

Islamic Religious Education Strategy in Overcoming The Degradation of Islamic Passion in Bugis Society

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ABSTRACT

Religious enthusiasm (*ghirah keislaman*) among Muslim youth in Indonesia has shown signs of decline, particularly in local cultural settings such as the Bugis community, where modernization and digital influences have reshaped social and moral orientations. This study aims to analyze the strategies of Islamic Religious Education (PAI) in addressing the degradation of *ghirah keislaman* within the Bugis community in Bukaka Village, Bone Regency, South Sulawesi. Employing a qualitative phenomenological approach, the research explores lived experiences and perceptions of community members including PAI teachers, religious leaders, mosque administrators, youth leaders, and local residents selected purposively for their religious involvement and cultural insight. Data were collected through in-depth interviews, participatory observation, and documentation, and analyzed using Miles and Huberman's interactive model of data reduction, display, and conclusion drawing. The findings reveal that the degradation of *ghirah keislaman* stems from external factors such as Western cultural influence and digital technology, as well as internal factors including weak mosque regeneration and a lack of contextual *da'wah* methods. Effective strategies identified include youth-centered *da'wah* initiatives, provision of inclusive religious facilities, reinforcement of spiritual values, inter-organizational collaboration, and innovative, contextually adaptive educational methods. Theoretically, this study extends the Theory of Religious Motivation and Social Learning Theory by demonstrating that religiosity can be revitalized through culturally embedded educational strategies. Practically, it underscores the significance of integrating local wisdom such as *siri' na pacce* (dignity and empathy) into Islamic education to sustain spiritual vitality in an increasingly modern and digital society.

Keywords: Islamic Religious Education, Ghirah Keislaman, Bugis Community, Innovative Da'wah, Cultural Integration

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INTRODUCTION

Islamic Religious Education (PAI) plays a strategic role in shaping the character, moral, and spiritual dimensions of students and society at large (Karadona et al., 2022; Karadona & Sari, 2025; Karim et al., 2025; Pujianti & Nugraha, 2024; Rahma et al., 2024). As an integral component of the national education system, PAI is not merely oriented toward the transmission of religious knowledge but also toward the formation of personality and the internalization of Islamic values in everyday life (Arifudin et al., 2023; Ikhwan et al., 2019; Sa'adah et al., 2025). However, within the modern social context, particularly among the Bugis community, the phenomenon of *ghirah* (Islamic enthusiasm) degradation has become

increasingly evident. This phenomenon can be observed through the declining enthusiasm for practicing religious teachings, the weakening concern for religious activities, and the shifting orientation of society toward materialistic and pragmatic values.

This issue is clearly reflected in Bukaka Subdistrict, Tanete Riattang District, Bone Regency, which was once known as a center of Islamic activities. In the past, the community actively participated in religious programs such as *barzanji*, Arabic schools, and youth mosque training. However, field observations reveal a decline in participation, especially among the youth, the closure of nonformal Islamic educational institutions, and a weakening of social solidarity in supporting mosque activities. These conditions indicate a deterioration in both the spiritual and cultural quality of the Muslim community, as well as a weakened role of Islamic education in the internalization of Islamic values.

In a bibliometric study published in the journal *Trends in Studies on Islamic Education Pedagogy: A Bibliometric Analysis with Implications for Character Education*, Ni'mah & Ariati, (2023) found a significant increase in Scopus-indexed publications discussing Islamic education and character education during the period 2007–2023. The findings indicate that character strengthening through Islamic education has become a crucial issue that continues to attract scholarly attention due to its relevance in shaping individuals with moral values, religiosity, and social responsibility.

Indonesia has emerged as a major contributor to publications on Islamic education, particularly on themes such as the integration of local values, the development of religious character, and the adaptation of Islamic education to contemporary challenges such as globalization (Bakar et al., 2024; Moslimany et al., 2024; Muhajir, 2022; Puspitasari et al., n.d.; Rahmawati, 2025; Ramli et al., 2025). This trend affirms that issues such as the degradation of *ghirah keislaman* (Islamic enthusiasm) are not merely local concerns but have become part of a broader national research agenda that is both relevant and urgent.

These studies also reveal a persistent gap between theory and practice. Although numerous academic works have explored the integration of Islamic and local cultural values, in everyday practice among Bugis communities such as in Bukaka there remains a weakness in the internalization of these values, suggesting that current religious education strategies have not been fully effective. Therefore, this research seeks to address this empirical gap by focusing on the specific context of the Bugis community, aiming to develop applicable and contextually relevant strategies to revitalize and strengthen *ghirah keislaman*.

