological well-being) for many of its participants. Empirical studies consistently demonstrate that high levels of blind fanaticism correlate with psychological distress, aggression, and even an increased risk of suicide, particularly among young demographics in regions with prevalent sports violence (Iwuagwu et al., 2023; Manu et al., 2024; Urhan & Koç, 2021). Paradoxically, being part of a fan community acts as a double-edged sword; while it can act as a stressor, it also offers social support, catharsis, and a medium for identity formation that serves as a natural buffer against psychological stress (Delfin et al., 2024; Pringle, 2004; Such et al., 2020).

Beyond individual psychological impacts, football supporter communities inherently function as powerful socializing agents. This dynamic shifts the arena of the "hidden curriculum" a concept traditionally associated with formal classrooms to stadium terraces and digital communities. Through this informal educational space, social norms, rituals, and collective identities are transmitted across generations, often fostering *Ashabiyah*, or intense group solidarity. Within the context of supporter groups, the formation of *Ashabiyah* carries the potential to breed exclusionary practices, xenophobia, and a culture of toxic fanaticism if not properly managed (Close, 2019; El Karmaoui, 2026; Kasımoğlu, 2025).

To deconstruct this toxic hidden curriculum and restore the psychological resilience of supporters, interventions centered on religious educational value systems are crucial. The values of Islamic Education, specifically *Ukhuwah* (universal brotherhood) and *Tasamuh* (tolerance), offer an educative framework empirically proven to foster inclusivity, reduce violence, and promote peaceful coexistence within communities (Belhaj, 2025; Sumadiyah & Mistar, 2026). Cultivating interethnic tolerance models through sports communities has been shown to significantly reduce aggression and reconstruct fans' mindsets in alignment with these ethical frameworks (Savinykh & Murtazin, 2021).

Despite the rapid expansion of literature regarding the impacts of sports fanaticism, a fundamental research gap persists. Currently, there is a distinct lack of scientific literature that maps the evolution of sports fanaticism studies by specifically integrating resilience variables intervened by religious educational values, particularly within diverse cultural contexts such as Africa and the Middle East (Hughes, 2026; Iwuagwu et al., 2023; Taylor & Taylor, 1997).

Therefore, this article aims to holistically explore the conceptual structure of global literature using advanced bibliometric analysis. Through this approach, the study seeks to evaluate the extent to which the integration of Islamic values (*Ukhuwah* and *Tasamuh*) and resilience concepts has been researched in efforts to deconstruct the toxic hidden curriculum of football supporters. Ultimately, synthesizing the bibliometric findings from Scopus-indexed literature aims to offer a theoretical pathway for social transformation and the improvement of sports fans' mental health in the future.

LITERATURE REVIEW

The Anatomy of the Hidden Curriculum on the Green Pitch

Supporter communities are not merely passive spectators; they function as powerful socializing agents that operate through a "hidden curriculum". In the context of football, this informal educational space shifts from traditional classrooms to stadium terraces and digital platforms. It is within these spaces that collective identities, social norms, and rituals are continuously transmitted across generations (Kaya et al., 2025). This environment frequently cultivates *Ashabiyah*, a sociological concept denoting intense group solidarity and cohesion. While *Ashabiyah* can strengthen social bonds and even serve as a vehicle for political expression or resistance among marginalized groups (Close, 2019; El Karmaoui, 2026), it inherently harbors exclusive dynamics. If left unmanaged, the hidden curriculum of the stadium perpetuates exclusionary practices, xenophobia, and an overall culture of toxic fanaticism (Kasımoğlu, 2025).

Supporter Resilience and Psychological Well-being

The psychological impact of football fanaticism operates as a double-edged sword. On one hand, intense emotional investment and extreme loyalty are linked to severe mental health risks, including anxiety, depression, aggressive behaviors, and increased distress, particularly in environments marked by football-related gambling or structural violence (Iwuagwu et al., 2023; Manu et al., 2024; Urhan & Koç, 2021). Conversely, being embedded within a fan community also provides social support, catharsis, and a robust framework for identity formation, which acts as a natural buffer against psychological stress (Delfin et al., 2024; Pringle, 2004; Such et al., 2020). Addressing these polarized mental health outcomes necessitates the cultivation of psychological resilience. Studies on sports communities indicate that individuals equipped with higher resilience demonstrate better psychological well-being and significantly lower tendencies toward violence (Karademir & Gençay, 2020). Thus, identifying strategies to transform toxic fan behaviors into resilient coping mechanisms is crucial.

