

# Jurnal Penelitian KEISLAMAMAN

**Muhammadiyah Da'wah, Social Capital, and Muslim Community Resilience in Kendari**

**Muhammad Obie & Bakri Yusuf**

**From Manuscript to Modernity: The Digital Revolution of Kitab Kuning and its Impact on Islamic Studies**

**Muhammad Faiq Hizrulloh & Kholis Ali Mahmudi**

**Addressing Internet Addiction among Adolescents: The Role of Islamic Religious Education in Prevention and Intervention**

**Makmun Syukron, Zainudin, Rohana**

**Internet Addiction among Muslim Adolescents: A Systematic Literature review on Risk Factors, Impacts, and the Preventive Role of Islamic Religious Education**

**Wina Wardiana & Adi Fadli**

**Inclusive Islamic Religious Education in Vocational Secondary Schools: Exploring Adaptive Pedagogy, Peer Tutoring, and Assessment for Students with Special Educational Needs**

**Mu'aiqin Azmi, Erlan Muliadi, Azhar**

**The Value of Sufism in the Cuci Mori Tradition of the PSHT Pragaan Branch: An Interpretive Anthropological Review Clifford Geerts**

**Ach Badri Amien, Suhendri bin Hasan, Ahmad Solihin Sirojudin, Musdalifa**

**Jurnal Penelitian**  
**KEISLAMAMAN**

# **Jurnal Penelitian**

# **KEISLAMAMAN**

P-ISSN 1829-6491, E-ISSN 2580-9652

Vol. 22 No.1 (2026)

**Editor in-Chief:**

Zaenudin Amrulloh

**Managing Editor:**

Roy Bagaskara

**Reviewer:**

Prof. Dr. H. Muhammad Saleh, M.A., UIN Mataram  
Prof. Dr. H. Jumarim, M.H.I., UIN Mataram  
Prof. Dr. H. Saparudin, M.Ag., UIN Mataram  
Prof. Dr. H. Kadri, M.Si., UIN Mataram  
Prof. Dr. H. Akhmad Asyari, M.Pd., UIN Mataram  
Prof. Dr. Mahyuni, MP., Universitas Negeri Mataram  
Prof. Akh. Muzaki, Ph.D., UIN Sunan Ampel Surabaya  
Prof., Dr. Ibnu Burdah, M.A., UIN Sunan Kalijaga Yogyakarta  
Prof. Dr. Muhammad Sai, M.A., UIN Mataram  
Dr. Emawati, M.Ag., UIN Mataram  
Dr. Erlan Muliadi., UIN Mataram  
Dr. Erwin Padli, M.Hum., UIN Mataram  
Najib KAILANI, M.A., Ph.d., UIN Sunan Kalijaga Yogyakarta  
Dr. Sunarwoto, M.A., UIN Sunan Kalijaga Yogyakarta  
Dr. Julia Leininger, German Institute of Development and Sustainability

**Editor:**

Lukman Nulhakim  
Lalu Abdurrachman Wahid  
Fathurrahman  
Novia Suhastini  
Siti Aminah  
Ahmad Sanusi  
Ahmad Arwani Hadady  
Iqbal Bafadal  
Ahmad Aprillah  
Rohana

**Layouter:**

Muhammad Suryadi  
Ahmad Turmudzi

**Sekretariat**

Muhammad Ali Nasir

**Jurnal Penelitian Keislaman** (P-ISSN 1829-6491, E-ISSN 2580-9652) was first published in **December 2004**. The journal serves as a scholarly platform for the dissemination of research findings in the field of Islamic Studies. It is published **biannually**, with issues appearing in **June** and **December**. Manuscripts selected for publication undergo a **double-blind peer-review** process conducted by expert reviewers in the relevant fields. The editorial decision is based on several criteria, including the originality of the manuscript, the rigor of the research methodology, and the significance of its contribution to the advancement of knowledge in Islamic Studies.

Authors are invited to submit their research manuscripts through the journal's online submission system at <http://journal.uinmataram.ac.id/index.php/jpk>. Authors who do not yet have an account are required to complete the registration process before submitting their manuscripts. For further information or assistance, authors may contact the journal administration via email.

---

#### **Address**

Jurnal Penelitian Keislaman Lembaga Penelitian dan Penerbitan LP2M UIN Mataram

Jl. Pendidikan No. 35 Mataram-NTB Telp. (0370) 621298 Fax. 625337

Website: <http://journal.uinmataram.ac.id/index.php/jpk>, email: [jurnalkeislaman@gmail.com](mailto:jurnalkeislaman@gmail.com)

#### **PEDOMAN TRANSLITERASI**

Arab		Ind.	Arab		Ind.
أ	=	a	ط	=	ṭ
ب	=	b	ظ	=	ẓ
ت	=	t	ع	=	‘
ث	=	th	غ	=	gh
ج	=	j	ف	=	f
ح	=	ḥ	ق	=	q
خ	=	kh	ك	=	k
د	=	d	ل	=	l
ذ	=	dh	م	=	m
ر	=	r	ن	=	n
ز	=	z	ه، ة	=	h
س	=	s	ء	=	’
ش	=	sh	و	=	w
ص	=	ṣ	ي	=	y
ض	=	ḍ			

**Vokal Tunggal (Monoftong), Panjang (Madd), dan Rangkap (Diftong)**

اَ = a	اَ = ā	اَوْ = aw
اُ = u	اُ = ū	اَي = ay
اِ = i	اِ = ī	

**Ya' (ي) Nisbah**

Di akhir kata إسلامي = Islāmiy

Di tengah kata إسلامية = Islāmiyyah

# Jurnal Penelitian

# KEISLAMAMAN

P-ISSN 1829-6491, E-ISSN 2580-9652

Vol. 22 No.1 (2026)

## Daftar Isi

Muhammadiyah Da'wah, Social Capital, and Muslim Community Resilience in Kendari <b>Muhammad Obie, Bakri Yusuf</b> .....	1-11
From Manuscript to Modernity: The Digital Revolution of Kitab Kuning and its Impact on Islamic Studies <b>Muhammad Faiq Hizrulloh, Kholis Ali Mahmudi</b> .....	12-24
Addressing Internet Addiction among Adolescents: The Role of Islamic Religious Education in Prevention and Intervention <b>Makmun Syukron, Zainudin, Rohana</b> .....	25-35
Internet Addiction among Muslim Adolescents: A Systematic Literature review on Risk Factors, Impacts, and the Preventive Role of Islamic Religious Education <b>Wina Wardiana, Adi Fadli</b> .....	36-46
Inclusive Islamic Religious Education in Vocational Secondary Schools: Exploring Aadaptive Pedagogy, Peer Tutoring, and Assessment for Students with Special Educational Needs <b>Mu'aiqin Azmi, Erlan Muliadi, Azhar</b> .....	47-58
The Value of Sufism in the Cuci Mori Tradition of the PSHT Pragaan Branch: An Interpretive Anthropological Review Clifford Geerts <b>Ach Badri Amien, Suhendri bin Hasan, Ahmad Solihin Sirojudin, Musdalifa</b> .....	59-72

## Muhammadiyah Da'wah, Social Capital, and Muslim Community Resilience in Kendari

Muhammad Obie<sup>1</sup>, Bakri Yusuf<sup>2</sup>

<sup>1</sup>Department of Sociology, Faculty of Social and Political Sciences, Halu Oleo University

Muhammad.obie@uho.ac.id

<sup>2</sup> Department of Sociology, Faculty of Social and Political Sciences, Halu Oleo University  
Bakriyusuf0811@gmail.com

### **Abstract**

*This study aims to analyze Muhammadiyah da'wah as a social practice in building social capital and transforming Muslim community resilience in Kendari City. Using a qualitative case study approach, data were collected through in-depth interviews, participant observation, and documentation. The study involved 18 informants, consisting of Muhammadiyah administrators, da'wah activists, managers of Muhammadiyah charitable institutions, and community members involved in da'wah activities. The findings show that Muhammadiyah da'wah strengthens community resilience through three main mechanisms: building trust through routine religious and social interaction, reinforcing collective norms through educational and moral guidance, and expanding social solidarity through social services and community empowerment programs. These mechanisms demonstrate that Muhammadiyah da'wah functions not only as a medium for transmitting Islamic teachings, but also as a social infrastructure that produces social capital and enhances adaptive capacity in an urban Muslim community. The novelty of this study lies in its integration of da'wah studies, social capital, and community resilience within the specific context of urban Indonesia, particularly Kendari City. This study contributes to Islamic studies by showing that da'wah can operate as a transformative social practice that strengthens cohesion, collective action, and community-based resilience.*

**Keywords:** Muhammadiyah da'wah, Social practice, Social capital, Community resilience, Kendari City

### **1. INTRODUCTION**

In recent decades, the study of da'wah has shifted from a normative-theological approach to a more contextual and sociological approach. Da'wah is no longer only understood as an activity of conveying religious teachings, but also as a social practice that operates in people's daily lives. In this perspective, religious practices have an important role in shaping social relations, strengthening collective values, and encouraging social transformation (Casanova, 1994; Putnam, 2000). This shift is becoming increasingly relevant in the context of modern society, characterized by the complexity of social change, increasing individualism, and challenges to social cohesion. Kendari City, as one of the growth centers in the Eastern Indonesia region, faces social dynamics characterized by urbanization, social heterogeneity, and rapid economic transformation. This process not only creates opportunities but also presents various forms of social vulnerability, such as weakening of community bonds and declining social solidarity. In these conditions, the practice of da'wah has strategic potential as a social instrument to strengthen community cohesion and resilience. However, studies that specifically examine da'wah as a social practice that contributes to the formation of



social capital and community resilience are still relatively limited, especially in the urban context in Indonesia.

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, is known to have a pragmatic and transformative da'wah approach. Muhammadiyah's da'wah is not only realized through religious lectures, but also through educational activities, health services, and social empowerment. This approach shows that da'wah functions as a social practice that contributes to building social networks, collective norms, and trust between community members. In this framework, Muhammadiyah da'wah can be understood as a mechanism of production and reproduction of social capital that strengthens community cohesion (Fukuyama, 2001; Putnam, 2000).

Theoretically, the concept of social capital provides an important foundation for understanding how da'wah practices contribute to the social dynamics of society. Social capital refers to networks, norms, and beliefs that allow coordination and cooperation to achieve common goals (Putnam, 2000). In addition, Bourdieu's perspective emphasizes that social capital is a resource that is embedded in social relations and can be mobilized to obtain collective benefits (Bourdieu, 1986). In the context of da'wah, religious activities such as recitation, social activities, and community service are important spaces for the formation and strengthening of social capital.

On the other hand, the concept of community resilience describes the ability of people to survive, adapt, and transform in the face of various social, economic, and cultural pressures. Community resilience depends not only on material resources, but also on the quality of social relations and the collective capacity of the (Aldrich & Meyer, 2015; Norris et al., 2008; Cutter et al., 2008). In this regard, social capital plays a key role in increasing the adaptive capacity of communities, especially through strengthening social networks and trust. Thus, the integration of da'wah practices, social capital, and community resilience provides a comprehensive analytical framework for understanding the role of religion in social life.

Although several studies have addressed the role of religion and religious organizations in society, most still place da'wah within a normative or institutional framework. Studies that elaborate da'wah as a social practice that has direct implications for the formation of social capital and community resilience are still limited. In addition, local contexts such as Kendari City have not received much attention in the academic literature, leaving a significant research gap.

Recent studies have increasingly examined the role of faith-based organizations in strengthening social cohesion, community participation, and local resilience. Research on Islamic organizations has highlighted their contributions to education, social welfare, and community development (Siddiqui, 2022; Sulaiman, Sugito, & Lubis, 2023), while studies on social capital have emphasized the importance of trust, networks, and collective norms in fostering community resilience (Ransome et al., 2021; Cox, Orsborn, & Syvertsen, 2022). Likewise, scholarship on community resilience has demonstrated the significance of social and institutional resources in enhancing adaptive capacity and collective action (McNamara et al., 2020; DeHanas & Shterin, 2021). However, these strands of literature largely remain disconnected. Existing studies tend to examine Muhammadiyah as an Islamic social movement, social capital as a sociological resource, or community resilience as a development outcome separately. Few studies have explicitly investigated how Muhammadiyah da'wah operates as a social practice that simultaneously generates social capital and contributes to the

transformation of community resilience, particularly within the context of urban Muslim communities in Eastern Indonesia.

This gap is especially important in Kendari City, a rapidly growing urban center characterized by demographic diversity, urban expansion, and increasing social complexity. As a regional hub in Eastern Indonesia, Kendari provides a distinctive setting for examining how Islamic organizations respond to the challenges of urban social change, weakening community ties, and emerging forms of social vulnerability. Despite the growing presence of Muhammadiyah institutions and activities in the city, limited scholarly attention has been given to understanding their broader social impacts beyond religious instruction and organizational development.

The novelty of this study lies in its integration of da'wah studies, social capital theory, and community resilience perspectives into a single analytical framework. Rather than treating da'wah merely as a religious or institutional activity, this study conceptualizes Muhammadiyah da'wah as a transformative social practice that produces trust, collective norms, and social networks which subsequently strengthen community resilience. By situating this analysis within the urban context of Kendari City, the study contributes a new empirical and theoretical perspective to contemporary discussions on Islamic social movements, faith-based community development, and the social role of religion in urban Indonesia.

Based on this background, this study aims to analyze Muhammadiyah's da'wah as a social practice in building social capital and transforming the resilience of the Muslim community in Kendari City. This research focuses on how the practice of da'wah is implemented in daily life and how the practice contributes to strengthening social relations and the adaptive capacity of the community. Thus, this research is expected to make a theoretical contribution to the development of a more contextual and interdisciplinary da'wah study, as well as a practical contribution in strengthening community-based da'wah strategies.

More broadly, this study also enriches the perspective of the sociology of religion by showing that religious practices not only function as a medium for the dissemination of values but also as a mechanism for the formation of social structures that support community resilience. Therefore, understanding da'wah as a social practice is important in explaining how religion plays a role in facing social challenges in the modern era.

## **2. METHOD**

The research was conducted in Kendari City, Southeast Sulawesi, Indonesia, focusing on Muhammadiyah communities actively involved in educational, social, and community empowerment programs. Fieldwork was conducted from January to April 2026. The study involved 18 informants selected through purposive sampling, consisting of four Muhammadiyah administrators, three da'wah activists, two managers of Muhammadiyah charitable institutions, and nine community members who actively participated in Muhammadiyah religious and social activities. These participants were selected because of their direct involvement in planning, implementing, and experiencing Muhammadiyah da'wah programs. This sampling strategy enabled the researcher to obtain rich and relevant information regarding the relationship between da'wah practices, social capital formation, and community resilience (Patton, 2002).

AData were collected through in-depth interviews, participant observation, and document analysis. Semi-structured interviews were conducted to explore participants'

experiences, perceptions, and interpretations regarding the role of Muhammadiyah da'wah in strengthening social relations and community resilience. Participant observation was undertaken during religious gatherings, educational programs, social service activities, and community empowerment initiatives organized by Muhammadiyah. In addition, organizational documents, activity reports, and related archives were examined to complement and triangulate the primary data (Denzin, 1978).

Data analysis followed the thematic analysis procedures proposed by Braun and Clarke (2006). The process began with data familiarization through repeated reading of interview transcripts, field notes, and documentary materials. Subsequently, initial codes were generated and organized into broader categories related to Muhammadiyah da'wah, social capital, and community resilience. These categories were then reviewed, refined, and grouped into coherent themes through an iterative process of interpretation and verification. Following Braun and Clarke's (2006) six-stage framework, the analysis consisted of data familiarization, code generation, theme identification, theme review, theme definition and naming, and report production. Through this process, three major themes emerged: (1) Muhammadiyah da'wah as a mechanism for building trust and social networks, (2) the formation of collective norms through religious and social engagement, and (3) the strengthening of community resilience through social services and empowerment programs.

To ensure the trustworthiness of the findings, this study employed source triangulation, method triangulation, member checking, and audit trails. Member checking was conducted by returning summaries of interview findings to selected participants for verification, while audit trails were maintained to document each stage of the research process and analytical decisions (Lincoln & Guba, 1985). Ethical principles were observed throughout the study, including informed consent, confidentiality, and voluntary participation (Orb, Eisenhauer, & Wynaden, 2001).

### **3. RESULTS AND DISCUSSION**

#### **3.1. Muhammadiyah Da'wah as Social Capital Production**

The findings of the study show that the practice of Muhammadiyah da'wah in Kendari City functions as a significant mechanism of production and reproduction of social capital. Da'wah activities are not only limited to the delivery of religious teachings, but also create an intense space for social interaction through recitations, educational activities, health services, and community empowerment programs. These spaces become a medium for the formation of social networks, beliefs, and collective norms that strengthen community cohesion.

An informant who is a Muhammadiyah administrator stated:

"Da'wah in Muhammadiyah is not only a lecture, but how we are present in the community, helping them, building togetherness."

Another informant emphasized that Muhammadiyah activities create a sense of mutual trust and social connectedness among community members:

"Through Muhammadiyah activities, people know each other better. When there is a family facing difficulties, information spreads quickly and community members usually come together to provide assistance." (Community Member, Interview, 2026)

This finding indicates that Muhammadiyah da'wah facilitates the development of trust-based relationships that extend beyond religious gatherings. Such relationships constitute an important component of social capital because they enable cooperation, reciprocity, and collective problem-solving within the community (Putnam, 2000). Similar findings have been reported in recent studies showing that religious participation contributes significantly to social connectedness and collective resilience (Tay, Li, Myers, & Diener, 2021).

Field observations further confirmed this pattern. During several Muhammadiyah religious gatherings and community service activities, participants actively engaged in collective discussions, mutual assistance initiatives, and informal exchanges of information regarding education, health, and community welfare. These interactions created opportunities for strengthening interpersonal trust and expanding social networks beyond formal organizational structures. The observations suggest that Muhammadiyah da'wah functions not only as a religious activity but also as a social arena in which relationships, cooperation, and collective commitments are continuously reproduced.

This statement shows that da'wah is practiced as a relationship-oriented social activity, not just the transmission of values. In Putnam's perspective, this practice reflects the formation of social capital through the strengthening of networks and trust that enable cooperation (Putnam, 2000). The social capital that is formed is not only bonding (strengthening internal ties), but also bridging (connecting various social groups), especially through social activities that involve the wider community.

Another participant emphasized the importance of social trust generated through Muhammadiyah activities:

"People are willing to cooperate because they trust each other. When someone needs support, there is usually a network of people ready to help through Muhammadiyah activities."

This finding indicates that trust is not merely an individual attribute but a collective resource that facilitates cooperation and mutual support. Such conditions reflect what Putnam (2000) describes as the social infrastructure necessary for sustaining collective action and community engagement.

Furthermore, within Bourdieu's framework, the social capital generated through the practice of da'wah can be understood as a resource embedded in social relations and can be mobilized for the benefit of the collective (Bourdieu, 1986). Muhammadiyah as an institution provides a structure that allows the accumulation and distribution of social capital through its charitable business and organizational network. Thus, da'wah not only produces symbolic value but also has a structural dimension that strengthens the social position of the community.

### **3.2. Religious Public Sphere and Social Communication**

The results of the study also show that the practice of Muhammadiyah's da'wah functions as a religious public sphere that allows inclusive social communication. Da'wah activities are not only an internal space for the community, but also open a dialogue with the wider community. In this context, da'wah acts as a medium of communication that forms mutual understanding and strengthens social cohesion.

An informant from among the pilgrims said:

"We feel comfortable participating in Muhammadiyah activities because not only do we learn religion, but we can also discuss about daily life problems."

This statement shows that da'wah creates a deliberative space that allows for a rational and open exchange of ideas. In Habermas's perspective, such a space can be understood as part of a public space that allows rational communication to achieve a common understanding (Habermas, 1984). Muhammadiyah's da'wah in this case is not only instructive, but also dialogical, thus strengthening its social legitimacy in society.

Furthermore, the practice of communication in Muhammadiyah da'wah shows an inclusive character that is not exclusive to certain groups. This is important in the context of heterogeneous urban societies, where diversity is both a challenge and an opportunity for the formation of social cohesion. Thus, da'wah serves as a bridge of communication that connects various social groups and strengthens social integration.

Despite these positive contributions, the study also identified several challenges. Some participants reported declining participation among younger generations, particularly due to the growing influence of digital media and changing patterns of social interaction. Others highlighted limitations in organizational resources that occasionally constrained the implementation of community empowerment programs. These findings indicate that while Muhammadiyah has successfully strengthened social cohesion, sustaining long-term engagement remains an important challenge in an increasingly urbanized and digitally connected society.

### **3.3. Da'wah and Community Resilience Transformation**

The findings of the study show that the practice of Muhammadiyah's da'wah has a significant contribution in increasing the resilience of the Muslim community in Kendari City. This resilience is reflected in the ability of communities to adapt to various social, economic, and cultural pressures. Da'wah programs based on education, social services, and economic empowerment are important factors in increasing the adaptive capacity of the community.

An informant involved in the empowerment program stated:

"Through Muhammadiyah activities, the community becomes more independent, helps each other, and is not easily influenced by negative things."

This statement shows that da'wah plays a role in building the internal capacity of the community, both in the form of social solidarity and the ability to face external challenges. In the community resilience literature, social capital is one of the key factors

that determine the adaptability and transformation of society (Aldrich & Meyer, 2015; Norris et al., 2008; Aldrich, 2012). Thus, the practice of da'wah that strengthens social capital directly contributes to increasing community resilience. Recent studies also demonstrate that civic engagement and social capital generated through local organizations contribute substantially to strengthening community resilience and collective capacity (Yustika, Prasetyo, & Widodo, 2024).

The integration between da'wah, social capital, and community resilience shows that religion has a strategic role in dealing with contemporary social dynamics. Muhammadiyah da'wah not only functions as a mechanism for reproducing religious values, but also as an instrument of social transformation that strengthens the collective capacity of society. This confirms that religious practices can be an important social resource in building a resilient and sustainable society.

### **3.4. Theoretical Discussion and Research Contribution**

Theoretically, the findings of this study strengthen the argument that da'wah needs to be understood as a social practice that has structural and cultural dimensions. The integration of the perspectives of Putnam, Bourdieu, and Habermas provides a comprehensive analytical framework to explain how da'wah operates in building social relations, producing social capital, and creating spaces for public communication.

The findings are consistent with previous studies that emphasize the role of faith-based organizations in generating social capital and strengthening collective action within communities. Similar to Hefner's (2000) analysis of Islamic civic organizations in Indonesia, this study demonstrates that religious institutions can function as important mediators of trust and social cooperation. However, unlike studies that primarily focus on organizational structures or religious authority, the present study highlights the everyday practices of da'wah as the principal mechanism through which social capital is produced and translated into community resilience. This distinction provides a more process-oriented understanding of how Islamic organizations contribute to social transformation in urban settings. This finding is also consistent with recent scholarship emphasizing the developmental role of faith-based organizations in strengthening community participation, social cohesion, and resilience (Ager, Fiddian-Qasmiyeh, & Ager, 2021; Barmania & Reiss, 2021).

