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Research Article

Religious Ignorance of Modern Indonesian Muslims in Multiculturalism

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Abstract. This paper intends to delineate the impact of multiculturalism lead toward Muslims' religious ignorance. Then, the descriptive-analytic qualitative method was chosen to serve the data. Besides that, this investigation uses two collecting techniques that are questionnaires and interviews with a number of Muslim people. The result, firstly, there is no significant impact of multiculturalism on Muslim beliefs. Furthermore, religious ignorance reasons can be categorized into two types, the internal factor is that human faith is always unstable. Then, lack of Islamic knowledge and less protection from their parents as an external factor

Keywords: Multiculturalism, modern muslim, religious ignorance.

Abstrak. Tulisan ini bertujuan untuk menggambarkan dampak dari multikulturalisme terhadap kebodohan beragama Muslim. Selanjutnya, metode kualitatif analisis deskriptif dipilih untuk menyajikan data. Disamping itu, investigasi ini menggunakan dua teknik pengumpulan data yaitu angket dan wawancara sejumlah muslim. Hasilnya, kesatu, tidak terdapat dampak yang signifikan dari

multikulturalisme terhadap kepercayaan yang dianut oleh muslim. Selanjutnya, alasan dari kebodohan beragama dapat dikategorikan menjadi dua jenis, faktor internal yaitu keimanan manusia yang selalu berubah. Kemudian, kurangnya ilmu agama dan pengawasan dari orang tua sebagai faktor eksternal.

Kata Kunci: Multikulturalisme, muslim modern, kebodohan beragama

INTRODUCTION

In Islamic landscapes all over the world, distinctive performance depends on its context. The major issue is the different cultures which are applied in every country. In Islamic countries, the government prefers to adjust Islamic rules in their policies. No one debates about it because this paradigm has been embedded since society realized the historical background. We must recall the history of Islam, there are some Islamic cohorts that are regarded as stray Islamic practices such as Qaramites, Druzes, and Sufi. He also argued that these communities performed different Islamic practices with the majority of Islamic societies. So, the state decided that Islam and Syariah law are two main sources of the legal system. In the Islamic state, we identify *ulama* and institutions that have the authority. However, after the end of the Ottoman caliphate, Turkey, Muslim societies tried to adopt a new political system from the West. And Syariah law was transformed into personal law practice. Bagader claimed that the societies copied the new political system as visions and cultures of Muslims. Even, He described a Muslim brother from Egypt, Hassan Al-Banna was graduated from Dar Al-Ulum, Mitchell stated that the Islamic state need movement to be a modern Islamic state without abandoning pan-Islamism¹. Then, contemporary Islamic thinker, Sayid Qutab stated the most influential young literary critic wrote about the major issues of modern societies and political systems. According to Giddens, nowadays many Western intellectuals' theories are accepted by Muslim thinkers, for the reason that Muslim scholars have no significant position in the world. He described that a lot of factors influence the Islamic movement including globalization in communication technology, transportation, and easy-to-reach global information and diaspora aspect means that people in one country may go abroad easily where they can learn and accommodate the community which fits with their style, global politics, the media, and post-modernism involves: self-referential discourse, heterodoxy, eclecticism, marginality².

In other countries that are non-Islamic-based involving Asian countries, it is complicated to apply dominant doctrine. It involves multiparadigm and global political states that are always dynamic from year to year³. That's why, each policy adapts with each culture to be a new one. Other issues are globalization and Information Communication Technology (ICT) development. In the Digital age, people couldn't be separated by technology. Nowadays, people interact with cross-

¹ Abubaker A Bagader, *Contemporary Islamic Movement in the Arab World* (New York: Routledge, 2005).

² J. R. Bowen, Akbar Ahmed, and Hastings Donnan, *Islam, Globalization and Postmodernity.*, *The Journal of the Royal Anthropological Institute*, 1996, 11 <<https://doi.org/10.2307/3034130>>.

³ John L Esposito, John O Voll, and Osman Bakar, *Asian Islam in the 21st Century*, (New York: Oxford University Press, 2008), VI.

cultural with others across the globe such as through e-commerce, student exchange, diplomatic relationships, or just vocation aboard and etc. Several Rapid alterations cannot be controlled because they happen thoroughly all over the earth. The leverage is not only in the local area but also in other spaces. But even though Asian countries get the impact of globalization, it doesn't mean that totally changes the original identity. Each country is different in facing modernization, it is not 'homogenous. As a result, Asian countries appear local speciality with a global perspective because the societies pick up the globalization values. However, In Asia, it is highlighted to be a 'secularization' process. No wonder, the majority of Muslims in Indonesia, Kemal Ataturk's reformation in Turkey, 'Ottoman' is to be one of the main base references to conceptualization it. Facing this phenomenon, people is not enough just smart or mastery of sciences. But people are prepared to be creative, self-confident, independent and critical thinking growth.