Islamic Education as a Set of Values: *Ukhuwah* and *Tasamuh*

To systematically deconstruct the toxic elements of the supporter's hidden curriculum, robust ethical frameworks must be integrated as an intervention. Islamic educational values, functioning as a practical set of values, offer a highly relevant pedagogical and cultural intervention. Specifically, the principles of *Ukhuwah* (universal brotherhood) and *Tasamuh* (tolerance) provide a framework for reconstructing fan mindsets. The concept of *Ukhuwah* promotes a sense of solidarity and inclusivity that transcends exclusive ethnic or fanatic boundaries (Belhaj, 2025). Concurrently, embedding the educational value of *Tasamuh* fosters multiculturalism, anti-racism, and peaceful coexistence within communities (Sumadiyah & Mistar, 2026). Empirical evidence demonstrates that sports and youth communities employing interethnic tolerance and peace-building models effectively consolidate social ties and significantly reduce aggression (Savinykh & Murtazin, 2021). By structurally integrating these Islamic values, the culture of football fandom can be reoriented to nurture mental resilience and social cohesion rather than hostility.

RESEARCH METHODS

Research Design

This study employs a Bibliometric Analysis design to quantitatively map the global academic literature structure. This approach was selected for its capability to comprehensively explore publication trends, conceptual structures, and cross-disciplinary proximities. The mapping specifically targets the intersection of football fanaticism, mental health resilience, and religious educational values—a discursive intersection that remains significantly underexplored holistically, particularly in regions characterized by a high prevalence of sports-related violence and fanaticism (Hughes, 2026; Iwuagwu et al., 2023).

Data Collection Strategy

Data collection relies entirely on the Scopus international academic database. The literature search was conducted using specific parameters, with the publication timeframe spanning from 1997 to 2026 to capture a comprehensive evolution of cross-disciplinary discourse, which includes sports psychology, sociology, and religious studies.

The primary keywords utilized in the search query were derived from theoretical concepts validated in prior literature. The search query included combinations of *football fanaticism*, *mental health*, and *resilience* to capture literature discussing the dual impact of fandom as a psychological stressor and a protective source of social support (Delfin et al., 2024; Pringle, 2004). The term *Ashabiyah* was incorporated as a parameter to retrieve sociological literature discussing group solidarity and the transmission of values through the "hidden curriculum" within supporter communities (Close, 2019; Kasımoğlu, 2025). Meanwhile, keywords such as *Islamic values*, *Ukhuwah*, and *Tasamuh* were included to track both empirical and theoretical studies that offer intervention frameworks based on tolerance and brotherhood education (Belhaj, 2025; Sumadiyah & Mistar, 2026). The search yielded a total of 50 relevant documents, and the results from Scopus were exported into *BibTeX* metadata format to ensure compatibility with the analytical software.

Analytical Tools and Stages

The downloaded metadata from Scopus was processed using the R Studio statistical computing software, specifically utilizing the bibliometrix package operated via the biblioshiny web interface. The bibliometric analysis in this study is divided into three primary mapping stages:

1. **Performance Analysis (*Annual and Country Scientific Production*):** This initial stage visualizes the annual publication production trends and geographical distribution to observe the trajectory of global academic interest regarding the deconstruction of supporter fanaticism over time.
2. **Conceptual Structure Mapping:** This core analytical stage consists of two main metrics: First, the *Tree Map*, which detects the keywords (*Author Keywords*) that most heavily dominate the discourse based on their proportional weight. Second, the *Thematic Map*, which presents a thematic map in four quadrants based on the degree of Centrality and Density. The literature is mapped into Quadrant 1 (*Motor Themes*), Quadrant 2 (*Niche Themes*), Quadrant 3 (*Emerging/Declining Themes*), and Quadrant 4 (*Basic Themes*). This metric is essential for identifying whether interventions utilizing Islamic Education values and supporter mental health remain isolated (*niche*) or have

become mainstream.

