

EXTREMISM IN PRE-ISLAMIC ARAB SOCIETY : A Perspective on Moderate Values and Tolerance

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Abstract: This study is inspired by the social norms of pre-Islamic Arab society, which often sparked issues related to gender equality and tolerance. These norms were marked by acts of inhumane violence that stood in stark contrast to the teachings of Islam. Unfortunately, similar problems still exist in modern society. This article aims to examine the extremism found in the inhumane social rules of pre-Islamic Arab society through the lens of Islamic values of moderation and tolerance, while also reflecting on parallels in today's world. Using a case study approach and a comparative analysis, the research explores the social conditions of pre-Islamic Arab society alongside current social realities. The study uncovers four key findings. First, the oppression of women through practices like slavery and female infanticide represents acts of severe extremism. Second, the culture of constant warfare, fueled by disputes and tribal fanaticism, was a hallmark of the time. Third, the unfair practices surrounding marriage and divorce caused significant harm to women. Finally, the study highlights striking similarities between the pre-Islamic era and contemporary society, where a lack of commitment to the Islamic principles of moderation and tolerance continues to contribute to social challenges.

Keywords: Extremism, social rules, *pre-Islamic* Arabia, moderate value, and tolerance

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Introduction

Pre-Islamic Arab society is known as *jahiliyah* society. This is because many of the problems that occurred at that time were contrary to the teachings of Islam. The mention of the word *jahiliyah* is aimed at the ignorance of the people at that time, and the attitude of not accepting the truth that has been conveyed to them about mutual respect for human rights. This was evident in the social rules applied in *pre-Islamic Arabia*, which included extremist and inhumane practices such as the killing of newborn baby girls, the humiliation of women because they were considered a burden and an outlet for lust, the provisions for marriage and divorce that were detrimental to women, and the tendency for war and killing to solve problems. Based on this, it can be understood that Islam existed to correct and direct the *pre-Islamic Arab society* that had deviated from the religion of monotheism brought by the Prophets before the Prophet Muhammad Saw. As the beginning of *pre-Islamic Arab society* has recognized the belief to believe in God Almighty (believing in one God), such as the teachings brought by Prophet *Ibrahim* and Prophet *Ismail* but long before the entry of Islam, the purity of the sacred teachings has been misled by superstition, *khurafat* and *syirk*.¹

Moving on from the *pre-Islamic Arab period*, which prioritized extremism in social rules so that it looked immoderate and intolerant in society, if we look at the social rules that exist in Indonesian society today, it can be said that it respects the rights of every human being.² However, why can we still find some extremism in Indonesian society that is similar to *pre-Islamic Arab society*. This can be seen from the attitude of parents who kill their children, the attitude of solving problems with murder, and the acts of harassment committed against women and minors that often occur. Based on this incident, it is appropriate that the implication of moderate values and tolerance in social life be applied properly in order to create a harmonious, peaceful and prosperous society. The solution to the problem of social rules of extremism has been corrected by the teachings of Islam delivered by the Prophet in his preaching to the Arab community. But the awareness of the mistakes that have been made is not felt by *pre-Islamic Arab society*.

Extremism can be interpreted as the highest level, it can also be interpreted as imposing a will, and therefore this extremism must be eliminated.³ The attitude of

¹ Mardinal Tarigan et al., "Islamic Civilization Pre-Islamic Arab Civilization," *Journal on Education* 05, no. 04 (2023): 12821–32, <https://www.jonedu.org/index.php/joe/article/view/2268>.

² Muhammad Zalnur et al., "The Effects of Parenting in Family of Jama'ah Tabligh toward Children's Social Quotient," *International Journal of Islamic Studies Higher Education* 3, no. 1 (2024): 1–21, <https://doi.org/https://doi.org/10.24036/insight.v3i1.158>.

³ Malia Fransisca, "Interfaith, Organization, and Education Moderation," *JUSPI (Journal of the History of Islamic Civilization)* 3, no. 1 (2019): 85–92, <https://doi.org/10.30829/juspi.v3i1.4375>.

extremism is an attitude of belief or having an understanding or ideology that leads to radicalism.⁴ This extremism is contrary to the moderate value of Islam, which is qualified with practical meaning and nurtures all social layers, both ethnic and religious.⁵ Social life is an ever-changing dynamic following the progress of the times, which certainly results in a shift in the values of social life. Extremism often occurs because there is an urge to prioritize views and goals through the imposition of will in an extreme and radical way, without considering the negative consequences. This condition is then forced to be interpreted to all people who do not have the same understanding and views, resulting in acts of intolerance, and acts of violence.

