

NEO-JAHILIAH BEHAVIOR AND CHALLENGES OF ISLAMIC EDUCATION IN MAWU VILLAGE, AMBALAWI-BIMA DISTRICT

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ABSTRACT

This study analyzes neo-jahiliyah behavior and the challenges of Islamic Education in Mawu Village, Ambalawi District, Bima Regency, as a manifestation of moral and spiritual decline similar to the pre-Islamic era of ignorance, as stated by Sayyid Qutb. The background of the problem includes the degradation of the younger generation due to the lack of religious literacy, which gives rise to phenomena such as drug consumption, alcohol, early marriage, theft, and gambling. The purpose of the study is to uncover neo-jahiliyah behavior, the role of Islamic Education in its transformation, and the challenges faced. The research method is qualitative with a case study approach, using observation techniques, semi-structured interviews with key informants (village heads, traditional leaders, religious leaders, educators, and community), and documentation. Data analysis follows the Miles and Huberman model, with a focus on reduction, presentation, and drawing conclusions. The results of the study indicate that neo-jahiliyah behavior in Mawu Village is influenced by weak internal supervision, family role models, and materialistic economic orientation, despite efforts from various parties such as village patrols, traditional activities (rawi rasa), mosque prosperity, and teaching of faith and morals in schools. Islamic education plays a strategic role through a holistic approach (family, community, formal) to shape noble morals and spiritual awareness, supported by verses of the Qur'an (QS. Al-Mujadalah: 11) and theories such as ta'dib al-Attas and Ulwan's tarbiyah. However, the main challenges include a lack of consistent guidance, the influence of globalization, a permissive environment, and minimal synergy between elements of society. The study's conclusion emphasizes the need for a comprehensive, sustainable, and collaborative Islamic education strategy to change neo-jahiliyah behavior, so that the generation of Mawu Village returns to Islamic values that balance reason, heart, and revelation.

Keywords : Neo-jahiliyah, Islamic education, moral transformation, social challenges.

INTRODUCTION

Islam emerged in a time of human bondage and emerged as a complement to previous religions. Arab society lived in what historians call the Age of Ignorance, a period of ignorance characterized by moral decay, tyranny, social injustice, idolatry, and the dominance of tribalistic values, (Naimah, 2023). However, in the post-Islamic era, behaviors known as the modern Age of Ignorance emerged, reflecting a return to morally and socially destructive values and practices, reminiscent of those of pre-Islamic Arab society, (Maulidi, 2021).

In the view of contemporary commentator Sayid Qutb, ignorance is not limited to a particular era. It can reappear over time, whenever a society deviates from Islamic teachings, whether in the past, present, or future. According to him, manifestations of neo-ignorance are: first, nationalism, which considers devotion to the nation the highest value. Second, communism (atheism), which assumes that the universe formed itself. Third, democracy places sovereignty in the hands of the people (humans), not God, (Mastori, 2023).

Mawu Village is territorially divided into two areas: Outer Mawu and Inner Mawu. The growing generation in Mawu Village has attracted public attention due to various phenomena.



These include drug abuse, alcohol, early marriage, theft, cockfighting, and a lack of literacy and religious understanding. This degradation has occurred sequentially among generations in Mawu Village over several years, from 2020 to 2024. These factors, rooted in a lack of literacy and religious understanding, have led to other immoral behaviors, such as drug abuse, alcohol, early marriage, theft, gambling, and cockfighting.

Islamic education is the main tool in this transformation process, through the development of faith, strengthening morals, instilling values of justice, and the formation of intellectual and spiritual awareness. This change does not occur instantly, but rather through a structured educational process, through preaching and the role of religious leaders, traditional leaders, educators, community leaders, and village government. Islamic education in the early days of Islam has proven its ability to create a generation that thinks critically, is just, has noble morals, and is oriented towards divine values, so it is very relevant to the efforts that will be made by current researchers in responding to neo-jahiliyah behavior and the challenges of Islamic education in the development of generations in Mawu Village, Ambalawi District, (Putri Wulandari, 2025).