3. **Co-occurrence Network Analysis:** The final stage generates a *Co-occurrence Network* of intellectual clusters. This visualization clusters keywords into color-coded groups based on their intellectual proximity to empirically demonstrate the conceptual relationship or the gap among sports studies, psychological resilience, and theological interventions.

RESULT AND DISCUSSION

This section integrates the bibliometric findings processed via R Studio (biblioshiny) with an in-depth theoretical discussion. By visualizing the conceptual structures and publication trends, this section highlights the existing research gaps and emphasizes the urgency of mainstreaming Islamic educational values to foster psychological resilience among football supporters.

General Performance and Trajectory of the Literature

The foundational bibliometric data reveals a growing academic interest in the intersection of football fanaticism and psychological well-being. Based on the dataset spanning from 1997 to 2026, the literature comprises 50 documents with a notable Annual Growth Rate of 4.9% and a high average citation rate of 11.42 per document.

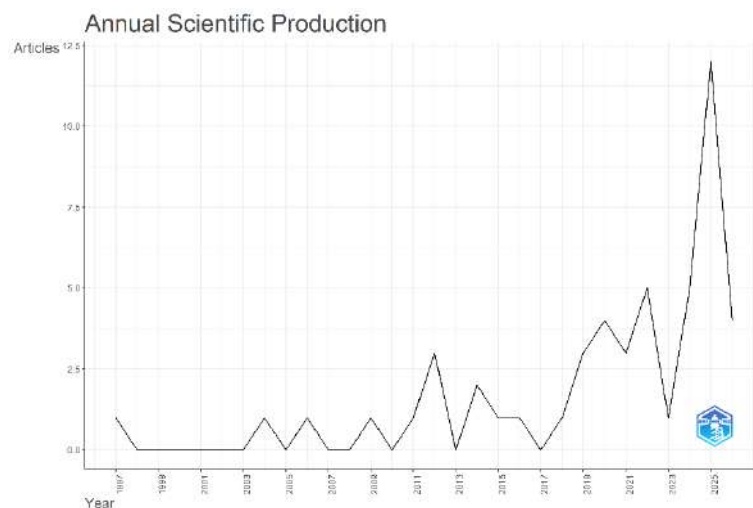


Figure 1. Annual Scientific Production

The *Annual Scientific Production* graph illustrates a significant upward trajectory, culminating in a sharp peak around 2024 and 2025. This surge perfectly aligns with the recent global recognition of mental health crises within sports fandoms, characterized by phenomena such as severe psychological distress and gambling-related issues among youths (Iwuagwu et al., 2023; Manu et al., 2024). Furthermore, the *Country Scientific Production* map indicates that this discourse is predominantly driven by researchers in Western countries (such as the US and the UK), highlighting a geographical research gap in culturally specific interventions, particularly those integrating Islamic perspectives in African, Middle Eastern, and Southeast Asian contexts (Hughes, 2026).

Conceptual Focus: Diagnosing the Pathology of Fandom

A word cloud visualization of research topics in psychology and sports. The most prominent words are 'human', 'football', 'male', 'mental health', 'controlled study', 'psychology', 'adolescent', 'female', 'adult', 'article', 'sport', 'case-studies', 'mental stress', 'wellbeing', 'anxiety', 'resilience', 'cross-sectional study', 'normal human', 'identity', 'juvenile', 'biofeedback', 'methodology', 'participation', 'marginalization', 'cross-sectional studies', 'comparative study', 'young adult', 'athletic performance', 'psychological', 'humans', 'interview', 'questionnaire', 'soccer', 'stress sports', 'social support', 'epidemiology', 'depression', 'antisocial behavior', 'performance', 'human experiment', 'family', 'aggression', 'anger control', 'well', 'heart rate', 'football player', 'cross-sectional study', 'health promotion'.

