

The Centre of Islamic Civilization in Jambi City as A Learning Resource: A Historical and Educational Analysis

Madyan¹, Izhar Bafadhal², Jainab Rayanti Damanik³

^{1,2,3}Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Indonesia

¹ianmadyan@gmail.com, ²izharbafadhal16@gmail.com, ³jainabdamanik@gmail.com

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ABSTRACT

The center of Islamic civilization in Jambi City is not merely a legacy of the past requiring preservation, but also a strategic educational asset for Islamic education. A historical analysis of these centers is essential to understanding the trajectory of Islamic educational development in the region. This study aims to identify the centers of Islamic civilization in Jambi City that can serve as learning resources and to determine their practical application within the framework of Islamic education. Employing a literature study method, this research analyzes historical records and academic works related to Jambi's Islamic heritage. The findings indicate that these sites can be effectively integrated through curricular approaches, extracurricular activities, and the development of specialized learning media. Utilizing Islamic historical sites through a contextual approach makes the learning process more meaningful, interactive, and relevant to contemporary life. Ultimately, the utilization of these centers supports cultural preservation and strengthens the Islamic and national identity of the younger generation. Therefore, it is recommended that educators and policymakers optimize these historical assets to foster a deeper connection between students and their local Islamic heritage.

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Keywords:

Islamic Civilization;
Learning Resources;
Islamic Education;
Cultural Preservation.

INTRODUCTION

The history and the culture of Islam make the city of Jambi rich and unique in the country of Indonesia, especially considering Jambi City's location on the Batanghari River, and in the history of Islamic civilization from this city in Jambi (City of Islam), which is useful for educational purposes. Islam Jambi knows Islam from the 15th Century, when the traders from the Arabic, Persia and Gujarati who came to the East Coast of Sumatra and used strategic ports (Rosanti, 2022). These goods were educational and were the reason for creating the Jambi Sultanate. As a political and religious Authority of the (Islam that developed the region, and defined the Islamic Jambi culture.

Concerning Islamic history in Indonesia, the Jambi Sultanate contributed significantly to the dissemination of Islam into the inland and coastal areas of central Sumatra. Local and immigrant clerics were active in the Islamization of the region by constructing mosques and establishing Islamic educational institutions, such as *pesantren*. One of the legacies of the Islamic Golden Age in Jambi is the Al-Falah Grand Mosque, or the Mosque of a Thousand Pillars. This mosque served as a worship place and a hub of the community's social and educational activities (Rahman, 2021). The mosque indicates the Jambi community's social structure, where the people were fundamentalist and religious, as they integrated Islamic doctrines into their everyday lives. The ancient Jambi manuscripts written in Arabic and Malay, as well as the tomb complex of Jambi kings, are other historical sites that attest to the Islamic scholarly tradition thriving in this region (Putri & Ferianto, 2023).

The educational potential within the heritage of Islamic civilization in Jambi is multifaceted and can serve as the basis for contextual educational pedagogy. This potential can employ an integration of the local wisdom educational concepts from the primary to tertiary level (Tarigan et al., 2023). For instance, in the discourse of history or Islamic religious education, students can be invited to study Islam from the perspective of living history by visiting the Al-Falah Grand Mosque, the Jambi

Sultanate Palace, and the Jambi State Museum (Dahlan, 2018). Such an educational endeavor not only enhances cognitive comprehension of the material but also infuses emotional and affective ties to one's culture and heritage. This confluence of educational activity reflects contextual teaching and learning, whereby the core teaching is based on real-world phenomena and experiences of the learners.

Incorporating local historical sources for educational use helps to cultivate identity and cultural pride among youth. Exposure to local historical sources allows students to take pride and appreciate their local historical legacy (Rahmadayani, Badarussyamsi, & el-Widdah, 2023). Ancient documents and narratives, including Islamic travel chronicles, could serve as primary sources for critical engagement in the history of Islam. Students could be guided to engage with the historical documents to understand the socio-cultural realities of the period and the present, including contrasts. Thus, learning is not merely fact-collection, but is also critical historical thinking in order to cultivate students' higher-order thinking skills (Nurhuda, 2022).