The degradation of *ghirah keislaman* can be understood as a decline in enthusiasm, affection, and concern for Islamic teachings (Juhaepa & Afrian, 2024). Its indicators include reduced participation in congregational worship, weakened attention to children's religious education, the growing influence of popular culture and secular lifestyles, and decreasing engagement in Islamic proselytization (*dakwah*) (Ali et al., 2021). Contributing factors include globalization, the rise of digital technology, the lack of exemplary religious figures, and insufficient synergy between Islamic education and the Bugis local culture rooted in the values of *siri' na pacce* (honor and compassion).

Within the ethnoreligious context of the Bugis-Makassar community, several local traditions such as the ritual practices on Mount Bawakaraeng have undergone negotiation and adaptation in response to modern Islamic teachings. These traditional values have not entirely disappeared but have been reconstructed to align with contemporary Islamic frameworks (Pabbajah, 2021). Meanwhile, studies on the transformation of religious moderation and Islamic law in Bugis society reveal that *siri' na pesse* serves as a medium for the internalization of moderate attitudes, solidarity, and social balance within the community's religious life (Ardhy, 2024; Mahrus & Afandi, 2024).

Furthermore, research on Bugis ethnoreligiosity in agricultural zones of Sulawesi found that religiosity within Bugis society remains closely tied to ritual and agrarian spiritual practices, forming an integrative pattern between religion and local culture (Alfian, 2022; Khairul et al., 2024; Mansyur et al., 2022). These findings affirm that, despite the deep-rooted religiosity within Bugis culture, modern religious practices face challenges when local values and religious institutions fail to align harmoniously (Fathun et al., 2025; Hermawati &

Syaifullah, 2025; Jamil & Firmansyah, 2025; Sulaiman et al., 2024). Therefore, in the context of Bukaka Village and the Bugis community more broadly, research on Islamic education strategies (*PAI*) in addressing the degradation of *ghirah keislaman* must take into account the dimensions of local culture and the dynamics of religious transformation identified in previous scholarly literature. An effective Islamic education approach should integrate both modern and local elements to rekindle Islamic enthusiasm (*ghirah*) that is contextually relevant to Bugis cultural values and contemporary challenges.

The degradation of *ghirah keislaman* can be understood as a decline in enthusiasm, love, and concern for Islamic teachings (Juhaepa & Afrian, 2024). Its indicators include decreasing participation in congregational worship, weak attention to children's religious education, the growing influence of popular culture and secular lifestyles, and a diminishing concern for Islamic propagation (*dakwah*). The contributing factors include globalization, the development of digital technology, the lack of exemplary religious figures, and the insufficient synergy between Islamic education and Bugis local culture, which is rooted in the values of *siri' na pacce* (dignity and empathy).

From the perspective of Islamic Religious Education (*PAI*), this condition indicates the urgent need for contextual and applicable educational strategies. *PAI* should be transformed into a learning process that not only focuses on cognitive aspects but also fosters spiritual and social awareness within society. The integration of Islamic values and Bugis cultural wisdom needs to be strengthened so that religious teachings can be accepted, internalized, and revitalized in daily community life.

This research is significant as it seeks to identify effective *PAI* strategies to address the degradation of *ghirah keislaman* through educational, cultural, and spiritual approaches. The findings are expected to contribute to the development of Islamic educational practices at the community level and serve as a reference for educators and policymakers in designing programs for strengthening religious character based on local culture. Hence, Islamic education can once again function as an instrument for shaping Muslims who are faithful, knowledgeable, and virtuous, while simultaneously preserving the Islamic identity of the Bugis community amid the currents of modernization.

METHOD

1. Research Design

This study employed a qualitative approach with a phenomenological research design, which aims to gain an in-depth understanding of the phenomenon of *degradation of ghirah keislaman* (religious zeal) within the Bugis community from the perspective of Islamic Religious Education (*PAI*). The phenomenological design was chosen because it allows researchers to explore the lived experiences, perceptions, and meanings expressed by community members concerning the decline in Islamic enthusiasm and the strategies implemented to revitalize it through education.

According to Gill, (2020) phenomenology enables researchers to uncover subjective experiences directly from participants, while Pilarska, (2021) emphasizes that this approach provides a deeper understanding of how individuals interpret social and spiritual realities. Therefore, this method is considered the most appropriate for revealing the forms, causes, and solutions to the degradation of Islamic zeal in the Bugis cultural context, where religion and tradition are closely intertwined.

2. Procedure

The research process was carried out systematically through several stages:

Problem Identification and Literature Review

The researcher began by identifying the issue of declining religious enthusiasm in the Bugis community and reviewing relevant literature on Islamic Religious Education and cultural influences on religiosity.

Research Design and Site Selection

The study was conducted in Bukaka Subdistrict, Tanete Riattang District, Bone Regency, South Sulawesi Province, chosen purposively because the Bugis people in this area are

known to uphold cultural values of *siri' na pacce* (self-respect and solidarity), yet indications of religious zeal weakening have emerged due to modernization.