The behavior of the generation in Mawu Village almost always cultivates neo-jahiliyyah concepts, with various immoral phenomena emerging in the form of a hedonistic lifestyle that deviates from religious values. Therefore, Islamic education remains relevant and necessary to guide the generation and community in Mawu Village so they avoid being trapped in neo-jahiliyyah behavior and return to Islamic values that balance reason, the heart, and revelation, (Iqbal, 2020).

Based on this background, the author feels the need to raise the title "***Neo-Jahiliyah Behavior and Challenges of Islamic Education in Mawu Village, Ambalawi-Bima District***", in the context of its current application in Mawu Village.

METHODS

A research method is a systematic way or technique for obtaining relevant data. This research employed a qualitative method with a case study approach. According to Djam'an Satori and Aan Komariah, qualitative research is an approach to uncovering social situations by describing realities based on natural data. This method allows researchers to directly observe field conditions and conduct interviews with research subjects, resulting in more detailed and in-depth data, (Ayu, 2023).

The research data sources consisted of primary and secondary data. Primary data were obtained directly through interviews with key informants, namely the village head, traditional leaders, religious leaders, educators, and community leaders, each numbering two to three people. Secondary data were obtained from relevant documents and literature, in the form of books, articles, journals, village archives, and internet sources that supported the research focus, (Malik, 2023). The research was conducted in Mawu Village, Ambalawi District, Bima Regency, after the proposal seminar and the issuance of the research permit. The research time was adjusted to the researcher's needs, with a focus on field observations, interviews, and the collection of documents related to the community's social and religious activities.

Data collection techniques in this study included observation, interviews, and documentation, (Jailani, 2023). Observations were conducted by directly observing community life, particularly the behavior of the younger generation, traditional activities, and the use of mosques or



prayer rooms . In-depth interviews were conducted using a semi-structured method, allowing informants to answer freely while remaining relevant to the research theme. Interviews were conducted with religious leaders, traditional leaders, educators, village officials, and local residents. Documentation was used to supplement the results of observations and interviews through activity notes, village archives, and other related written documents.

Data analysis was conducted following the Miles and Huberman model , which includes data reduction, data presentation, and drawing conclusions. Data reduction involves summarizing data and focusing on key points. The reduced data is then presented in descriptive narrative form for easier understanding. The final stage is drawing conclusions, which is carried out from the beginning of the research until consistent results are obtained and can be verified with other data, (Haryanto, 2021).

RESULTS AND DISCUSSION

Neo-Ignorant Behavior in the Study of Islamic Education

The concept of ignorance in Islam classically refers to the pre-Islamic period in the Arabian Peninsula, characterized by idolatry, spiritual ignorance, social injustice, and moral decay. However, contemporary Islamic thinkers such as Sayyid Qutb have expanded the meaning of ignorance. According to him, ignorance is not limited to the pre-Islamic era but can reappear in any society that rejects the laws of Allah SWT and prioritizes lust, materialism, and man-made systems, (Rofi, 2022). Thus, neo-jahiliyyah is a term describing the condition of modern societies that appear outwardly advanced, but morally and spiritually experience a decline similar to that of Arab society before the arrival of Islam.

This phenomenon is evident in the lives of the people of Mawu Village, Ambalawi District, Bima. Field research indicates a number of behaviors that can be categorized as neo-jahiliyah. For example, the widespread consumption of alcoholic beverages among the younger generation, the prevalence of gambling practices such as cockfighting and online gambling, the ongoing occurrence of early marriage, theft, and low community participation in congregational worship activities at mosques and prayer rooms, (Awis, 2024). All of these behaviors illustrate a worrying form of moral degradation and serve as clear evidence that neo-jahiliyah is not merely a theoretical concept but an ongoing social reality.

In an interview with researchers, the village head of Mawu stated that the village has made various efforts to control the behavior of the younger generation. Regular surveillance is carried out by village security officers, especially at night, to prevent negative activities such as hanging out late at night while consuming alcohol. Furthermore, the village also strives to raise awareness through community activities, including religious studies and community service activities. The village government even encourages young people to pursue higher education as a strategy to keep them busy and free from negative social interactions, (Jamaludin, 2025).