From a wider angle, utilizing Jambi for learning Islamic history is also beneficial for decolonizing history education. In Indonesia, historical accounts concentrated on Java or Western Sumatra, particularly Aceh and Minangkabau, while the contributions of Jambi and other regions were neglected. Jambi, however, contributed greatly to the advancement of trade and the evangelization of Islam throughout Southeast Asia (Pasaribu, 2021). By incorporating Jambi into the outlines of Islamic civilization for our teaching resources, we are enriching the national educational landscape and creating an opportunity to value the great plurality of local history, which has been neglected. This is a central advancement for providing inclusive and culturally equitable education (Bella Wahyuni, 2022).

The role of the centre of Islamic civilization in Jambi in character education is also applicable. Character building relates to the teachings and character of old scholars and the saints' virtues of being honest, just, tolerant, and enthusiastic learners (Apdelmi, 2018). The role of the centre of Islamic civilization in Jambi in character education is also applicable. Character building relates to the teachings and

character of old scholars and the saints' virtues of being honest, just, tolerant, and enthusiastic learners.

METHOD

This research used the method of literature review to examine and analyse the written texts about the centre of Islamic civilization in Jambi, historically and educationally, in the previous research. Using this method of literature review, the researchers were able to analyse and document the history, scholarly articles, books, and pieces of literature that discussed the growth of Islam in Jambi and its educational facets. Accordingly, this method provided the researchers with the means to synthesize and organize reflections on the relevant aspects of the topic to obtain an understanding of the topic in all its complexity.

This approach also sheds light on Jambi's role as an Islamic Civilization where its Islamic values were diffused and nurtured within the framework of the traditional educational structures, such as the mosque, and Islamic K12 and boarding school (*pondok*). A literature review helped the researchers articulate the Islamic civilization of Jambi as an appropriate and useful educational resource within a contextual framework and, as such, organized it in a constructive approach, strengthening the theoretical and also the conceptual framework to explain the educational resources.

RESULTS

Identification of the Islamic Civilization Centre in Jambi City

As a result of thoroughly reviewing the available literature, this study was able to systematically detail the centres within the City of Jambi that house Islamic Civilizations of great historical educational significance. Among other landmarks, the Great Mosque of Al-Falah, also called the Mosque of a Thousand Poles, is a landmark of Jambi Islamic Civilizations. It was constructed in 1971 and completed in 1980. The mosque serves as an important study to catalogue the integration of Islamic architectural values and the open columned windowless facades that characterize much of Malay culture.

The tomb complex of the Jambi royal, the tomb of national hero Sultan Thaha Syaifuddin, the last ruler of the Jambi Sultanate, is illustrative of the Islamic politics of the area. The historic site serves as a reflection of the pressures, both politically and spiritually, that were placed on the occupants, for the site is a conserved location of an Islamic legacy. The palace of the Jambi Sultanate, "*Tanggo Rajo*", while no remnants of the original construction of the building can be found, the grounds and site of the palace are of considerable historical importance as the core of a well-ordered Islamic administrative system, and thus much of the original building's architecture.

Table 1. Identification of Islamic Civilization Centres in Jambi City

Yes	Islamic Civilization Centre		Era	Main Functions	Educational Value	
1	Al-Falah Mosque	Grand	1971-1980	Worship, Education, Social	Islamic Architecture, Spiritual Values	
2	Tomb of Thaha	Sultan	19th century	King's Funeral	The History of Nationalism, Nationalism	of
3	Sultanate Palace		15th-19th centuries	Government	Islamic System	Political
4	Traditional Islamic Boarding School		15th century-present	Education	Transmission of Islamic Knowledge	of

Educational Potential of the Jambi Islamic Civilization Centre

The evidence suggests that the Centre of Islamic Civilization and Culture in Jambi City possesses high educational potential in the teaching and learning of Indonesian Islamic History. There are ancient Arabic-Malay manuscripts on the interpretation of the Quran, Islamic jurisprudence, theology, and other classical works on Islam that are scattered in various Islamic religious and educational institutions (*Pesantren*) and Islamic religious families in Jambi. The collection of manuscripts that is in the possession of H. Umar Said and other religious traditionalists in Jambi is proof of the emergence and active cultivation of a local Islamic scholarly tradition. The doctrine of Islam that is instrumental in the

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formation of local Islamic ethical civilization and social order was also taught in the religious educational organizations. There are Islamic religious educational institutions (*Pesantren*) in Jambi that are of significant antiquity and that possess large and valuable collections of manuscripts, particularly of the genre known as the yellow literature, which are rich in pedagogy.