Extremism is one of the social conditions that often becomes a concern because it is classified as radicalism.⁶ The extremism behavior that occurs in a society will have an impact on the emergence of intolerance in life. Intolerance is an attitude possessed by people who tend not to accept other people's understanding as a form of advice input.⁷ The condition of people who have this attitude of extremism is very unfortunate because it will cause division and damage generations in a civilization. Seeing what happened in *pre-Islamic* Arabia and the present, a solution to the problem was made that refers to moderate Islamic values and tolerance. With the hope that the results obtained can increase understanding of the importance of tolerance supported by moderate values according to the Qur'an and Hadith.

Regarding the state of *pre-Islamic* Arab society, there are several actual studies that discuss the system of social rules used at that time and its relation to the present. First, a

⁴ Yoga Irama and Mukhammad Zamzami, "A Review of the Ministry of Religious Moderation Mainstreaming Formula 2019-2020," *KACA: Dialogical Journal of Ushuluddin Science* 11, no. 1 (2021): 65–89, <https://doi.org/10.36781/kaca.v11i1.3244>.

⁵ Muhammad Abdul Aziz, "the concept of moderation and social islam: fighting extremism in religion," *Journal of Cahaya Mandalika* 4, no. 2 (2023): 49–55, <https://doi.org/10.36312/jcm.v4i2.1409>.

⁶ Bibi Suprianto, "Extremism and Religious Moderation Solutions During the Covid 19 Pandemic," *Journal of Religious Studies* 6, no. 1 (2022): 42–55, <https://doi.org/10.19109/jsa.v6i1.12965>.

⁷ Bayu Alif Ahmad Yasin Hanifatulloh, "Moderation of Islamic Education and Future Challenges," *Tsamratul Fikri: Journal of Islamic Studies* 14, no. 2 (2020): 137–49, <https://doi.org/10.36667/TF.v14i2.529>.

⁸ Anjar Fikri Haikal, Mahmudah, and Kholid Mawardi, "Pre-Islamic Arabia (Political and Social Systems Belief Systems and Culture)," *Journal on Education* 6, no. 1 (2023): 1462–70, <https://doi.org/10.31004/joe.v6i1.3096>; Rizka Damayanti and Ellya Roza, "PAGANISM BELIEF SYSTEM OF PRE-ISLAMIC ARAB SOCIETY," *Tajdid: Journal of Islamic and Humanitarian Thought* 8, no. 1 (2024): 83–96.

⁹ Badri Yatim, *Sejarah Peradaban Islam/ : Dirasah Islamiyah II* (Jakarta: Rajawali Pers, 2020); Muhammad Jafar Shiddiq, "History of Polygamy Cultural Traditions in the Pre-Islamic Arab World (Perspective of Coomans Mikhail Tradition)," *Titian/ : Journal of Humanities* 7, no. 1 (2023): 1–10.

study of the belief system of *pre-Islamic* Arab society.⁸ Secondly, the study of the legal system of *pre-Islamic* Arab society.⁹ Third, the study of the traditions of *pre-Islamic* Arab society and their relation to Islamic values.¹⁰

Intolerant behavior that stems from extremism is the attitude of someone who tends not to accept other people's views or understandings as a form of input and advice.¹¹ This behavior is characterized by not acknowledging other people's views or beliefs, not respecting through actions, speech and considering that his understanding is the most correct. Intolerance is a social disease that damages human morals and thoughts, and causes a person not to have an attitude of respect and respect for the rights of others.¹² One of the factors that make the emergence of social rules with extremism is the failure to understand social life logically. Understanding the social life of *pre-Islamic* Arab society in a variety of cultures is basically a way of managing interactions between individuals and groups.¹³ The narrowness of understanding in social life is influenced by the view of extremism, which gives birth to an attitude of provocation in society.

The attitude of provocation coupled with the attitude of fanaticism towards tribes, tribes or descendants of the Arab community makes them very sensitive if anyone disturbs their territory, and will attack and kill other tribes or tribes. If it is brought to the present in Indonesia,¹⁴ then the social rules of extremism are very contrary to the ideology and foundation of the Indonesian state, namely *Pancasila*.¹⁵ The correct behavior of Indonesian society today is that it must be based on the Qur'an, the *sunnah* of the Prophet and the

¹⁰ Siti Ruqoiyah, "Pre-Islamic Arab Traditions and Al-Qur'an Values," *TAFAKKUR/ : Journal of Qur'anic Sciences and Tafsir* 4, no. 1 (2023): 122–39; Muhammad Dimas Prakoso, "Gender Roles in Pre-Islamic Arab Society," *Morphology: Journal of Education, Language, Literature, and Culture* 2, no. 2 (2024): 109–21; Ismatul Izza, Sinta Prayogi, and Debi Setiawati, "Gender Discrimination in Pre-Islamic Period and the Birth of Gender Equality," *Dewaruci: Journal of History Studies and Teaching* 1, no. 2 (2022): 1–15, <https://doi.org/10.572349/dewaruci.v1i2.195>.