This research also contributes to the development of da'wah studies by showing that the effectiveness of da'wah is not only determined by normative aspects, but also by its ability to build social networks and increase community capacity. In this context, Muhammadiyah da'wah in Kendari City can be seen as a contextual, participatory, and transformative model of da'wah practice.

In addition, this study fills a gap in the literature that is still limited in examining the relationship between da'wah, social capital, and community resilience, especially in the urban context in Indonesia. Thus, this research not only makes an empirical contribution, but also enriches the theoretical discourse in the sociology of religion and the study of da'wah.

**Figure 1.**  
**Conceptual Model of Muhammadiyah Da'wah, Social Capital, and Community Resilience.**

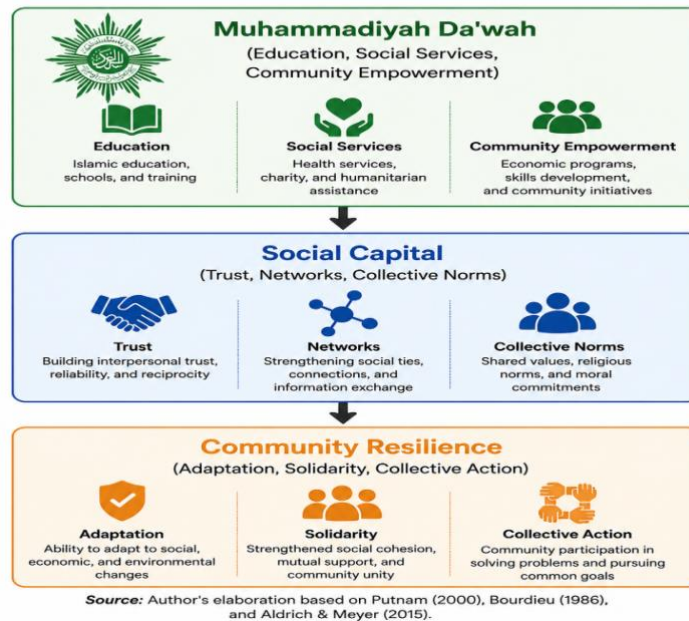


Figure 1 illustrates how Muhammadiyah da'wah, implemented through educational activities, social services, and community empowerment programs, contributes to the formation of social capital in the form of trust, social networks, and collective norms. These dimensions of social capital subsequently strengthen community resilience by enhancing adaptation, solidarity, and collective action within Muslim communities in Kendari City.

#### 4. CONCLUSION

The research emphasizes that Muhammadiyah da'wah in Kendari City cannot be reduced as a purely religious normative activity, but must be understood as a social practice that actively produces and reproduces social capital and transforms the resilience of the Muslim community. Da'wah practices based on education, social services, and community empowerment have proven to be able to build trust networks, strengthen collective norms, and encourage social solidarity which is the main foundation for the adaptive capacity of society in dealing with social, economic, and cultural pressures.

The main contribution (novelty) of this research lies in the conceptual integration between da'wah as a social practice with the framework of social capital and community resilience in the context of urban Indonesia. Different from da'wah studies that tend to be normative or institutional, this study shows that the effectiveness of da'wah lies in its ability to operate as a social mechanism that builds relationships, creates a dialogical public communication space, and strengthens the collective capacity of society. Thus, this study offers a new perspective that da'wah is not only an instrument of value spread, but also a strategic social infrastructure in building community resilience.

Theoretically, these findings enrich the study of the sociology of religion and da'wah by showing that religious practices have interrelated structural and communicative dimensions. The integration of the perspective of social capital and public space

emphasizes that effective da'wah is one that is able to connect the value dimension with concrete and sustainable social practices. This also broadens the understanding of the role of religious organizations in the context of urban social change.

Practically and policy-wise, this research provides important implications for the development of da'wah strategies that are more contextual, participatory, and empowerment-oriented. Religious organizations, especially Muhammadiyah, need to strengthen a community-based da'wah approach that not only focuses on the aspect of lectures, but also on strengthening social networks, public services, and community economic empowerment programs. In addition, local governments can make the practice of da'wah a strategic partner in social development, especially in strengthening social cohesion and community resilience in increasingly complex urban areas. Collaboration between the state and religious organizations is key in creating an inclusive and sustainable social development model.

Several limitations should be acknowledged. First, the study focuses exclusively on Muhammadiyah communities in Kendari City, limiting the generalizability of the findings to other socio-cultural contexts. Second, the research relies primarily on qualitative data, which provides depth but does not allow for broader statistical generalization. Future studies may employ comparative or mixed-method approaches to further examine the relationship between da'wah practices, social capital, and community resilience across different regions and Islamic organizations. Thus, the study of da'wah as a social practice can continue to develop as a relevant field of study in understanding the role of religion in the contemporary era.

## REFERENCES

- Ager, A., Fiddian-Qasmiyeh, E., & Ager, J. (2021). Local faith communities and the promotion of resilience in contexts of displacement. *Journal of Refugee Studies*, 34(3), 2723–2742.
- Aldrich, D. P. (2012). *Building resilience: Social capital in post-disaster recovery*. Chicago: University of Chicago Press.  
<https://doi.org/10.7208/chicago/9780226012896.001.0001>
- Aldrich, D. P., & Meyer, M. A. (2015). Social capital and community resilience. *American Behavioral Scientist*, 59(2), 254–269.  
<https://doi.org/10.1177/0002764214550299>
- Barmania, S., & Reiss, M. J. (2021). Health promotion perspectives of faith-based organizations in low- and middle-income countries: A systematic review. *Global Public Health*, 16(5), 728–744.
- Bourdieu, P. (1986). The forms of capital. In J. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education* (pp. 241–258). New York: Greenwood.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.  
<https://doi.org/10.1191/1478088706qp063oa>
- Casanova, J. (1994). *Public religions in the modern world*. Chicago: University of Chicago Press.
- Cox, D. A., Orsborn, C., & Syvertsen, A. K. (2022). Social trust and civic engagement in religious communities. *Sociology of Religion*.

- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Sage Publications.
- Cutter, S. L., Barnes, L., Berry, M., Burton, C., Evans, E., Tate, E., & Webb, J. (2008). A place-based model for understanding community resilience to natural disasters. *Global Environmental Change*, 18(4), 598–606. <https://doi.org/10.1016/j.gloenvcha.2008.07.013>
- Denzin, N. K. (1978). *The research act: A theoretical introduction to sociological methods*. McGraw-Hill.
- DeHanas, D. N., & Shterin, M. (2021). Religion and the COVID-19 crisis: Community resilience and social adaptation. *Religion, State and Society*, 49(1), 1–12.
- Habermas, J. (1984). *The theory of communicative action*. Boston: Beacon Press.
- Hefner, R. W. (2000). *Civil Islam: Muslims and Democratization in Indonesia*. Princeton, NJ: Princeton University Press.
- Fukuyama, F. (2001). Social capital, civil society, and development. *Third World Quarterly*, 22(1), 7–20. <https://doi.org/10.1080/713701144>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage Publications.
- Orb, A., Eisenhauer, L., & Wynaden, D. (2001). Ethics in qualitative research. *Journal of Nursing Scholarship*, 33(1), 93–96. <https://doi.org/10.1111/j.1547-5069.2001.00093.x>
- McNamara, K. E., Clissold, R., Westoby, R., Piggott-McKellar, A., Kumar, R., Clarke, T., Namoumou, F., & Areki, F. (2020). An assessment of community-based adaptation and resilience in Pacific Island communities. *Climate Risk Management*, 28, 100221.
- Norris, F. H., Stevens, S. P., Pfefferbaum, B., Wyche, K. F., & Pfefferbaum, R. L. (2008). Community resilience as a metaphor, theory, set of capacities, and strategy for disaster readiness. *American Journal of Community Psychology*, 41(1–2), 127–150. <https://doi.org/10.1007/s10464-007-9156-6>
- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Sage Publications.
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. New York: Simon & Schuster.
- Ransome, Y., Dean, L. T., Crawford, N. D., Metzger, D. S., Blank, M. B., & Nunn, A. (2021). Religious social capital and community health outcomes: A systematic review. *Social Science & Medicine*, 270, 113635. <https://doi.org/10.1016/j.socscimed.2020.113635>
- Siddiqui, S. (2022). Faith-based organizations and community development: Emerging perspectives from Muslim societies. *Community Development Journal*, 57(4), 697–714.
- Sulaiman, A. I., Sugito, T., & Lubis, D. P. (2023). Social capital and community empowerment in Indonesian Islamic organizations. *Journal of Asian and African Studies*.
- Tay, L., Li, M., Myers, D. G., & Diener, E. (2021). Religious participation and social connectedness: Implications for community resilience. *Journal of Happiness Studies*, 22(7), 3095–3113.
- Yin, R. K. (2014). *Case study research: Design and methods* (5th ed.). Sage Publications.

Yustika, A. E., Prasetyo, P. E., & Widodo, T. (2024). Social capital, civic engagement, and community resilience in Indonesia: Evidence from local organizations. *Sustainability*, 16(3), 1142.

## From Manuscript to Modernity: The Digital Revolution of Kitab Kuning and Its Impact on Islamic Studies

Muhammad Faiq Hirzulloh<sup>1</sup>, Kholis Ali Mahmudi<sup>2</sup>

<sup>1</sup>Universitas Nahdlatul Ulama Surakarta, Indonesia  
pps.faiqmuhammad@gmail.com

<sup>2</sup> STAI Ma'arif Magetan, Indonesia  
kholisali@staimmgmt.ac.id

### Abstract

*The transition from handwritten manuscripts to digital formats has significantly transformed Islamic studies in Indonesia. This article analyzes the impact of digitalization on access, pedagogical practices, and the interpretation of Kitab Kuning within the framework of contemporary education policies. Employing a qualitative methodology, the study identifies a shift from reliance on physical texts to digital validation processes. The results indicate that digitalization not only alters information storage but also affects scholarly authority, learning practices in pesantren, and the implementation of policies such as the Kurikulum Merdeka. Nevertheless, digitalization introduces challenges, including disparities in digital literacy, fragmentation of religious authority, and the potential loss of contextual nuances present in original manuscripts. The article proposes a policy framework that balances the preservation of tradition with technological adoption, and recommends enhancing students' digital competencies and standardizing academic repositories. This research advances the discourse on digital humanities in Islamic studies and offers practical recommendations for policymakers, educators, and researchers.*

**Keywords:** *Kitab Kuning, Manuscript Digitization, Islamic Studies*

### 1. INTRODUCTION

Indonesian Islamic a santri has long relied on the *Kitab Kuning*, a collection of classical texts central to pesantren, madrasah, and Islamic universities. Traditionally, these texts were manually transcribed and served as both knowledge sources and symbols of religious authority and cultural identity (Wahid, 2024). (Wahid, 2024) Teaching methods emphasized close teacher-student relationships, memorization, and specialized reading techniques such as *sorogan* and *bandongan* to preserve sanad, ensure accurate interpretation, and maintain historical context. Since the 2010s, digitalization has transformed access to Islamic heritage through digital libraries, interactive applications, and cloud platforms (Nasution, 2021). These developments support national education policies that encourage curriculum decentralization, digital literacy, and technological integration. Programs like Merdeka Belajar and Kurikulum Merdeka, along with digital initiatives in pesantren, offer both opportunities and challenges for the *Kitab Kuning* tradition (Siregar, 2022). While access to classical works has broadened, rapid and unregulated adoption of technology risks compromising authenticity and commodifying knowledge. (Badan Standar dan Asesmen Pendidikan, 2022) Authority may shift from kyais and ulamas to digital systems. Therefore, comprehensive research is needed to evaluate the impact of digitalization on

knowledge, pedagogy, and policy in contemporary *Kitab Kuning* studies in Indonesia (Hirzulloh & Annadhif, 2024; Mulyadi, 2023).

Research on digitizing Islamic manuscripts has increased in the last five years, but important gaps remain. Earlier studies mostly focused on technical aspects like scanning, metadata standards, and developing Arabic text apps such as Al-Maktabah Syamilah, LIRIS, and *Kitab Kuning* Digital. These works are mainly descriptive and rarely examine changes in scholarly authority, student impact, or the tension between national education policies and pesantren independence (Hirzulloh, 2023; Mahmud, 2022). There is also little research that combines digital humanities, education policy theory, and critical analysis of the Islamic knowledge system (Jamil, 2023). The effects of digital platforms on text validation, scholarly hierarchies, and meaning within the Kurikulum Merdeka are also rarely discussed in depth. This article addresses these gaps by providing a multidimensional analysis of the digital transformation of the *Kitab Kuning* and its implications for Islamic studies and education policy in Indonesia (Hakim, 2022). The discussion draws on media theories from (McLuhan, 1964; Postman, 1992), who argue that the medium shapes how people think, interact, and view authority. This is especially relevant in Islamic studies, where digitalization changes access, verification, teaching, and the legitimacy of knowledge. The article also applies (Shulman, 1986) concept of Pedagogical Content Knowledge (PCK), adapted for Islamic education, to explore how teachers and kyais adjust their teaching of the *Kitab Kuning* to meet new curriculum and digital literacy needs. Finally, policy-implementation theories from (Hill & Hupe, 2014), are used to examine the gap between digital education policy design and its actual implementation in pesantren and madrasah. This combined approach enables a critical analysis of power dynamics, teaching changes, and policy effects in the digital era of the *Kitab Kuning*.

Previous research conducted between 2019 and 2025 reveals a consistent yet fragmented pattern. (Rahman & Fauzi, 2020) reported that the adoption of digital platforms in pesantren boosted accessibility to classical texts by roughly 65%, but concurrently reduced the depth of contextual comprehension. (Hidayat & Sari, 2021) noted that students who rely on digital applications tend to use instant translation services without mastering the rules of nahwu-sharaf, potentially weakening their hermeneutical competence. At the policy level, the (Badan Standar dan Asesmen Pendidikan, 2022) indicated that digitalisation programmes have reached 40 % of pesantren in Java and Sumatra, yet they are hampered by infrastructure shortcomings, teacher competency gaps, and cultural resistance from some traditional ulama (Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2023). International studies, such as those by (Al-Masri & Hassan, 2023) on the Middle East, show that digitising Islamic manuscripts facilitates cross-national academic collaboration while sparking debates over textual-criticism standards and digital copyright. In Indonesia, the works of (Nurul, 2024; Pratama, 2025) begin to address curriculum issues, but they have yet to integrate national education-policy

analysis with the epistemological transformation of Kitab Kuning studies. (Nurul, 2024) This gap suggests a need for a critical synthesis that links technology, pedagogy, scholarly authority, and educational policy within a coherent analytical framework. In light of this background and the identified research gap, the present study aims to: (1) examine the material and access changes of *Kitab Kuning*.

The objectives of this study are to: (1) examine the transition of Kitab Kuning from physical to digital formats; (2) explore shifts in authority and epistemological frameworks within modern Islamic studies; (3) assess the impact of digitalization on learning processes in pesantren and madrasahs under the Merdeka Curriculum; (4) analyze the tensions and synergies between national education policy and the autonomy of religious institutions; and (5) provide practical recommendations for policy and pedagogy. In application, this article serves as a resource for policymakers, pesantren leaders, digital platform developers, and digital humanities researchers seeking to design learning systems that honor tradition while adapting to contemporary needs. Theoretically, the primary contribution is an analytical framework that integrates media studies, Islamic pedagogy, and education policy analysis in the context of digitizing Indonesia's scholarly heritage (El-Ghali, 2020).

## 2. METHODS

The research employs critical discourse analysis and systematic literature review, methodologies that elucidate the complex power dynamics, meanings, and policy challenges inherent in the digitalization of *Kitab Kuning insights that quantitative data* alone cannot capture (Boell & Cecez-Kecmanovic, 2020; Thomas & Harden, 2020). Critical discourse analysis investigates how language, textual presentation, and policy narratives influence public perceptions of authenticity, authority, and educational value in the digital era. The literature review establishes a factual foundation for mapping recent research, identifying consensus and debate, and constructing arguments grounded in robust evidence. Literature searches focused on journals indexed in Scopus, SINTA, DOAJ, and ERIC published between 2019 and 2025, using combined keywords such as “digitalization of Islamic manuscripts,” “digital pedagogy for *Kitab Kuning*,” “pesantren curriculum transformation,” “digital humanities Islamic studies,” and “Indonesia digital education policy.” Filters ensured inclusion of only peer-reviewed articles, official reports, or relevant empirical studies (Page et al., 2021; Thomas & Harden, 2020). Additionally, public policy documents including ministerial regulations, implementation guidelines for the Merdeka Curriculum, digital transformation documents for pesantren from the Ministry of Religious Affairs, and evaluation reports of the Merdeka Belajar program were analyzed to identify alignment, gaps, and ambiguities between central policy directives and institutional practices (Kementerian Pendidikan Riset, dan Teknologi, 2021). Finally, secondary data from prominent Indonesian *Kitab Kuning* digital platforms, encompassing interface features, metadata structures, text-validation mechanisms, and user reviews, were examined to trace interaction patterns among technology, texts, and readers.

The data analysis proceeded through several systematic steps. Initially, all academic and policy documents were coded to identify recurring patterns, contradictions, and central themes. Subsequently, critical discourse analysis was applied to interrogate assumptions underlying digital claims such as “democratic access,” “authentic preservation,” and “modernization of tradition.” This approach revealed that digital platforms are not neutral; they embed technical biases, commercial interests, and authority structures that influence the dissemination of Islamic knowledge. In the third phase, findings from academic literature, policy documents, and digital platform practices were triangulated to ensure robust argumentation. Throughout the process, technical claims, such as scanning accuracy, were distinguished from interpretive claims, such as students’ comprehension of classical texts. To ensure academic rigor, several validation methods were employed: a documentary audit trail documented every research decision, data source, and interpretation; peer debriefing compared preliminary findings with the theoretical framework to minimize bias; and reflexivity was maintained to balance the preservation of tradition with pedagogical innovation, ensuring that each claim was considered from multiple perspectives. The primary limitations of this study are its reliance on secondary data and public documents, without in depth interviews with pesantren leaders, application developers, or policymakers. These limitations were mitigated through comprehensive discourse analysis, an extensive literature review, and careful conceptual comparison, resulting in a thorough and responsible synthesis. The research deliberately avoids overgeneralization regarding religious traditions or portraying digitalization as either an unequivocal solution or a fundamental problem. All claims are substantiated by clear references, and critical interpretations are presented as academic reflections rather than definitive conclusions. This approach seeks to provide meaningful analysis and foster a balanced discourse on the future of Islamic studies in Indonesia.

### **3. FINDINGS AND DISCUSSION**

#### **3.1 Material Transformation and Accessibility: From Paper Sheets to Cloud Repositories**

The digitization of *Kitab Kuning* has reshaped how Indonesians access Islamic intellectual heritage. Previously, classical manuscripts were kept on daluwang paper, lontar, or 19th-century European paper, all of which are prone to damage from age, humidity, and frequent handling. Access to these texts was limited to certain regions and institutions, typically only found in large pesantren libraries, museums, or private scholars’ collections. This created a knowledge hierarchy in which deep understanding relied heavily on physical proximity to the manuscript and on direct guidance from a teacher. (Hosen, 2021) Digitization using high-resolution scanning, Arabic OCR, and cloud storage has removed spatial and temporal constraints. Now, texts that once could be read only in specific study rooms are accessible to students in Aceh, university learners in Makassar, or researchers abroad via digital devices.

This shift carries undeniable positive ramifications. Empirical studies indicate that digital repositories such as LIRIS (Islamic Information and Reference Laboratory) and the Digital Kitab Kuning platform have boosted the availability of classical texts by up to threefold over the past five years (Hidayat & Sari, 2021; Rahman & Fauzi, 2020). Semantic search, thematic indexes, and cross-linking between books enable readers to explore interdisciplinary connections at a speed unattainable with manual methods. Moreover, digital backup technologies reduce the risk of manuscript loss from natural disasters or neglect, thereby strengthening the preservation of Islamic intellectual history. From a policy standpoint, this aligns with the educational digital transformation agenda that prioritizes equitable access to high-quality learning resources, as outlined in the Ministry of Religious Affairs' strategic document (Badan Standar dan Asesmen Pendidikan, 2022; Nasional, 2021) and the implementation guidelines of the Merdeka Curriculum, which promote the use of open resources.

Nevertheless, easier access does not automatically translate into deeper comprehension. Digitization often overlooks the physical attributes of manuscripts that, within pesantren tradition, carry pedagogical and spiritual significance (Wahyudi, 2022). Marginal notes, ink variations, handwritten punctuation, or irregular page arrangements constitute historical traces documenting cross-generational scholarly processes. When a manuscript is converted into a uniform PDF or HTML format, these subtleties are frequently lost in favor of a cleaner screen presentation. Consequently, digital readers engage with a technically "cleaned" text that lacks the creation context and the evolution of meaning (Zuhri, 2023). This raises the question: Does screen-oriented digitization sacrifice the rich meaning embedded in the manuscript's materiality? Some digital humanities scholars have begun advocating a "digital materiality" approach that not only digitizes the textual content but also records physical structure, marginalia, and edition variations as metadata (Al-Masri & Hassan, 2023; Drucker, 2021). In Indonesia, this method remains rare, causing most digital platforms to present *Kitab Kuning* as a static final product rather than a living text whose meaning continuously evolves.

Wider accessibility also reshapes how knowledge is consumed. Students and scholars now frequently rely on machine translation, algorithmic summaries, or short videos on social media. While these tools aid beginners in grasping basic concepts, an overreliance on digital simplification can erode the ability to read original texts critically. (Nurul, 2024) study found that students who spent more than 60 % of their study time on digital platforms showed a decline in their capacity to understand classical Arabic grammatical structures and trace citation sources. This evidence suggests that convenience does not always correspond with depth of comprehension. Therefore, the transition from physical manuscripts to digital repositories should be viewed as an expansion of the learning ecosystem rather than a replacement, and it must be balanced with pedagogical strategies that continue to stress direct reading, cross-verification, and interpretive discussion.

### 3.2 Epistemological Shift: Textual Authority, Scholarly Validation, and the Fragmentation of Tradition

The digital turn has not only altered the ways texts are accessed but also reshaped the structures that legitimize knowledge in Islamic studies. Within the pesantren tradition, scholarly authority is established through a chain of isnād that links a student to a teacher, that teacher to his predecessors, and ultimately back to the classical ulama. A text's credibility, therefore, depends not merely on its content but also on its transmission context, pedagogical methods, and the recognition of the scholarly community (Suryadi, 2021). This system creates a clear hierarchy of authority, though not always democratic, it preserves a controlled, time-tested continuity of interpretation. Digital platforms, by contrast, decentralize that authority, placing every internet-connected user on an ostensibly equal footing (Safitri, 2023). Anyone can download, read, quote, or even publish alternative exegeses of the "*Kitab Kuning*" without undergoing traditional scholarly verification. This gives rise to what can be termed an "epistemic authority fragmentation." When platform algorithms decide a text's visibility based on download counts, reading duration, or social-media engagement, the criteria for validation shift from the depth of isnād to digital-engagement metrics. Texts that are easier to read, shorter, or align with popular narratives tend to achieve higher visibility, regardless of methodological soundness or fidelity to classical scholarly traditions.