The conceptual landscape is heavily dominated by core terms such as "football" (7%), "human" (6%), "male" (5%), and "mental health" (4%), alongside recurring clinical terms like "adolescent," "psychology," "depression," and "anxiety." This distribution reveals that current literature predominantly diagnoses the negative pathologies and vulnerabilities of sports fanaticism. While critical terms associated with solutions and interventions such as "resilience," "wellbeing," and "social support" do appear within the mapping, their extremely low proportional weight (merely 1%) indicates they remain largely underexplored.

To shift from purely diagnostic perspectives, recent emerging studies emphasize the necessity of proactive self-regulation strategies. Techniques such as biofeedback training and self-compassion practices have proven highly effective in mitigating emotional dysregulation, mental stress, and aggressive tendencies among both athletes and highly invested fans (James et al., 2022; Zhang et al., 2025). Incorporating these psychological tools provides a stepping stone toward building the much-needed resilience within supporter communities.

Thematic Mapping: Proving the Research Gap

The core of this bibliometric study lies in the *Thematic Map*, which categorizes the extracted literature into four quadrants based on their Centrality (relevance degree) and Density (development degree). This map empirically proves the central hypothesis of this study.

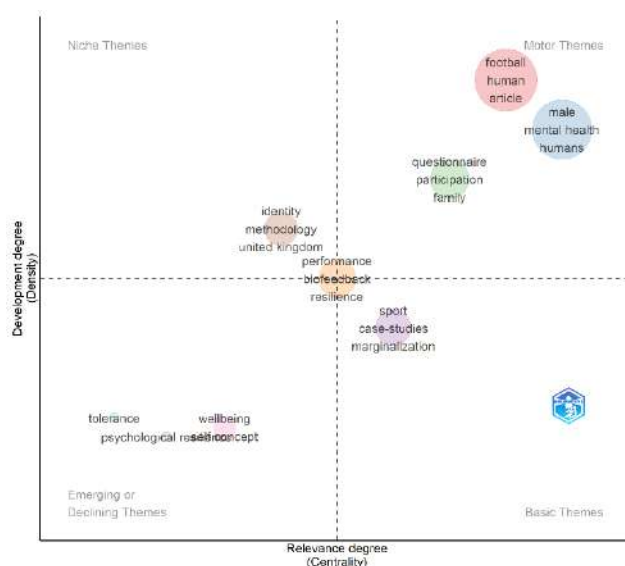


Figure 4. Thematic map of the conceptual literature structure

The *Thematic Map* visualization explicitly places "football," "mental health," and "male" in the upper right quadrant (Motor Themes). These are the well-developed, mainstream topics driving current sports sociology research. In contrast, concepts crucial to deconstructing the toxic hidden curriculum specifically "tolerance," "wellbeing," and "psychological resilience" are firmly plotted in the lower left quadrant (Emerging or Declining Themes).

This statistical positioning confirms that the academic community has yet to mainstream pedagogical and theological solutions. Interventions centered on educational values are still at an emerging stage (Hughes, 2026). To effectively address the psychological distress of supporters, concepts inherent in Islamic values, such as *Tasamuh* (tolerance), must be elevated from an emerging theme into a mainstream framework, fostering multiculturalism and peaceful coexistence within communities (Sumadiyah & Mistar, 2026).

Deconstructing the Hidden Curriculum: Co-occurrence Network Analysis

To further understand how these concepts interact, a *Co-occurrence Network* analysis was generated, clustering keywords based on their intellectual proximity.