¹¹ Hanifatulloh, 2020

¹² Sutrimo Purnomo et al., "Integration of Fethullah Gulen's Thought for The Development of Multicultural Islamic Education in Indonesia," *International Journal of Islamic Studies Higher Education* 2, no. 2 (July 2023): 113–33, <https://doi.org/10.24036/insight.v2i2.121>.

¹³ Asep Arsyul Munir, "Religion, Politics and Fundamentalism," *al-Afkar: Journal for Islamic Studies* 1, no. 1 (2018): 149–69, <https://doi.org/10.5281/zenodo.1161572>.

¹⁴ Mhd. Syahnan, Muhammad Iqbal, and Ja'far Ja'far, "Al Washliyah Fatwa Council's Response to Contemporary Islamic Issues," *Journal of Indonesian Ulama* 01, no. 01 (2023): 1–19; Mhd Syahnan and Ja'far Ja'far, "Examining Religious Moderation of the Al-Jam'iyatul Washliyah Fatwa Council," *Journal of Indonesian Islam* 15, no. 1 (2021); Mhd. Syahnan, Ja'far Ja'far, and Muhammad Iqbal, "Ulama and Radicalism in Contemporary Indonesia: Response of Al Washliyah's Ulama on Radicalism," *Ahkam: Jurnal Ilmu Syariah* 21, no. 1 (2021): 89–110.

¹⁵ Sapta Baralaska dan Utama Siagian, "Pancasila Values in Handling Intolerance in Indonesia," *Journal of Biblical Theology* 5, no. 1 (2020): 36–45.

values of *Pancasila*, otherwise the social situation of society will be easily disrupted by other ideologies such as radical ideology which is manifested through extremism behavior.¹⁶

The literature study on *pre-Islamic* Arab society explains that some societies had strong norms and rules, but many others lived in a freer state without clear rules. There were many social problems such as slavery, gender inequality, tribal disputes that led to wars and deprivation, and the killing of children who were considered to cause poverty. In addition, the *pre-Islamic* Arab period was characterized by elements of religious belief, which tended to stick to one particular form when a higher stage of development had been reached.¹⁷ This included the *pre-Islamic* Arabs' belief in graven images, the spirits of ancestors and celestial bodies centered on the moon and the sun. Moon-worshipping traditions signaled a cattle-herding society, while sun-worshipping traditions depicted an agricultural society.¹⁸ However, there were still positive traits present in the character of *pre-Islamic* Arab society, such as courage, physical strength, high self-confidence, and loyalty to the tribe. Even in the *pre-Islamic* Arab period, the people were familiar with astronomy, one of which was about constellations that helped as a compass for sailors to see the weather, and wind direction.¹⁹

The diversity of social rules that contain traditions and culture in *pre-Islamic* Arabia should be able to create social order between communities in the Arab nation, which makes every element of society can play a role in maintaining stability in the concept of social order.²⁰ But the reality of the situation that occurred at that time made the *pre-Islamic* Arabs in a period of ignorance. This underlies the establishment of the idealism theory which examines human behavior in the context of society and how behavior in social rules can affect the balance of society.²¹ Thus, this idealism theory can be the basis for efforts to eliminate extremism in the social rules of *pre-Islamic* Arab society, in order to realize the moderate values of Islam and tolerance in life.

This analysis of *pre-Islamic* Arab society aims to discuss more specifically the state of society at that time which was considered extremism in establishing social rules. This

¹⁶ Dzul Fadli and Syah Wardi, "KAUM MODERNIS DI NUSANTARA/ : Jami ' at Khair," *Islamijah: Journal of Islamic Social Sciences* 2, no. 3 (2021): 144–56, <https://doi.org/10.30821/islamijah.v2i3.17082>.

¹⁷ Phillip K Hitti, *History of Arabs* (Jakarta: Serambi Ilmu Semesta, 2014).

¹⁸ Hitti.

¹⁹ Mohammaddin Abdul Niri et al., "Astronomy Development since Antiquity to Islamic Civilization from the Perspective of Islamic Historiography," *Journal of Al-Tamaddun* 18, no. 1 (2023): 169–77, <https://doi.org/10.22452/JAT.vol18no1.14>.

²⁰ Novebri Novebri and Resdilla Pratiwi, "The Role of Religious Leaders in Indonesia's Multicultural Society in Preventing Conflict," *Khalifa: Journal of Islamic Education* 5, no. 2 (August 2021): 198–221, <https://doi.org/10.24036/kjie.v5i2.185>.