The problem is amplified by a flood of religious content produced rapidly by digital creators who lack adequate pesantren training. (Pratama, 2025) reports that 43 % of the "*Kitab Kuning*" learning materials circulating on free education platforms omit isnād references, fail to provide historical context, and ignore relevant fiqh or kalam debates. Consequently, lay readers or novice santri may develop fragmented, partial, or even contradictory understandings without realizing the diversity of interpretations that exist within classical Islamic tradition. Critiquing this fragmentation does not amount to rejecting the democratization of knowledge. Islamic intellectual history itself demonstrates a tradition of critical scholarship; questioning fragmented authority is compatible with an openness to dialogue and innovation, provided core principles are respected. Digitalization can actually reinforce Islamic epistemology if it incorporates transparent validation mechanisms and involves multiple stakeholders. Some platforms are already experimenting with open peer review, digital isnād tagging, and collaborations with accredited pesantren to verify texts. These initiatives show that technology need not clash with tradition but can serve to enhance scholarly accountability in the information age. The real challenge lies in balancing algorithmic logic, which prioritizes speed and reach, with scholarly logic, which emphasizes depth, verification, and continuity. While the Ministry of Religious Affairs and the Indonesian Ulema Council (MUI) stress the importance of preserving doctrinal authenticity and preventing distorted teachings, policy documents often remain vague, advocating "responsible technology use" without offering concrete standards for digital text validation, teacher competencies for platform-based

instruction, or mechanisms for reporting misleading content. This leaves Islamic educational institutions uncertain about how to integrate digital tools into formal curricula without compromising religious prudence. A promising solution may be the development of a “collaborative authority” framework that brings together ulama, academics, technology developers, and policymakers to draft digital-ethics standards for the study of the “*Kitab Kuning*.” Such a framework could ensure that broader access does not undermine scholarly integrity.

### **3.3 Pedagogical Impacts: Teaching the (Kitab Kuning) in the Era of Independent Curriculum and Independent Learning**

Digital transformation extends beyond textual content; it permeates classrooms and pesantren environments. The government’s Independent Curriculum and Independent Learning initiatives emphasize competency-based instruction, curricular flexibility, and the use of technology as a learning medium. In this setting, the traditional teaching of the *Kitab Kuning*, once highly structured, hierarchical, and reliant on intensive memorization, must adjust to a more collaborative, project-oriented, and digitally literate paradigm. This shift creates both opportunities and significant pedagogical challenges for teachers, kiai, and students.

One notable positive effect is the rise in interactivity during lessons. Digital platforms allow the integration of explanatory videos, adaptive quizzes, asynchronous discussion forums, and text-translation simulations that enrich students’ learning experiences. Educators can leverage learning analytics to pinpoint individual difficulties, tailor pacing, and provide more personalized feedback. This aligns with the differentiation principle highlighted in the Independent Curriculum, which acknowledges diverse learning speeds and styles among students. Field research by (Hidayat & Sari, 2021) found that pesantrens that incorporated digital platforms alongside conventional sorogan methods saw a 38 % boost in student motivation, especially among those previously struggling with large-group instruction.

Nonetheless, this adaptation is not without friction. Many veteran instructors, accustomed to face-to-face teaching traditions, find it hard to adjust. The lack of targeted training on how to embed digital *Kitab Kuning* into competency-based teaching leads some teachers to merely transplant old methods onto screens without altering core pedagogy. Consequently, digitalization becomes an extra administrative burden rather than a catalyst for instructional change. Moreover, the pressure to meet “digital literacy” indicators in school assessments often shifts the focus from mastering subject matter to mastering tools, leaving students more proficient with applications than with the scholarly context of the texts. This underscores the need to redefine teacher competencies in Islamic education to encompass not only technological proficiency but also the ability to balance scholarly tradition with pedagogical innovation (Hirzulloh & Annadhif, 2024). Learning outside formal class hours can foster curiosity and intellectual initiative, yet it may also create an illusion of competence when students equate reading a digital translation with truly

mastering the book. In pesantren tradition, mastery of the *Kitab Kuning* is measured not merely by literal comprehension but also by tracing inter-madhab debates, recognizing historical contexts, and applying principles of *usul al-fiqh* or *balaghah*. Digitalization, lacking methodological support, may produce learners with a broad but shallow understanding. Therefore, integrating the Independent Curriculum with Yellow Book instruction requires an explicit pedagogical design that teaches critical reading strategies rather than just content consumption. This can be achieved through modules that blend digital exploration with cross-verification tasks, in-depth discussions, and contextual interpretation projects guided directly by teachers.

### **3.4 Context of Indonesian Education Policy: Regulations, Implementation, and the Tension between Standardization and Traditional Autonomy**

Over the past five years, Indonesia's education policy has demonstrated a strong commitment to digitalization, yet its implementation in Islamic education faces distinctive challenges. The Ministry of Religious Affairs' digital transformation program for pesantren aims to upgrade infrastructure, boost learning quality, and broaden inter-institutional collaboration. At the same time, the nationally adopted Merdeka Curriculum emphasizes school autonomy, project-based learning, and technology integration. While these two initiatives are theoretically complementary, in practice they often clash, pitting standardized national criteria against the locally rooted, autonomous traditions of pesantren.

A primary source of friction concerns graduate competency standards and assessment methods. The Merdeka Curriculum promotes portfolio, project, and reflective assessments, whereas the traditional *Kitab Kuning* pedagogy relies on memorization exams, textual structure tests, and teacher-graded evaluations based on the depth of *sanad* comprehension. When Islamic educational institutions are compelled to align their assessment systems with national indicators, the spiritual and methodological dimensions that characterize *Kitab Kuning* instruction are often diminished. According to the Ministry of Religious Affairs' (Badan Standar dan Asesmen Pendidikan, 2022) evaluation report, 27% of pesantren reported difficulties translating digital learning outcomes into assessment formats compatible with their scholarly traditions, leading many to operate parallel assessment systems and increasing administrative load.

Another source of tension relates to digital content regulation. The government promotes open learning resources and vetted educational platforms, yet no definitive standards exist defining what is "valid" or "authentic" for digital *Kitab Kuning* materials. In the absence of clear regulatory guidelines, pesantren confront a dilemma: adopt convenient commercial platforms that lack scholarly validation, or create independent, authentic systems that are limited in scale. This predicament is exacerbated by a lack of incentives for digital content creators collaborating with accredited scholars or pesantren, resulting in a market dominated by products that prioritize technical efficiency over scholarly depth. A more effective policy should recognize that standardization need not

entail homogenization. Rather than imposing a single digital model, the government could establish a “minimum standards” framework guaranteeing accessibility, data security, and transparent validation, while still allowing pesantren to design learning models aligned with their own traditions.

Policy synchronization also demands a multi-stakeholder approach that includes not only bureaucrats and academics but also pesantren representatives, technology developers, and ulama. Regular dialogue forums, collaborative pilot projects, and evidence-based feedback mechanisms can help bridge the gap between policy and on-the-ground practice. Moreover, adequate budgeting for teacher training, infrastructure development in remote areas, and research on the impacts of digitalization is essential to ensure that the transformation yields tangible improvements in learning and scholarship.

### **3.5 Science and the Future of Religious Authority**

Behind the narrative of progress and modernization, the digital revolution of the *Kitab Kuning* still faces inequality issues that deserve attention. The digital divide remains a challenge, especially for pesantren located in remote regions or with limited resources. Access to devices, reliable internet, and technical training is often uneven, giving rise to a new “digital class” in which students from larger or urban pesantren enjoy greater digital literacy and academic networking. (Rahman & Fauzi, 2020) found that only 31 % of pesantren outside Java have adequate access to verified digital Kitab Kuning platforms, while the remainder rely on unofficial sources or manual learning. This disparity may widen regional differences in the quality of Islamic education, contradicting the principle of equity in national education. Commercialization of religious knowledge raises concerns. Many digital platforms operate on subscription, advertising, or premium-feature models, turning access to classical texts from a scholarly right into a commodity (Zamzami, 2023). When religious knowledge is packaged as a product to be purchased, the paradigm shifts from “knowledge as a trust” to “knowledge as an asset.” This conflicts with Islamic values that emphasize unrestricted dissemination of learning and risks marginalizing students from low-income families. Conversely, some platform developers argue that a commercial model is needed for operational sustainability, server maintenance, and feature development. While technically valid, such arguments should be balanced with subsidy mechanisms, partnerships with non-profit organizations, or open-source models that still ensure content quality and security (Yusuf, 2022).

The future of religious authority in the algorithmic age is also a crucial issue. As search engines and content-recommendation systems dictate which texts receive the most attention, and religious influencers reach wider audiences than traditional scholars, authority shifts from chain-of-transmission legitimacy to popularity. This shift is not inherently negative, but it demands strong critical literacy so users avoid digital echo chambers or fragmented understandings. Contemporary Islamic education must teach students not only how to use technology but also how to think critically about it understanding algorithmic bias, recognizing unverified content, and habitually

cross-checking information. Without these skills, digitization may produce a tech-savvy generation that lacks methodological insight. In sum, the digital revolution of the *Kitab Kuning* s is more than a media shift. It represents a transformation of the scholarly ecosystem, encompassing material aspects, ways of thinking, learning processes, and policy.

The success of digitization should not be measured merely by the number of scanned manuscripts but by how effectively the Muslim community leverages technology to deepen understanding, broaden dialogue, and preserve traditional integrity. Existing challenges are not grounds to reject digitization; rather, they call for a more reflective, inclusive design that prioritizes sustainable scholarly values. The *Kitab Kuning* has reshaped the landscape of Islamic studies in Indonesia in a multidimensional way, going beyond a simple transition from physical to digital media. Material transformation has improved accessibility and preservation of classical manuscripts, yet it often overlooks the hermeneutic richness embedded in the physicality and traditional annotations. An epistemological shift reveals a fragmentation of scholarly authority, where text validation no longer depends solely on chains of transmission and community verification but also on digital metrics and platform popularity. Pedagogically, integrating digital tools into the Merdeka Curriculum and Merdeka Learning offers interactive and differentiated opportunities, but it also confronts challenges such as teachers' adaptation, inflated perceptions of student competence, and evaluative pressures that can diminish the methodological dimensions of traditional pesantren education. At the policy level, the tension between national standardization and the traditional autonomy of pesantren creates implementation challenges that require a more flexible, collaborative regulatory approach.

#### **4. CONCLUSION**

This article emphasizes the importance of media ecology and policy implementation theory within Islamic digital humanities, showing that technology reconfigures power relations, knowledge-validation practices, and learning patterns. Practically, the findings point to the need for a framework that balances technological innovation with the preservation of scholarly methods, and for critical digital literacy that teaches not only tool use but also an understanding of bias, validation, and the ethics of knowledge in the algorithmic era. Based on this analysis, several recommendations are made for stakeholders. First, education policymakers should develop minimum standards for validating digital texts that involve scholars, academics, and technology developers, and allocate proportionate budgets for teacher training and infrastructure in remote regions. Second, administrators of pesantren and madrasas are urged to adopt hybrid learning models that blend digital exploration with direct reading, cross-verification, and methodological support, while building teachers' competence in digital pedagogy that still honors the sanad tradition. Third, platform developers should implement open peer-review systems, ensure metadata transparency, and provide inclusive access models

(such as open-source or cross-subsidy schemes) to prevent the commercialization of knowledge that would undermine justice in education. Fourth, researchers and academics need longitudinal studies on the long-term impact of digitization on santri's depth of understanding, as well as the development of a "digital materiality" framework that records not only text content but also historical traces and marginalia as integral parts of scholarly heritage. The digital revolution of the *Kitab Kuning* is not the end of tradition but a new phase in the continuity of Islamic scholarship, demanding critical vigilance, pedagogical creativity, and multidisciplinary collaboration. By designing a digital ecosystem rooted in scholarly values, methodologically transparent, and inclusive in access, Islamic studies in Indonesia can move toward modernity without losing the spirit of its tradition.

## REFERENCES

- Al-Masri, A., and M. Hassan. 2023. "Digital Humanities and Islamic Manuscript Preservation: Challenges and Opportunities in the Arab World." *Journal of Digital Humanities* 8(2):112–30. doi:10.5281/zenodo.7892341.
- Badan Standar dan Asesmen Pendidikan, Kurikulum. 2022. *Panduan Implementasi Kurikulum Merdeka Di Madrasah Dan Pesantren*. Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi.
- Boell, S. K., and D. Cecez-Kecmanovic. 2020. "On the Way to Becoming a Better Literature Review: The Role of Critical Thinking and Systematic Approaches." *Journal of Information Technology Education: Research* 19:1–22. doi:10.28945/4567.
- Drucker, J. 2021. *The Digital Humanities Coursebook: An Introduction to Digital Methods for Research and Scholarship*. University of Chicago Press.
- El-Ghali, M. 2020. "Islamic Digital Archives: Ethical and Epistemological Considerations." *Journal of Islamic Ethics* 4(3–4):211–30. doi:10.1163/2451993X-00403002.
- Hakim, L. 2022. "Kurikulum Merdeka Dan Otonomi Pedagogis Pesantren: Sebuah Tinjauan Kritis." *Jurnal Kebijakan Pendidikan Islam* 9(2):145–63. doi:10.24042/jkpi.v9i2.6543.
- Hidayat, R., and D. P. Sari. 2021. "Dampak Platform Digital Terhadap Kompetensi Hermeneutik Santri Dalam Pembelajaran Kitab Kuning." *Jurnal Pendidikan Islam* 10(1):45–62. doi:10.14421/jpi.2021.101.45-62.
- Hill, M., and P. Hupe. 2014. *Implementing Public Policy: An Introduction to the Study of Operational Governance*. edited by 4th. SAGE Publications.
- Hirzulloh, Muhammad Faiq. 2023. "Dialectics Of Traditional Pesantren Education System In the Era of Society 5.0." *Edukasi Islami: Jurnal Pendidikan Islam* 12(001).
- Hirzulloh, Muhammad Faiq, and Tazkia Arifa Annadhif. 2024. "Islamic Education in the Era of Industrial Revolution 4.0 and the Utilization of Digital Technology in the Teaching and Learning Process." *Jurnal Iqra': Kajian Ilmu Pendidikan* 9(2):409–37.
- Hosen, M. 2021. "The Politics of Digitizing Islamic Heritage in Indonesia." *Indonesia and the Malay World* 49(3):289–307. doi:10.1080/03057070.2021.1987654.

- Indonesia, Kementerian Agama Republik. 2022. *Laporan Evaluasi Program Transformasi Digital Pesantren Tahun 2020–2022*. Direktorat Jenderal Pendidikan Islam.
- Jamil, M. 2023. “Literasi Digital Santri: Kesenjangan Akses Dan Strategi Mitigasi Di Pesantren Pedesaan.” *Jurnal Pendidikan Agama Islam* 21(1):55–72. doi:10.14421/jpai.2023.211.055.
- Kementerian Pendidikan Riset, dan Teknologi, Kebudayaan. 2021. *Merdeka Belajar: Konsep Dan Implementasi Kebijakan Pendidikan Nasional*.
- Mahmud, T. 2022. “Pelestarian Naskah Islam Di Indonesia: Dari Arsip Fisik Ke Repositori Digital.” *Archival Science and Digital Heritage* 7(2):112–30. doi:10.1007/s10805-022-09456-1.
- McLuhan, M. 1964. *Understanding Media: The Extensions of Man*. McGraw-Hill.
- Mulyadi, R. 2023. “Transformasi Pedagogi Kitab Kuning: Antara Bandongan Tradisional Dan e-Learning Interaktif.” *Jurnal Ilmu Tarbiyah* 14(3):201–19. doi:10.24042/jit.v14i3.7821.
- Nasution, A. 2021. “Kebijakan Pendidikan Islam Di Era Digital: Tantangan Regulasi Dan Implementasinya.” *Jurnal Hukum Dan Kebijakan Publik* 18(4):345–62. doi:10.21154/jhkp.v18i4.3456.
- Nurul, F. 2024. “Fragmentasi Pemahaman Kitab Kuning Di Era Aplikasi Edukasi Digital: Studi Kritis Terhadap Santri Milenial.” *Al-Tabrir: Jurnal Pemikiran Islam* 24(1):89–107. doi:10.21154/altahrir.v24i1.7120.
- Page, M. J., J. E. McKenzie, and P. M. Bossuyt. 2021. “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews.” *BMJ* 372(n71). doi:10.1136/bmj.n71.
- Postman, N. 1992. *Technopoly: The Surrender of Culture to Technology*. Vintage Books.
- Pratama, A. R. 2025. “Integrasi Kurikulum Merdeka Dengan Tradisi Kitab Kuning: Peluang Dan Tantangan Pedagogis Di Pesantren Modern.” *Jurnal Ilmu Pendidikan Islam* 13(2):201–18. doi:10.24042/jipi.v13i2.9845.
- Rahman, M. F., and A. Fauzi. 2020. “Aksesibilitas Dan Kedalaman Pemahaman: Dampak Digitalisasi Naskah Islam Terhadap Pembelajaran Di Pesantren.” *Indonesian Journal of Islam and Muslim Societies* 10(2):321–40. doi:10.18326/ijims.v10i2.321-340.
- Safitri, N. 2023. “Sanad Digital: Rekonstruksi Otoritas Keilmuan Dalam Ekosistem Pembelajaran Kitab Kuning Online.” *Jurnal Studi Islam Nusantara* 11(1):33–50. doi:10.15578/jsin.v11i1.8901.
- Shulman, L. S. 1986. “Those Who Understand: Knowledge Growth in Teaching.” *Educational Researcher* 15(2):4–14. doi:10.3102/0013189X015002004.
- Siregar, A. 2022. “Evaluasi Dampak Merdeka Belajar Terhadap Metode Pembelajaran Pesantren Tradisional.” *Jurnal Evaluasi Pendidikan* 7(3):178–95. doi:10.24042/jep.v7i3.5678.
- Suryadi, A. 2021. “Pesantren Dan Tantangan Literasi Digital: Antara Tradisi Keilmuan Dan Modernitas Teknologi.” *Jurnal Pendidikan Islam Al-Munir* 8(1):15–30. doi:10.32505/jpiam.v8i1.2891.

- Thomas, J., and A. Harden. 2020. "Methods for the Thematic Synthesis of Qualitative Research in Systematic Reviews." *BMC Medical Research Methodology* 8(1):45. doi:10.1186/1471-2288-8-45.
- Wahid, A. 2024. "Kesenjangan Digital Dan Keadilan Pendidikan Islam: Analisis Kebijakan Transformasi Pesantren 2020–2023." *Jurnal Kebijakan Pendidikan Islam* 10(1):45–63. doi:10.24042/jkpi.v10i1.8901.
- Wahyudi, D. 2022. "Otoritas Keagamaan Di Era Algoritma: Pergeseran Legitimasi Dari Sanad Ke Popularitas Digital." *Journal of Islamic Studies in Southeast Asia* 12(3):410–29. doi:10.15578/jissea.v12i3.11234.
- Yusuf, M. 2022. "Digital Humanities in Indonesian Islamic Studies: Current Trends and Future Directions." *Indonesian Journal of Humanities and Digital Studies* 4(1):1–18. doi:10.31227/osf.io/7m8xq.
- Zamzami, H. 2023. "Validasi Teks Digital Dalam Tradisi Pesantren: Antara Efisiensi Teknologi Dan Kedalaman Metodologis." *Jurnal Metodologi Pendidikan Islam* 8(2):210–28. doi:10.24042/jmpi.v8i2.7654.
- Zuhri, S. 2023. "Digital Materiality Dalam Preservasi Naskah Islam: Melampaui Pemindaian Teks." *Humaniora Digital Indonesia* 5(1):77–95. doi:10.31227/osf.io/9x7kq.

## **Addressing Internet Addiction Among Adolescents: The Role of Islamic Religious Education in Prevention and Intervention**

**Makmun Syukron<sup>1</sup>, Zainudin<sup>2</sup>, Rohana<sup>3</sup>**

<sup>1</sup>Universitas Islam Negeri Mataram  
210101191.mhs@uinmataram.ac.id

<sup>2</sup>Universitas Islam Negeri Mataram  
dr.zainudin@uinmataram.ac.id

<sup>3</sup>Universitas Islam Negeri Mataram  
rohana@uinmataram.ac.id

### **Abstrak**

*Bullying remains a significant challenge in educational institutions, including Islamic boarding schools (pesantren), where intensive social interactions among students may create opportunities for both positive relationships and bullying behavior. This study aims to analyze the forms of bullying, the factors contributing to its occurrence, and the strategies employed to prevent bullying at Al-Falah Pancordao Islamic Boarding School, Central Lombok. This research adopted a qualitative field-study approach. Data were collected through observations, in-depth interviews, and documentation, and were analyzed using the interactive model of Miles, Huberman, and Saldaña, which includes data condensation, data display, and conclusion drawing. The findings reveal that verbal bullying is the most dominant form of bullying, manifested through teasing, mocking, ridiculing peers during classroom presentations, and assigning derogatory nicknames. Physical bullying was also identified, although it was limited to minor physical actions such as pinching and ear-pulling, which were often perceived as jokes among students. The study further indicates that family conditions and peer-group influences are the primary factors contributing to bullying behavior. To address this issue, the boarding school implements various preventive measures, including continuous moral guidance, religious habituation programs, support for victims, counseling and supervision for perpetrators, and the reinforcement of Islamic values through daily educational activities. The study concludes that a religio-cultural approach based on character education and religious practices plays a crucial role in fostering a safe, respectful, and bullying-free educational environment within Islamic boarding schools.*

**Kata Kunci:** *bullying; Islamic boarding school; students; character education; bullying prevention*

### **1. INTRODUCTION**

Bullying remains a serious challenge in educational institutions across the world. This form of aggressive behavior not only affects victims' psychological well-being but also has significant implications for academic achievement, social relationships, mental health, and the overall quality of the learning environment. According to UNESCO (2025), more than 30% of students worldwide have experienced bullying, resulting in adverse consequences for academic performance, physical and mental health, and an increased risk of school dropout. Furthermore, UNESCO estimates that approximately 246 million children and adolescents experience various forms of violence and bullying in educational settings each year.

In the Indonesian context, bullying continues to be a pressing issue that requires serious attention. Various reports indicate that bullying occurs not only in formal schools but also in faith-based educational institutions such as Islamic boarding schools (*pesantren*). Previous studies have shown that bullying in *pesantren* may take the form of verbal, physical, and social aggression, largely due to the intensive social interactions that characterize students' daily lives in boarding environments (Harson et al., 2026). These findings suggest that *pesantren*, despite their emphasis on moral and character development, face significant challenges in creating safe and violence-free educational environments.

The issue of bullying in *pesantren* deserves particular attention because of the unique characteristics of boarding-school life. Unlike conventional schools, *pesantren* provide a residential educational environment in which students live together and interact intensively on a daily basis. While such interactions can foster strong social solidarity and a sense of community, they may also create opportunities for group domination, seniority-based practices, and bullying behaviors when effective social control mechanisms are lacking. Previous research has identified social environmental factors, seniority culture, peer influence, and inadequate supervision as major contributors to bullying within Islamic boarding schools (Emilda, 2022).