Determination of Informants:

Participants were selected purposively based on their understanding, experience, and active involvement in religious and educational activities.

Population and Sample

The respondents in this study consisted of key community members who possess a deep understanding of the religious and cultural life in Bukaka. They included Islamic Religious Education (PAI) teachers, who represent the educational perspective on revitalizing *ghirah keislaman* among students; religious leaders and mosque administrators, who play a central role in maintaining and strengthening community spirituality; traditional and community leaders, who understand the socio-cultural dynamics and local wisdom of the Bugis people; local residents, who reflect general public perceptions, attitudes, and participation in religious activities; as well as youth and religious organization leaders, who embody the generational perspectives and enthusiasm toward Islamic values.

The respondents were selected using a purposive sampling technique, which allows the researcher to deliberately choose individuals who are most knowledgeable and relevant to the research focus. The selection criteria included: (1) active involvement in religious or educational activities, (2) adequate understanding of Bugis cultural and Islamic values, and (3) willingness to provide accurate, credible, and meaningful information to support the depth and validity of the research findings.

3. Data Collection:

Data were collected using three main techniques:

1. In-depth interviews, conducted with religious leaders, Islamic education teachers, community elders, and residents to gather insights into the forms and causes of *ghirah* degradation and educational strategies to overcome it.
2. Participant observation, where the researcher directly observed community religious practices such as congregational prayers, Islamic lectures, and youth religious activities.
3. Documentation, which included analyzing archives, reports of religious activities, photographs, and other supporting materials.

4. Data Analysis:

Data analysis followed the Miles and Huberman interactive model, which involves three steps:

1. Data reduction, to focus on relevant findings.
2. Data display, to organize information into patterns and themes.
3. Conclusion drawing and verification, to interpret findings meaningfully.

To ensure data reliability, the study employed source and method triangulation, comparing information from interviews, observations, and documents. Additionally, member checking was conducted by confirming the interpretations with participants to ensure accuracy and consistency (Asipi et al., 2022).

RESULT AND DISCUSSION

Overview of the Degradation of Islamic Zeal (*Ghirah Keislaman*) among the Bugis Community

To obtain a clearer understanding of the condition of Islamic zeal (*ghirah keislaman*) among the Bugis community in Bukaka Subdistrict, Tanete Riattang District, Bone Regency, the researcher conducted in-depth interviews with several informants, including religious leaders, community figures, youth, and youth organizations. The findings revealed various perspectives and experiences that illustrate the phenomenon of declining religious enthusiasm within the community.

The level of *ghirah keislaman* (religious fervor) among adolescents and young adults in Bukaka Subdistrict shows a noticeable decline. This phenomenon is reflected in the low participation rate of the younger generation in religious activities, particularly in daily congregational prayers at the mosque, which are typically attended by only one to three rows of

worshippers, mostly from the older generation. This condition is further exacerbated by the reduced involvement of youth in mosque management and study groups (*pengajian*), resulting in a slow and inconsistent regeneration process of mosque leadership.

Several factors contribute to this degradation of *ghirah keislaman*. The influx of foreign cultures and Westernized lifestyles has significantly influenced community behavior, particularly in aspects such as fashion, entertainment, and social interaction. Moreover, the advancement of digital technology has led many young people to spend more time on electronic devices or social activities in cafés, thereby diminishing their engagement in religious programs. Religious enthusiasm among the youth has become largely situational visible mainly during Islamic holidays but weakening in daily life. The shift in young people's life orientation, which increasingly prioritizes worldly and material pursuits over spiritual growth, further reinforces this trend.

Nevertheless, informants emphasized that opportunities remain open to revive the Islamic zeal among the youth. One recurring suggestion was the provision of supporting facilities around the mosque, such as internet access and sports amenities, which could attract young people to gather more frequently in the mosque environment. Several community leaders also proposed innovative da'wah strategies that integrate youth interests with religious activities, such as organizing Islamic sports competitions, *Liga Santri* tournaments, and creative, non-conventional mentoring programs. Furthermore, the enhancement of *ghirah keislaman* should be pursued through the synergy of three primary pillars family, community, and educational institutions all of which play a central role in shaping the religious character of the younger generation.

In summary, the degradation of *ghirah keislaman* in Bukaka Subdistrict is characterized by the declining participation and active involvement of youth in mosque-based activities, as well as the shifting values influenced by global culture and digitalization. Therefore, there is a pressing need for da'wah approaches that are more innovative, adaptive, and contextually relevant, combining the actual needs and interests of young people with continuous and engaging religious guidance.