²¹ Ari Cahyo Nugroho, "Main Theories of Sociology of Communication (Structural Functionalism, Conflict Theory, Symbolic Interaction)," *Semi Popular Scientific Magazine of MAss Communication*, December 2021.

is related to the traditions, culture, and political system applied by *pre-Islamic* Arab society and the view of Islamic teachings which is seen from the value of moderation and tolerance in responding to it.²² This study is taken based on the current situation that tends to lead to *pre-Islamic* Arab society, where there is currently a lot of news about the abuse of children and women, and there are many murders to solve problems.

Based on *Scopus* data, previous research using several keywords refers to research on *pre-Islamic* Arab Social Society in the Perspective of Moderate Values and Tolerance, such as: Islam, moderation, religion, Islamism, religious moderation, moderate Islam, humans as shown in Figure 1.1 below:

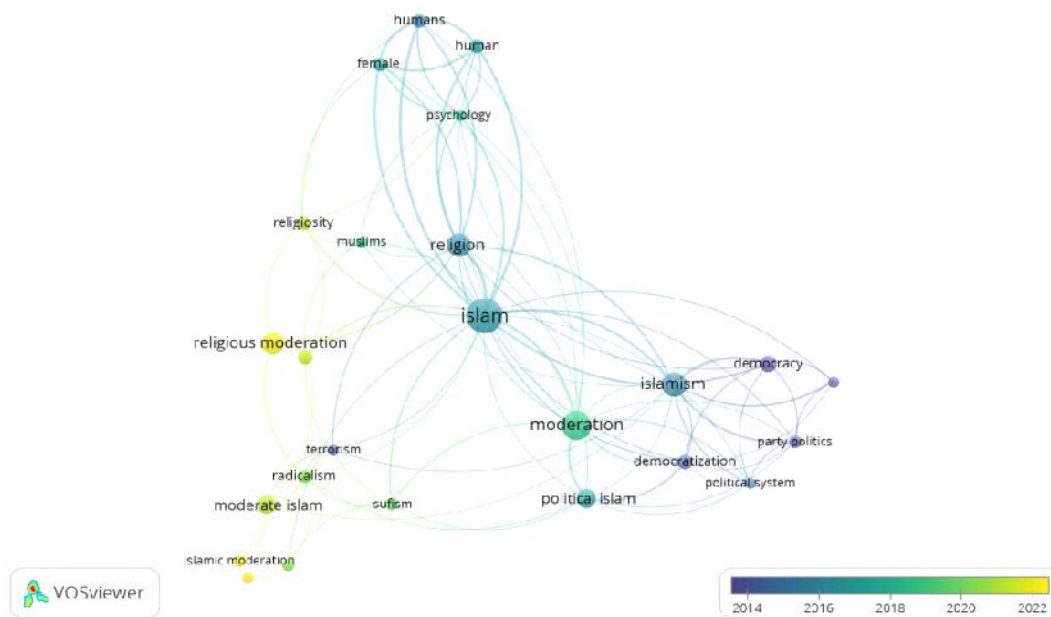


Figure 1.1 Keywords referring to Pre-Islamic Arab Social Society in the Perspective of Moderate Values and Tolerance by world researchers (*Scopus* database)

There are still very few studies that use the keywords of the discussion of the Extremism of the Social Rules of *Pre-Islamic* Arab Society in the Perspective of Moderate Values and Tolerance. Even related to the extremism of social rules of society in the perspective of moderate values was not found a single document. Therefore, it is necessary to conduct research that discusses the comparison of *pre-Islamic* Arab social rules with the current social situation of society in the perspective of moderate and tolerant values. Through this research, it is hoped that inhumane and intolerant extremism can be eliminated, and is expected to play a role in building a peaceful and harmonious community civilization by instilling moderate and tolerant values based on the Qur'an and Hadith.

Methodology

This study is a qualitative research using the case study method and comparative analysis of *pre-Islamic* Arab social conditions with the current social reality in Indonesia that can be observed. This is also reinforced by a literature review derived from previous research, relevant to the discussion of *pre-Islamic* Arab social rules and their relation to moderate Islamic values and tolerance. These literature sources are divided into two, namely primary sources and secondary sources.²³ The primary source of this study is literature on pre-Islamic Arab socio-culture in the last six years, such as research conducted by Muhammad Lukman, Awaluddin Nasution and Nurhasanah Bakhtiar with the title *Islamic Revolution on the Social Conditions of Arab Society*.²⁴ Badri Yatim's book entitled *History of Islamic Civilization*²⁵ and research by Azmar Hidayat, Haidar Putra Daulay and Zaini Dahlan with the title *Civilization of Pre-Islamic Arab Society*.²⁶ Primary sources used to explore the attitude of extremism in the social rules of society come from Ari Cahyo Nugroho with the title *Main Theories of Communication Sociology (Functionalism, Structuralism, Conflict Theory, and Symbolic Interaction)*.²⁷ Secondary sources in this research are taken from scientific journals and books that examine the socio-cultural rules of *pre-Islamic* Arab society specifically related to religion, politics, discrimination and law of the *pre-Islamic* Arab period. In addition, direct observations were also made about the social rules of today's society and their relation to the behavior of *pre-Islamic* Arab society regarding extremism.