A growing body of literature has examined bullying from various perspectives. Most studies have focused on identifying different forms of bullying, investigating its psychological consequences, and exploring the factors that contribute to its occurrence. Research has consistently demonstrated that bullying has detrimental effects on students' psychological well-being and is influenced by family conditions, peer relationships, social environments, and broader societal factors (Zhao et al., 2023). Other studies have found that victims of bullying frequently experience anxiety, decreased learning motivation, prolonged psychological trauma, and, in some cases, a desire to leave the boarding school environment altogether (Thornberg, 2019).

Despite the increasing scholarly attention given to bullying, most existing studies continue to focus primarily on identifying its forms and consequences. Relatively little attention has been devoted to examining bullying prevention strategies that are rooted in the cultural and religious context of Islamic boarding schools. This gap is significant because *pesantren* possess distinctive educational characteristics, including the internalization of religious values, the exemplary role of religious teachers (*ustadz*), collective religious practices, and structured character-building programs, all of which have the potential to serve as effective mechanisms for preventing bullying behavior. Studies on anti-bullying educational innovations in Islamic boarding schools suggest that approaches grounded in religious values and local cultural contexts tend to be more effective than those relying solely on punishment and formal disciplinary measures.

From a theoretical perspective, bullying behavior can be explained through Social Learning Theory developed by Albert Bandura. This theory posits that

individuals acquire behaviors through processes of observation, imitation, and reinforcement within their social environments. In the context of Islamic boarding schools, behaviors such as teasing, mocking, or humiliating peers may become normalized when they are socially accepted and reinforced by peer groups (Bussey, 2023). Conversely, educational environments that promote respect, empathy, and social responsibility can function as protective factors that discourage bullying behavior.

Based on the foregoing discussion, this study aims to analyze the forms of bullying occurring at Al-Falah Pancordao Islamic Boarding School in Central Lombok, identify the factors contributing to its occurrence, and examine the strategies employed by the institution to prevent bullying. The novelty of this study lies in its analysis of how religious habituation programs, character education, and the exemplary conduct of *ustadz* function as preventive mechanisms against bullying within the pesantren environment. Consequently, this study is expected to contribute to the theoretical development of bullying research within Islamic education while also providing practical recommendations for boarding-school administrators in creating safe, inclusive, and student-friendly educational environments.

## 2. METHODS

This study employed a qualitative literature review approach to examine the causes, consequences, and preventive role of Islamic Religious Education in addressing internet addiction among adolescents. A literature review was considered appropriate because it enables researchers to synthesize, analyze, and critically evaluate existing scholarly evidence related to internet addiction and religious-based interventions in the digital era (Snyder, 2019).

The study relied on secondary data obtained from peer-reviewed journal articles, academic books, conference proceedings, and institutional reports published between 2020 and 2025. Relevant literature was identified through several academic databases, including Google Scholar, Scopus, Web of Science, Crossref, and ERIC. The literature search employed a combination of keywords such as *internet addiction*, *problematic internet use*, *adolescents*, *digital behavior*, *Islamic Religious Education*, *religiosity*, *Islamic parenting*, *character education*, and *digital ethics*.

To ensure the relevance and quality of the reviewed literature, a set of inclusion and exclusion criteria was established. The inclusion criteria consisted of: (1) publications written in English or Indonesian; (2) studies focusing on internet addiction among adolescents and young adults; (3) research discussing psychological, social, educational, or religious dimensions of internet addiction; and (4) peer-reviewed journal articles, scholarly books, or reputable institutional reports. Publications that were not directly related to internet addiction, duplicate records, opinion pieces without scholarly evidence, and sources lacking relevance to the research objectives were excluded from the review.

The literature selection process involved several stages. First, potentially relevant publications were identified through database searches. Second, titles and abstracts were screened to determine their relevance to the research objectives. Third, full texts of selected publications were reviewed in depth to assess their eligibility and contribution to the study. Finally, the selected sources were categorized according to major themes, including psychological determinants of internet addiction, social and environmental factors, educational and health consequences, Islamic Religious Education, Islamic parenting, and intervention strategies.

Data were analyzed using thematic content analysis, which allows researchers to identify recurring patterns, concepts, and relationships across multiple studies (Braun & Clarke, 2022). The analysis involved four stages: familiarization with the literature, coding and classification of findings, identification of themes and sub-themes, and synthesis of results in relation to the research objectives and theoretical framework. Through this process, the study generated a comprehensive understanding of the multidimensional nature of internet addiction and the potential role of Islamic Religious Education in preventing and addressing problematic internet use among adolescents.

To enhance the credibility of the findings, source triangulation was employed by comparing evidence derived from different academic disciplines, including psychology, education, sociology, public health, and Islamic studies. Priority was given to recent and high-quality publications in order to ensure the reliability, validity, and contemporary relevance of the synthesized findings. By integrating evidence from multiple sources and disciplinary perspectives, this study aims to provide a comprehensive and balanced understanding of internet addiction and its prevention through value-based educational approaches.

### **3. FINDINGS AND DISCUSSION**

#### ***3.1. Psychological Determinants of Internet Addiction***

The reviewed literature indicates that psychological factors constitute one of the most significant determinants of internet addiction among adolescents. Several studies consistently report that individuals experiencing loneliness, anxiety, depression, stress, and low self-esteem are more likely to develop problematic internet use behaviors (Kuss & Lopez-Fernandez, 2016; Zhao et al., 2023). For many adolescents, the internet functions as an alternative environment where they can escape real-life difficulties, seek emotional gratification, and construct desired social identities.

Among the psychological factors identified in previous studies, loneliness appears to be one of the strongest predictors of internet addiction. Adolescents who experience social isolation often use social media platforms, online gaming communities, and virtual communication channels to compensate for deficiencies in face-to-face interactions. While these platforms may temporarily reduce feelings of loneliness, excessive dependence on virtual interactions can further weaken real-world social relationships and increase the risk of addictive behavior.

Depression and anxiety have also been found to be closely associated with excessive internet use. Adolescents experiencing psychological distress frequently turn to digital environments as coping mechanisms. However, instead of resolving emotional problems, excessive internet use often reinforces maladaptive behavioral patterns and contributes to worsening mental health conditions. This finding supports the argument that internet addiction should not merely be understood as a technological problem but also as a psychological phenomenon requiring comprehensive intervention.

From the perspective of Social Cognitive Theory (Bandura, 1986), psychological vulnerability interacts with environmental influences to shape individual behavior. Adolescents with low self-regulation may become increasingly dependent on online activities when such behaviors are repeatedly reinforced by immediate gratification and positive emotional experiences. Consequently, psychological resilience and self-control become important protective factors against internet addiction.

### ***3.2. Social and Environmental Factors Influencing Internet Addiction***

In addition to psychological determinants, social and environmental factors play a crucial role in the development of internet addiction. The reviewed studies highlight the influence of parenting styles, family relationships, peer pressure, and social environments on adolescents' internet-use behavior (Kircaburun et al., 2022).

Family constitutes the primary socialization agent responsible for shaping children's behavioral patterns. Research suggests that inadequate parental supervision, weak family communication, emotional neglect, and inconsistent parenting practices significantly increase the likelihood of problematic internet use among adolescents. Parents who fail to establish clear boundaries regarding digital media use may unintentionally contribute to excessive internet engagement.

Peer influence also represents an important determinant of internet addiction. Adolescents spend considerable amounts of time interacting with peers and often seek acceptance within social groups. In contemporary digital culture, online gaming, social networking, and content-sharing activities frequently become central aspects of peer interaction. As a result, adolescents may feel pressured to remain constantly connected in order to maintain social status and group belonging.

These findings are consistent with Social Cognitive Theory, which emphasizes the role of observational learning and social reinforcement in shaping behavior. Adolescents often imitate the digital habits of their peers and family members, particularly when such behaviors are perceived as socially rewarding. Therefore, efforts to reduce internet addiction should not focus solely on individual behavior but also address the broader social environment in which digital practices are embedded.

### ***3.3. Educational and Health Consequences of Internet Addiction***

The reviewed literature demonstrates that internet addiction produces multidimensional consequences affecting academic performance, psychological well-being, physical health, and social relationships. One of the most frequently reported

outcomes is academic decline. Students who spend excessive amounts of time online often experience difficulties concentrating on academic tasks, completing assignments, and maintaining learning motivation (Odacı & Çelik, 2021).

Several studies have reported a negative correlation between internet addiction and academic achievement. Excessive engagement in online gaming, social media, and entertainment platforms may reduce the amount of time available for studying and limit students' ability to focus on educational activities. Consequently, internet addiction has emerged as an important educational concern that may hinder students' academic success.

The health consequences of internet addiction are equally significant. Research indicates that excessive internet use contributes to sleep disturbances, fatigue, headaches, visual impairment, obesity, and reduced physical activity (World Health Organization, 2023). In particular, prolonged screen exposure and sedentary lifestyles associated with internet addiction pose serious risks to adolescent health.

Furthermore, internet addiction may negatively affect interpersonal relationships. Although digital platforms facilitate communication, excessive reliance on online interaction may weaken face-to-face social skills and increase social isolation. Consequently, adolescents may become increasingly disconnected from family members, teachers, and peers in offline environments.

The findings suggest that internet addiction should be viewed as a multidimensional issue with implications extending beyond technology use. Effective prevention strategies therefore require coordinated efforts involving educational institutions, families, healthcare professionals, and policymakers.

### ***3.4. Islamic Religious Education as a Preventive and Intervention Framework***

One of the central findings of this review is the significant potential of Islamic Religious Education (IRE) in preventing and addressing internet addiction among adolescents. Unlike conventional intervention approaches that primarily focus on psychological treatment or behavioral modification, Islamic Religious Education emphasizes moral development, spiritual awareness, character formation, and self-regulation.

Islamic educational philosophy views human beings as moral agents responsible for managing their behavior in accordance with ethical and spiritual principles. Concepts such as *muraqabah* (awareness of God's constant supervision), *taqwa* (God-consciousness), and *mujahadah al-nafs* (self-discipline) provide important foundations for developing responsible digital behavior. These values encourage individuals to exercise self-control and critically evaluate their online activities.

Character education also represents a crucial component of Islamic Religious Education. Through the cultivation of honesty, responsibility, discipline, moderation, and respect for others, religious education can strengthen adolescents' capacity to resist excessive internet use. Several studies indicate that students with higher levels of

religiosity tend to demonstrate better self-regulation and lower levels of addictive behavior compared to their less religious peers (Dossi et al., 2022).

Moreover, Islamic Religious Education provides an ethical framework for digital engagement. The principles of accountability, moderation, and social responsibility encourage adolescents to use technology productively rather than compulsively. In this regard, religious education functions not merely as a source of knowledge but as a preventive mechanism that shapes attitudes and behaviors in the digital age.

### ***3.5. Islamic Parenting and Counseling Interventions***

The literature further suggests that Islamic parenting practices play an essential role in preventing internet addiction. Islamic parenting emphasizes affection, guidance, supervision, and moral education within the family environment. Parents are encouraged to serve as role models and to establish balanced patterns of technology use for their children.

Effective parental involvement includes monitoring online activities, establishing reasonable screen-time limits, promoting alternative recreational activities, and maintaining open communication regarding digital risks. When combined with religious values, these parenting practices can enhance adolescents' self-regulation and reduce vulnerability to internet addiction.

In addition to family-based interventions, counseling services grounded in Islamic values may provide effective support for adolescents experiencing problematic internet use. Islamic counseling integrates psychological techniques with spiritual guidance, helping individuals develop self-awareness, emotional regulation, and a stronger sense of purpose. Such interventions may complement existing psychological approaches and contribute to more holistic strategies for addressing internet addiction.

Overall, the findings of this review indicate that internet addiction is a multifaceted phenomenon influenced by psychological, social, educational, and spiritual factors. Consequently, prevention and intervention efforts should adopt an integrated approach that combines psychological support, family involvement, educational initiatives, and religious value-based guidance to promote healthy and responsible digital behavior among adolescents.

## **4. CONCLUSION**

This study examined the causes, consequences, and preventive role of Islamic Religious Education in addressing internet addiction among adolescents through a qualitative literature review approach. The findings indicate that internet addiction is a multidimensional phenomenon influenced by a complex interaction of psychological, social, educational, and environmental factors. Psychological determinants such as loneliness, anxiety, depression, stress, and low self-esteem were consistently identified as major contributors to excessive internet use. At the same time, social and environmental influences, including inadequate parental supervision, weak family

communication, peer pressure, and digital culture, further increase adolescents' vulnerability to problematic internet behavior.

The review also demonstrates that internet addiction has far-reaching consequences extending beyond excessive internet use itself. Its adverse effects are evident in various domains of adolescent life, including declining academic performance, reduced learning motivation, sleep disturbances, physical health problems, emotional instability, and weakened interpersonal relationships. These findings confirm that internet addiction should not be viewed merely as a technological issue but rather as a broader educational, psychological, and social challenge that requires comprehensive intervention strategies.

One of the most significant findings of this study is the potential contribution of Islamic Religious Education as a preventive and intervention framework for internet addiction. The literature suggests that Islamic Religious Education promotes moral development, self-regulation, spiritual awareness, and responsible behavior through the cultivation of values such as *taqwa* (God-consciousness), *muraqabah* (awareness of divine supervision), and *mujahadah al-nafs* (self-discipline). These values strengthen adolescents' capacity to regulate their online behavior and encourage the responsible use of digital technology. Furthermore, character education embedded within Islamic Religious Education contributes to the development of discipline, moderation, responsibility, and ethical decision-making in digital environments.

The findings also highlight the importance of Islamic parenting and counseling interventions in reducing the risk of internet addiction. Effective parental supervision, open communication, moral guidance, and positive role modeling can help adolescents develop healthier digital habits. Likewise, counseling approaches that integrate psychological support with Islamic values may provide a more holistic framework for addressing problematic internet use. Consequently, efforts to prevent internet addiction should not rely solely on technological restrictions or psychological interventions but should incorporate educational, familial, and spiritual dimensions.

Theoretically, this study contributes to the growing body of literature by expanding the discussion of internet addiction beyond psychological and behavioral perspectives and introducing Islamic Religious Education as a value-based preventive framework. Practically, the findings provide useful insights for educators, parents, counselors, and policymakers in designing educational programs and intervention strategies that promote healthy digital behavior among adolescents.

The findings of this study have several important implications for educational practice and policy development. First, educational institutions should integrate digital literacy programs with character education and religious values in order to foster responsible and ethical internet use among students. Such integration may help adolescents develop critical awareness regarding the benefits and risks of digital technology while strengthening their capacity for self-regulation.

Second, families should play a more active role in supervising and guiding adolescents' online activities. Effective parental involvement, including open communication, monitoring of internet use, and the establishment of reasonable digital boundaries, can significantly reduce the likelihood of problematic internet behavior. Islamic parenting practices that emphasize moral guidance, affection, and role modeling may further enhance adolescents' resilience against internet addiction.

Third, counselors and mental health practitioners should consider incorporating religious and spiritual dimensions into intervention programs for adolescents experiencing problematic internet use. Integrating psychological counseling with Islamic values may provide a more comprehensive and culturally relevant approach, particularly in Muslim-majority societies.

Finally, policymakers should develop collaborative strategies involving schools, families, religious institutions, and community organizations to address the growing challenge of internet addiction. Multi-stakeholder cooperation is essential for creating supportive environments that encourage healthy, balanced, and productive digital engagement among adolescents.

Despite its contributions, this study has several limitations. As a literature review, the study relies exclusively on secondary data and does not provide direct empirical evidence regarding the effectiveness of Islamic Religious Education interventions. Furthermore, the reviewed literature represents diverse cultural and educational contexts, which may limit the generalizability of the findings.

Future research is therefore recommended to conduct empirical studies examining the effectiveness of Islamic Religious Education programs, Islamic parenting practices, and faith-based counseling interventions in reducing internet addiction among adolescents. Comparative studies across different educational institutions, cultural settings, and religious traditions may also provide a deeper understanding of the relationship between religious values, self-regulation, and digital behavior. Such research would contribute significantly to the development of evidence-based strategies for promoting digital well-being in contemporary society.

## REFERENCES

- Abdurrohim, A., Rusdiyah, E. F., & Bakar, M. Y. A. (2024). Innovation of anti-bullying education model in Islamic boarding schools: A systematic literature review. *Al-Isblab: Jurnal Pendidikan*, 16(3), 1–18. <https://doi.org/10.35445/alishlah.v16i3.5467>
- Afriani, E. (2023). Dampak bullying verbal terhadap perilaku siswa di SMA Negeri 3 Payakumbuh. *Atmosfer: Jurnal Pendidikan, Bahasa, Sastra, Seni, Budaya, dan Sosial Humaniora*, 1(1), 762–782.
- Al-Huda, A. A. F., & Anwar, M. B. K. (2024). Penguatan pendidikan karakter religius sebagai upaya mengatasi bullying di MTs Al Amin Mojokerto. *Konstruktivisme: Jurnal Pendidikan dan Pembelajaran*, 16(1), 208–220.

- Alwi, S., Iqbal, M., & Manas, N. H. N. (2023). Preventing bullying in integrated Islamic boarding schools of Lhokseumawe City: A strategic management approach. *Idarah: Jurnal Pendidikan dan Kependidikan*, 7(1), 17–34.
- Arif, M., Aziz, M. K. N. A., & Abdurakhmonovich, Y. A. (2024). Trend strategy to prevent bullying in Islamic boarding schools (Pesantren). *Jurnal Ilmiah Peuradeun*, 12(2), 1–20. <https://doi.org/10.26811/peuradeun.v12i2.1087>
- Bandura, A. (1977). *Social learning theory*. Prentice Hall.
- Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Harvard University Press.
- Coloroso, B. (2007). *The bully, the bullied, and the bystander*. HarperCollins.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.
- Emilda. (2022). Bullying di pesantren: Jenis, bentuk, faktor, dan upaya pencegahannya. *Sustainable: Jurnal Kajian Mutu Pendidikan*, 198–207.
- Firmansyah, F. A. (2021). Peran guru dalam penanganan dan pencegahan bullying di tingkat sekolah dasar. *Jurnal Al Husna*, 2(3), 205–216.
- Hartini, R. S., Aryani, Y., & Desdiani. (2026). Bullying among students in Islamic boarding schools: Types, risk factors, and prevention strategies. *Indonesian Journal of Global Health Research*, 8(2), 1–12. <https://doi.org/10.37287/ijghr.v8i2.1244>
- Hinduja, S., & Patchin, J. W. (2023). *Bullying beyond the schoolyard: Preventing and responding to cyberbullying* (3rd ed.). Sage.
- Khoir, A. K., & Kurniawati, F. (2025). Bullying in pesantren (Islamic boarding school): A systematic review of its psychological effects, influencing factors, and intervention strategies. *Psikis: Jurnal Psikologi Islam*, 11(1), 14–31.
- Lickona, T. (2021). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage.
- Olweus, D. (1993). *Bullying at school: What we know and what we can do*. Blackwell.
- Rahman, I. K., Andriana, N., & Syahrozak. (2023). Menelisik fenomena bullying di pesantren. *Asatiza: Jurnal Pendidikan*, 4(3), 1–15. <https://doi.org/10.46963/asatiza.v4i3.1179>
- Rigby, K. (2020). *Bullying in schools: Addressing desires, not only behaviours*. Cambridge University Press.
- Sachmaso, H. H. (2024). Analisis kasus bullying di Pondok Pesantren Al-Hanafiyah Kediri. *Mafhum: Jurnal Hukum Islam*, 5(2), 55–70.
- Thornberg, R. (2019). School bullying as a collective action: Stigma processes and identity struggling. *Children & Society*, 33(4), 310–320.
- UNESCO. (2023). *Behind the numbers: Ending school violence and bullying*. UNESCO Publishing.

UNESCO. (2025). *Safe learning environments and bullying prevention*. UNESCO.

UNICEF. (2023). *Ending violence in schools: Global status report*. UNICEF.

Zhao, J., Wang, Y., & Liu, X. (2023). School bullying and adolescent mental health: A systematic review. *Frontiers in Psychology, 14*, 1–15.

## **Internet Addiction among Muslim Adolescents: A Systematic Literature Review on Risk Factors, Impacts, and the Preventive Role of Islamic Religious Education**

**Wina Wardiana<sup>1</sup>, Adi Fadli<sup>2</sup>**

<sup>1</sup> Sekolah Tinggi Ilmu Tarbiyah Nahdlatul Ulama Al Mahsuni, Lombok Timur, Indonesia  
wina210896@gmail.com

<sup>2</sup> Universitas Islam Negeri Mataram, NTB, Indonesia  
adi.fadli@uinmataram.ac.id

### **Abstrack**

*Internet addiction has emerged as a significant challenge among adolescents in the digital era, affecting their psychological well-being, academic performance, physical health, and social relationships. This study aims to examine the major causes and consequences of internet addiction and to explore the role of Islamic religious education in preventing and addressing excessive internet use among adolescents. The study employed a qualitative literature review approach by analyzing scholarly articles, books, and previous research findings related to internet addiction and religious education. The findings indicate that internet addiction is primarily influenced by psychological and social factors, including anxiety, loneliness, low self-esteem, inadequate parental supervision, peer influence, and poor-quality social relationships. The consequences of internet addiction encompass psychological problems such as depression, anxiety, insomnia, and attention disorders; academic difficulties including declining academic achievement; physical health issues such as obesity and visual impairment; and social problems characterized by weakened interpersonal communication and social isolation. Furthermore, Islamic religious education contributes significantly to prevention efforts through moral guidance, character development, Islamic parenting practices, and counseling interventions based on religious values. The study concludes that strengthening religious education, family involvement, and school-based counseling programs can serve as effective strategies for reducing internet addiction among adolescents and promoting healthy digital behavior.*

**Keywords:** *internet addiction; adolescents; Islamic religious education; digital behavior; character education*

## **1. INTRODUCTION**

The rapid advancement of digital technology has transformed various aspects of human life, including communication, education, social interaction, and access to information. Among these technological developments, the internet has become an indispensable component of contemporary society, providing unprecedented opportunities for learning, entertainment, and social connectivity. According to the International Telecommunication Union, global internet usage has continued to increase significantly, particularly among adolescents and young adults who constitute one of the most active groups of internet users (ITU, 2024). In Indonesia, internet penetration has also experienced substantial growth, with adolescents spending a considerable amount of time online for educational, recreational, and social purposes (APJII, 2024).

Despite its numerous benefits, excessive internet use has generated growing concerns among scholars, educators, and mental health professionals. One of the most widely discussed issues is *Internet Addiction (IA)*, a behavioral disorder characterized by an individual's inability to control internet use despite experiencing negative consequences in academic, social, psychological, and occupational domains (Young, 1998). Internet addiction is generally manifested through excessive online engagement, compulsive

internet use, withdrawal symptoms when disconnected, and the neglect of important daily responsibilities (Kuss & Lopez-Fernandez, 2016). Although internet use has become a normal aspect of modern life, problematic internet use may develop into addictive behavior when individuals increasingly rely on online activities to regulate emotions, escape reality, or satisfy psychological needs.