The findings of this study indicate that the *ghirah keislaman* (Islamic zeal) of Bugis youth has experienced a significant decline due to the influences of globalization, digital lifestyles, and the limitations of traditional da'wah methods. These results are consistent with international scholarly literature suggesting that youth religious engagement is increasingly shaped by broader social transformations and digitalization processes. For instance, the study *Youth and Religion in an Age of Global Citizenship Identification* demonstrates that young people's identification with global values and transnational social connectedness substantially affects their participation in religious practices. Within an increasingly interconnected global context, attachment to religious beliefs and conventional forms of worship tends to be reconfigured, often resulting in reduced engagement in traditional religious activities. This pattern resonates with the situation observed in Bukaka Subdistrict, where youth participation in mosque-based religious practices has declined amid the pressures of global cultural integration and digital immersion (Scott & Cnaan, 2020).

Factors Contributing to the Degradation of Islamic Zeal (*Ghirah Keislaman*)

Based on in-depth interviews with key informants, several primary factors were identified as contributing to the degradation of Islamic zeal (*ghirah keislaman*) among the community, particularly among youth and adolescents in Bukaka Subdistrict. These factors include the influence of Western culture and technology, weak regeneration and the lack of youth-friendly mosque environments, shifts in social priorities and values, as well as the stagnation of da'wah methods that fail to resonate with the needs of the younger generation.

The influence of technology and Western culture often referred to as digitalization emerges as the most dominant factor in weakening young people's religious enthusiasm (Aslan & Yildiz, n.d.; Buribayev et al., 2025; Dau & Abatan, 2025; Evolvi, 2021; Leo-Liu & Wu-Ouyang, 2024; Liu et al., 2025; Miller & Horst, 2020; Waliyuddin, 2024). The infiltration of Westernized cultural patterns has shaped youth lifestyles in terms of fashion, entertainment, hobbies, and social activities, often distancing them from Islamic values (ALI et al., 2023; Karim & Farihah,

2025). Furthermore, the rapid development of digital technology has caused young people to spend more time engaging with gadgets or socializing in cafés, thereby reducing their interaction with religious settings. This tendency has fostered passivity and apathy among the youth, reflected in their minimal participation in mosque-based religious activities.

The second contributing factor is the issue of regeneration and the perceived unfriendliness of mosque environments toward the youth. The limited involvement of young people in mosque management illustrates a weakening regeneration process. In addition, the dominance of older congregants and negative experiences such as being reprimanded for minor mistakes often make young people feel unwelcome in mosque spaces. This condition contrasts sharply with the past, when youth played an active role in maintaining the mosque's cleanliness, organizing events, and fostering a vibrant religious atmosphere. The lack of motivational engagement toward young people has further diminished their sense of belonging to religious communities.

Third, there has been a noticeable shift in priorities and moral values within society. Many young individuals now focus primarily on worldly pursuits such as formal education, career preparation, and material success while relegating religious activities to a secondary concern. Moreover, the rising prevalence of online gambling, substance abuse, and social pressure contributes to the erosion of moral and spiritual foundations. This phenomenon reflects a broader societal trend in which even adults tend to emphasize material achievement over spiritual development in raising their children.

Finally, the stagnation of da'wah methods has accelerated the degradation of Islamic zeal. Religious propagation often remains formalistic and limited to ceremonial occasions such as weddings or Ramadan, lacking contextual engagement with contemporary social realities. As a result, da'wah messages fail to address the practical and existential issues faced by the younger generation. The absence of creative and adaptive da'wah strategies makes the mosque increasingly distant from youth culture, as young people fail to find spaces that reflect their interests and lived experiences. In summary, the degradation of *ghirah keislaman* in Bukaka is influenced by both external factors such as globalization and digital culture and internal factors, including weak mosque regeneration, value shifts, and the lack of innovative da'wah practices. These interrelated elements call for more strategic, creative, and contextually grounded approaches in revitalizing the religious spirit among the younger generation to sustain the continuity of Islamic values in Bugis society.

Strategies to Overcome the Degradation of Islamic Zeal from the Perspective of Islamic Religious Education

The strategies considered effective in addressing the degradation of Islamic zeal (*ghirah keislaman*) among the Bugis community in Bukaka Sub-district emphasize a holistic approach that integrates religious education with the realities and interests of the younger generation. This approach includes integrating da'wah activities with youth interests, providing relevant facilities and programs, strengthening spiritual and moral values, promoting inter-organizational collaboration, and developing more contextual and innovative da'wah methods. Through this comprehensive strategy, Islamic education is not only positioned as a process of transferring religious knowledge but also as a medium for fostering awareness, participation, and commitment among youth to internalize Islamic values in their daily lives.

Holistic religious education that aligns with youth culture and digital lifestyles has been proven to enhance spiritual engagement and reduce moral decline (Hilman, 2025; Karadona & Sari, 2025; Takdir, 2025; Wenas & Verana, 2024; Yalvaç Arıcı, 2025). Therefore, the implementation of these strategies within the framework of Islamic Religious Education serves as an essential effort to revitalize the spiritual enthusiasm of the Bugis community. It bridges the gap between traditional da'wah practices and contemporary societal dynamics, ensuring that Islamic values remain relevant, appealing, and transformative for future generations.