This study is conducted by examining the extremism of the social rules of *pre-Islamic* Arabia through the literature designated as sources. The description of the social rules of *pre-Islamic* Arabia reflects the injustice and violence carried out by the community on a daily basis. Based on this situation, the researcher wants to focus on a more specific study of social rules characterized by extremism. This includes the traditions and laws

²² Bibi Suprianto et al., "Islamic Ecological Principles in Muslim Environmentalism Narratives for Religious Moderation in Indonesia," *International Journal of Islamic Studies Higher Education* 2, no. 3 (2023): 171–189, <https://doi.org/https://doi.org/10.24036/insight.v2i3.148>.

²³ Severinus Savio Cimi et al., "Interpreting Wuwung Mbaru Gendang and its Relevance for Contemporary Religious Reality," *SMaRT Journal* 10, no. 1 (2024): 85–97, <https://doi.org/10.18784/smart.v10i1.2223>.

²⁴ Muhammad Lukman, Awaluddin Nasution, dan Nurhasanah Bakhtiar, "The Islamic Revolution on the Social Conditions of Arab Society," *JUSPI: Journal of the History of Islamic Civilization* 3, no. 1 (2019): 25–32, <https://doi.org/10.30829/juspi.v3i1.3801>.

²⁵ Yatim, *History of Islamic Civilization/ : Dirasah Islamiyah II*.

²⁶ Azmar Hidayat, Haidar Putra Daulay, dan Zaini Dahlan, "Civilization of Pre-Islamic Arab Society", *Al-Ulum: Journal of Islamic Education* 2, no. 1 (2021): 85–98, <https://doi.org/10.56114/al-ulum.v2i1.124>.

²⁷ Nugroho, "Main Theories of Sociology of Communication Structural Functionalism, Conflict Theory, Symbolic Interaction)"

regarding infanticide of women and children, the system of slavery, warring customs and tribal fanaticism, marriage practices and divorce provisions, as well as the social realities of today when compared to those of *pre-Islamic* Arabia. The situation of *pre-Islamic* Arabia is reflected upon philosophically by relating it to the current context of life in Indonesia. The reflection described is not centered on the overall social situation but is centered on the social rules of *pre-Islamic* Arabia which have a direction towards extremism. The results of the description of the reflections made can be useful for people in understanding the social behavior that occurred in *pre-Islamic* Arab society and its comparison with the current situation in Indonesia. The presentation of the results of the study starts from, *first*, the exposure of the immoderate and inhumane actions of *pre-Islamic* Arab society in the slavery system, humiliation of women and killing of female babies; *second*, the habit of warring extremism and tribal fanaticism of *pre-Islamic* Arab society; *third*, the rules of marriage and divorce practices in *pre-Islamic* Arab society that are wrong and detrimental to women; *fourth*, reflections on the social reality of today's society compared to *pre-Islamic* Arab times in terms of tolerance and the practice of moderate Islamic values.

Results and Discussion

Non-moderate pre-Islamic Arab extremism and intolerance towards women and female infanticide

In *pre-Islamic* Arabia, women were not considered in law, women were like objects, women had no right to file for divorce, women had no right to be heirs, women had no right to custody of their children and women had no right to use their own property.²⁸ This is evidence of the intolerant extremism of *pre-Islamic* Arab society which is considered inhumane. The reasons that made the killing of children, especially women in *pre-Islamic* Arabia, were parents who were worried about falling into poverty when caring for girls at that time, the lives of girls were worrying because they were easily raped and harassed, and the many disputes between tribes that occurred at that time made parents worry if their children would become captives of the enemy.²⁹ Even so, women were still retained by *pre-Islamic* Arab society as a means of maintaining offspring in their tribe, because by preserving strong and noble offspring it could increase the honor and strength of the tribe. Based on this requirement for a strong generation in *pre-Islamic* Arabian society, if

²⁸ A Kumedi Ja'far, Rudi Santoso, dan Agus Hermanto, "A Sociohistorical Study of Polygamy and Justice," in *Proceedings of the 1 st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)*, vol. 492 (Lampung: Atlantis Pers, 2020), 338–42, <https://doi.org/10.2991/assehr.co1113.064>.