The efforts made by the village government can be analyzed using Travis Hirschi's theory of social control. Hirschi emphasized that individuals will tend to avoid deviant behavior if they have attachment , commitment , involvement , and belief *in* prevailing social values. In the context of Mawu Village, despite efforts to build attachment and involvement through village activities, the weak internalization of religious values has resulted in the persistence of deviant behavior. This



means that external control has not been able to build internal awareness, which is the main bulwark against neo-jahiliyah behavior, (Pratama, 2024).

A traditional leader from Mawu Village offered another perspective. He emphasized that the younger generation has actually been involved in various traditional activities, particularly *rawi rasa*, a local tradition that embodies the values of togetherness and religiosity. This involvement is intended to keep young people engaged in positive activities, preventing them from falling into negative behavior. This traditional leader's perspective can be analyzed using Pierre Bourdieu's habitus theory. According to Bourdieu, human behavior is shaped by habitus, which is a pattern of habits acquired through repeated social experiences. By accustoming the younger generation to attending traditional activities, it is hoped that a positive habitus will form that will lead them to a more orderly life. However, the reality on the ground shows that despite the prevalence of traditional activities, some young people still revert to old habits, such as hanging out while consuming alcohol or gambling. This indicates that the habitus developed through traditional activities is not yet strong enough to withstand the influence of a permissive environment.

Religious leaders in Mawu Village highlighted the role of parents in raising children. According to them, one of the main factors causing neo-jahiliyyah behavior is weak parental role models. Many parents do not perform congregational prayers at the mosque, so their children become accustomed to neglecting worship. This aligns with the concept of Islamic education, which emphasizes the importance of *uswah hasanah*, or good example. Al-Ghazali, a prominent Islamic scholar, emphasized that children learn more from the concrete examples they see than from verbal advice. If parents fail to set a good example in worship, children will easily imitate the negative behaviors around them. These findings demonstrate that the family is the primary foundation of Islamic education, (Widodo, 2025).

A community leader offered a different analysis. He highlighted that the people of Mawu Village are extremely busy with economic activities. During the rainy season, they focus on farming, while in the dry season, they turn to the sea to catch fish. This busyness drastically reduces attention to the mosque and religious activities. This phenomenon can be explained by Ibn Khaldun's theory, which states that human civilization is strongly influenced by economic and environmental factors. When people are too busy earning a living, the spiritual aspect is often neglected. As a result, people's orientation toward life tends to be more worldly, while the values of the hereafter are increasingly neglected, (Fitri, 2025). This condition is one of the characteristics of neo-jahiliyah, namely materialism that blinds the heart to spiritual awareness.

An educational figure in Mawu Village emphasized that the school has attempted to instill Islamic values through teaching faith and morals. In an interview, he stated that teachers not only deliver material in class but also assign assignments that encourage students to practice noble morals in their daily lives. Furthermore, teachers also strive to monitor students' behavior in the community, as most teachers in Mawu Village are indigenous. However, the educational figure acknowledged that the results of this education are often short-lived due to a lack of supportive social environment. This phenomenon can be analyzed using the Islamic educational theory of Syed Muhammad Naquib al-Attas, which emphasizes the concept of *ta'dib* (religious guidance). According to al-Attas, true Islamic education is the instillation of *adab* (ethics) in humans, not simply the transfer of knowledge. If the social environment is not supportive, the *ta'dib* process



cannot proceed properly, allowing neo-jahiliyyah behavior to flourish, (Safira, 2020).

From the various perspectives above, it can be concluded that neo-jahiliyyah behavior in Mawu Village is the result of a combination of factors: weak internal oversight, a lack of parental role models, negative social influences, and the community's preoccupation with economic affairs. Although efforts have been made by the village government, traditional leaders, religious leaders, community leaders, and educators, these efforts have not been consistent and sustainable. Thus, neo-jahiliyyah behavior remains a serious challenge that requires a more comprehensive and integrative Islamic education strategy.