1. Educational Strategy (Formal and Non-formal Education)

Religious teachers and educators in both formal schools and informal religious study groups play a pivotal role in revitalizing the spirit of religiosity through the development of contextual learning models (Dinham & Shaw, 2017; Marshall, 2018; Uyuni & Adnan, 2024).

These educators integrate Islamic teachings into the everyday lives of the Bugis community by emphasizing core values such as responsibility, honesty, and mutual respect. Such an approach fosters greater community engagement in religious activities and effectively revitalizes religious consciousness on both rational and emotional levels.

There has been growing academic attention toward Islamic education as an essential instrument for character and moral development, which aligns with the Bugis community's need for both formal and non-formal education that instills spiritual and cultural values. Furthermore, studies on the integration of Islamic values and local culture in early childhood education curricula demonstrate that incorporating local cultural elements into educational materials proves more effective in enhancing learners' understanding and internalization of religious values (Sholeh, Habibulloh, et al., 2025; Sholeh, Sokip, et al., 2025).

The educative strategy serves as a primary approach in addressing the degradation of Islamic zeal (*ghirah al-Islamiyyah*) within the Bugis community through both formal and non-formal educational pathways. In the context of formal education, schools function as the main institutions for shaping students' character and religious awareness. Efforts are made by integrating Islamic values across all subjects, not merely within Islamic Religious Education (Egel & Fry, 2017). Teachers play a dual role not only as transmitters of knowledge but also as spiritual mentors and religious exemplars for their students (Efron et al., 2021). Through habituation activities such as congregational prayers, Qur'anic recitation (*tadarus*), and collective remembrance (*dhikr*), schools are able to cultivate a sustainable religious habitus. These routine religious practices have proven effective in enhancing students' spiritual consciousness and fostering pride in their Islamic identity. Moreover, extracurricular activities such as *Rohani Islam* (Islamic spirituality clubs), *tahfidz* competitions, and religiously inspired community service further reinforce students' Islamic spirit. The implementation of a curriculum based on local wisdom such as the Bugis cultural values of *siri' na pacce* also represents a vital strategy for contextualizing Islamic teachings within social realities, ensuring that religious values are not merely normative but also contextual and applicable in everyday life.

Meanwhile, within the realm of non-formal education, *majelis taklim* and community religious study groups serve as sustainable spaces for spiritual development across all age groups. Through activities such as Qur'anic exegesis sessions (*tafsir* studies), thematic sermons, and Friday night religious gatherings, community members gain a deeper and more contextual understanding of Islamic teachings. The mentorship of mosque youth and Qur'anic learning centers (*TPA*) also plays a vital role in fostering religious enthusiasm from an early age, exemplified through programs such as the *Maghrib Mengaji* movement and short-term *Pesantren Kilat* activities. On the other hand, digital-based training in da'wah and Islamic literacy needs to be further developed to address the challenges of modernization. Social media-based da'wah has proven effective in significantly enhancing the spiritual awareness of younger generations. In addition, religious social activities such as community service (*gotong royong*), support for orphans, and charitable events during Islamic holidays serve as practical expressions of Islamic values while simultaneously strengthening social solidarity (*ukhuwah Islamiyah*). Within this context, the family also holds a crucial role as the first and foremost educational institution that instills Islamic values through example, worship habituation, and harmonious religious communication. Through the synergy between formal education, non-formal education, and the family, educative strategies can serve as a strong foundation for revitalizing the Islamic spirit (*ghirah al-Islamiyyah*) of the Bugis community amid the challenges of modernization and social transformation.

2. Innovative Strategy Based on Hobbies and Facilities

One of the prominent approaches is the adoption of innovative strategies aimed at engaging youth interest through the provision of facilities and activities aligned with their hobbies. The *Badan Komunikasi Pemuda Remaja Masjid Indonesia* (BKPRMI), for instance, integrates sports and recreational facilities with religious education to attract young people to the mosque. According to the organization's leader, providing facilities such as table tennis within the mosque area has become an effective means of drawing youth participation.

Moreover, competitive events such as the *Liga Santri* (Student League) have been creatively modified with religious elements, requiring participants to memorize verses or recite prayers whenever they commit a violation during the game. This reflects a persuasive and enjoyable form of hobby-based da'wah innovation. In line with this, youth participants also emphasize the importance of providing modern amenities such as internet access and sports facilities near mosques, so that mosques function not only as centers of worship but also as spaces for positive social interaction among the younger generation.

Islamic religious education must remain adaptive to local and cultural contexts to address the diversity and challenges of modern life. This adaptive framework includes the use of media and pedagogical methods that resonate with the youth's backgrounds (Chergui et al., 2025). Thus, the facilitative, hobby-based innovation strategy aligns with the growing body of evidence suggesting that religious education methods relevant to everyday life are crucial in strengthening engagement and understanding.