Indonesian country is one of Asian countries which cannot be looked down upon. The research claims that this country has excrescent then others countries. The first reason, Indonesia is archipelago area with ocean separates each of islands. But, by the struggle of heroes in the past who able to unite to be sovereign nation. After that, this land confesses the diversity of religions and cultures⁴. So, even though Muslims are the majority of followers but they cannot be changed to be Islamic state. This is our own privilege then others where we can side by side with different background in this earth. But the researcher thinks there is no time for staying down. Based on history, Indonesia has been able to grow the national awareness through education and organization⁵. In Islamic field, Indonesia has long journey to accommodate Islamic organizations which have diversity to practice Islamic rules such as Muhammadiyah, Nahdatul Ulama (NU), PUI, Persis and so on. In contemporary issues, Islam also divided into four categories⁶. The first is 'Modernist'. Some Islamic organizations such as Sarekat Islam, and the Muhammadiyah, the largest Muslim organization in the country follow it. The second, it may call 'traditionalist' which carry traditional messages and practice, Nahdatul Ulama (NU). Several people have in middle and low social economy. The third, neo-modernist, it holds universal of Islam perspective. And the last, Islamist sketch in details anti-Christian and anti- secular. This category doesn't care in minority.

However, the researcher apprehensive to digital native who has no idea about traditional age. According to Supratman this generation waste a time 76% per a day to access internet. And based on *Google Consume Behaviour* determined that 50% of Indonesian society wanted to access internet⁷. They life in digital age with quickly access and cannot select whether it's good or bad displays. In this case, digital native

⁴ Heri Susanto, 'Perception on Cultural Diversity and Multiculturalism Education', 147.Icsse 2017 (2018), 125-29 <<https://doi.org/10.2991/icsse-17.2018.30>>.

⁵ Nur Sillaturohmah Handayani, 'AL-AFKAR : Journal for Islamic Studies Views Of The MUI , NU , And Muhammadiyah On The Expansion Of The Meaning Of Ashnâf Fî Sabîlillâh In Indonesia', 6.4 (2023), 704-16 <<https://doi.org/10.31943/afkarjournal.v6i4.828>>.

⁶ Esposito, Voll, and Bakar, VI.

⁷ Lucy Pujasari Supratman, 'Penggunaan Media Sosial Oleh Digital Native', *Jurnal ILMU KOMUNIKASI*, 15.1 (2018), 47-60 <<https://doi.org/10.24002/jik.v15i1.1243>>.

will know earlier than digital immigrant. Digital natives prefer to browse YouTube and scientific blogs to comprehend knowledge or certain skill, but they take it just in practice not to seek the root of sciences. Their parents as digital immigrants who try to fit with digital environment feel so challenging to educate their children. Even, if they are lower educational background or lacking awareness to protect the children. Severity, if this situation may trigger religious ignorance. In modern era, both children and adults face difference defiance to escape themselves from religious ignorance by their own way.

The main matter is how should Muslims do to keep the existention of good Muslims in multiculturalism. This term has been understood as different concept of values and beliefs in socio-political context and others people's heritage⁸. Furthermore, the diversity of individual positions builds up the various of interpretation and paradigm that establish identities. We have realized that we stay in cultural diversity with different beliefs. It happened because everyone has spiritual experience that brings fort new paradigm⁹. Because of that, Indonesian country initiates some religions involving Hindu, Buddhist, Christians, Protestants, Confucian, and Islam. Those religions have been made by human except Islam. This religion was delivered by the God with His messenger, the prophet Muhammad SAW. Our country makes the diversity as a grace that must be kept. As individually, we realize that *Pancasila* is state-ideology. Three nationalists (Ir. Soekarno, Moh.Yamin and Soepomo) who proposed it with carefully as the mirror of our identity. Exemplary thinking, all of three were not in their own identity to arrange it. So, applied dominant doctrine in this country is not relevant. Nowadays, so many things that must be considered. By technology movement, the society pick up any information and learn new insights from outside. Western brings distinctive culture style that need to be adjusted by Indonesian people. The curiosity and modern values that be offered is to be challenged. Some negative influences come appears. For example, LGBT to express human freedom in disorder rules, atheist, free sex and so on. Some of young people tried to look for the rightest way to express their selves. Indonesian culture is not accepted for free-sex in under age or single people. But by watching media socials, interact with western people gives stimulation to try them. Based on the Ministry of Women's Empowerment and Child Protection (KemenPPPA), the number of violence cases and criminal against children reached 9,645 cases that it occurred on January to May 2023. And it increases after pandemic Covid-19. This phenomenon really disperses our generation in the future. Another issues, economic-capitalism makes economic order getting a worse. Indonesian country is not in top-ten in economic level, based on Global Finance, Indonesia takes a place 102 with total GDP-PPP of USD 18,855. It means that this country is still unstable position then others. These conditions may cause reconstruction principle of people. Muslims may go out from Islamic religion because of some cases or any pressures. And less-attention and