The Role of Islamic Education in Changing Neo-Jahiliyah Behavior

Islamic education plays a very strategic role in shaping a generation to avoid neo-jahiliyyah behavior. In the view of educational scholars, Islamic education is not merely a process of transferring knowledge, but also a process of fostering faith, instilling noble morals, and developing a holistic Islamic personality. Marimba defines Islamic education as physical and spiritual guidance based on Islamic law, leading to the formation of a core personality, (Firmansyah, 2025). Thus, Islamic education's primary mission is to create individuals with a balance between spiritual, moral, intellectual, and social aspects, (Zainul, 2020).

Research in Mawu Village shows that various parties have attempted to implement Islamic education in the community. The village head of Mawu, for example, stated that the village government consistently strives to encourage the younger generation to pursue higher education. He believes that education is an important path to freeing the generation from moral decline and spiritual ignorance. This view aligns with the words of Allah SWT in Surah Al-Mujadalah (58) verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"O you who believe, when it is said to you, "Make room in the assemblies," make room, surely Allah will make room for you. When it is said, "Stand up," (you) stand up. Allah will certainly elevate those who believe among you and those who have been given knowledge to a certain degree. Allah is Most Accurate in what you do."

This verse emphasizes that Allah will elevate the status of those who believe and are knowledgeable. In other words, proper education will elevate human dignity and distance them from the practices of ignorance.

In addition to promoting formal education, the village head also emphasizes the importance of social and religious activities at the community level. Through regular outreach, religious studies, and involvement in mutual cooperation activities, the village government strives to provide non-formal education that can strengthen community awareness of Islamic values. This aligns with the theory of holistic Islamic education, which is not limited to formal institutions but encompasses the family, community, and social environment, (Maulana, 2025). By integrating these three aspects, it is hoped that Islamic education can be implemented comprehensively.

Traditional leaders also make important contributions to changing neo-jahiliyyah behavior through cultural approaches. He emphasized that the youth of Mawu Village are always involved in *rawi rasa activities*, a local tradition steeped in religious values and togetherness. In the context of Islamic education, youth involvement in this tradition can be seen as a form of culture-based education. According to this theory, religious and moral values can be taught through contextual cultural practices. If these traditions are directed toward positive and Islamic activities, they can become an effective medium for preaching, (Satria, 2025).

This culture-based education also has its roots in Islamic history. The Prophet Muhammad (peace be upon him), in establishing Islamic civilization in Medina, did not eradicate all Arab traditions, but instead guided beneficial traditions to align with Islamic values, (Noor, 2025). This principle aligns with the actions of traditional leaders in Mawu Village, who utilize local traditions as a means of nurturing the younger generation. However, the success of culture-based education depends heavily on consistency and oversight. Without them, traditions become mere routine activities without significantly influencing youth behavior.

Religious leaders in Mawu Village place particular emphasis on the role of the family in Islamic education. They believe that family education is the primary bulwark in shaping a child's personality. If parents fail to set a good example in religious practice, children will easily fall into neo-Islamic tendencies. This aligns with Abdullah Nashih Ulwan's view in his book, *Tarbiyatul Aulad fil Islam*, which emphasizes that a child's education begins early, even after parents choose their spouse. Parents are obligated to instill the values of faith, worship, and noble morals through role models and practices. Without a strong family role, education in schools and the community will be ineffective.

In interviews, religious leaders also emphasized that one strategy that needs to be strengthened is encouraging parents to return to the mosque's prosperity. By having parents return to the mosque, children will have a clear role model for performing their religious duties. This strategy is highly relevant to the saying of the Prophet Muhammad (peace be upon him), which states that praying in congregation at the mosque has a greater reward than praying alone. Furthermore, mosques have also been centers of Islamic education since the time of the Prophet Muhammad, so the presence of parents and children in mosques not only strengthens worship but also revitalizes the function of Islamic education at the community level.

Community leaders highlighted the role of mosques and prayer rooms, which are currently being neglected. In fact, throughout Islamic history, mosques have served not only as places of worship but also as centers of education, preaching, and deliberation. The weakened role of mosques in Mawu Village is one factor contributing to the continued prevalence of neo-jahiliyyah behavior. If mosques could be restored to their optimal function, they would become centers of community education capable of shaping an Islamic generation. In this regard, the concept of Islamic education aligns with Ibn Khaldun's view that social institutions play a crucial role in shaping civilization, (Eva, 2025). By strengthening the role of mosques, the people of Mawu Village can rebuild a small civilization oriented toward Islamic values.