²⁹ Umar Al-Faruq et al., "Social and Legal Conditions of Pre-Islamic Arab Society," *TASHDIQ: Journal of Religious Studies and Da'wah* 4, no. 1 (2024): 1–8, <https://doi.org/10.4236/tashdiq.v4i1.3342>.

a wife gave birth to a daughter, the men would be angry and not accept the child, even killing the newborn girl immediately. The term for burying a baby girl while still alive was known as *Wa'dul Banat*, which was done when the wife had just finished giving birth to her baby.³⁰

This happened because women were considered as pets, whose job was to serve their masters, namely the *pre-Islamic* Arab men without regard to the rights possessed by these women to be respected and guarded. The attitude of discriminating against women at that time was driven by a patriarchal character that gave authority and dominance of decisions to men in household and community life. Men have the right to control the population of their tribe, when the population is greater than the food resources owned, problems will arise that are resolved through warfare with the aim of depriving other tribes of food resources, there are also other ways to regulate population balance through female infanticide as an effort to prevent the decline in the standard of living of *pre-Islamic* Arab society at that time.³¹ However, whatever the reason, intentional killing is an act that violates religion and legal norms, because it takes away the lives of living things that can grow and develop for the better and a form of disrespect for the favors and gifts that Allah has given to his creatures. This is contrary to the moderate values of Islam, which are against violence and deprivation of other human rights.

Habits of Warring Extremism and Tribal Fanaticism in Pre-Islamic Arabia

Pre-Islamic Arab society was divided into two groups, namely the city dwellers and the Bedouin population.³² The rules that prevailed at that time were tribal customs, and this continued into the royal environment, but did not unite into one group, but split into fanatical tribes.³³ This tribe in Arabia consists of a group of people who are bound by the relationship of one blood, and one lineage. The principle of solidarity and solidarity in this tribe is highly upheld by them in carrying out their rights and obligations which leads to fanaticism towards their tribe. During this period there were also frequent wars between tribes. The most famous war was the *Fujjar* war. The factors that caused the war were personal problems, territorial disputes, deprivation of natural resources and so on.

The habit of warring extremism and tribal fanaticism in *pre-Islamic* Arab society occurred because of the racial character of the society at that time. This character comes

³⁰ Al-Faruq et al.

³¹ Elya Munfarida, "Marriage According to Pre-islamic Arab Society," *Yinyang: Journal of Islamic Studies Gender and Children* 10, no. 2 (2015): 210–32, <https://ejournal.uinsaizu.ac.id/index.php/yinyang/article/view/1483>.

³² Khairul Amri, "Sociohistorical Society in Pre-Islamic Arabia" *Mumtaz Journal* 2, no. 1 (2022): 1–7, <https://e-journal.mumtaz.ac.id/index.php/mumtaz/article/view/42>.

³³ Amri.

from racism which emphasizes hostility and clear contempt for an individual or group because of nationality, origin, culture and so on.³⁴ In the *pre-Islamic* Arab period, this character can be seen from the assumption that only their tribe is the most noble while other tribes are not noble and have a degree below them. The situation at that time did not care who was right and who was wrong in a quarrel or war, but what they cared about was who the tribe that had the same relationship with them then he would side with the tribe. This happened because the *pre-Islamic* Arabs were very fanatical about their people, and would always try to defend their people, even if they were wrong.

Pre-Islamic Arabs' erroneous rules of marriage and divorce practices

Pre-Islamic Arab society had a free hand when it came to relationships between men and women. The depiction was ugly, vile and disgusting. This is explained in the Hadith narrated by Abu Dawud from Sayyidah 'A'ishah (may Allah be pleased with her) that there were four kinds of marriages in the *Jahiliyyah*: *First*, marriage as it is practiced today: a man would propose to a woman or girl to her guardian, pay the dowry, and marry her. *Secondly*, a man would say to his wife, when she was pure from menstruation, "go to so-and-so, and ask him to take her in marriage", and he would keep away from her and not touch her until it was clear that she was pregnant as a result of his relationship with her, then when it was clear that she was pregnant, he would continue to take her in marriage if he liked, and this was done out of a desire to get a smart child (seedlings); this kind of marriage was called *istibdlah*' marriage. *Thirdly*, a number of men, less than ten of them, get together and they all have intercourse with a woman, and when she becomes pregnant and gives birth to a child, after a few days the woman calls them, and none of them can refuse the call, so they gather at the woman's house, then the woman says to them: "Indeed you all know your affairs, and I have now given birth, and this child is your son, so-and-so," and the woman mentions the name of the man she likes, so the child is attributed to her, and she cannot refuse him. *Fourthly*, when a large number of men gather together and interrupt a woman who will not refuse any man who comes to her, because they are prostitutes who put a flag in front of their door as a sign that anyone who wants to come in can do so. When one of the women becomes pregnant and gives birth to a child, the men gather there, and they call a premonitory person, and the child is attributed to the father by the premonitory person according to their opinion, so the child is recognized and called his son, and the man (who is considered the father) cannot refuse him.³⁵

³⁴ Yanti Novita et al., "Teachers Efforts to Improve Student Literacy in Islamic Cultural History Subjects," *Khalifa: Journal of Islamic Education* 6, no. 1 (March 2022): 102–19, <https://doi.org/10.24036/kjie.v6i1.34>.