⁸ Husni Husni, 'Moderate Muslims' Views on Multicultural Education, Freedom of Expression, and Social Media Hate Speech: An Empirical Study in West Java Indonesia', *Jurnal Penelitian Pendidikan Islam*, 7.2 (2019), 199 <<https://doi.org/10.36667/jppi.v7i2.370>>.

⁹ Dody S. Truna, 'Islam and Religious Pluralism in Indonesia', *Jurnal Iman Dan Spiritualitas*, 2.2 (2022), 225-32 <<https://doi.org/10.15575/jis.v2i2.17931>>.

deficiently of Islamic knowledge from the parents and cannot able to choose the right friendship, those are probably causing rise up religious ignorance in modern Islamic Muslims in Indonesia. Religious ignorance here means abandon of God's obligations¹⁰. He mentioned religious ignorance with 'jahiliyyah' in Arabic term. This term doesn't mean that people have no experience of religion but negligent to do the obligations and feel innocent to do mistakes and sins. The researcher notes in surrounding, for example, my male neighbour was not fasting, rarely doing prayers and sometimes drinks beers or alcohols. Other fact, the research taught at SMK and asked one student that why he drank alcohols? And when do you regularly drink it? He answered that he just rarely drank it and just when he had a problem or frustrated. Severity, there was female at first grade in SMK. She did sex with her boyfriend because she afraid her boyfriend would break off her. Some of them are pregnancy and having babies in young age. Too much negative cases happened right know. In researcher's view, sometimes we must understand if young ages did mistakes because they are lack of Islamic knowledges or curiosity of new environment guiding them. So, what's happened with married people did deviations. We still accept it personally. However, it seems lively doing by married people, it like a trend in 2023 such as having affair with others, divorce with trivial reasons, and being sloppy in media socials and talk about private things on the status so on. For example, based on Indonesian statistic report, the number of divorce issues is 516.334 cases in 2022, it increases 15,13% from last year, 2021 is 447.743 cases. Couldn't be denied, era revolution needs societies to be adjust with new environment. There must be change in habit, but couldn't be sure is there any change in regarding or just follow some trends for curiosity or something else.

So, this research will investigate a number of Muslims' people to know how much do they understand about Islamic teaching and what do they obey Islamic obligation or forsake the rules? The result of this research probably useful for especially the research, reader, the Islamic scholar who concern about this field as additional reference to overcome this phenomenon.

RESEARCH METHODS

To get the data, the research applies a qualitative approach with a descriptive analysis method¹¹. It helps the researcher to analyse, depict, and summarize the data or condition through observation and interview. Furthermore, this research uses participants with no categorization of the Muslim population. It means that the researcher debriefing a number of Muslims with the diversity of jobs or status such as learners, educators, employees, entrepreneurs, civil societies and so on about their Islamic insights. The diverse is needed to acquire better validity.

RESULTS AND DISCUSSION

In the result and discussion session, the researcher has found some findings relating to this study.

¹⁰ Sayed Khatib, *The Political Thought of Sayyid Qutb The Theory of Jahiliyyah*, First Edit (London and New York: Routledge Taylor & Francis Group, 2006).

¹¹ Handayani.

The Understanding of Multiculturalism in Indonesia

Multiculturalism is a concept about the diverse about cross-cultural understanding. Indonesia involves multiculturalism country which has approximately 1,320 ethnics, cultures, religious and social differences¹². This condition encourages two potential impacts such as integrative and disintegrative. However, Indonesian's founding fathers prevented it by creating Pancasila as a National principle and the 1945 constitution. This condition is a privilege for our country beside so many contradictions in it while others cannot accommodate the differences. Actually, multiculturalism is an advanced stage from pluralism. Pluralism is a society consist of some groups with different cultural and each of them stand alone. In colonial era, Indonesia took place this position where some people have the authority while others are in minority classes. This paradigm made indigenou tormented. So, founders efforted to fit with originated character of Indonesian people. The motto which has correlating with it is Bhineka Tunggal Ikka. It means that we live together with diversity. Based on the interviewing result showed that they wonted staying with multi cultures and open-ended of any differences.