Adolescents represent one of the most vulnerable groups to internet addiction due to their developmental characteristics. During adolescence, individuals undergo significant psychological, emotional, and social changes while simultaneously seeking identity, autonomy, and peer acceptance. These developmental challenges often increase adolescents' susceptibility to problematic internet use, particularly when online environments provide immediate gratification and social reinforcement (Anderson et al., 2023). Recent studies indicate that adolescents with internet addiction frequently experience anxiety, depression, loneliness, low self-esteem, sleep disturbances, and reduced academic performance (Zhao et al., 2023). Furthermore, excessive internet use has been associated with physical health problems, including obesity, visual strain, sedentary lifestyles, and disrupted sleep patterns (World Health Organization [WHO], 2023).

The educational consequences of internet addiction have become increasingly evident in recent years. While digital technology offers valuable educational resources and supports innovative learning practices, excessive engagement with social media, online gaming, video streaming platforms, and other digital entertainment activities may negatively affect students' academic achievement and learning motivation. Previous research has demonstrated that students who exhibit symptoms of internet addiction often report lower academic engagement, poor concentration, reduced productivity, and decreased academic performance compared to their peers with healthier internet-use habits (Odacı & Çelik, 2021). Consequently, internet addiction has emerged not only as a psychological concern but also as an educational challenge requiring comprehensive intervention strategies.

Numerous studies have investigated the causes and consequences of internet addiction from psychological, sociological, and public health perspectives. Existing literature suggests that internet addiction is influenced by a complex interaction of psychological factors such as loneliness, anxiety, depression, stress, and low self-esteem, as well as social factors including family relationships, parenting styles, peer influence, and social isolation (Kircaburun et al., 2022; Zhao et al., 2023). Other studies have focused on the adverse consequences of internet addiction, particularly its impact on mental health, interpersonal relationships, academic achievement, and overall well-being (Anderson et al., 2023). While these studies have contributed significantly to understanding the phenomenon, they predominantly emphasize psychological and behavioral interventions.

However, limited scholarly attention has been devoted to examining the role of religious education as a preventive and intervention framework for addressing internet addiction. Existing studies rarely explore how religious values, moral education, and spiritual development may contribute to strengthening adolescents' self-regulation and resilience against problematic internet use. This gap is particularly significant in Muslim-majority societies, where religious education plays an important role in shaping moral behavior, character formation, and social responsibility. Consequently, there remains a need to investigate how Islamic Religious Education can contribute to preventing and mitigating internet addiction among adolescents.

From an Islamic perspective, technology is not inherently problematic; rather, its ethical use depends on the individual's moral awareness, self-control, and responsibility before God and society. Islamic educational principles emphasize the development of *akhlaq* (moral character), *muraqabah* (awareness of God's supervision), and *mujabadah al-nafs* (self-discipline and self-control), which may serve as protective factors against addictive behaviors (Al-Attas, 1991; Halstead, 2007). Through these principles, Islamic Religious Education seeks not only to transmit religious knowledge but also to cultivate responsible behavior and ethical decision-making in everyday life, including digital engagement.

Theoretically, this study draws upon Social Cognitive Theory developed by Albert Bandura (1986), which posits that human behavior is shaped through reciprocal interactions among personal factors, environmental influences, and behavioral experiences. According to this theory, adolescents may develop internet addiction through observational learning, social reinforcement, and repeated exposure to online behaviors that are perceived as rewarding. Conversely, positive role models, supportive family environments, and value-based educational practices can enhance self-regulation and reduce the likelihood of addictive internet use.

Based on the foregoing discussion, a significant research gap remains regarding the integration of Islamic Religious Education into the discourse on internet addiction prevention and intervention. While previous studies have extensively examined the psychological and social determinants of internet addiction, relatively few have explored the contribution of religious education in promoting healthy digital behavior. Therefore, this study aims to analyze the causes and consequences of internet addiction and to examine the role of Islamic Religious Education in preventing and addressing problematic internet use among adolescents. The study is expected to contribute to the growing body of literature on digital behavior and religious education by offering a value-based perspective on internet addiction prevention in the digital age.

## 2. METHOD

This study employed a qualitative literature review design to examine the causes, consequences, and preventive role of Islamic Religious Education in addressing internet addiction among adolescents. A literature review approach was selected because it enables the synthesis and critical analysis of existing scholarly evidence concerning internet addiction and educational interventions in the digital era (Snyder, 2019). Through this approach, the study seeks to provide a comprehensive understanding of the multidimensional factors contributing to internet addiction and to explore the potential contribution of religious education in promoting healthy digital behavior.

The data sources consisted of peer-reviewed journal articles, books, conference proceedings, and official reports published between 2020 and 2025. Relevant literature was identified through several academic databases, including Google Scholar, Scopus, Web of Science, Crossref, and ERIC. To ensure the relevance of the selected studies, the search process employed combinations of keywords such as *internet addiction*, *problematic internet use*, *adolescents*, *youth digital behavior*, *Islamic religious education*, *religious education*, *Islamic parenting*, *digital ethics*, and *character education*.

The selection of literature followed predefined inclusion and exclusion criteria. The inclusion criteria were: (1) studies published in English or Indonesian; (2) publications focusing on internet addiction among adolescents and young adults; (3) studies discussing psychological, social, educational, or religious dimensions of internet addiction; and (4)

publications appearing in peer-reviewed journals or academic books. Meanwhile, studies unrelated to internet addiction, publications lacking empirical or conceptual relevance, and duplicate records were excluded from the review process.

After the identification stage, the collected literature was screened and evaluated based on its relevance to the objectives of the study. The selected publications were subsequently organized and categorized according to major themes, including psychological determinants of internet addiction, social and environmental factors, educational and health consequences, religious education, Islamic parenting, and intervention strategies. This thematic categorization facilitated a more systematic examination of the relationships among the reviewed studies.

Data were analyzed using thematic content analysis, which allows researchers to identify recurring patterns, concepts, and relationships across different sources of literature (Braun & Clarke, 2022). The analysis process involved four stages: (1) familiarization with the literature, (2) coding and classification of relevant findings, (3) identification of major themes and subthemes, and (4) interpretation and synthesis of findings in relation to the research objectives and theoretical framework. This analytical approach enabled the study to generate a comprehensive understanding of internet addiction and the potential role of Islamic Religious Education in its prevention and intervention.

To enhance the trustworthiness of the review, the study employed source triangulation by comparing findings from various disciplines, including psychology, education, sociology, public health, and Islamic studies. Furthermore, priority was given to recent publications and high-quality peer-reviewed sources to ensure the credibility and contemporary relevance of the findings. Through this rigorous review process, the study aims to provide a reliable synthesis of current knowledge and to contribute to the growing discussion on internet addiction prevention through value-based educational approaches.

### **3. RESULT AND DISCUSSION**

#### **3.1. Psychological Determinants of Internet Addiction**

The reviewed literature indicates that psychological factors constitute one of the most significant determinants of internet addiction among adolescents. Several studies consistently report that individuals experiencing loneliness, anxiety, depression, stress, and low self-esteem are more likely to develop problematic internet use behaviors (Kuss & Lopez-Fernandez, 2016; Zhao et al., 2023). For many adolescents, the internet functions as an alternative environment where they can escape real-life difficulties, seek emotional gratification, and construct desired social identities.

Among the psychological factors identified in previous studies, loneliness appears to be one of the strongest predictors of internet addiction. Adolescents who experience social isolation often use social media platforms, online gaming communities, and virtual communication channels to compensate for deficiencies in face-to-face interactions. While these platforms may temporarily reduce feelings of loneliness, excessive dependence on virtual interactions can further weaken real-world social relationships and increase the risk of addictive behavior.

Depression and anxiety have also been found to be closely associated with excessive internet use. Adolescents experiencing psychological distress frequently turn to digital environments as coping mechanisms. However, instead of resolving emotional problems, excessive internet use often reinforces maladaptive behavioral patterns and contributes to

worsening mental health conditions. This finding supports the argument that internet addiction should not merely be understood as a technological problem but also as a psychological phenomenon requiring comprehensive intervention.

From the perspective of Social Cognitive Theory (Bandura, 1986), psychological vulnerability interacts with environmental influences to shape individual behavior. Adolescents with low self-regulation may become increasingly dependent on online activities when such behaviors are repeatedly reinforced by immediate gratification and positive emotional experiences. Consequently, psychological resilience and self-control become important protective factors against internet addiction.

### **3.2. Social and Environmental Factors Influencing Internet Addiction**

In addition to psychological determinants, social and environmental factors play a crucial role in the development of internet addiction. The reviewed studies highlight the influence of parenting styles, family relationships, peer pressure, and social environments on adolescents' internet-use behavior (Kircaburun et al., 2022).

Family constitutes the primary socialization agent responsible for shaping children's behavioral patterns. Research suggests that inadequate parental supervision, weak family communication, emotional neglect, and inconsistent parenting practices significantly increase the likelihood of problematic internet use among adolescents. Parents who fail to establish clear boundaries regarding digital media use may unintentionally contribute to excessive internet engagement.

Peer influence also represents an important determinant of internet addiction. Adolescents spend considerable amounts of time interacting with peers and often seek acceptance within social groups. In contemporary digital culture, online gaming, social networking, and content-sharing activities frequently become central aspects of peer interaction. As a result, adolescents may feel pressured to remain constantly connected in order to maintain social status and group belonging.

These findings are consistent with Social Cognitive Theory, which emphasizes the role of observational learning and social reinforcement in shaping behavior. Adolescents often imitate the digital habits of their peers and family members, particularly when such behaviors are perceived as socially rewarding. Therefore, efforts to reduce internet addiction should not focus solely on individual behavior but also address the broader social environment in which digital practices are embedded.

### **3.3. Educational and Health Consequences of Internet Addiction**

The reviewed literature demonstrates that internet addiction produces multidimensional consequences affecting academic performance, psychological well-being, physical health, and social relationships. One of the most frequently reported outcomes is academic decline. Students who spend excessive amounts of time online often experience difficulties concentrating on academic tasks, completing assignments, and maintaining learning motivation (Odacı & Çelik, 2021).

Several studies have reported a negative correlation between internet addiction and academic achievement. Excessive engagement in online gaming, social media, and entertainment platforms may reduce the amount of time available for studying and limit students' ability to focus on educational activities. Consequently, internet addiction has emerged as an important educational concern that may hinder students' academic success.

The health consequences of internet addiction are equally significant. Research indicates that excessive internet use contributes to sleep disturbances, fatigue, headaches, visual impairment, obesity, and reduced physical activity (WHO, 2023). In particular, prolonged screen exposure and sedentary lifestyles associated with internet addiction pose serious risks to adolescent health.

Furthermore, internet addiction may negatively affect interpersonal relationships. Although digital platforms facilitate communication, excessive reliance on online interaction may weaken face-to-face social skills and increase social isolation. Consequently, adolescents may become increasingly disconnected from family members, teachers, and peers in offline environments.

The findings suggest that internet addiction should be viewed as a multidimensional issue with implications extending beyond technology use. Effective prevention strategies therefore require coordinated efforts involving educational institutions, families, healthcare professionals, and policymakers.

### **3.4. Islamic Religious Education as a Preventive and Intervention Framework**

One of the central findings of this review is the significant potential of Islamic Religious Education (IRE) in preventing and addressing internet addiction among adolescents. Unlike conventional intervention approaches that primarily focus on psychological treatment or behavioral modification, Islamic Religious Education emphasizes moral development, spiritual awareness, character formation, and self-regulation.

Islamic educational philosophy views human beings as moral agents responsible for managing their behavior in accordance with ethical and spiritual principles. Concepts such as *muraqabah* (awareness of God's constant supervision), *taqwa* (God-consciousness), and *mujahadah al-nafs* (self-discipline) provide important foundations for developing responsible digital behavior. These values encourage individuals to exercise self-control and critically evaluate their online activities.

Character education also represents a crucial component of Islamic Religious Education. Through the cultivation of honesty, responsibility, discipline, moderation, and respect for others, religious education can strengthen adolescents' capacity to resist excessive internet use. Several studies indicate that students with higher levels of religiosity tend to demonstrate better self-regulation and lower levels of addictive behavior compared to their less religious peers.

Moreover, Islamic Religious Education provides an ethical framework for digital engagement. The principles of accountability, moderation, and social responsibility encourage adolescents to use technology productively rather than compulsively. In this regard, religious education functions not merely as a source of knowledge but as a preventive mechanism that shapes attitudes and behaviors in the digital age.

### **3.5. Islamic Parenting and Counseling Interventions**

The literature further suggests that Islamic parenting practices play an essential role in preventing internet addiction. Islamic parenting emphasizes affection, guidance, supervision, and moral education within the family environment. Parents are encouraged to serve as role models and to establish balanced patterns of technology use for their children.

Effective parental involvement includes monitoring online activities, establishing reasonable screen-time limits, promoting alternative recreational activities, and maintaining open communication regarding digital risks. When combined with religious values, these parenting practices can enhance adolescents' self-regulation and reduce vulnerability to internet addiction.

In addition to family-based interventions, counseling services grounded in Islamic values may provide effective support for adolescents experiencing problematic internet use. Islamic counseling integrates psychological techniques with spiritual guidance, helping individuals develop self-awareness, emotional regulation, and a stronger sense of purpose. Such interventions may complement existing psychological approaches and contribute to more holistic strategies for addressing internet addiction.

Overall, the findings of this review indicate that internet addiction is a multifaceted phenomenon influenced by psychological, social, educational, and spiritual factors. Consequently, prevention and intervention efforts should adopt an integrated approach that combines psychological support, family involvement, educational initiatives, and religious value-based guidance to promote healthy and responsible digital behavior among adolescents.

#### 4. CONCLUSION

This study examined the causes, consequences, and preventive role of Islamic Religious Education in addressing internet addiction among adolescents through a qualitative literature review approach. The findings indicate that internet addiction is a multidimensional phenomenon influenced by a complex interaction of psychological, social, educational, and environmental factors. Psychological determinants such as loneliness, anxiety, depression, stress, and low self-esteem were consistently identified as major contributors to excessive internet use. At the same time, social and environmental influences, including inadequate parental supervision, weak family communication, peer pressure, and digital culture, further increase adolescents' vulnerability to problematic internet behavior.

The review also demonstrates that internet addiction has far-reaching consequences that extend beyond excessive internet use itself. Its negative impacts are evident in various domains of adolescent life, including declining academic performance, reduced learning motivation, sleep disturbances, physical health problems, emotional instability, and weakened interpersonal relationships. These findings confirm that internet addiction should not be viewed merely as a technological issue but rather as a broader educational, psychological, and social challenge requiring comprehensive intervention strategies.

One of the most significant findings of this study is the potential contribution of Islamic Religious Education as a preventive and intervention framework for internet addiction. The literature suggests that Islamic Religious Education promotes moral development, self-regulation, spiritual awareness, and responsible behavior through the cultivation of values such as *taqwa* (God-consciousness), *muraqabah* (awareness of divine supervision), and *mujahadah al-nafs* (self-discipline). These values strengthen adolescents' capacity to regulate their online behavior and encourage the responsible use of digital technology. Furthermore, character education embedded within Islamic Religious Education contributes to the development of discipline, moderation, responsibility, and ethical decision-making in digital environments.

The findings also highlight the importance of Islamic parenting and counseling interventions in reducing the risk of internet addiction. Effective parental supervision, open communication, moral guidance, and role modeling can help adolescents develop healthier digital habits. Likewise, counseling approaches that integrate psychological support with Islamic values may provide a more holistic framework for addressing problematic internet use. Consequently, efforts to prevent internet addiction should not rely solely on technological restrictions or psychological interventions but should incorporate educational, familial, and spiritual dimensions.

Theoretically, this study contributes to the growing body of literature by expanding the discussion of internet addiction beyond psychological and behavioral perspectives and introducing Islamic Religious Education as a value-based preventive framework. Practically, the findings provide useful insights for educators, parents, counselors, and policymakers in designing educational programs and intervention strategies that promote healthy digital behavior among adolescents.

Despite its contributions, this study is limited by its reliance on secondary sources and literature-based analysis. Future research is therefore recommended to conduct empirical investigations examining the effectiveness of Islamic Religious Education programs, Islamic parenting practices, and faith-based counseling interventions in reducing internet addiction among adolescents. Comparative studies across different educational settings and cultural contexts may also provide a deeper understanding of how religious values influence digital behavior in contemporary society.

The findings of this study imply that educational institutions should integrate digital literacy with character education and religious values to foster responsible internet use among students. Families should strengthen parental involvement and supervision while promoting open communication regarding online activities. In addition, policymakers and educational stakeholders should develop collaborative strategies that combine psychological, educational, technological, and religious approaches to address the growing challenge of internet addiction. By integrating these dimensions, adolescents can be better equipped to navigate the digital world in a healthy, balanced, and responsible manner.

## REFERENCES

- Abd Latief, Nurulsani S., and Endah Retnowati. "Kesepian Dan Harga Diri Sebagai Prediksi Dari Kecanduan Internet Pada Remaja." *Jurnal Ecopsy* 5, no. 3 (2018): 134. <https://doi.org/10.20527/ecopsy.v5i3.5593>
- Akar, Filiz. "Purposes, Causes and Consequences of Excessive Internet Use among Turkish Adolescents." *Eurasian Journal of Educational Research*, no. 60 (2015): 50.
- Al-Attas, S. M. N. (1991). *The concept of education in Islam*. International Institute of Islamic Thought and Civilization.
- Ariani, Putri, Suryani Suryani, and Taty Hernawaty. "Relationship between Academic Stress, Family and Peer Attachment with Internet Addiction in Adolescents." *Jurnal Keperawatan Padjadjaran* 6, no. 3 (2018). <https://doi.org/10.24198/jkp.v6i3.483>
- Aviva, Luluk, Devy Habibi Muhammad, and Heri Rifhan Halili. "Upaya Guru PAI dalam Mengatasi Dampak Negatif Kecanduan Gadget terhadap Siswa SMP Islam Hikmatul Hasanah Kecamatan Tegalsiwalan." *Jurnal Pendidikan dan Konseling* 4, no. 1 (2022): 12.

- Azher, Musarrat, Rashid Behram Khan, Muhammad Salim, Muhammad Bilal, Altaf Hussain, and Mehvish Haseeb. "The Relationship between Internet Addiction and Anxiety among Students of University of Sargodha." *International Journal of Humanities and Social Science* 4, no. 1 (2014): 6.
- Azizah, Soffa Mar'ah, Tri Rejeki Andayani, and Berliana Widi Scarvanovi. "Kualitas Relasi Remaja dan Orang Tua dengan Kecanduan Internet pada Siswa Sekolah Menengah Atas Pengguna Smartphone." *Jurnal Psikologi Teori dan Terapan* 9, no. 2 (2019): 112–121. <https://doi.org/10.26740/jppt.v9n2.p112-121>
- Bafadal, Iqbal. "Parenting Islam dalam Menekan Kecanduan Game Online pada Remaja." *Jurnal Penelitian Keislaman* 17, no. 1 (2021): 33–36. <https://doi.org/10.20414/jpk.v17i1.3470>
- Bagdady, Elsaïda, Eman Shahin, Afaf Mohamed, and Sohier Elsaïd. "Physical And Psychological Effects Of Internet Addiction Among Faculty Of Nursing Students Port Said University." *Port Said Scientific Journal of Nursing* 8, no. 1 (2021): 275–93. <https://doi.org/10.21608/pssjn.2021.59431.1081>
- Baumeister, Roy F., and Kathleen D. Vohs, eds. *Encyclopedia of Social Psychology*. Vol. 1. 2007.
- Cassady, Jerrell C., and Ronald E. Johnson. "Cognitive Test Anxiety and Academic Performance." *Contemporary Educational Psychology* 27, no. 2 (2002): 270–95. <https://doi.org/10.1006/ceps.2001.1094>
- Chou, Chien, Linda Condron, and John C. Belland. "A Review of the Research on Internet Addiction." *Educational Psychology Review* 17, no. 4 (2005): 363–88. <https://doi.org/10.1007/s10648-005-8138-1>
- Eliacik, Kayi, Nurullah Bolat, Cemil Koçyigit, Ali Kanik, Ellen Selkie, Huseyin Yilmaz, Gonul Catli, Nihal Olgac Dunder, and Bumin Nuri Dunder. "Internet Addiction, Sleep and Health-Related Life Quality among Obese Individuals." *Eating and Weight Disorders* 21, no. 4 (2016): 709–17. <https://doi.org/10.1007/s40519-016-0327-z>
- Fernandes, Feri, and Aprini Yulian Sari. "Faktor-faktor yang Berhubungan dengan Kecanduan Internet pada Siswa SMAN 'X' Padang." *NERS: Jurnal Keperawatan* 17, no. 1 (2021): 2.
- Filipović, Jelena. "The Attractiveness of Different Online Formats Motives and Frequencies of Use." *Digiworld Economic Journal* 89, no. 1 (2013): 105–15.
- Hakim, Siti Nurina, and Aliffatullah Alyu Raj. "Dampak Kecanduan Internet (Internet Addiction) pada Remaja" 1 (2017): 282–83.
- Hidayat, M. Alfin Nur. "Peran Guru Pendidikan Agama Islam dalam Menghadapi Dampak Negatif Internet bagi Peserta Didik di SMP Plus Latansa Demak Tahun Ajaran 2019/2020," 2020.
- Hikmatullah, Teguh Fachmi. "Keteladanan Orang Tua Dalam Islam." *Jurnal Pendidikan Agama Islam* 7, no. 2 (2020): 166.
- HM. Taufiqi. *Religius Parenting; Hypnoteaching and Hypnotherapy for Brilian Kids*. Malang: CV Media Sutra Atiga, n.d.
- Ichwan Nugroho, Jazuli Mukhtar, and Yunus Bayu. "Penanggulangan Patologi Digital Game Online Melalui Pendidikan Agama Islam." *SOSMANIORA: Jurnal Ilmu Sosial dan Humaniora* 1, no. 2 (2022): 107–8. <https://doi.org/10.55123/sosmaniora.v1i2.316>