³⁵ Ali Mubarak dan Faishal Abdul Aziz, *Translation of Nailul Authar Volume 6: Collection of Legal Hadits* (Surabaya: Bina Ilmu, 2018).

In *pre-Islamic* Arabia, *mut'ah* marriage was also known, which was a marriage based on an agreement between a man and a woman to marry for a certain period of time without contribution from the woman's family and the woman received a gift from the man, while the child resulting from this marriage did not have descent rights from his father.³⁶ And there is also a *shigar* marriage, which is a marriage that occurs between a woman's guardian and a woman who is taken care of by her child's prospective husband as a condition proposed by the woman's guardian to the man who will marry her child.³⁷ In addition, there were rules allowing women to practice polyandry in the *pre-Islamic* Arab period. If seen at the present time, this polyandry rule is no longer allowed, what can be done is polygamy to ensure that the child conceived by the woman will have a clear lineage to the father. But the requirements must be met which refer to the fear and potential of a man, as stated in *Q.S. An-Nisa'* verse 3, that it is permissible to marry two, three, up to four women, but if a man is unable to be fair then just one is enough.³⁸ Meanwhile, in *pre-Islamic* Arabia, the rules for polygamy were liberated, there was no limit, however many wives they wanted were not prohibited, even when they had married two women who were brothers, after that they could also marry the widow of the father of the woman's brother.³⁹

In *pre-Islamic* Arabia regarding the divorce system, its implementation was very easy to do, there were no clear rules governing divorce. *Pre-Islamic* Arab society did not recognize the provisions of divorce that the husband could return to his wife without marriage and which the husband could not return to his wife directly, what they knew was that when a man said divorce to his wife then he could return to his wife at will, without limiting the pronouncement of divorce for how many times and how long the separation time was. This made the essence of marriage that occurred in *pre-Islamic* Arabia used as entertainment and release, not as worship to get the grace of the creator.

Reflection on the Social Reality of Today's Society seen from the Social State of Pre-Islamic Arab Society in the Practice of Moderate Islamic Values and Tolerance.

The social practice of the *pre-Islamic* Arab period which seemed to be etrimism made this period known as the *jahiliyah* period. The expression of the word "*jahiliyah*" is found in the Qur'an, namely "then after you have been afflicted with grief, He sends you a sense of security (in the form of) drowsiness that covers a group of you, while the other group has

³⁶ Wardah Nuroniyah, "Arabian Women in Marriage Circles in the Pre-Islamic Era: A Historical Study to Understand the Position of Women in the Islamic Marriage System," *Yinyang: Journal of Islamic Gender and Child Studies* 14, no. 2 (2019): 175–200, <https://doi.org/10.24090/yinyang.v14i2.2019.pp>.

³⁷ Nuroniyah.

³⁸ Hessa Alotaibi, "Women and Community Services in Islamic History," *Journal of Al-Tamaddun* 16, no. 2 (2021): 49–57, <https://doi.org/10.22452/JAT.vol16no2.4>.

³⁹ Azmar Hidayat, Daulay, dan Dahlan, "Pre-Islamic Arab Civilization."

been worried by themselves; they think untrue things about Allah like the *Jahiliyah*” (Q.S. Ali Imran verse 154) explaining the attitude of the Arab community’s belief in God.⁴⁰ “What is the law of *jahiliyyah* that they want?” (Q.S. *Al-Maidah* verse 50). “Stay in your houses and do not adorn yourself and behave like the people of ignorance” (Q.S. *Al-Ahzab* verse 33) explains that during the *pre-Islamic* Arab period women deliberately adorned and displayed their beauty to men in order to want to have sex with them, whereas after Islam came, the dignity of women was maintained and respected, women were prohibited from wearing clothes that showed their body shape and were told to stretch out their *jelbab* to cover their chest and *aurat*.⁴¹

Based on this verse, we can see the actions and attitudes of *pre-Islamic* Arab society, which is called *jahiliyah*. In general, at that time the law enforcement system was supported by partiality to certain groups seen in racial character, patriarchal character, and feudal character. The racial character of *pre-Islamic* Arab society is seen in the nature of nationality and tribal fanaticism, they consider only *pre-Islamic* Arabs to be the most noble, as well as the attitude of tribal fanaticism that considers their tribe to be the most correct, this is then what triggers feuds between tribes in Arabia. Then patriarchal character is an attitude that upholds the role of a man in making decisions, dominating social rights and control of property. Starting from this patriarchal character, gender inequality and intolerance towards women were created. Feudal character is a trait that greatly distinguishes income and social status between the upper middle class (rich) and the lower middle class (poor), this then gave rise to a slavery system among *pre-Islamic* Arab society.