Religious Ignorance in Modern Indonesian Muslims

If we talk about religious ignorance, its close relating with the connecting personally between the humans and the God's rules. It more specific about their own religion, Islam. As we know, Islam has applied the default rules. Someone who is categorized by a Muslim if he has done some rules which are collected in 5 pillars of Islam (reciting shahadat, prayers, zakat, fasting, and hajj to *Baitulloh* in Mecca) and 6 pillars of Iman (faith in Allah, faith in God's angels, faith in God's books, faith in God's massagers, faith in hereafter and the last God's provisions) and Ihsan. In Hadith Arba'in Nawawiyah no.2¹³ described as follow:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ : بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدَ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ: صَدَقْتَ، فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ

¹² Muhammad Basri and others, 'The Correlation of the Understanding of Indonesian History, Multiculturalism, and Historical Awareness to Students' Nationalistic Attitudes', *International Journal of Evaluation and Research in Education*, 11.1 (2022), 369–76 <<https://doi.org/10.11591/ijere.v11i1.22075>>.

¹³ MUHYIDDIN YAHYA, 'Hadits Arba'in Nawawiyah Muhyiddin Yahya Bin Syaraf Nawawi', 2007, 5–188.

الإِيمَانِ قَالَ : أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ . قَالَ
صَدَقْتُ ، قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ ، قَالَ : أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ
 . قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ ، قَالَ : مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ . قَالَ فَأَخْبِرْنِي عَنِ
أَمَارَاتِهَا ، قَالَ أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحُقُوفَةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ ،
ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ، ثُمَّ قَالَ : يَا عُمَرَ أَتَدْرِي مِنَ السَّائِلِ ؟ قُلْتُ : اللَّهُ وَرَسُولُهُ أَعْلَمَ . قَالَ
فَإِنَّهُ جِبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ . (رواه مسلم)

This hadith showed that Rasulullah SAW was came by the angel of Jibril who resembled an ordinary human to ask the perfect of Islam. He asked the pillars of Islam, the pillars of Iman and Ihsan to him. After he got what he wanted so he left him and friends. From that, we can elaborate that Muslim must hold them to get the pureness of worshiping to the God. It convinces that if people do negligent of them, it is called religious ignorance. Then, this frivolous is 'jahiliyyah' attitude in Arabic term¹⁴. In other word, Sayyid Qutb comprehend 'jahiliyyah' as dominant of human over human then the submission of the God because of modernity¹⁵.

Based on the participants answering, the researcher may elaborate that there is no matter of multiculturalism. Indonesian society life in the diversity, heterogeneity and unity-in-diversity¹⁶. He also additional statement that the term of multiculturalism has different meaning depending on the context. In this case, Indonesia has an ideology of country that is *Pancasila*. This fundamental state accommodates the diversity of its nations. So, the major obstacle is factors that can separate the society in unity. If some other countries hope to homogenous in the country, it different with Indonesia. Precisely, the heterogeneity is the wise way that can be done to make it in unity. The history has taught us to learn the struggle of heroes with symbolic event such as The Youth Pledge (Sumpah Pemuda). This is the mental of teenagers in the past as illustrated Indonesian original identity. In unstable position, they need well guiding to protect them. It is logic because spiritual experience of human is different. This foundation must be cultivated by learning Islamic teaching until they grown up and discover spiritual values by their own.

Armed the analysing the data, the researcher has found that multiculturalism in Indonesia is not has significant impact for the spiritual experience or religious ignorance. Random ages and jobs have similar perspective about it. They think that the diverse is a normal situation. And about a faith, the participants took place in a

¹⁴ Khatab.

¹⁵ D.I. Anusa Putra, 'New Concept of Ignorance: An Islamic Epistemological Approach to The Story of Moses as Relevance for Contemporary Ulama', *Journal of Islamic & Social Studies*, 5,2 (2019), 114-29.

¹⁶ Chang Yau Hoon, 'Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia', *Asian Studies Review*, 41,3 (2017), 476-93 <<https://doi.org/10.1080/10357823.2017.1334761>>.

private and personal matter to the God. It means that each person will not easy to change without any great pressures. In holy Qur'an, Al-Fath: 4;

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۗ وَاللَّهُ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their (present) faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.”