Table 2. Classification of Learning Resources of Islamic Civilization Jambi

Types of Learning Resources	Content Materials	Education Level		Utilization Method	
Historic Mosque	Architecture, Spiritual Value	Elementary-College		Educational Visits, Observations	
Ancient Manuscripts	Tafsir, Fiqh, Faith	Junior School	High School	Text Transliteration, Analysis	
Traditional Islamic Boarding School	Islamic Education System	High School-College		Internship, Comparative Studies	
Religious Traditions	Local Islamic Practices	Elementary School		Participation, Documentation	

Implementation as a Learning Resource for Islamic Education

The use of the Centre of Islamic Civilizations as a learning resource may be operationalized using a contextual approach whereby historical places are integrated with the formal educational curriculum. The Jambi State Museum, which has a significant collection of Islamic historical relics and artifacts, can be utilized as a learning venue where students can observe and understand firsthand historical evidence and the role of religion in the development of local civilization. The commemoration of the Prophet's Birthday, *tahlilan*, feasting, grave pilgrimage, and other Jambi people's religious traditions reflect local Islamic practices which are unique and peacefully integrated with the Malay culture. These practices showcase a fusion of Islam and the local traditional wisdom, which is rich in socio-spiritual and communal attributes. The practices of these religions can be a source of learning in Islamic anthropology and can also be integrated with character education and cultural studies.

The application of multicultural education and tolerance can be improved from the various centres of Islamic Civilization. Islamic education reflects inclusiveness, social harmony, and respect for the social differences of a multicultural modern society, which can be based on the social accommodation history of Islam and the local culture in Jambi, a multicultural and multiethnic region.

DISCUSSION

As Sucialinda, (2019) noted, Jambi City is an unparalleled repository of Islamic history and is potentially beneficial in multifaceted teaching settings encompassing history, culture, and character education. The Islamic civilization attractions of this city go beyond the tangible sites such as mosques and tombs to include the religious institutions, ancient texts and manuscripts, oral traditions, and the intellectual legacy cultivated by the Jambi community. The existence of these sites is strong evidence of the pivotal role Jambi played in the dissemination and development of Islam in the central territories of Sumatra. The Islamic civilization centres of Jambi City are to be recognized and studied not only for their historical significance but also for their contribution to character education and the safeguarding of the local culture (Endarti, 2023).

As the most representative centre of Islamic civilization in Jambi City, the Al-Falah Grand Mosque, called 'Mosque of a Thousand Pillars', was built between 1971 and 1980 and stands as a monument of the Jambi Muslim community's spiritual and intellectual growth (Anugrahi, 2022). Besides being a house of worship, the mosque functions as the centre of the community's religious, educational, and social activities. The Al-Falah Grand Mosque is a venue for religious educational activities and youth training. The mosque hosts open, and uniquely, with no windows and many supporting pillars, attracting attention for the locally-conducted studies of Islamic architecture and culture. The mosque serves, islamically and architecturally, as a teaching resource in civically oriented building and Islamic worship.

Like the Al-Falah Grand Mosque, the royal tombs of Jambi have great historical value in Islam. Perhaps the most renowned is the tomb of Thaha Syaifuddin, the last Jambi Sultan, and a national hero for his gallant opposition to the Dutch colonialists
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(Muzakir, 2017). These tombs are a testament to the political heritage of Islam in Jambi, its spirituality, and the identity and fight to preserve it somewhere in the middle of colonial rule. For the history of the struggle, character education, and the Institute of Islamic nationalism, this Complex is very educational. Students can understand how Islam inspired the local commanders to fight for the people's freedom and dignity.