An educational figure in Mawu Village emphasized that schools, as formal institutions, have a strategic role in changing neo-jahiliyyah behavior. He explained that teachers not only teach theoretical beliefs and morals but also give students practical assignments to practice moral values



in their daily lives. According to him, teachers in Mawu Village, most of whom come from the local community, feel a moral responsibility to monitor student behavior both inside and outside of school. This concept aligns with Paulo Freire's idea of liberation education, which views teachers not only as transmitters of knowledge but also as agents of social change. Teachers in Mawu Village play a dual role: as educators in schools and as community mobilizers.

The teacher's role also aligns with the concept of *ta'dib* (Islamic morality) proposed by Syed Naquib al-Attas. According to him, true Islamic education is one that instills adab (ethics), namely, knowledge of the proper place of all things in the order of creation. In other words, Islamic education is not only about imparting knowledge, but also about how to apply that knowledge in everyday life with full moral responsibility. The teachers in Mawu Village, despite facing many challenges, are attempting to instill *ta'dib* (Islamic morality) in their students, preventing them from easily falling into neo-jahiliyyah behavior.

Overall, the role of Islamic education in Mawu Village can be seen in three main areas. First, family education, which serves as the primary foundation for moral development through parental example. Second, community education, implemented through traditional activities, religious studies, and mosque development. Third, formal education, conducted in schools using a teaching and social practice approach. These three areas complement each other in shaping an Islamic generation. However, their effectiveness depends heavily on the synergy between family, community, and school. Without this synergy, Islamic education will not be able to effectively change deeply rooted neo-jahiliyyah behavior in society.

Challenges of Islamic Education to Neo-Jahiliyyah Behavior

Islamic education, as a system for human development, has a noble goal: to develop a complete Muslim personality, devout, and virtuous, capable of organizing their lives according to the law of Allah SWT, (Mizan, 2020). However, in practice, the implementation of Islamic education often faces various challenges, both internal and external. This is evident in the context of the Mawu Village community, where, despite various efforts by the village government, traditional leaders, religious leaders, community leaders, and educators, neo-jahiliyyah behavior persists. This demonstrates the serious challenges that must be addressed for Islamic education to function optimally.

One of the main challenges is the lack of consistency in community development. The village head revealed that various programs have been implemented, such as night patrols, religious counseling, and supervision of the younger generation. However, the effects of these programs are often only temporary. People are enthusiastic when activities are taking place, but after they are over, old behaviors reappear. This phenomenon can be analyzed using Kurt Lewin's theory of social change, which states that behavioral change requires three stages: unfreezing (thawing old habits), changing (making changes), and refreezing (establishing new habits). In Mawu Village, the refreezing process has not yet occurred, so new values have not taken root, and jahiliyah behavior easily returns.

Traditional leaders added that even though young people are involved in cultural activities such as *rawi rasa* (religious gatherings), many still revert to negative behavior. This indicates that the greatest challenge in Islamic education is not simply organizing activities, but developing intrinsic awareness in individuals. Abdullah Nashih Ulwan emphasized that Islamic education



requires a continuous tarbiyah process, where habituation, supervision, and role models must be present consistently. Without internal awareness, activities will simply be a formality without having a significant impact, (Amaliawati, 2020).

Another challenge stems from the weak role of the family. Religious leaders emphasized that many parents in Mawu Village do not perform prayers and neglect their religious obligations. As a result, their children grow up without a strong foundation of faith. This aligns with the theory of religious socialization, which emphasizes that the family is the primary agent in instilling religious values. If the family fails to fulfill its role, schools and society will face significant difficulties in instilling Islamic values. Furthermore, this weak role of the family is exacerbated by the rapid flow of globalization, particularly the influence of social media and digital entertainment. Children and adolescents have increasingly easy access to content that contradicts Islamic teachings, so Islamic education must face a dual challenge: internal weakness in the family and external global influences.