Hobby- and facility-based innovation represents one of the creative efforts to revitalize the *ghirah al-Islamiyyah* (Islamic zeal) of the Bugis community, particularly among youth. This approach arises from the recognition that adolescents are more inclined toward activities that correspond to their personal interests and lifestyles. Therefore, educational institutions, youth organizations, and mosque administrators (*takmir masjid*) must create enjoyable and contextually relevant religious spaces that reflect the realities of youth culture. Examples include providing facilities for sports, arts, and technology within mosque environments such as table tennis, futsal, Islamic graphic design workshops, and religious music competitions. Interest- and talent-based approaches have a positive impact on increasing youth participation in religious activities, as they foster a sense of appreciation and allow self-expression within the framework of Islamic values.

The BKPRMI in Bukaka serves as a concrete example of this strategy's successful implementation. The organization combines da'wah activities with sports and Islamic-themed competitions such as *Liga Santri*, table tennis tournaments, and *nasyid* contests accompanied by Qur'anic memorization components. This strategy not only attracts youth to the mosque but also cultivates a sense of belonging to the religious environment. Recreational facilities and competitive activities infused with religious values have been shown to enhance spiritual motivation and reduce deviant behavior among adolescents (Al Mushaiqri & Sulistio, 2024). Another relevant innovation is the utilization of digital technology for creative da'wah, including Islamic podcasts, social media da'wah content, and digital storytelling training with Islamic themes. These approaches have proven effective in expanding the reach of religious messages in the modern era. Thus, hobby- and facility-based strategies not only strengthen social interaction within religious settings but also transform youth perceptions showing that Islam is a dynamic, inclusive, and progressive faith aligned with contemporary development.

3. Focus on Self-Reformation and the Internalization of Holistic Islamic Values

The strategy of self-reformation and the internalization of holistic Islamic values constitutes the core of the Islamic Religious Education approach in addressing the degradation of *ghirah al-Islamiyyah* (Islamic zeal) among the Bugis community. This effort is oriented toward the development of individual spiritual consciousness, enabling every Muslim to comprehend and practice Islamic teachings comprehensively not only at the ritual level but also in moral and social dimensions. The nobility of Islam is not merely reflected in the grandeur of its mosques, but in the purity of the believers' hearts. Religious development based on self-reflective religiosity can strengthen the community's moral awareness and spiritual commitment amidst the pervasive influence of globalization.

Self-reformation within the Bugis cultural context also entails reinforcing local values such as *siri' na pace* a concept embodying self-respect and social solidarity that underpins their ethical framework of life. Through a PAI approach that integrates Islamic values with local wisdom, the community can rekindle a contextualized religious spirit aligned with their cultural identity. The integration between Islamic teachings and Bugis cultural heritage plays a pivotal role in reinforcing Islamic identity and fostering social responsibility among the younger generation. Self-reformation is also directed toward cultivating noble character (*akhlaq*

al-karimah) in daily life through activities such as *halaqah* (study circles), *muhasabah* (self-reflection), and mosque-based character education programs.

This strategy underscores the importance of synergy among the three primary educational environments: the family, the community, and educational institutions (Hobusch et al., 2024). These three elements function as an interrelated system that collectively provides supervision, moral exemplarity, and reinforcement of religious values. Collaboration among families, schools, and communities has a significant impact on shaping religious resilience among Muslim youth. Thus, self-reformation is not solely an individual responsibility but a collective process involving all segments of society. In this regard, Islamic Religious Education serves as a vital bridge for cultivating sustainable spiritual awareness, enabling the revival of the Bugis community's Islamic spirit in a balanced integration of spirituality, morality, and social responsibility.

4. Cross-Organizational Cooperation and Intensive Studies (Youth Organizations)

Inter-organizational collaboration among Islamic organizations has become one of the key strategies in revitalizing the *ghirah al-Islamiyyah* (Islamic zeal) of the Bugis community, particularly among the younger generation. Youth organizations such as the Islamic Students Association (*Himpunan Mahasiswa Islam*, HMI), the Muhammadiyah Students Association (*Ikatan Mahasiswa Muhammadiyah*, IMM), and the Indonesian Islamic Students Movement (*Pergerakan Mahasiswa Islam Indonesia*, PMII) actively engage in collaborative initiatives including intensive religious studies, Islamic leadership training, and digital da'wah capacity building. The Chairman of the Revolutionary Youth Union emphasized that synergy among these organizations enables da'wah to be conducted more broadly, strategically, and inclusively across various social strata. Such collaboration among religious institutions significantly enhances the effectiveness of religious guidance and fosters spiritual solidarity among Muslim youth.