The Jambi Sultanate Palace is also referred to as *Tanggo Rajo* and is recognized as a centre of Islamic civilization. While the original buildings have since perished, the historical value of the site cannot be understated. The Sultanate of Jambi was a form of Islamic state in which the rule was both religious and political (B Wahyuni & Pradita, 2023). The Islamic legal system was applied to various aspects of social life, and the king, the sultan, served as both religious and political leader. The traces of these institutions provide a glimpse into how Islam was structurally implemented in local governance. This is highly relevant as a learning resource for Indonesian Islamic history education and the Sharia-based government system.

Another extraordinary aspect of the centre of the ancient civilization is the old Arabic-Malay manuscripts scattered across the *pesantren*, and the families of religious Jambi. These texts, containing the interpretations of the Qur'an, religious texts of *fiqh*, Islamic *aqidah*, and different genres of Islamic literature, have been the pride and joy of the disciples of H. Umar said, and the traditional religious Jambi families (Muzakir, 2017). These texts demonstrate the particular advancement of Islamic rural scholarship and could be utilized as educational resources in madrasas, Islamic formal schools. Moreover, the manuscripts have the potential for philological research, serving as resources for the study of language and history, and the culture of creating awareness about the Islamic scholarship of local ulama in the archipelago.

The presence of traditional Islamic boarding schools that have been in existence for long periods of time has simultaneously served and continues to serve as pillars of Islamic civilization. These boarding schools have expanded into Islamic

educational institutes that have graduated and trained numerous leaders of society, as well as scholars and educators. These institutes teach and integrate Islamic religious knowledge as well as Islamic moral values and ethics of the social order (Anugrahi, 2022). Traditional Islamic boarding schools in Jambi, which have been established for long periods of time, also house collections of yellow books and have long and rich histories of teaching traditions. These institutes serve as educators in traditional Islamic educational systems and the evolved systems of educational institutes to meet modern-day challenges.

Also reflective of the Jambi people's unique traditions that incorporate the Malay culture (Muslim culture) are Prophet's Birthday (Maulid Nabi), grave pilgrimages, *kenduri* (celebratory feasts), *tahlilan* (religious gatherings), and grave pilgrimages. These represent the rich Islamic practices of the Jambi people and the local wisdom that integrates to have high social/spiritual and communal values (Endarti, 2023). This study of religious practices, especially the unique traditions of the Jambi people, manifests itself in Islamic anthropology, character education, and cultural studies, which are highly relevant to multicultural education and religious tolerance.

Additionally, the state museum in Jambi holds many treasures, including Islamic artifacts and relics, which have educational value. The museum's exhibits comprise manuscripts, older forms of prayer aids, garments of traditional Muslim scholars, and various accounts of the history of Islam in Jambi (Sucialinda, 2019). With the use of the museum as an educational tool, students will have the opportunity to see primary sources and artifacts, and appreciate the importance of religion and the influence of religion on a particular area's civilization. The study of the history of the Islamic Civilization in Jambi City is an important element in researching and understanding the history of the development of Islamic education, its principles, organization, and pedagogy.

Geographically positioned along the Batanghari River trade route, the region of Jambi has historically been acknowledged for its cultural and religious interactions and the diffusion of Islam. In tracking the history of the region, Islamization brought

along an educational system and other forms of spiritual transformations that circulated within the traditions of Islamic scholarship (Apdelmi, 2018). The edifices of civilizations, the mosques, the sultanates, the Islamic schools, and the ancient manuscripts all signify the espoused growth of educational institutions. The civilizations that have been Islamized provide important sources to evaluate the Islamic education and its educational legacy.

As the illustration, the Al-Falah Grand Mosque. It serves multiple roles, including Islamic preaching and scholarship. Historically, the mosque fulfills a role where early Islamic mosques in the archipelago functioned, wherein they went beyond performing congregational prayers to also teaching the Koran, *fiqh*, and Sufism (Bella Wahyuni, 2022). Historically, the function of the mosque showcases the dual societal function of religious practice alongside educational provision, in this case Islamic education. It depicts the extent to which Islamic education in Jambi became a prominent feature of everyday social and religious life. The historical role mosques played in informal education offers invaluable insights into character education and the cultivation of moral virtues in contemporary society.