Therefore, if we compare the situation in *pre-Islamic* Arabia with the current situation in Indonesia, we find that the attitude of ignorance is still found, although not as obvious as in *pre-Islamic* Arabia. This can be seen from the selfish attitude of the community, only concerned with themselves right without regard to the opinions and advice of others, this reflects the racial character of the ignorant period. The attitude of people who dominate a job without giving space to others to cooperate, this is also a reflection of the patriarchal character of ignorance, there is even a situation that makes people not allowed to have an opinion, they can only carry out orders, this is an attitude that does not respect the right to opinion of every human being as regulated in the Indonesian basic law article 28. While this feudal character is seen when someone integrates with people who have a middle to lower economy, this character will reflect our attitude of empathy and tolerance towards that person through providing assistance and friendly greetings to them, indeed at this time in Indonesia there is no longer the practice of slavery, as written in the preamble of the basic law that Indonesia opposes colonialism which refers to the extreme practice of slavery. So, it is fitting for us as a religious and democratic society to be able to carry out the moderate values of Islam, to always respect human rights without distinguishing them, to realize tolerance

⁴⁰ Jalaluddin Al-Mahalli dan As-Suyuthi, *Tafsir Al-Jalalain Mold III* (Jakarta: Ummul Qura, 2021).

⁴¹ Al-Mahalli and As-Suyuthi.

and non-violence for the realization of a peaceful and prosperous society.⁴²

The most fundamental difference between the provisions of social rules of *pre-Islamic* Arab society and today is seen in the social security system. Public welfare and social security are the main tasks of the state in fulfilling the needs of the community which includes the right to live well.⁴³ In the *pre-Islamic* Arab period, although there was already a government in place, it was not as systematic as it is today so that the attention of the ruler to his community was uneven and in general the political situation at that time was still dominant in favor of the nobility. Whereas at the present time, the needs of the middle and lower classes have begun to be met and paid attention to by the authorities.

Conclusion

Based on the elaboration of the four discussions on the extremism of the social rules of *pre-Islamic* Arab society, it was found that at that time Arab society was known for its tribal diversity, customs, and strong and harsh laws, which then triggered the formation of an extremist social rule system. This tribal-based social system has a habit of competing and fighting to be able to defend its honor and territory. The role and rights of women at that time were considered low or even non-existent, women were like ugliness that must be hidden by men in their families. The rampant practice of slavery in society as a result of war. The concept of blood law in *pre-Islamic* Arabia became an effort to avoid further wars, and was strengthened by the law of retaliation or better known as *qisas* when Islam already existed as an effort to maintain order in society.

In terms of religion, *pre-Islamic* Arab society led an undirected and inappropriate social life, due to the absence of rules in accordance with rules, norms and religion. The morals and manners of today's society are very low and do not have a sense of humanity such as empathy, tolerance and so on. Based on this, if we refer to the current situation in Indonesia, we can find this attitude of extremism in social crimes of violence committed by parents against their children, harassment of underage students, brawls, violence by teachers against their students and robbery that led to murder. Therefore, an understanding is needed to be able to eliminate radical extreme views that are rooted in social and community life through practicing moderate Islamic values and tolerance attitudes about cultural differences and mindsets that each human being has and respect for human rights, so as to create a state of society that is non-violent and always thinks that what it does must bring positive benefits.

⁴² Azzam Musoffa et al., "THE DYNAMICS OF ACCEPTANCE AND RESISTANCE TO PRODUCTIVE WAQF: A Case Study of Mathali'ul Anwar and Al-Ishlah in Lamongan," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 2 (2024): 188–205, <https://doi.org/10.30821/miqot.v48i2.1271>.

⁴³ Muhammad Junaid Nadvi dan Mohammad Khalid, "Exploring the Historical Significance of the Social Security and Welfare Systems in Islam: The Era of ' Umar ibn al-Khattab," *Journal of Al-Tamaddun* 18, no. 1 (2023): 59–65, <https://doi.org/10.22452/JAT.vol18no1.5> Exploring.

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