- Indra, Cynthia Magdalena, Anita Elisabet Dundu, and B.H. Ralph Kairupan. "Hubungan Kecanduan Internet Dengan Depresi Pada Pelajar Kelas XI di SMA Negeri 9 Binsus Manado Tahun Ajaran 2018/2019." *Jurnal Medik dan Rehabilitasi* 1, no. 3 (2019): 10.
- Young, Kimberly S., and Cristiano Nabuco de Abreu. *Internet Addiction: A Handbook and Guide to Evaluation and Treatment*. New York: Wiley, 2010.
- Kusumawardhani, Anita, Deddy Kurniawan, and Ayu Shintiya. "Sosialisasi Adiksi Media Kepada Ibu-Ibu PKK Jrebeng-Brayo" 3, no. 2 (2019): 6.
- Moslehpour, Massoud, and Uyanga Batjargal. "Factors Influencing Internet Addiction among Adolescents of Malaysia and Mongolia." *Jurnal Administrasi Bisnis* 9, no. 2 (2013): 16.
- Mostafaei, Ali, and Marouf Khalili. "The Relationship between Internet Addiction and Mental Health in Male and Female University Students." *Annals of Biological Research* 3, no. 9 (2012): 5.
- Muhammad Nur Abdul Hafizh Suwaid. *Prohetic Parenting: Cara Nabi SAW Mendidik Anak*. Yogyakarta: Pro-U Media, 2010.
- Ngafifi, Muhamad. "Kemajuan Teknologi dan Pola Hidup Manusia Dalam Perspektif Sosial Budaya." *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 2, no. 1 (2014): 34. <https://doi.org/10.21831/jppfa.v2i1.2616>
- Nurdilla, Nesha, and Veny Elita. "Hubungan Kecanduan Bermain Game Online Dengan Kualitas Tidur Remaja." *JOM FKp* 5, no. 2 (2018): 7.
- Otte, Christian. "Cognitive Behavioral Therapy in Anxiety Disorders: Current State of the Evidence." *Dialogues in Clinical Neuroscience* 13, no. 4 (2011): 413–21. <https://doi.org/10.31887/DCNS.2011.13.4/cotte>
- Yellowlees, Peter M., and Shayna Marks. "Problematic Internet Use or Internet Addiction?" *Computers in Human Behavior* 23, no. 3 (2004): 1447–53.
- Putra, Ogiyanto, and Dinda Rakhma Fitriani. "Fenomena Internet Addiction Disorder Pada Gen Z." *Kanal: Jurnal Ilmu Komunikasi* 8, no. 1 (2019): 24. <https://doi.org/10.21070/kanal.v8i1.104>
- Rahmat, Stephanus Turibius. "Pola Asuh yang Efektif untuk Mendidik Anak di Era Digital." *Jurnal Pendidikan dan Kebudayaan Missio* 10, no. 2 (2018): 19.
- Raj, Aliffatullah Alyu. "Perilaku Kecanduan Internet terhadap Interaksi Sosial pada Remaja di Lingkungan Kos," 2017.
- Razieh, Jalalinejad. "The Relationship Between Internet Addiction And Anxiety In The Universities Students." *Interdisciplinary Journal of Contemporary Research in Business* 4, no. 1 (2012): 8.
- Reed, Phil, Lisa A. Osborne, Michela Romano, and Roberto Truzoli. "Higher Impulsivity after Exposure to the Internet for Individuals with High but Not Low Levels of Self-Reported Problematic Internet Behaviours." *Computers in Human Behavior* 49 (2015): 512–16. <https://doi.org/10.1016/j.chb.2015.03.064>
- Richard, F.D., Charles F. Bond, and Juli J. Stokes-Zoota. "One Hundred Years of Social Psychology Quantitatively Described." *Review of General Psychology* 7, no. 4 (2003): 331–63. <https://doi.org/10.1037/1089-2680.7.4.331>
- Romano, Michela, Lisa A. Osborne, Roberto Truzoli, and Phil Reed. "Differential Psychological Impact of Internet Exposure on Internet Addicts." *PLoS ONE* 8, no. 2 (2013): 2. <https://doi.org/10.1371/journal.pone.0055162>

- Saefulloh, Ahmad. "Peran Pendidik Dalam Penerapan Internet Sehat Menurut Islam." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 1 (2018): 119. <https://doi.org/10.24042/atjpi.v9i1.2709>
- Setianingsih, S. "Dampak Penggunaan Gadget Pada Anak Usia Prasekolah Dapat Meningkatkan Resiko Gangguan Pemusatan Perhatian dan Hiperaktivitas." *Gaster* 16, no. 2 (2018): 191. <https://doi.org/10.30787/gaster.v16i2.297>
- Syaiful Bahri Djamarah. *Pola Asuh Orang Tua Dan Komunikasi Dalam Keluarga, Upaya Membangun Citra Membentuk Pribadi Anak*. Jakarta: Rieneka Cipta, 2014.
- Utami, Tantri Widyarti, and Farial Nurhayati. "Kecanduan Internet Berhubungan Dengan Interaksi Sosial Remaja." *Jurnal Keperawatan Jiwa* 7, no. 1 (2019): 33–38. <https://doi.org/10.26714/jkj.7.1.2019.33-38>
- Webster, J., & Watson, R. T. (2002). Analyzing the past to prepare for the future: Writing a literature review. *MIS Quarterly*, 26(2), xiii–xxiii.
- World Health Organization. (2023). *Adolescent mental health*. WHO.
- Xiao, Y., & Watson, M. (2019). Guidance on conducting a systematic literature review. *Journal of Planning Education and Research*, 39(1), 93–112.
- Xiuqin, Huang, Zhang Huimin, Li Mengchen, Wang Jinan, Zhang Ying, and Tao Ran. "Mental Health, Personality, and Parental Rearing Styles of Adolescents with Internet Addiction Disorder." *Cyberpsychology, Behavior, and Social Networking* 13, no. 4 (2010): 401–6. <https://doi.org/10.1089/cyber.2009.0222>
- Yunus, Nurseha, M. "Culture of Siri' in Learning Akidah Akhlak in MAN Suli Luwu District Budaya Siri." *JIEBAR: Journal of Islamic Education: Basic and Applied Research* 1 (2020): 107–120.
- Yang, S. Y., Kim, H. S., & colleagues. (2020). Effects of self-efficacy and self-control on internet addiction in middle school students. *Journal of Pediatric Nursing*, 54, e64–e69.
- Young, K. S. (1998). Internet addiction: The emergence of a new clinical disorder. *CyberPsychology & Behavior*, 1(3), 237–244.
- Zhao, J., Wang, Y., & Liu, X. (2023). School bullying, internet addiction, and adolescent mental health: A systematic review. *Frontiers in Psychology*, 14, 1184720.

## **Inclusive Islamic Religious Education in Vocational Secondary Schools: Exploring Adaptive Pedagogy, Peer Tutoring, and Assessment for Students with Special Educational Needs**

**Mu'aiqin Azmi<sup>1</sup>, Erlan Muliadi<sup>2</sup>, Azhar<sup>3</sup>**

<sup>1,2,3</sup> Universitas Islam Negeri Mataram

<sup>1</sup>[muaiqinazmi@uinmataram.ac.id](mailto:muaiqinazmi@uinmataram.ac.id)

<sup>2</sup>[erlanmuliadi@uinmataram.ac.id](mailto:erlanmuliadi@uinmataram.ac.id)

<sup>3</sup>[azhar@uinmataram.ac.id](mailto:azhar@uinmataram.ac.id)

### **Abstract**

*This study explores the implementation of Islamic Religious Education (IRE) in an inclusive vocational school, focusing on learning adaptations, peer tutoring, and assessment practices for students with special educational needs at SMKN 5 Mataram, Indonesia. Employing a qualitative case study design, data were collected through classroom observations, semi-structured interviews, and document analysis involving IRE teachers, special education teachers, and students. Data were analyzed using thematic analysis. The findings reveal that inclusive IRE learning is facilitated through adaptive instructional planning, multimedia-based teaching strategies, peer tutoring, and flexible assessment practices tailored to students' diverse learning needs. However, challenges remain, including limited teacher preparation, insufficient individualized learning programs, and inadequate support services. The study highlights the importance of collaborative and adaptive pedagogical approaches in promoting meaningful participation and equitable learning opportunities for students with special educational needs in Islamic education settings.*

**Keywords:** *inclusive education; Islamic religious education; vocational school; peer tutoring; adaptive learning*

## **1. INTRODUCTION**

Inclusive education has become a global educational agenda aimed at ensuring equal access and participation for all learners regardless of their physical, intellectual, social, emotional, linguistic, or other conditions. The principle of inclusion emphasizes that every student has the right to learn together in the same educational environment and to receive educational services that accommodate their diverse needs. In recent decades, inclusive education has gained increasing international recognition through various policy initiatives and frameworks promoted by international organizations. The United Nations Educational, Scientific and Cultural Organization emphasizes that inclusive education is not merely about placing students with disabilities in mainstream schools but about transforming educational systems to remove barriers to participation and learning for all students (UNESCO, 2020).

The growing commitment to inclusive education has encouraged many countries to reform their educational policies and practices. Nevertheless, implementing inclusive education remains challenging, particularly in developing countries where schools often face limitations in infrastructure, teacher preparation, learning resources, and support services (Ainscow, 2020). Research indicates that although access to education for



students with special educational needs has improved significantly, meaningful participation and equitable learning outcomes continue to be major concerns in many educational settings (Florian, 2021). Consequently, the success of inclusive education depends not only on policy implementation but also on teachers' ability to adapt curriculum, instructional strategies, and assessment practices to accommodate learner diversity.

In Indonesia, inclusive education has received increasing attention since the enactment of policies promoting equal educational opportunities for all citizens. The Indonesian government recognizes the rights of students with disabilities and special educational needs to receive quality education in both special and regular schools. As a result, an increasing number of public schools have been designated as inclusive schools. However, several studies have reported persistent challenges in implementing inclusive education, including limited teacher competence in inclusive pedagogy, insufficient collaboration among educational stakeholders, inadequate learning support systems, and difficulties in designing adaptive learning programs for diverse learners (Sharma & Sokal, 2023).

These challenges become more complex in vocational education settings. Vocational schools are expected to develop both academic competencies and practical skills that prepare students for future employment. Consequently, teachers are required to address not only students' cognitive development but also their vocational and social competencies. For students with special educational needs, participation in vocational education may present additional challenges due to differences in learning styles, communication abilities, and social interaction skills. Therefore, adaptive instructional approaches are essential to ensure that all students can participate meaningfully in learning activities and achieve educational success.

Within the context of inclusive education, Islamic Religious Education (IRE) occupies a unique position. Unlike many other school subjects that primarily focus on cognitive achievement, IRE aims to develop students' religious knowledge, moral character, spiritual awareness, and ethical behavior. Islamic education seeks to nurture holistic human development by integrating intellectual, spiritual, emotional, and social dimensions of learning (Al-Attas, 1991). Consequently, the implementation of IRE in inclusive schools requires pedagogical approaches that accommodate students' diverse learning needs while preserving the essential objectives of Islamic education.

Previous studies have highlighted the important role of Islamic Religious Education in fostering inclusive values such as compassion, tolerance, social justice, and respect for human dignity (Halstead, 2007). These values are consistent with the broader goals of inclusive education, which emphasize participation, equity, and respect for diversity. However, the practical implementation of IRE in inclusive classrooms remains challenging. Teachers often encounter difficulties in adapting instructional materials, selecting appropriate teaching methods, and assessing learning outcomes for students with diverse abilities and educational needs (Haug, 2024).

One approach that has gained considerable attention in inclusive education is adaptive pedagogy, which emphasizes flexibility in curriculum design, instructional delivery, and assessment practices. Adaptive pedagogy is closely related to the concept of Universal Design for Learning (UDL), which advocates the provision of multiple means of engagement, representation, and expression to accommodate diverse learners (CAST, 2024). Similarly, Differentiated Instruction Theory suggests that effective teaching requires adjustments in content, process, product, and learning environment according to students' readiness, interests, and learning profiles (Tomlinson, 2022). These theoretical perspectives provide a useful framework for understanding how Islamic Religious Education can be adapted within inclusive educational settings.

Several studies have examined inclusive education practices in Indonesian schools. Most existing research focuses on teacher attitudes toward inclusion, institutional readiness, curriculum adaptation, and challenges in serving students with disabilities. Other studies have explored Islamic education from the perspective of values, character development, and religious instruction. However, relatively limited attention has been devoted to investigating how Islamic Religious Education is implemented in inclusive vocational schools, particularly regarding instructional adaptation, peer-assisted learning, and assessment practices for students with special educational needs. Furthermore, few studies have examined these issues within vocational education contexts where practical learning activities and diverse student characteristics present unique pedagogical challenges.

This research gap is particularly important because vocational schools increasingly serve students with diverse educational needs while simultaneously preparing them for future employment and social participation. Understanding how Islamic Religious Education teachers adapt instructional practices, facilitate inclusive participation, and assess student learning can provide valuable insights for improving educational quality in inclusive settings. Such knowledge may also contribute to the broader discourse on inclusive Islamic education by demonstrating how religious instruction can support both academic learning and social inclusion.

Therefore, this study aims to explore the implementation of Islamic Religious Education in an inclusive vocational school, focusing on learning adaptations, peer tutoring practices, and assessment strategies employed in Class XI Visual Communication Design (DKV) at SMKN 5 Mataram. Specifically, the study seeks to examine how teachers accommodate diverse learning needs, promote meaningful participation for students with special educational needs, and address challenges associated with inclusive religious education. The findings are expected to contribute to the development of adaptive pedagogical practices and provide practical recommendations for educators, school administrators, and policymakers seeking to strengthen inclusive Islamic education in vocational schools.

## 2. METHODS

This study employed a qualitative case study design to explore the implementation of Islamic Religious Education (IRE) in an inclusive vocational school setting. A case study approach was considered appropriate because it enables an in-depth examination of educational practices within their natural context and allows researchers to understand how participants interpret and experience specific educational phenomena (Yin, 2018). The study focused on the implementation of IRE in Class XI Visual Communication Design (DKV) at SMKN 5 Mataram, an inclusive vocational secondary school in Indonesia.

The research was conducted at SMKN 5 Mataram, a public vocational school designated as an inclusive educational institution. The school accommodates students with diverse educational backgrounds and special educational needs while implementing the national curriculum. Class XI Visual Communication Design (DKV) was selected as the primary setting because it includes students with special educational needs who participate in regular Islamic Religious Education classes alongside their peers.

Participants were selected using purposive sampling based on their direct involvement in the implementation of inclusive Islamic Religious Education. The participants consisted of Islamic Religious Education teachers, special education teachers (Guru Pendamping Khusus), school administrators, and students. These participants were considered capable of providing rich and relevant information regarding instructional adaptation, classroom interaction, peer tutoring, and assessment practices in inclusive learning environments.

Data were collected through classroom observations, semi-structured interviews, and document analysis. Classroom observations were conducted to examine teaching practices, student participation, peer interactions, and classroom management strategies during Islamic Religious Education lessons. The observations enabled the researcher to obtain firsthand information regarding the implementation of inclusive instructional practices.

Semi-structured interviews were conducted with teachers, school administrators, and students to gain deeper insights into their experiences, perceptions, and challenges related to inclusive Islamic Religious Education. This interview format allowed participants to express their views freely while ensuring that discussions remained aligned with the research objectives (Creswell & Poth, 2018).

Document analysis was also employed to complement observational and interview data. The analyzed documents included lesson plans, learning modules, assessment records, school policies, and other educational documents related to inclusive education practices. These documents provided valuable contextual information and helped verify findings obtained through observations and interviews.

The collected data were analyzed using thematic analysis following the procedures proposed by Braun and Clarke (2022). The analysis involved several stages. First, all observation notes, interview transcripts, and documentary materials were reviewed

repeatedly to ensure familiarity with the data. Second, meaningful units of information were coded according to their relevance to the research questions. Third, similar codes were grouped into broader categories and themes. Finally, the identified themes were interpreted and synthesized in relation to the theoretical framework and existing literature on inclusive education and Islamic Religious Education.

The analysis generated several major themes, including adaptive instructional planning, multimedia-based learning practices, peer tutoring as a strategy for inclusion, adaptive assessment practices, and challenges in implementing inclusive Islamic Religious Education. These themes formed the basis of the findings and discussion presented in this study.

To ensure the credibility and trustworthiness of the findings, several validation strategies were employed. First, methodological triangulation was conducted by comparing information obtained from observations, interviews, and document analysis. Second, source triangulation was used by collecting data from multiple participants, including teachers, students, and school administrators. Third, member checking was conducted by sharing preliminary interpretations with selected participants to confirm the accuracy of the findings (Lincoln & Guba, 1985).

In addition, prolonged engagement in the research setting enabled the researcher to gain a deeper understanding of classroom dynamics and school culture, thereby enhancing the dependability and authenticity of the findings.

Ethical considerations were carefully observed throughout the research process. Permission to conduct the study was obtained from the school administration prior to data collection. All participants were informed about the purpose of the study, the voluntary nature of their participation, and their right to withdraw at any stage of the research. Informed consent was obtained from all participants, and confidentiality was maintained by anonymizing personal identities and ensuring that all collected data were used solely for academic purposes.

By adhering to these ethical principles, the study sought to protect participants' rights and ensure the integrity of the research process.

### **3. RESULT AND DISCUSSION**

#### ***3.1 Adaptive Planning of Islamic Religious Education in Inclusive Classrooms***

The findings indicate that the implementation of Islamic Religious Education (IRE) at SMKN 5 Mataram begins with adaptive instructional planning designed to accommodate students with diverse learning needs. Teachers develop lesson plans based on the national curriculum while making adjustments to learning objectives, instructional materials, teaching strategies, and classroom activities according to students' abilities and learning characteristics. Although the curriculum remains identical for all students, flexibility is applied during the instructional process to ensure meaningful participation for students with special educational needs.

The adaptation process reflects an inclusive pedagogical approach that prioritizes accessibility and participation rather than uniformity of instruction. Teachers reported that understanding students' individual characteristics is essential for designing learning experiences that are both meaningful and achievable. Consequently, instructional planning involves collaboration between subject teachers and special education teachers in identifying students' needs and determining appropriate learning accommodations.

These findings support the principles of Inclusive Education, which emphasize the importance of removing barriers to learning and participation for all students (Ainscow, 2020). The results also align with the concept of Differentiated Instruction proposed by Tomlinson (2022), which suggests that effective teaching requires adjustments to content, process, and learning activities based on students' readiness, interests, and learning profiles. In this context, adaptive planning serves as a crucial foundation for creating equitable learning opportunities within Islamic Religious Education classrooms.

### ***3.2. Multimedia-Based Inclusive Learning Practices***

The study found that multimedia plays an important role in facilitating inclusive Islamic Religious Education learning. Teachers frequently utilize videos, visual presentations, digital learning materials, and interactive media to enhance students' understanding of religious concepts. The use of multimedia is particularly beneficial for students with learning difficulties because visual and audio resources provide alternative pathways for accessing information.

Teachers explained that multimedia-based instruction helps maintain students' attention and engagement while reducing the cognitive demands associated with conventional lecture-based approaches. Students also reported that visual learning materials made abstract religious concepts easier to understand and remember. In addition, multimedia resources supported the development of more interactive and student-centered learning environments.

These findings are consistent with the Universal Design for Learning (UDL) framework, which advocates providing multiple means of representation to accommodate diverse learners (CAST, 2024). According to UDL principles, students differ in how they perceive and process information; therefore, educational materials should be presented through various formats to maximize accessibility and comprehension. The findings also support Mayer's Cognitive Theory of Multimedia Learning, which argues that combining visual and verbal information enhances learning effectiveness and promotes deeper understanding (Mayer, 2021).

From an inclusive education perspective, multimedia serves not merely as a technological tool but as an instructional strategy that supports equitable participation. By diversifying methods of content delivery, teachers create learning environments that are more responsive to students' varying abilities and learning preferences.

### ***3.3. Peer Tutoring as a Strategy for Social Inclusion***

Another significant finding concerns the use of peer tutoring as a strategy to support students with special educational needs. Teachers encourage collaborative learning activities in which students assist one another during classroom tasks, discussions, and group projects. Through peer tutoring, students with special educational needs receive academic assistance while simultaneously developing social relationships with their classmates.

The findings suggest that peer tutoring contributes positively to both academic learning and social inclusion. Students reported feeling more comfortable asking questions and seeking assistance from peers than from teachers. Furthermore, peer interaction fosters mutual understanding, empathy, and acceptance among students with diverse abilities.

These findings are consistent with Vygotsky's sociocultural theory, which emphasizes the role of social interaction in cognitive development. Learning occurs most effectively when students engage with more capable peers who provide support within the learner's Zone of Proximal Development (Vygotsky, 1978). Similarly, Bandura's Social Cognitive Theory highlights the importance of observational learning and modeling in shaping behavior and academic performance (Bandura, 1986).

Previous studies have also demonstrated that peer tutoring is an effective strategy for promoting inclusive participation and reducing social isolation among students with disabilities (Florian, 2021). Therefore, the implementation of peer tutoring within Islamic Religious Education classrooms contributes not only to academic achievement but also to the broader goals of inclusive education by fostering social belonging and participation.

### ***3.4. Adaptive Assessment Practices in Inclusive Islamic Religious Education***

Assessment practices constitute another important aspect of inclusive Islamic Religious Education. The findings reveal that teachers employ flexible assessment strategies to accommodate students' diverse abilities and learning needs. Although learning objectives remain aligned with the national curriculum, adjustments are made regarding assessment methods, task complexity, and performance expectations.

Teachers reported using various forms of assessment, including written assignments, oral presentations, classroom participation, practical demonstrations, and portfolio-based evaluations. For students with special educational needs, assessment procedures are modified to ensure that evaluation focuses on individual progress and learning achievement rather than comparison with peers.

These findings reflect the principles of inclusive assessment, which emphasize fairness, accessibility, and responsiveness to learner diversity (Haug, 2024). Inclusive assessment recognizes that students demonstrate learning in different ways and therefore requires flexible approaches to measuring achievement. The findings also align with authentic assessment theory, which encourages educators to evaluate students through meaningful tasks that reflect real-life applications of knowledge and skills.

The implementation of adaptive assessment practices demonstrates a commitment to educational equity by ensuring that all students have opportunities to demonstrate their learning according to their capabilities. Such practices are particularly important in inclusive settings where standardized assessment procedures may inadvertently disadvantage students with special educational needs.

### ***3.5. Challenges in Implementing Inclusive Islamic Religious Education***

Despite the positive practices identified in this study, several challenges continue to affect the implementation of inclusive Islamic Religious Education at SMKN 5 Mataram. One major challenge concerns limited teacher preparation in inclusive pedagogy. Although teachers demonstrate strong commitment to supporting students with special educational needs, many reported limited formal training in inclusive instructional strategies and disability-related issues.

Another challenge relates to the limited availability of individualized learning programs and specialized support services. Teachers often rely on personal initiative and professional experience when adapting instruction due to the absence of comprehensive support systems. Furthermore, collaboration among teachers, special education personnel, and parents is not always optimal, which may affect the consistency of educational support provided to students.

These findings correspond with previous studies indicating that teacher preparedness, institutional support, and professional development remain critical challenges in inclusive education implementation (Sharma & Sokal, 2023). UNESCO (2020) similarly emphasizes that successful inclusion requires systemic support, adequate resources, and collaborative educational practices.

The findings suggest that strengthening teacher professional development, enhancing collaboration among stakeholders, and improving institutional support mechanisms are essential for advancing inclusive Islamic Religious Education. Addressing these challenges will contribute to more effective learning experiences and greater educational equity for students with special educational needs.