Community leaders believe that the economic orientation of the Mawu Village community poses a significant challenge to the implementation of Islamic education. During the rainy season, people are busy farming, while during the dry season they are at sea. This busyness leads to less frequent attendance at the mosque or religious activities. This phenomenon can be explained by Ibn Khaldun's theory, which states that economic factors significantly influence civilization. If a society focuses too much on fulfilling material needs, spirituality will decline, (Mulia, 2024). The challenge of Islamic education in this context is how to foster awareness that true success is measured not only in worldly aspects but also in the hereafter.

Educators also face significant challenges in implementing Islamic education in schools. He emphasized that although religious and moral values are routinely taught, an unsupportive social environment can quickly cause students to revert to old behaviors. This can be analyzed using Urie Bronfenbrenner's theory of educational ecology, which explains that child development is influenced by the interaction of various systems, including family, school, peers, and community. If any one system is not supportive, the child's development will not be optimal, (Ceria, 2024). In the context of Mawu Village, the school has made maximum efforts, but the family and community systems are not supportive, so Islamic education is not fully effective.

Furthermore, another challenge worth noting is the minimal role of local graduates. The village head emphasized that the village actually has a sufficient number of college graduates, but some of them are less involved in community development. Yet, these graduates could be agents of change by inspiring and motivating the younger generation. This phenomenon highlights the challenges facing the regeneration of intellectual leadership at the village level. Without the active role of local graduates, the community will struggle to build a scientific culture capable of countering neo-jahiliyah behavior.

Traditional and religious leaders agree that there is a lack of collaboration between elements of society. is a major obstacle. Village governments, schools, religious leaders, traditional leaders, and KKN students all have important roles, but these roles have not yet synergized optimally. In fact, according to Talcott Parsons' social systems theory, the sustainability of a society depends on the integration of subsystems. If the education, religion, and government subsystems do not work together, the goals of social change will not be achieved.



From the various analyses above, it is clear that the challenges facing Islamic education in Mawu Village encompass several important aspects: consistent guidance, the weak role of the family, the influence of globalization, the community's economic orientation, a permissive social environment, the minimal role of local scholars, and a lack of collaboration between community elements. All of these challenges require a holistic, not a partial, strategy. Islamic education in Mawu Village needs to be designed as a collective movement that involves all parties on an ongoing basis. Without this strategic approach, neo-jahiliyyah behavior will persist and even become stronger.

CONCLUSION

Based on the research findings and discussion described above, it can be concluded that neo-jahiliyyah behavior in Mawu Village, Ambalawi Regency, Bima Province, is an expression of moral and spiritual decline similar to the pre-Islamic jahiliyyah conditions, as stated by Sayyid Qutb. This phenomenon is manifested in various behaviors among the younger generation, such as alcohol and drug abuse, early marriage, theft, gambling, and low religious participation, which are triggered by low religious education, weak family role models, materialistic economic orientation, and the influence of a permissive social environment. Although the village government, traditional leaders, religious leaders, community leaders, and educators have implemented preventive measures through patrols, traditional activities such as rawi rasa, mosque maintenance, and faith and moral education, this behavior continues to occur due to a lack of consistency and synergy between community elements.

Islamic education has proven to be a crucial and strategic transformational tool for overcoming neo-jahiliyyah. Islamic education requires a holistic approach encompassing the development of faith, morals, and spiritual awareness in three key areas: family (parental role models), society (religious and cultural activities), and formal institutions (schools with the concepts of Ta'dib ala al-Attas and Tarbiyah ala Ulwan). Quranic verses such as QS Al-Mujadalah: 11 emphasize that true education elevates human dignity and distances one from spiritual ignorance. However, major challenges include the lack of sustainable habits, the influence of globalization through social media, economic activities that ignore the afterlife, and minimal cooperation between parties, which often result in temporary and unfounded educational efforts.

Overall, this study confirms that changing neo-jahiliyyah behavior in Mawu Village requires a comprehensive, inclusive, and continuous Islamic education strategy that synergistically involves all elements of society. This way, the younger generation can return to Islamic values that balance reason, conscience, and revelation, thus creating a just, moral, and pious society.

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