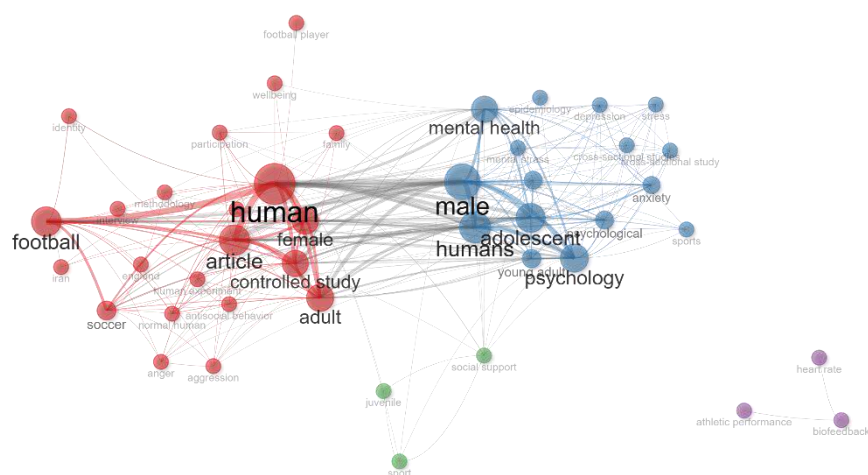


Figure 5. Co-occurrence network of intellectual clusters

The network reveals distinct, isolated intellectual clusters. The red cluster strongly associates "football" and "soccer" with behavioral outcomes like "aggression," "anger," and "identity." Meanwhile, the blue cluster heavily groups "mental health" with clinical terms such as "depression," "stress," and "anxiety."

The disconnect between the red (identity/aggression) and blue (mental health) clusters highlights a profound theoretical gap: fanaticism is largely treated as a behavioral or security issue rather than a pedagogical one. Supporter communities act as an informal "hidden curriculum" where intense group solidarity (*Ashabiyah*) is transmitted (Kasimoğlu, 2025). While *Ashabiyah* provides social support (indicated by the small green cluster), it can easily mutate into xenophobic aggression if not guided by ethical principles (Close, 2019).

This exclusionary dynamic is often exacerbated by ethno-regionalism and post-colonial rivalries deeply embedded in the historical fabric of certain supporter groups, further solidifying the 'us versus them' mentality (Choto et al., 2019). Furthermore, the informal education within the stadium frequently perpetuates structural traps, defining rigid gender and ethnic roles within the fandom that marginalize minority groups and women (Kossakowski et al., 2022). This proves that the hidden curriculum of fanaticism is a multi-layered sociological issue requiring comprehensive cultural interventions.

Mainstreaming Islamic Interventions for Supporter Resilience

The findings from the R Studio analysis demand a paradigm shift. Moving forward, the toxic elements of the stadium's hidden curriculum cannot be dismantled merely through security protocols; they require ethical reconstruction. Integrating the Islamic value of *Ukhuwah* (universal brotherhood) offers a direct pedagogical intervention to the aggression seen in the red cluster, transforming the exclusionary nature of *Ashabiyah* into an inclusive solidarity (Belhaj, 2025). Ultimately, youth equipped with higher psychological resilience and guided by ethical values like tolerance demonstrate significantly better mental health outcomes and a lower tendency for violence (Karademir & Gençay, 2020). Future research and policy must bridge these clusters, turning the hidden curriculum of the stadium into a robust foundation for psychological well-being.

Building upon this framework, the practical implementation of multicultural *Ukhuwah* concepts can serve as a potent peacebuilding tool to dismantle the sectarian

tensions that frequently trigger stadium violence (Syawaludin, 2020). To ensure the efficacy of these value-based anti-violence programs, developing and utilizing validated quantitative tools, such as the sports tolerance scale, will assist policymakers and educators in systematically measuring the direct impact of these religious and cultural interventions on fans' mental health (Abdullah et al., 2022; Gómez, 2024).

CONCLUSION

This study provides a comprehensive bibliometric mapping of the global literature surrounding football fanaticism, psychological well-being, and value-based interventions. The findings reveal a significant conceptual gap in the current academic discourse: while mainstream research predominantly diagnoses the negative pathologies of fandom such as aggression, hooliganism, and mental health distress pedagogical solutions remain severely marginalized. Both the Thematic Map and Co-occurrence Network analyses empirically demonstrate that crucial concepts like "tolerance" and "psychological resilience" are still isolated as emerging themes rather than mainstream frameworks. Consequently, the "hidden curriculum" operating within supporter communities continues to cultivate *Ashabiyah* (intense group solidarity) that, if left unguided by ethical parameters, frequently perpetuates exclusionary practices and exacerbates psychological distress.