Overall, the findings demonstrate that inclusive Islamic Religious Education at SMKN 5 Mataram is characterized by adaptive instructional planning, multimedia-based learning, peer tutoring, and flexible assessment practices. These strategies support meaningful participation and learning opportunities for students with special educational needs while reflecting broader principles of inclusive education. Nevertheless, ongoing challenges highlight the need for continued institutional commitment and professional support to ensure the sustainability and effectiveness of inclusive educational practices.

## **4. CONCLUSION**

This study explored the implementation of Islamic Religious Education (IRE) in an inclusive vocational school, focusing on learning adaptations, peer tutoring, and assessment practices in Class XI Visual Communication Design (DKV) at SMKN 5 Mataram. The findings demonstrate that inclusive Islamic Religious Education is

characterized by adaptive instructional planning, multimedia-based learning strategies, peer-assisted learning, and flexible assessment practices designed to accommodate students with diverse learning needs. These approaches enable students with special educational needs to participate more actively in classroom activities while promoting equitable access to religious learning.

The study further reveals that adaptive pedagogy plays a crucial role in facilitating inclusive learning environments. The integration of multimedia resources enhances accessibility and student engagement, while peer tutoring supports both academic achievement and social inclusion. Similarly, adaptive assessment practices allow teachers to evaluate students' learning progress in ways that are responsive to individual abilities and learning characteristics. Collectively, these practices reflect the principles of inclusive education by emphasizing participation, accessibility, and educational equity.

From a theoretical perspective, the findings support the relevance of Inclusive Education Theory, Universal Design for Learning (UDL), and Differentiated Instruction in understanding how Islamic Religious Education can be effectively implemented in inclusive settings. The study demonstrates that religious education is not limited to the transmission of religious knowledge but can also serve as a vehicle for fostering social inclusion, empathy, collaboration, and respect for diversity. Consequently, this research contributes to the growing body of literature on inclusive Islamic education by highlighting the importance of adaptive pedagogical practices in promoting meaningful learning experiences for all students.

However, the findings also indicate several challenges, including limited teacher preparation in inclusive pedagogy, insufficient individualized learning programs, and constraints in specialized support services. These challenges suggest that the successful implementation of inclusive Islamic Religious Education requires not only teacher commitment but also institutional support, professional development opportunities, and collaborative engagement among educators, parents, and educational stakeholders.

The findings suggest that schools should strengthen teacher capacity in inclusive pedagogy through continuous professional development programs focusing on curriculum adaptation, differentiated instruction, and inclusive assessment. In addition, educational institutions should encourage greater collaboration among subject teachers, special education teachers, school administrators, and parents to ensure comprehensive support for students with special educational needs.

The study also highlights the importance of integrating multimedia technologies and peer-assisted learning strategies into Islamic Religious Education classrooms. Such approaches can increase student engagement, improve learning accessibility, and foster positive social interactions among students with diverse abilities. Therefore, schools should invest in accessible learning resources and inclusive instructional technologies to enhance educational participation and achievement.

At the policy level, educational authorities should develop more comprehensive guidelines for implementing inclusive Islamic Religious Education in mainstream and vocational schools. Such policies should emphasize teacher preparation, institutional readiness, accessible learning resources, and the provision of adequate support services for students with special educational needs. Strengthening policy support may contribute to the development of more equitable and inclusive educational systems capable of meeting the needs of diverse learners.

This study is limited to a single case study conducted in one inclusive vocational school, which may restrict the generalizability of the findings to other educational contexts. Furthermore, the research primarily focuses on teachers' and students' experiences within the implementation of Islamic Religious Education and does not extensively examine parental perspectives or long-term educational outcomes.

Future studies are recommended to investigate inclusive Islamic Religious Education across different school settings, regions, and educational levels. Comparative research involving multiple schools may provide broader insights into effective inclusive practices. Additionally, future research could examine the impact of adaptive instructional strategies, peer tutoring programs, and inclusive assessment models on students' academic achievement, social development, and religious understanding. Such studies would contribute to the development of evidence-based approaches for strengthening inclusive Islamic education in diverse educational contexts.

## REFERENCES

- Afif, N. (2025). Inclusive Islamic education in Indonesia: Challenges and opportunities in Islamic schooling. *Al-Isblab: Jurnal Pendidikan*, 17(1), 1–18.
- Ainscow, M. (2020). Promoting inclusion and equity in education: Lessons from international experiences. *Nordic Journal of Studies in Educational Policy*, 6(1), 7–16.
- Aisah, A. (2019). Islamic education in the inclusive school. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 15(2), 201–219.
- Al-Attas, S. M. N. (1991). *The concept of education in Islam: A framework for an Islamic philosophy of education*. International Institute of Islamic Thought and Civilization.
- Anam, K. I. (2026). Integrating Universal Design for Learning into Islamic education curricula: Toward inclusive educational reform. *Journal of Islamic Religious Education and Humanities*, 4(1), 55–72.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Prentice-Hall.
- Booth, T., & Ainscow, M. (2016). *Index for inclusion: Developing learning and participation in schools* (4th ed.). Centre for Studies on Inclusive Education.
- Braun, V., & Clarke, V. (2022). *Thematic analysis: A practical guide*. Sage.
- CAST. (2024). *Universal Design for Learning Guidelines Version 3.0*. Center for Applied Special Technology. <https://udlguidelines.cast.org>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage.
- Fauzi, A., & Inayati, N. (2023). Inclusive classroom management in Islamic Religious Education: Pedagogical adaptation and learner diversity. *Tarbiyawat*, 12(2), 145–160.

- Fitriani, E. (2025). Innovative strategies for learning Islamic Religious Education in inclusive schools. *Qalamuna*, 17(2), 145–162.
- Florian, L. (2021). Inclusive pedagogy: A transformative approach to individual differences but can be difficult to achieve. *Frontiers in Education*, 6, 1–8.
- Florian, L., & Black-Hawkins, K. (2021). Exploring inclusive pedagogy. *British Educational Research Journal*, 47(4), 876–892.
- Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education? *Journal of Moral Education*, 36(3), 283–296.
- Haug, P. (2024). Inclusive education and classroom adaptation: Challenges and opportunities in contemporary schooling. *European Journal of Special Needs Education*, 39(2), 185–199.
- Komara, B., & Sukandar, A. (2025). Implementation of differentiated learning in Islamic Religious Education in the independent curriculum: An inclusive approach. *Jurnal Pendidikan Islam*, 7(1), 35–52.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.
- Mayer, R. E. (2021). *Multimedia learning* (3rd ed.). Cambridge University Press.
- Meyer, A., Rose, D. H., & Gordon, D. (2024). *Universal Design for Learning: Theory and practice* (Updated ed.). CAST Professional Publishing.
- Rose, D. H., & Dalton, B. (2009). Learning to read in the digital age through Universal Design for Learning. *Mind, Brain, and Education*, 3(2), 74–83.
- Sharma, U., & Sokal, L. (2023). Teacher preparedness for inclusive education: Contemporary issues and future directions. *International Journal of Inclusive Education*, 27(9), 1051–1066.
- Syaidah, K. (2025). Technological differentiation for inclusive and adaptive Islamic Religious Education. *Fitrah: Journal of Islamic Education Studies*, 11(2), 320–340.
- Tomlinson, C. A. (2022). *How to differentiate instruction in academically diverse classrooms* (3rd ed.). ASCD.
- Tomlinson, C. A., & Moon, T. R. (2013). *Assessment and student success in a differentiated classroom*. ASCD.
- UNESCO. (2020). *Global Education Monitoring Report 2020: Inclusion and education – All means all*. UNESCO Publishing.

- UNICEF. (2021). *Seen, counted, included: Using data to shed light on the well-being of children with disabilities*. UNICEF.
- United Nations. (2022). *Convention on the Rights of Persons with Disabilities and inclusive education implementation report*. United Nations.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- World Bank. (2021). *Inclusive education resource guide: Ensuring quality education for all learners*. World Bank Publications.
- Wardhani, M. K., & Khadavi, M. J. (2025). Forming religious character through habit: Inclusive Islamic education for students with special needs in a special school context. *Heutagogia: Journal of Islamic Education*, 5(1), 83–94.
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Sage.

## The Value Of Sufism in the Cuci Mori Tradition of The PSHT Pragaan Branch: An Interpretive Anthropological Review Clifford Geertz

Ach Badri Amien<sup>1</sup>, Suhendri bin Hasan<sup>2</sup>, Ahmad Solihin Sirojuddin<sup>3</sup>, Musdalifa<sup>4</sup>

<sup>1,2,3,4</sup> UIN Sunan Ampel Surabaya  
badriansyah733@gmail.com  
suhendribinhasan13@gmail.com  
ahmadsalsa75@gmail.com  
musdalifa0209@gmail.com

### Abstract

*This study examines the ritual of washing the mori (ceremonial cloth) practiced by the Persaudaraan Setia Hati Terate (PSHT) Pragaan Branch during the month of Suro, focusing on its stages and symbolic meanings. Using in-depth observation and interviews with PSHT elders and members, the study identifies three ritual stages: preparation of ritual materials, washing the mori with water from seven springs and setaman flowers, and a closing communal prayer. Each stage symbolizes spiritual renewal, inner purification, and moral discipline. Drawing on Clifford Geertz's anthropological perspective, the ritual is interpreted as a system of symbols reflecting Javanese-Islamic cultural knowledge. Thick description shows that the ritual functions not only as an annual tradition but also as a means of identity formation, reinforcing brotherhood, moral values, and the continuity of the organization's cultural and religious ethos.*

**Keywords:** *Sufism, Tradition, Anthropology*

### 1. INTRODUCTION

One of the cultural traditions that originated in Indonesia is pencak silat. Pencak silat is a martial art rich in philosophical, spiritual, and mystical significance. It is practiced by various ethnic groups across Indonesia. Each form of pencak silat embodies noble values that serve as a guide for proper conduct (Afrilia, et al. Ratih Baiduri et al., 2025a). The Persaudaraan Setia Hati Terate, commonly known as PSHT or SH Terate, is a traditional martial art originating from Indonesia that was founded in 1922 by Ki Hajar Harjo Utomo. In addition to being a martial art, SH Terate instills ethical values, a philosophy of life, and supernatural beliefs to shape specific behaviors and actions known as rituals. Such rites are manifested in religious ceremonies consisting of a series of formulas and movements that have been agreed upon by the group of participants (Fauzan 2012).

In the anthropology of religion, rituals are also referred to as religious ceremonies that play a vital role in the existence and preservation of a faith. One such ritual that has evolved and continues to be performed by members of SH Terate is the cuci mori ritual, held every Suro month (Muharram). This ritual is performed by members who have been officially accepted into the extended family (community) at least one year after their initial induction as new members. The activity involves washing a shroud using water from seven sources and a bouquet of seven different types of flowers. For members of SH Terate, the



cuci mori ritual carries specific symbolism that requires a more detailed explanation to be fully understood.

The practice of the SH Terate cuci mori ritual is worth studying because, overall, it reflects patterns of diversity within Javanese society commonly known as syncretic Islam which refers to a form of Islamic diversity influenced by pre-Islamic beliefs, including animism, dynamism, and Hindu-Buddhist traditions, that existed before Islam arrived in Java. In Clifford Geertz's view, this type of diversity is referred to as "Islam abangan." (Geertz 1960, p. 5) that is, a form of religiosity that blends Islamic values with local culture.

In the study of Nusantara Islam, however, local rituals cannot be understood merely as marginal religious practices, but rather as a primary expression of how Muslim communities in the Nusantara region have internalized Islamic teachings into their everyday cultural experiences. Nusantara Islam developed not through a rejection of local culture, but through a long process of synthesis between normative Islamic values and the cosmology of local cultures (Muhammad Rafi'i 2019b). Therefore, rituals such as cuci mori in the tradition of the Persaudaraan Setia Hati Terate (PSHT) should be understood as a living expression of Islam, not as a deviation from religious teachings.

The cuci mori ritual serves as an annual symbolic activity, as well as a spiritual medium that shapes the moral consciousness and religious identity of PSHT members. This ritual provides a space where Sufi teachings, Javanese ethics, and the value of brotherhood, institutionalized within an organization, converge. This aligns with the perspective of the anthropology of religion, which emphasizes that religion is not merely confined to normative texts but also finds its value in the rituals, symbols, and daily practices of its adherents.

Unfortunately, some discourses on religious purification view local rituals through a dichotomous lens that pits "pure Islam" against "cultural traditions," thereby placing practices such as cuci mori in a problematic position. In fact, when examined through a symbolic anthropological approach, such rituals demonstrate how Islamic values are deeply and contextually internalized. Thus, this study is important from a descriptive perspective and contributes to the enrichment of Nusantara Islam by offering a more comprehensive symbolic interpretation of PSHT rituals.

Previous research has been extensively conducted on the Persaudaraan Setia Hati Terate, as described by (Fauzan 2012) which highlights the symbolism of the initiation of new PSHT members, a form of religious expression among the Javanese community within the organization. The initiation ritual embodies profound spiritual values; each element of the ritual such as prayers, symbols, and physical activities holds a special meaning related to character building and the strengthening of fraternal bonds (Afrilia et al. Ratih Baiduri et al., 2025a). Meanwhile, other research focuses on the physical aspects of a PSHT member who is able to shape and articulate an identity that subsequently spreads and evolves within the Jember context (Ilma and Hery Prasetyo, 2017). However, the teachings of SH Terate emphasize not only martial arts that prioritize physical strength, but also the practice of Sufism within SH Terate pencak silat and how members apply Islamic teachings and

philosophy. Sufism in PSHT involves mastering control of the heart or mind, demonstrating good behavior, promoting religious moderation, and exploring the meaning of life to cultivate spiritual intelligence (Sutoyo 2023). Through its teachings, which are applied in daily life, PSHT martial arts trains members to become more independent and to develop themselves so they can be of service to others, while encouraging students to obey His commands and avoid what He has forbidden (Tri Alfi Nur Fikri 2021b). Each individual has a different perspective on the boundaries between students and staff, which are in place to ensure that students do not act recklessly toward their coaches and behave politely, with the aim of fostering a strong sense of camaraderie (Nanda Saiful Anam 2017). The values instilled in PSHT's teachings include honesty, responsibility, courtesy, compassion, tolerance, maturity, and wisdom. This process of instilling these values is carried out systematically through physical training integrated with mental and spiritual development, thereby fostering members who are physically and spiritually resilient (Mala Aulia Wulan et al. Abdurrahman Wahid et al., 2025c). Spiritual education begins at an early age. Given the decline in moral values among teenagers, character education should be instilled before they enter adolescence. Therefore, SH Terate strives to provide Islamic spiritual education to shape the character of teenagers (Sugiantoro and Abdul Ghofur, 2025). The same applies to research (Rongky Y Famdale et al., 2025d) which examines the role of the Persaudaraan Setia Hati Terate organization in fostering character development among adolescents in Maktihan Village. This study describes the behavior of adolescents before joining SH Terate, noting that they frequently caused disturbances, consumed alcohol, and exhibited anarchic, defiant behavior in response to every issue.

In the Javanese context, the SH Terate *cuci mori* tradition bears similarities to the *jamasan pusaka* tradition, which is commonly practiced during the month of Suro, as discussed by (Leariska Arisky and Agus M. Fauzi, 2024). Both emphasize the process of purifying objects considered to have historical and spiritual value, and are rooted in the belief that the month of Suro is the ideal time for spiritual renewal. The difference lies in the fact that the ritual cleansing of heirlooms focuses on the preservation of royal court artifacts or family heirlooms, whereas the “*cuci mori*” ritual is performed on symbols of membership in SH Terate. This comparison demonstrates that SH Terate adopts a Javanese value framework but assigns it a more collective social function: strengthening the identity of brotherhood.

In addition to *jamasan*, the practice of purifying water from seven sources in the *cuci mori* tradition shares similarities with the use of water in purification rituals across various communities in the Indonesian archipelago, such as the purification processions in *selamatan* ceremonies or the practice of bathing sacred objects in certain regions of Java and Madura. Research (Lily Yulia Surya Sari et al. 2019a) This indicates that the use of seven types of flowers in the *Jamasan* ritual at the Yogyakarta Palace reflects a cosmological view of the harmonization of nature and humanity. This parallels the use of seven types of flowers in the *Cuci Mori* ceremony, which is also interpreted as the unification of spiritual and emotional elements.

When examined comparatively, the SH Terate tradition also shows similarities to purification rituals in local Islamic traditions, such as the Jam'iyah Ruqyah Aswaja or the recitation of specific prayers aimed at strengthening spirituality and self-discipline. These common characteristics are evident in the emphasis on the values of purity, introspection, and self-control, as mentioned in the findings of this study. Furthermore, the value of purification symbolized by water also resonates with the tradition of baptism in the Abrahamic religions mentioned (Metin Akiz 2016b) in his study of the symbolism of the number seven. This means that the motif of purification through water is a universal concept found in various rituals across religions and cultures.

By presenting this comparison, it becomes clear that the *cuci mori* ritual is not an isolated phenomenon, but rather part of a network of purification traditions that have long existed in Java and various other cultures. This comparison reinforces the argument that the symbolism in PSHT does not stem solely from internal teachings, but rather constitutes a dynamic cultural dialogue between Islamic values, Javanese traditions, and local cosmology.

Most of the articles above discuss PSHT rituals in general, such as initiation, *selamatan*, and acculturation. However, previous research has not made *cuci mori* the primary focus, particularly in analyzing it as a symbolic representation of purity and spiritual transition. Yet, *cuci mori* serves as a symbol of purifying the heart from impure traits and all that defiles the heart, so that one may enter the new Hijri year with a clean soul and a pure intention to face the Divine Lord.

The first objective of this study is to describe the form and stages of the PSHT Pragaan Branch's *cuci mori* ritual during the month of Suro. Second, to analyze the symbolic meanings within the *cuci mori* ritual, such as the shroud, water from seven sources, bouquets of seven types of flowers, and the timing of the ritual. Third, to analyze the symbolic meanings through Clifford Geertz's thick description perspective to understand the relationship between symbolism and the spiritual values of PSHT.

In light of the various academic discussions above, this paper will address the three main issues mentioned: first, the model and stages of the *cuci mori* ritual within the Persaudaraan Setia Hati Terate in the Pragaan Branch during the month of Suro; second, the symbolic meaning of the *cuci mori* ritual; Third, what is the meaning of the *cuci mori* ritual from the anthropological perspective of Clifford Geertz? These three main issues aim to elucidate the symbolic meaning embedded in this ritual. This research is based on the researcher's observations during their tenure as a member of SH Terate, from 2019 to 2025.

## **2. METHODS**

The approach used in this study is qualitative descriptive, aiming to offer a perspective that explains the symbolic meaning of the PSHT Pragaan Branch's *cuci mori* ritual, which was methodologically examined during the month of Suro. This study focuses on the study of phenomena, including rituals, customs, and behaviors that reflect syncretism in Javanese society, which is closely intertwined with the values of Nusantara Islam. In an area that still actively practices SH Terate customs, the research was conducted at the

Pragaan Branch headquarters, Semenep Branch, East Java. The subjects of this study include: first, SH Terate elders, particularly the head of the SH Terate Pragaan Branch, who served as the primary informant. Second, at least one officially recognized member of SH Terate.

This study utilizes primary data collected through in-depth interviews, observations, and field documentation in the form of photographs. Meanwhile, secondary data was gathered through literature reviews, including academic papers, Clifford Geertz's books, and other reliable sources that ensure the consistency and validity of the data. The data analysis process was conducted by first categorizing the results of observations and interviews, then organizing them into findings based on key symbolic classifications (such as mori cloth, the seven springs, the seven-variety flower arrangement, and ritual processes). Finally, the interpretation of the findings was based on the symbolic theory proposed by Clifford Geertz in the concept of thick description. Data validity is established by comparing the results of observations and interviews with reference materials. The researcher then validates the symbolic meanings conveyed by the ritual participants.

This study also takes into account the researcher's position as a member of the Persudaraan Setia Hati Terate organization. The researcher's close relationship with the subjects of the study allowed for the development of trust with the informants, ensuring that the data collected was not merely normative but also reflective and in-depth. This approach aligns with the principles of emic anthropology, which seeks to understand cultural meanings from the perspective of the cultural actors themselves.

## **2.1 Basic Conceptual Nomenclature of Cultural Symbolism and Clifford Geertz's Thick Description**

Clifford Geertz was an anthropologist known for his method of using symbols to understand culture. Geertz was born on August 23, 1926, in San Francisco, California. His book "The Religion of Java", which is the result of his research, is considered one of the finest works of American-style anthropology. (A. Khoirul Anam 2016a). According to Geertz, when analyzing cultural symbolism, it is necessary to take into account the historical and social context in which those symbols are used. This means that symbols are not merely understood as standalone entities, but also within the context of a broader social and cultural system. Geertz explains symbolism by introducing the concept of "thick description," which focuses on understanding a literary text by delving deeper into its contents. Through this approach, Geertz aims to provide deeper insights into an event, as well as to explain the context, meaning, and social background that contribute to those actions. (Ata Sofia 2025b).

## **2.2 Culture as a Symbolic System**

In a symbolic context, Geertz asserts that culture is "a framework that gives meaning" to human behavior. Symbols which can take the form of objects, actions, sounds, or rituals serve as a means of conveying values and beliefs within a given society. Symbols do not exist in isolation; rather, they are deeply intertwined with a network of meanings shaped by

history, beliefs, and social structures (Riady 2021a). This line of thinking is consistent with recent research on rituals in Java, which shows that symbols serve as tools for conveying moral and spiritual teachings as well as a shared identity (Leariska and Agus M. Fauzi, 2024).

### **2.3 *Patterns of Culture: Symbols as Representations of Knowledge***

The concept of a “*pattern of culture*” refers to culture as a system of knowledge that guides how people understand reality. From this perspective, symbols such as mori cloth, the number seven, or the setaman flower can be interpreted as collective knowledge that is socially transmitted and serves as a foundation for understanding the world. In the context of Javanese society (Risma and Ashif Az Zafi, 2020), It is evident that the Suro month rituals embody a conceptual framework that shapes the community’s perspective on sacredness, time, and the relationship between humans and the metaphysical realm. Therefore, the symbols in the SH Terate cuci mori ritual not only possess aesthetic value but also serve as an embodiment of applied cultural knowledge.

### **2.4 *Pattern for Culture: Symbols as Guidelines for Action***

The concept of “*pattern for culture*” serves to emphasize culture as a framework for action that drives behavior. Symbols cannot be understood solely through cognition; they also serve as catalysts for concrete actions. Several studies on the SH Terate organization indicate that the symbols within its teachings play a role in shaping the character, ethics, and self-control of its members. In this context, the cuci mori ritual functions as a pattern of action that reinforces SH Terate values such as loyalty, purity of heart, and spiritual discipline. This activity is more than just a tradition; it is also a method for the community to shape the moral habitus of its members (Abdurrahman Wahid et al., 2025c).