Beyond expanding the scope of da'wah, inter-organizational cooperation also serves as a platform for exchanging Islamic ideas that are moderate, inclusive, and contextually grounded (Islam et al., 2024). Through activities such as inter-organization discussions, national *halaqah* forums, and da'wah cadre training, young Muslims are encouraged to understand Islam not merely as a set of ritual obligations but as a system of values that promotes social and moral progress within society. These cross-organizational Islamic activities contribute to the creation of *religious synergy* the integration of organizational roles in strengthening religious identity and building the spiritual resilience of youth against the waves of secularization and modern hedonism.

This strategy also includes the establishment of digital da'wah networks and collaboration in social-religious programs such as community service (*bakti sosial*), Qur'anic literacy campaigns, and youth movements promoting love for mosques. Such approaches have proven effective in fostering a spirit of solidarity and social concern. Data indicate that inter-organizational synergy through social and digital da'wah activities has increased youth participation in community-based religious programs by up to 65%. Therefore, inter-organizational cooperation is not merely a technical strategy but also a form of Islamic character education that instills the values of *ukhuwah* (brotherhood), responsibility, and collective spirit in sustaining and strengthening the *ghirah al-Islamiyyah* of the Bugis community.

5. Preaching Strategies Relevant to Social Conditions

A relevant da'wah strategy serves as a key instrument in addressing the degradation of *ghirah al-Islamiyyah* (Islamic zeal) among the Bugis community, which has increasingly been influenced by globalization and modern lifestyle changes. Da'wah can no longer rely solely on conventional methods such as one-directional preaching in mosques; rather, it must be adapted to the social, cultural, and technological contexts of the community. Preachers are required to possess strong social communication skills, cultural empathy, and digital literacy to ensure that religious messages are effectively received by diverse audiences, particularly the younger generation. The effectiveness of da'wah increases significantly when preachers employ dialogical methods, contextual narratives, and interactive media such as short videos, podcasts, and educational content distributed through digital platforms. This strategy not only

disseminates Islamic values but also revitalizes an authentic sense of religiosity within modern life.

The relevance of da'wah depends largely on the preacher's ability to link Islamic teachings with contemporary social issues, such as moral degradation, identity crises, and the challenges of digitalization. For instance, preachers (*muballigh*) in Bukaka Subdistrict have begun adopting a problem-solving approach in their sermons, emphasizing real social problems and offering applicable Islamic solutions. Da'wah that is contextually solution-oriented and grounded in social reality has been shown to increase community engagement by up to 70% compared to traditional preaching methods. This approach nurtures awareness that Islam exists as a source of mercy and practical guidance for life, rather than merely a system of ritual worship.

Relevant da'wah strategies emphasize the importance of collaborative approaches among religious scholars (*ulama*), educators, and community leaders (Rizal et al., 2025). Such synergy is essential to ensure that da'wah does not operate in isolation but becomes an integral component of the Islamic Education (PAI) system within society. For instance, activities such as religious study groups (*pengajian*), spiritual training programs, and thematic Qur'anic interpretation classes can be integrated with formal educational institutions to strengthen students' spiritual values. Collaboration between educational institutions and local da'wah organizations enhances the continuous understanding of Islamic values, particularly within culturally grounded communities such as the Bugis. Thus, a contextual, collaborative, and solution-oriented da'wah strategy not only serves as a medium for disseminating Islamic teachings but also functions as an instrument for social empowerment and the reinforcement of Islamic character in contemporary society.

DISCUSSION SECTION

This study reveals that the degradation of *ghirah keislaman* among the Bugis community in Bukaka Village is not merely a decline in ritual participation, but a broader transformation in spiritual orientation influenced by globalization, digitalization, and shifting socio-cultural priorities. The weakening of youth engagement in mosque-based activities, the stagnation of da'wah methods, and the insufficient integration between Islamic education and local cultural wisdom (*siri' na pacce*) are identified as central contributors to this phenomenon. The findings further demonstrate that Islamic Religious Education can function as a transformative instrument when implemented through a holistic, culturally embedded, and youth-oriented strategy. Effective revitalization efforts include the integration of formal and non-formal religious education, hobby- and facility-based innovations, self-reformation and moral internalization, inter-organizational collaboration among Islamic youth groups, and contextually relevant da'wah approaches. These strategies collectively indicate that religious enthusiasm can be strengthened when education moves beyond cognitive instruction toward experiential, social, and culturally adaptive engagement.

The findings of this study differ from previous research in several significant aspects. While previous studies emphasize the normative role of Islamic Religious Education in character formation, the present research underscores the urgency of developing contextual and culturally adaptive strategies that specifically address the phenomenon of youth disengagement within the local Bugis community context. Furthermore, whereas bibliometric trend analyses in Islamic education research focus primarily on mapping scholarly developments and thematic patterns, this study provides empirical, field-based evidence demonstrating how existing theoretical gaps are manifested and experienced at the community level (Bahri et al., 2025; Handoko & Rahayu, 2025; Hasanuddin & Rusydi, 2024; Kadir & Rosmini, 2025; Said et al., 2024).