This verse mentions that the level of faith always changes its level. And the problem is there are so many challenges to make the human's faith is down. The various reason carried out religious ignorance because of dropping of faith level. No one can escape from religious ignorance, but people may anticipate to minimize the level of religious ignorance. Here, the researcher carried on to know the reasons personally from the participants. Married people and workers described causing religious ignorance such as oversleep, bustle, being on the way, tired. For example, too much tasks and activities so that they totally focus on it and unaware the prayer time is over or too late. Sometime, meeting runs on while adzan is echoed. And it is very rarely stopping the meeting even though in Islamic institution. Another example, doing trip in a group by private car and the owner is one of them. But the fact some of them in this situation used to do Qasar (summarize two the prayers) or Jamma' (combine two prayers) but in limited time or nearly over. Do prayers for Muslims is priority. Because it is the differentiate Muslims and others. It is to measure how people do Islamic rules 'kaffah' (comprehensive) or not. The essential outcome has been founded that they tried to repent to the God by reciting 'istigfar' to show the regret. Habib Umar Al Hafid said that never give up to reach the God' mercy while any mistakes are being done by us. Its express helplessness as ordinary human to forbid the sins not for joke. Beside that, Dr. Tahira Basharat has put the hadith that whoever was nightfall tired because of work, Allah will forgive his sins. By note that working is for his family and as part of worship to the God. After that, A worship to the God so many features that are *mahdah* and *goir mahdah*¹⁷. *Mahdah* relates with rituals such as prayers, zakat, fasting and so on. And *goir mahdah* is dealing with how to make any kindness to others because of Allah.

Furthermore, observing the reality of religious ignorance relates with utilizing technology that a lot of be done by young people or teenagers such as learners or student in university. 'Gadget' it is not new thing for society today. But young people still cannot manage their schedule with playing games. The researcher concludes that playing games by mobile phone has most influence for them to do the obligation. The result of investigation, the students in elementary school left the class (Madrasah Diniyah Takmiliyyah Awaliyyah) and during school holidays too much stays in WIFI room in hours. They regard playing games is diversion way in boring situation. Almost

¹⁷ francis Felix Edet, 'The Concept of Worship in Islam', *A Journal of Contemporary Research*, 15.2 (2019), 125-30.

no one children who playing traditional games purely or dominant. Now, some participants claimed that environment and together with bad-partner is trigger to do religious ignorance. For instance, do smoking in under-age, drinks alcohols to lose the frustrated and making love with their boy or girlfriend. Even, one of female participants have pregnant. Her parents are divorce and didn't have good communication between both of them. She is introvert girl, rare hang out with her friends because she has marginality of her classmates. In this case, she looks for safe in wrong place. Teens are too affected by digital application rules. To be good content creator in YouTube, they do some indecent attitudes, dancing with erotic style in Tiktok, showing female body goals with strict fashion, and releasing the veil for post the status on media socials.

And some of research samples claimed that their parents give a good model to do the obligations and sunnahs. And the Islamic guiding has been doing since childhood until now. However, the researcher found two types of parents; protective and careless. Here, parental sensitivity to the children can be seen by some categories such as monitoring child-development, discipline level, weakness and strangeness¹⁸. During the process of controlling child-development, the parents have authority. In observation process, the researcher identified the children with protective parenting are more discipline and structured then careless parents. Even though, sometimes children do mischief but easy to be pointed. Religiosity stage can reduce amount of stress. If someone in stable situation is more able to rise up self-control and emotion than in uncomfortable feeling. Different matter with careless parents' children, when they have been advised, their emotion rose and escape to seek safe place. Some others, silent with hands clenched. Even, the parents do nothing to protect them because they feel inappropriate.

CONCLUSION

The main result of the research has been founded. Firstly, religious ignorance is defined by neglecting the God's obligations. This perspective in line with Sayid Khatab's regarding. Khatab gave term 'jahiliyyah' to express humans remiss. In modern Indonesian Muslims, there are two main points, internal and external factor. In internal factor, religious ignorance happened because of human faith always change of level or unstable. This condition suitable with the holy Qur'an, Al Fath: 4. Hereinafter, the research recognized external factor, such as multiculturalism for some people who lack of Islamic knowledge and guiding from the parents because less motivation of faith, this condition cause them do religious ignorance in alarming level. However, it cannot make them replace their religion immediately. There is the condition that the people need to experience everything to fulfil the curiosity. The principle that is embedded since childhood will be a basic reference in their life. Therefore, people must get Islamic teaching and well-attention from the parents and surrounding. It can hold on the religion even though so much challenges in outside.

¹⁸ Marian J. Bakermans-Kranenburg and Marinus H. van IJzendoorn, 'Protective Parenting: Neurobiological and Behavioral Dimensions', *Current Opinion in Psychology*, 15.024 (2017), 45-49 <<https://doi.org/10.1016/j.copsyc.2017.02.001>>.

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