### **2.5 *Thick Description: An In-Depth Analysis of Rituals***

The method of thick description proposed by Geertz provides the foundation for the analysis in this study. In this approach, rituals are viewed not merely as a series of physical activities, but also as cultural texts rich in meaning. An action that appears simple, such as immersing the mori in water from seven sources, must be understood within its context: the history of the founding of SH Terate, Javanese-Islamic values, beliefs related to the mystical world of the Suro month, and the structure of social relations within the organization. Research on the mysticism of the Suro month in other PSHT branches reinforces the argument that the Suro ritual is closely related to the concepts of sanctity, spiritual transition, and metaphysical protection (Ratih Baiduri et al., 2025a). Therefore, the thick description approach opens up opportunities for a more in-depth analysis of how the cuci mori ritual connects religious meaning, organizational identity, and Javanese symbolism.

### 3. FINDINGS AND DISCUSSION

#### 3.1 *The Cuci Mori Ritual During the Month of Suro*

The Javanese people refer to the month of Muharram as the month of Suro,<sup>1</sup> which is the first month of the Hijri calendar. The month of Suro is considered a time when the gates to the unseen world open and a moment of encounter between the physical world and the invisible world. Thus, the month of Suro is the perfect time for self-reflection, repentance, and moral renewal. Additionally, the month of Suro is believed to hold mystical significance applied to certain traditions, one of which is the tradition of *cuci mori* (Risma Aryanti and Ashif Az Zafi, 2020). *Cuci Mori* is a ritual revered by the Javanese people and performed by members of the *Persaudaraan Setia Hati Terate* every Suro month. For the Javanese, the Suro month is considered a highly sacred period and a time for self-reflection. In Javanese tradition, this month is dedicated to purification, whether of heirlooms or for spiritual cleansing (Leariska Arisky and Agus M. Fauzi, 2024). One of the main activities in this series of events is the ritual washing of the *mori* cloth, a shroud typically used to wrap the deceased in funeral traditions. The *mori* washing ceremony is generally held in an area considered sacred and secluded, far from the hustle and bustle. The timing of the ceremony is aligned with the Javanese calendar and is often held at night during the month of Suro; specifically, it is usually conducted the night following the completion of the initiation ceremony for new members of the first level. This activity is led by the branch or chapter head, who serves as the ritual master or leader and is well-versed in the procedures and significance of the ritual.



Figure I: The Cuci Mori Procession



Figure II: The Mori Drying Procession

<sup>1</sup> The word “Suro” is derived from the word “Āshūrā,” which refers to the 10th day of the month of Muharram. In Islam, the month of Suro is regarded as a sacred month due to the prohibition against waging war against the pagan Quraysh. Meanwhile, according to the Shia, Suro is the month of mourning (*Syahr al-Nihāyah*) for the death of Husayn ibn Ali, who passed away on the 10th of Suro. The significance of Muharram lies in the celebration of the Islamic New Year, or the Hijri calendar. In Javanese tradition, the month of Suro is considered a sacred month filled with spiritual practices that symbolize self-purification. Suro is the calendar system established by Sultan Agung.

The stages of the Cuci Mori ceremony consist of three main components: the preparation stage, the purification ritual, and the closing prayer. During the preparation phase, all members of SH Terate prepare the necessary items, which include mori cloth, water drawn from seven springs, potted flowers, frankincense, incense, and offerings such as tumpeng and white jenang. The selection of water from seven springs holds symbolic meaning, representing the unification of the elements of life from the seven cardinal directions. Before the ritual begins, the branch chairman and the elders of SH Terate lead a prayer to open the event, seeking blessings from Almighty Allah so that all processes may proceed smoothly. The following is a statement from informant K. Mursyid N Hakim, chairman of the PSHT Pragaan Branch, Sumenep Chapter;

“The mori washing ritual is performed exclusively for members of SH Terate, specifically those who have been officially recognized as members for at least one year. Over time, the mori fabric tends to turn a yellowish-white color, and there is a concern that it may become soiled; therefore, it is necessary to conduct the mori washing ritual to cleanse it. We know that many people misunderstand the mori washing tradition at SH Terate; they view this practice as a form of idolatry. In reality, it is a meaningful act of spiritual purification. This practice has been upheld by the elders of SH Terate since its founding by Ki Hajar Harjo Utomo in 1922.”<sup>2</sup>

In the mori purification ritual, the mori cloth is placed in a container of water such as a tub or large basin that has been mixed with seven types of flowers, and is left to soak while the rawatib al-Haddad prayers are recited. In some other regions, the mori washing ritual is carried out exactly as it is here in the Pragaan Branch. However, prayers such as the Rawatib al-Haddad are not a requirement in this ritual; any method that fosters a solemn and reflective atmosphere is acceptable. The mori purification is not merely a symbol of cleansing an object but also a reflection and hope for all members of SH Terate to purify their hearts and minds of negative thoughts.

The final stage consists of a prayer and closing remarks. This prayer is recited collectively, led by the branch chairman and the elders of SH Terate, asking for safety, protection from disasters, and blessings for all those present. The water remaining from the mori purification process is believed to bring benefits, particularly to young people seeking a spouse; it is typically sprinkled on the participants or taken home to be mixed with bathwater. After the washing process is complete, the mori cloth is hung to dry in a shaded area so it is not directly exposed to sunlight. Meanwhile, the person who washed the mori is not allowed to sleep until the cloth is completely dry without the aid of sunlight.

### ***3.2 The Mori Cloth: A Symbol of Purity and Death***

Mori cloth is a plain white fabric, commonly known as a shroud, used to cover the deceased as they face the Almighty. In SH Terate, mori cloth is made into a sash as a sign that a person has been officially accepted as a member of SH Terate. White cloth is chosen

---

<sup>2</sup> Interview on Thursday, October 30, 2025.

as a symbol of purity and a reminder of the inevitability of death (Rizky 2024). In addition, *cuci mori* is a form of spiritual purification (*tazkiyah al-nafs*) (Husain al-'Uffānī t.t, p. 1)<sup>3</sup> to encourage those performing the ritual to maintain a pure heart and conduct, to recognize that this world is temporary, and to prepare themselves spiritually for death. Within Clifford Geertz's framework, *mori* can also be viewed as a symbol of preservation that combines religious, moral, and local cultural elements. Furthermore, this symbol points to life in this world and the eternal, pure life in the afterlife. Through this washing ritual, the meaning of spiritual death is not seen as an end, but rather as a transition toward a higher level of purity through a profound cleansing of the soul.

### ***3.3 The Seven-Petaled Flower: A Symbol of Spiritual Energy***

The seven-colored flower is an important plant in Indonesian culture that plays a crucial role in various traditional activities and religious rituals. Its use is closely tied to its symbolic meanings, which reflect the connection between nature, spirituality, and the values of a community. This plant is often used in rituals to deepen the spiritual atmosphere. Overall, the presence of flowers in ritual events reflects reverence, beauty, and positive energy that create spiritual balance (Lily Yulia Surya Sari et al. 2019a). In the *cuci mori* tradition, seven types of flowers are presented as symbols of prayer and inner reverence toward a higher power. Each type of flower represents specific values, such as tranquility, purity, wisdom, harmony, and the hope of achieving balance among the existing spiritual elements. The presentation of flowers also serves to balance one's inner energy, uniting the soul and body so that the purification ritual can proceed smoothly and yield a profound spiritual impact (Fauzan 2012).

### ***3.4 The Seven Springs: A Symbol of Purification and Natural Harmony***

In some literature, water serves as a symbol of purification, reflecting transformation and renewal. One of the most striking examples is the baptism in the Jordan River, where water is used to wash away sins and begin a new life. In this context, water symbolizes repentance and spiritual renewal. This ritual demonstrates that water possesses the power to cleanse the soul, remove the burdens of the past, and provide an opportunity to embark on a new spiritual journey. The following is a statement from Zulfannany, a resident of SH Terate;

“Every year, we are entrusted by the Branch Chairman to collect water from those seven sources to be used for the purification of *mori* cloth. According to the teachings of SH Terate, this water is only available during the month of Suro. The water symbolizes a source of sustenance, but when used in the purification of *mori*

<sup>3</sup> The purification of the soul, or *tazkiyah al-nafs*, is a practice commonly observed by Sufis to purify themselves of bad traits, sins, and anything that defiles the heart. As Sheikh Sayyid Husain al-'Uffānī said

إن الحاجة شديدة إلى تزكية النفس وتطهرها مما علق بها من الأدراان والشهوات، إذ بالتزكية تسمو النفس، وتعلو الهمة، وتنتج الروح نحو خالقها  
The need to purify the soul and cleanse it of impurities and base desires is urgent, for through this purification the soul will be ennobled, a zest for life will be cultivated, and the spirit will be directed toward Allah the Almighty. As the Prophet (peace be upon him) said:

أكثرُوا ذكْرَ هَادِمِ اللذاتِ يعني الموت

Frequently reflect on the destroyer of all pleasures, which is death (Narrated by Ahmad, al-Tirmidhi, al-Hasanah, al-Nisā'i, and Ibn Majah). Therefore, this practice serves as a reminder of death.

cloth, it signifies the cleansing of the heart from impure thoughts and despicable traits. The number seven itself represents the seven layers of heaven and earth. Since SH Terate is a natural science, the water from these seven sources used to purify *mori* signifies the perfection of creation and the balance of nature.”<sup>4</sup>

Water from seven sources resembles a stream flowing from seven clear and sacred springs, symbolizing purity and perfection. Symbolically, the number seven is highly versatile and profound across various cultures and spiritual traditions. The number seven is a powerful representation. In general, the number seven symbolizes perfect balance and spiritual harmony. Seven is considered a sacred number in several belief systems, representing the connection between the physical and spiritual realms (Metin Akiz 2016b). In the Cuci *Mori* ritual, the water symbolizes the removal of physical and mental impurities, the cleansing of sins, and the soothing of the soul so that it may receive new spiritual energy. The number seven is considered sacred and represents perfection in many symbolic systems; thus, the water from these seven sources signifies the unification of various spiritual elements into a single harmonious whole. Through this cleansing process using water, those performing the ritual hope to experience inner reconciliation, peace, and the moral readiness to lead a better life with heightened spiritual awareness.

### ***3.5 The Cuci Mori Ritual as a Means of Transmitting Values Across Generations***

In addition to serving as a symbol of the practice of spiritual purification, the *cuci mori* ritual also functions as a medium for transmitting values across generations within the Persaudaraan Setia Hati Terate. In tradition-based organizations, the transmission of values does not always occur through formal education, but also through collective rites that are repeated periodically, involving all members in direct interaction between the elders and the youth of SH Terate. The ritual serves as a means of internalizing values because it combines emotional, symbolic, and social experiences into a single sequence of shared actions (Clifford Geertz 1973).

The involvement of SH Terate youth members in the preparatory process for this ritual such as collecting water from seven springs, arranging the ritual paraphernalia, and adhering to the procedures established by the elders serves as an implicit space for ethical and spiritual learning. Values such as loyalty, discipline, patience, and respect for moral authority are instilled through practice, not merely through verbal instruction. This mode of transmission aligns with the perspective of cultural anthropology, which views rituals as the primary mechanism for the transmission of a community's collective habitus and values (Pierre Bourdieu 1977).

From Geertz's perspective, rituals function as both a model of and a model for social reality. The *cuci mori* ritual represents PSHT's perspective on purity and self-control, while also serving as a code of conduct that guides members' behavior in daily life. The repetition of the ritual every Suro month serves as a bridge connecting past generations with the present, ensuring the organization's identity remains unbroken by the passage of time. This reinforces research findings on the Persaudaraan Setia Hati Terate, which indicate that the

---

<sup>4</sup> Interview on Monday, November 3, 2025.

organization's internal rituals serve to preserve the continuity of moral and spiritual values amidst the dynamics of modern society (2016c).

### **3.6 *The Mori Washing Ritual from Clifford Geertz's Anthropological Perspective***

Clifford Geertz coined the term “*thick description*” as a method for understanding culture, particularly as it relates to rituals and symbols. It is not merely superficial; it also has philosophical significance. Thick description involves a comprehensive analysis of events, statements, and objects within a ceremony. Symbols within the cultural context that surrounds them (Clifford geertz 1973, p. 6). Every element of the Cuci Mori ceremony such as the mori cloth, the mood, and the timing holds meaning that connects SH Terate members to the cultural and spiritual values they hold dear. Through the symbols practiced, this rite serves as a “living text” that reflects how SH Terate members understand loyalty, purity, and self-control, rather than merely a series of ritual actions.

### **3.7 *Rituals as Representations of Cultural Knowledge (Patterns of)***

The field description explains that the mori washing process is carried out through a series of structured steps, such as the use of water from seven sources, flower offerings, and the recitation of prayers. In a cultural context, these activities can be viewed not only as a sequence of physical actions but also as a reflection of how the SH Terate community interprets holiness, safety, and the relationship between humans and supernatural forces. For example, the use of water from seven sources serves as a symbol of Javanese cosmological knowledge, indicating that the number seven represents perfection and spiritual protection. This finding aligns with evidence that the number seven frequently appears in Suro month rituals as a means to ward off disasters and purify the soul (Risma and Ashif Az Zafi, 2020). In other words, this ritual serves as a framework of knowledge that reflects the SH Terate worldview regarding individual purity, the continuity of tradition, and the relationship between humans and the values inherited from their ancestors.

### **3.8 *Rituals as a Guide to Behavior (Pattern for)***

Field data indicates that the mori washing ceremony is not only performed to honor tradition but also as a means of instilling SH Terate's moral values such as simplicity, self-awareness, and spiritual strengthening in its members. From a cultural perspective, the symbols present in the ritual serve as a guide for action and character development. The cleaned mori cloth is not merely an object in the ceremony but also represents a process of spiritual cleansing: every SH Terate member is expected to maintain pure intentions, control their ego, and strengthen the ethics of brotherhood. These findings align with research indicating that SH Terate's internal rituals play a role in shaping the spiritual habitus that underpins the moral development of its members (Abdurrahman Wahid et al., 2025c). Thus, these symbols become guidelines that direct members to live the values of brotherhood, honesty, and self-control in their daily lives.

### **3.9 *Ritual as Structured Meaning***

The results of interviews and observations indicate that members of SH Terate view the mori cloth washing ritual as a time for spiritual reflection that unites individual identity with group identity. The mori cloth is interpreted as a symbol of devotion to the teachings

of SH Terate, while the washing process is seen as a spiritual renewal during the month of Suro. From Geertz's perspective, such rituals are considered systems of meaning that form a network linking symbols, actions, shared memories, and group identity. This reinforces that SH Terate's symbols play a role in clarifying the community's ideological and moral identity. Therefore, the *mori* washing ritual is not merely a cultural tradition but also a means of strengthening social bonds and a shared identity among members of SH Terate (Ediyono 2016c).

In practice, the *cuci mori* ritual is not free from contestation of meaning, particularly when viewed from the perspective of groups outside PSHT. Some circles perceive this ritual as a form of syncretism that potentially conflicts with normative Islamic teachings. However, the findings of this study reveal that members of SH Terate do not interpret the ritual as an act of venerating objects or invoking supernatural powers. Instead, they understand it as a symbolic expression of self-reflection and inner purification.

This difference in interpretation reflects what Geertz describes as a conflict of symbolic meanings, where the same symbol may carry diverse interpretations depending on the knowledge framework and cultural experiences of different communities. Therefore, a symbolic anthropological approach becomes essential in preventing reductive judgments toward local religious practices. In this context, the *cuci mori* ritual represents an effort by an organization to maintain harmony between Islamic values, Javanese traditions, and the spiritual needs of its members.

#### 4. CONCLUSION

Based on the results of research on the *cuci mori* ritual in the Persaudaraan Setia Hati Terate (PSHT) tradition during the month of Suro, it can be concluded that this practice is a cultural expression that contains a structured system of meaning. Through Clifford Geertz's symbolic approach, this ritual demonstrates the integration of symbols, cultural knowledge, and collectively inherited moral values. First, the ritual's structural stages from preparing materials, the washing process, to drying the *mori* cloth—represent a “pattern of culture,” namely the community's perspective on personal purity and the interpretation of the Suro month as a time to renew spiritual connections. Each symbolic element, such as water from seven sources and a bouquet of flowers, is part of the Javanese people's cosmological knowledge system, which is adopted and reinterpreted within the context of the PSHT organization. Second, this ritual also functions as a pattern for culture that is, a guide for PSHT members in internalizing the organization's values. The *mori* purification process is understood as a reflection of efforts to purify the soul, exercise self-control, and maintain moral integrity. Thus, this ritual aims to affirm the spiritual dimension and strengthen the ethos of brotherhood and discipline that form the collective identity of PSHT. Third, from the perspective of thick description, the practice of *cuci mori* demonstrates that cultural symbols cannot be understood in isolation from the social, historical, and emotional contexts of the community. The full meaning of the ritual becomes apparent only when interpreted through the interplay between the structure of the actions,

the organization's values, and the collective memory of its members. Through this approach, the cuci mori ritual emerges as a cultural text that blends Javanese-Islamic traditions, spiritual values, and moral teachings that are alive within the organization.

## REFERENCES

- Ana, A. Khoirul. (2016a). Jejak Clifford Geertz Di Indonesia: Mengoreksi Trikotomi Santri, Abangan Dan Priyayi. *Muzaiic: Islam Nusantara*, 2(2), 1–14.
- Arisky, Leariska., & Agus M. Fauzi. (2024). Tradisi Jamasan Pusaka Pada Bulan Suro: Penggabungan Nilai Budaya Jawa dan Ajaran Agama Islam. *Panangkaran: Jurnal Penelitian Agama dan Masyarakat*, 8(1). <https://doi.org/10.14421/panangkaran.v8i1.3407>
- Akiz, Metin. (2016b). The Number “Seven” Consecrated In The Beliefs And Rituals Of Mesopotamia, Anatolia And Central Asia. *Journal Of History And Future*, 2(1), 211–220. <https://doi.org/10.21551/JHF.V2I1.5000176602>
- Aminuddin, Mohammad Rizky. (2024). *Interaksi Simbolik Ubo Rampe dalam Prosesi Pengesahan Satrio Anom Persaudaraan Setia Hati Terate* [Skripsi]. Universitas Islam Majapahit.
- Anam, Nanda Saiful. (2017). *Pemaknaan Persaudaraan (Studi tentang Persaudaraan Setia Hati Terate)*.
- Aryanti, Risma., & Ashif Az Zafi. (2020). Tradisi Satu Suro Di Tanah Jawa Dalam Perspektif Hukum Islam. *Al-Iman: Jurnal Keislaman dan Kemasyarakatan*, 4(2), 342–361.
- Bourdieu, Pierre. (1977). *Outline of a Theory of Practice*. Cambridge University Press.
- Ediyono, Suryo. (2016c). PSHT Logo as Manifestation of Pancasila Ideological Values. *KOMUNITAS: International Journal of Indonesian Society And Culture*, 8(2), 309–318. <https://doi.org/10.15294/komunitas.v8i2.7322>
- Fauzan. (2012). AKULTURASI ISLAM DAN BUDAYA JAWA: Kajian Pada Ritual “Pengesahan” Warga Baru Persaudaraan Setia Hati Terate. *Kalam: Jurnal Studi Agama dan Pemikiran Islam*, 6(1), 105–124. <https://doi.org/10.24042/klm.v6i1.397>
- Famdale, Stevania Seuk, Rongky Y., & Frans Kristian Selly. (2025d). Peran Organisasi Persaudaraan Setia Hati Terate (PSHT) Dalam Membentuk Karakter Remaja Di Desa Maktihan Kecamatan Malaka Barat Kabupaten Malaka. *Jurnal Prodi PLS Universitas Nusa Cendana*, 5(1), 15–23. <https://doi.org/10.35508/efapls.v5i1.14696>
- Fikri, Tri Alfi Nur. (2021b). *Pembinaan Sikap Spiritual Pada Anggota Pencak Silat Persaudaraan Setia Hati Terate (PSHT) Cabang Magelang Di Grabag Magelang Jawa Tengah Tahun 2021* [Skripsi]. Universitas Islam Negeri Salatiga.
- Geetz, Clifford. (1960). *Religion of Java*. The University Chicago Press.
- (1973). *The Interpretation of Cultures*. Basic Books, Inc., Publishers.
- Kumara, Afrillia Dinda., Ratih Baiduri, & Erond Litno Damanik. (2025a). Mistisisme dalam Pelaksanaan Ritual pada Bulan Suro pada Persaudaraan Setia Hati Terate Cabang Deli Serdang. *JMPIS: Jurnal Manajemen Pendidikan dan Ilmu Sosial*, 6(4), 3151–3159. <https://doi.org/10.38035/jmpis.v6i4>

- Megasari, Ilma., & Hery Prasetyo. (2017). Disiplin Tubuh Pesilat Persaudaraan Setia Hati Terate: Formasi Pembentukan Subjektivitas. *Dimensi*, 10(1), 33–45. <https://doi.org/10.21107/djs.v10i1.3750>
- Rafi'i, Muhammad. (2019b). *Islam Nusantara Perspektif Abdurrahman Wahid Pemikiran dan Epistemologinya*. Literasi Nusantara Abadi.
- Riady, Ahmad Sugeng. (2021a). Agama dan Kebudayaan Masyarakat Perspektif Clifford Geertz. *Jurnal Sosiologi Agama Indonesia*, 2(1), 13–22. <https://doi.org/10.22373/jsai.v2i1.1199>
- Sofia, Ata. (2025b). *Pemaknaan Simbol Tradisi Tenongan Di Desa Derik Kecamatan Susukan Kabupaten Banjarnegara* [Skripsi]. Universitas Islam Negeri Prof. KH. Saifuddin Zuhri.
- Sari, Lily Yulia Surya., Farah Diba Setiana W, & Rina Setyawati. (2019a). Etnobotani Tumbuhan Ritual Yang Digunakan Pada Upacara Jamasan Di Keraton Yogyakarta. *Bioma: Jurnal Biologi Makassar*, 4(2), 99–106. <https://doi.org/10.20956/bioma.v4i2.6691>
- Sugiyantoro, & Abdul Ghofur. (2025). Implementasi Pendidikan Kerohanian Islam Dalam Membentuk Akhlak Remaja Di Pencak Silat Psht Cabang Bekasi. *Jurnal Pengabdian kepada Masyarakat Nusantara*, 6(2), 2456–2463. <https://doi.org/10.55338/jpkmn.v6i2.6098>
- Sutoyo. (2023). Practicing Values Of Philosophical Sufism In The Pencak Silat Of Brotherhood Faithful Heart Of Terate. *European Journal for Philosophy of Religion*, 15(1), 1–18. <https://doi.org/10.24204/EJPR.2023.4110>
- ‘Uffānī (al), Abū al-Turāb Sayyid bin Ḥusain. (t.t). *Durūs al-Syaiḵh Sayyid Ḥusain al-‘Uffānī: XXVIII*. Dār al-Syubkah al-Islāmī.
- Wulan, Mala Aulia., Abdurrahman Wahid, & Muhtasar. (2025c). Internalisasi Nilai-Nilai Budi Luhur Dalam Pembinaan Seni Beladiri Persaudaraan Setia Hati Terate (Psht) Di Kab. Lombok Timur. *Yasin: Jurnal Pendidikan dan Sosial Budaya*, 5(5), 4761–4779. <https://doi.org/10.58578/yasin.v5i5.7014>