The primary theoretical contribution of this research lies in its proposition to mainstream Islamic educational values as a structural intervention to address this mental health paradox. By structurally integrating the principles of *Ukhuwah* (universal brotherhood) and *Tasamuh* (tolerance), the toxic elements of the stadium's hidden curriculum can be systematically deconstructed. These Islamic values offer a highly relevant pedagogical framework to reconstruct fan mindsets, transforming the exclusionary nature of *Ashabiyah* into an inclusive solidarity that promotes multiculturalism, anti-racism, and peaceful coexistence. Ultimately, shifting the focus from mere security-based protocols to this value-based pedagogical approach provides a robust foundation for enhancing the psychological resilience and overall mental well-being of youth within sports communities.

Despite the strategic insights provided by this bibliometric mapping, critical gaps remain for future exploration. Future research must prioritize longitudinal and cross-cultural studies to investigate the evolving relationship between sports fanaticism, mental health, and religious interventions, particularly within diverse cultural contexts such as Africa and the Middle East, which are currently underrepresented in the literature. Furthermore, there is an urgent need to develop and validate quantitative tools capable of measuring the direct impact of cultural and religious values in sport-based interventions. It is highly recommended that policymakers, sports sociologists, and football organizations collaborate to adopt culturally and religiously sensitive mental health models, ensuring that the passion of football fandom fosters resilience rather than hostility.

BIBLIOGRAPHY

- Abdullah, K. H., Khoshnaw, K. K., Nabee, H. M., & Moroz, Y. (2022). Building a measure of sports tolerance for youth football players. *Health, Sport, Rehabilitation*, 8(1), 52–60. <https://doi.org/10.34142/HSR.2022.08.01.04>.
- Belhaj, A. (2025). Branding human brotherhood in Saudi Arabia: Limits and resources



- for global politics. In *Fraternity as an Overlooked Element in Global Politics* (pp. 209–221). Taylor and Francis. <https://doi.org/10.4324/9781003622437-18>
- Choto, T., Chiweshe, M. K., & Muparamoto, N. (2019). Football fandom, ethno-regionalism and rivalry in post-colonial Zimbabwe: case study of Highlanders and Dynamos. *Soccer and Society*, 20(1), 153–167. <https://doi.org/10.1080/14660970.2017.1302930>
- Close, R. (2019). Cairo's Ultras: Resistance and Revolution in Egypt's Football Culture. In *Cairo's Ultras: Resistance and Revolution in Egypt's Football Culture*. American University in Cairo. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105019421051&partnerID=40&md5=e931cab8e614434493a47d194fc51066>
- Delfin, D., Wallace, J., Baez, S., Karr, J. E., Terry, D. P., Hibbler, T., Yengo-Kahn, A., & Newman, S. (2024). Social Support, Stress, and Mental Health: Examining the Stress-Buffering Hypothesis in Adolescent Football Athletes. *Journal of Athletic Training*, 59(5), 499–505. <https://doi.org/10.4085/1062-6050-0324.23>
- El Karmaoui, A. (2026). Stadiums of dissent: ultras, youth grievance, and informal political socialisation in Morocco. *Journal of North African Studies*, 31(2), 361–389. <https://doi.org/10.1080/13629387.2025.2608586>
- Gómez, A. A. (2024). Review of Anti-Violence or Values in Football Programmes. *Retos*, 56, 546–553. <https://doi.org/10.47197/retos.v56.104017>
- Hughes, A. W. (2026). The Football Paradox: Religion, Nationalism and Globalization. In *The Football Paradox: Religion, Nationalism and Globalization*. Bloomsbury Publishing Plc. <https://doi.org/10.5040/9780567723291>
- Iwuagwu, A. O., Ekoh, C. P., Ngwu, C. N., & Gyimah, A. A. (2023). The impact of football fanaticism on the wellbeing of young men in Nigeria: Implication for social work practice. *Cogent Social Sciences*, 9(1). <https://doi.org/10.1080/23311886.2023.2168792>
- James, I. A., Medea, B., Harding, M., Glover, D., & Carraça, B. (2022). The use of self-compassion techniques in elite footballers: mistakes as opportunities to learn. *Cognitive Behaviour Therapist*, 15. <https://doi.org/10.1017/S1754470X22000411>
- Karademir, T., & Gençay, Ö. A. (2020). Psychological resilience and violence tendency levels of high school adolescents who doing team and individual sports. *International Journal of Human Movement and Sports Sciences*, 8(2), 69–78. <https://doi.org/10.13189/saj.2020.080204>
- Kasımoğlu, A. (2025). Football, identity and nationalism: A sociological analysis of 'Tractor' fan culture. *International Review for the Sociology of Sport*. <https://doi.org/10.1177/10126902251386066>
- Kaya, S. P., Özkan, B., & Çakmak, B. (2025). The relationship between the hidden curriculum and fourth-year nursing students' career plans, professional values, and professional readiness: A cross-sectional correlational study. *Nurse Education in Practice*, 82, 104235. <https://doi.org/https://doi.org/10.1016/j.nepr.2024.104235>
- Kossakowski, R., Antonowicz, D., & Jakubowska, H. (2022). 'Partners', 'mothers', and 'tomboys'. female football fans in the structural trap of assigned roles in Poland. *Soccer and Society*, 23(3), 271–284. <https://doi.org/10.1080/14660970.2022.2037210>
- Manu, E., Acquah, F., Douglas, M., Akitty, E., Zanu, E. P., Ampomah, M. A., & Adoma, P. O. (2024). Betting high, feeling low: a cross-sectional examination of gambling severity and psychological distress among Ghanaian youth. *BMC Public*