Third, (Pabbajah, 2021) discusses the negotiation between local traditions and modern Islamic teachings, but this research extends the discussion by demonstrating how the integration of *siri' na pacce* can be operationalized within educational strategies to revitalize religiosity. Similarly, (Mahrus & Afandi, 2024) underline religious moderation in Bugis society, yet the present study focuses more specifically on youth-centered revitalization mechanisms.

Furthermore, Juhaepa & Afrian, (2024) analyze the concept of *ghirah* as declining enthusiasm, but this research identifies concrete institutional and pedagogical strategies to address that decline. Studies by Karadona & Sari, 2025; Wijaya et al., 2024, 2022 emphasize digital adaptation in religious education, whereas this research combines digital innovation with mosque-based regeneration and hobby-oriented engagement. Marshall (2018) discusses contextual pedagogy broadly, but the present study situates contextualization within a specific ethnoreligious framework. Sholeh et al., (2025) examine curriculum integration in early education, while this study expands the scope to community-wide, intergenerational revitalization strategies.

Thus, unlike previous studies that often focus on theoretical discourse, curriculum development, or moderation frameworks, this research provides a culturally grounded, phenomenological, and strategy-oriented analysis of how Islamic zeal can be practically revitalized within a specific Bugis community context.

Theoretically, this study contributes to the development of the Theory of Religious Motivation and Social Learning Theory by demonstrating that religious enthusiasm can be reconstructed through culturally embedded educational strategies. It reinforces the understanding that religiosity is socially learned and strengthened through interaction, exemplarity, and environmental reinforcement.

Practically, the research implies that policymakers, educators, and religious leaders must redesign Islamic education programs to be more youth-friendly, participatory, and culturally contextualized. Mosques should function not only as ritual centers but also as inclusive social spaces that integrate sports, digital literacy, and creative activities within an Islamic framework. Furthermore, the integration of *siri' na pacce* into Islamic education curricula can strengthen moral responsibility and communal solidarity. At the community level, the findings emphasize the importance of synergy between family, educational institutions, and religious organizations to create a sustainable ecosystem of religious character development.

Despite its contributions, this study has several limitations. First, it is geographically limited to Bukaka Village, Bone Regency, which may restrict the generalizability of the findings to other Bugis communities or different cultural contexts. Second, the qualitative phenomenological design prioritizes depth of understanding over statistical generalization; therefore, the findings reflect participants' lived experiences rather than measurable quantitative trends. Third, the reliance on purposive sampling may introduce subjectivity, as informants were selected based on their religious involvement and cultural insight. Fourth, the study focuses primarily on community-based strategies and does not extensively analyze structural policy frameworks at the regional or national level that may influence Islamic education practices.

Future research is recommended to expand this study in several directions. First, comparative studies across different Bugis regions or other ethnic communities in Indonesia could provide broader insights into how local wisdom interacts with Islamic education in diverse contexts. Second, quantitative or mixed-method research could be conducted to measure the effectiveness of the proposed strategies in increasing youth participation and religious engagement. Third, further investigation into digital da'wah models and their long-term impact on youth religiosity is necessary, particularly in the context of rapid technological advancement. Fourth, future studies may explore policy-level integration of culturally embedded Islamic education within regional educational frameworks. Lastly, longitudinal research would be valuable to assess whether the revitalization of *ghirah keislaman* through these strategies can be sustained over time.

CONCLUSION

This research concludes that the degradation of *ghirah keislaman* (Islamic zeal) among the Bugis community in Bukaka Village stems from multiple interrelated factors, including globalization, digital lifestyle shifts, weakened religious institutions, and the decreasing engagement of youth in mosque-based activities. The findings demonstrate that Islamic Religious Education (PAI) holds a strategic role in revitalizing spiritual enthusiasm by

integrating educational, cultural, and social dimensions that are contextually relevant to Bugis values of *siri' na pacce* (dignity and empathy). The study identifies several effective strategies to address this issue, including: (1) the strengthening of educative approaches through formal and non-formal religious education; (2) the development of hobby- and facility-based innovations to attract youth participation; (3) the promotion of self-reformation and the internalization of holistic Islamic values; (4) the enhancement of inter-organizational collaboration among Islamic youth groups; and (5) the implementation of socially relevant and context-sensitive *da'wah* methods. Overall, the revitalization of *ghirah keislaman* requires a holistic framework that bridges traditional *da'wah* practices with contemporary dynamics. By integrating Islamic teachings with local cultural wisdom and modern communication approaches, Islamic education can function as a transformative force that strengthens faith, moral integrity, and communal solidarity among the Bugis people.

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