- Health*, 24(1). <https://doi.org/10.1186/s12889-024-19550-2>
- Pringle, A. (2004). Can watching football be a component of developing a state of mental health for men? *Journal of The Royal Society for the Promotion of Health*, 124(3), 122–128. <https://doi.org/10.1177/146642400412400313>
- Savinykh, L. E., & Murtazin, S. N. (2021). Interethnic tolerance cultivation model for adolescent sports communities. *Teoriya i Praktika Fizicheskoy Kultury*, 2021(9), 60–61. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85112296906&partnerID=40&md5=a2228c54079544ad2505506d965e2964>
- Such, E., Burton, H., Copeland, R. J., Davies, R., Goyder, E., Jeanes, R., Kesterton, S., Mackenzie, K., & Magee, J. (2020). Developing a theory-driven framework for a football intervention for men with severe, moderate or enduring mental health problems: a participatory realist synthesis. *Journal of Mental Health*, 29(3), 277–288. <https://doi.org/10.1080/09638237.2019.1581339>
- Sumadiyah, S., & Mistar, J. (2026). Institutional Practices of Multicultural Islamic Education in Fostering Conscious Character and Peacebuilding. *Kharisma*, 5(1), 187–202. <https://doi.org/10.59373/kharisma.v5i1.175>
- Syawaludin, M. (2020). Multicultural Ukhuwah Concept: The Study of Various Signification on Ukhuwah Perspective of Islamic Elite Religion in Pasuruan District. *Jurnal Ilmiah Islam Futura*, 20(1), 69–85. <https://doi.org/10.22373/jiif.v20i1.5805>
- Taylor, M., & Taylor, R. (1997). Something for the weekend, sir? Leisure, ecstasy and identity in football and contemporary religion. *Leisure Studies*, 16(1), 37–49. <https://doi.org/10.1080/026143697375502>
- Urhan, O. B., & Koç, B. (2021). Metamorphosis of the narrative: A study on the conversion of the fan story to Hooligan aggression. In *Handbook of Research on Narrative Interactions* (pp. 181–197). IGI Global. <https://doi.org/10.4018/978-1-7998-4903-2.ch011>
- Zhang, X., Chang, Z., Zhao, S., & Ning, Z. (2025). The effects of biofeedback training on athletes' mental health and performance: a systematic review and Bayesian meta-analysis. *Frontiers in Psychology*, 16. <https://doi.org/10.3389/fpsyg.2025.1662868>