Histories of the Jambi Sultanate can further our understanding of the Islamic education system, both in its informal and its structural branches, in addition to the mosques. Within the governance of the Jambi Sultanate, education became one of the dominant elements of governance. The sultans, within the scope of their governance, brought in outside Islamic scholars and built *surau*, *pesantren*, and prayer provisions, and Muslim prayer policies to guide governance aimed at the development of Islamic knowledge (Sabrina, 2019). The sultans of the sultanate integrated much of the educational content and practices with the religious curriculum and local customs, providing a broad integrated model of Islamic education tailored to the demands of the community. Because of this historical study, we can determine that Islamic education, over the years, not only evolved but was embedded into a system of governance that positively encouraged the integration of religious practices.

The intellectual legacy contained in early Arabic-Malay writings attests to the existence of a written tradition and academic practices in the Islamic community of Jambi. Most of the manuscripts of these writings, which were passed down to local scholars, became invaluable documents for reconstructing the curriculum of the period. The materials in these manuscripts testify to tafsir, *fiqh*, tauhid, Arabic, and Sufism. This, indeed, underscores the multi-paradigmatic Islamic education in Jambi (Pasaribu, 2021). Historically, these texts demonstrate the articulateness of the local ulama in the contextualization of the teachings of Islam to the Malay culture, and the existence of centres for Islamic literacy in Jambi. This text not only provides a lens of the educational materials in the period, but it also showcases the practices of teaching, which were predominantly oral, rote memorization, and direct teaching via the *talaqqi* system (Nurhuda, 2022).

For centuries, traditional Islamic boarding schools have served as a testament to the evolution of Islamic education in Jambi. They have always been the first institutions where the youth were trained to acquire advanced knowledge in the religion. The schools execute a learning system that, as Rahmadayani et al. (2023) stated, espouses the ideals of Islam in the pedagogy of moral rectitude, discipline, and memorization of the scriptures. Islamic boarding schools function as religious and community social institutions for the preparation of leaders, religious mentors, and Islamic missionaries for the marginalized regions of Jambi. The tradition of Islamic boarding schools and their kiai in Jambi illustrates the direct link between education in the past and the moral and social training of the people in the society.

The commemorative traditions prevailing in Jambi, particularly celebrations like the Prophet's birthday, the public readings of the Quran, and the public religious lectures, also contain history-linked Islamic educational values as well. These customs constitute a large-scale and participatory form of informal education across all strata of society, including children and the elderly alike (Tarigan et al., 2023). Such activities serve not only the purpose of Islamic fraternity, but also the inter-generational dissemination of Islamic values. These customs and traditions have, through the lessons of history, been kept alive and subsequently incorporated

into the educational fabric of the society, gradually cultivating a form of religious consciousness and affection for the Faith of Islam.

The travel histories of Jambi's scholars merit consideration beyond location and institutions. After Jambi, some of them went to Mecca and Egypt and other parts of the Indonesian archipelago, where they later came back to Jambi and developed Islamic education. This movement of people indicates that Jambi's Islamic education was not stagnant and was rather open to positive outside influences (Dahlan, 2018). These scholars later taught different subjects and built *pesantren* as educational institutions. Studying the biographies and works of local scholars helps in understanding the development of Islamic education through the lens of people and the network of scholars.

The historic and cultural legacy within the centre of Islamic civilization in Jambi City offers possibilities that can be incorporated into an Islamic education framework. This legacy can be configured to provide students with deeper insights into the evolution of Islam in the archipelago (Jambi City), which has been the centre of Islamic preaching in the eastern region of Sumatra since the 15th century. Relics of the civilization, such as the Al-Falah Grand Mosque, the Jambi Sultanate, old Islamic boarding schools, the scholar's tombs, and ancient manuscripts, which are all of considerable importance, can be relocated to educational contexts (Putri & Ferianto, 2023). Integration of such components into the educational curricula (that encourage students to visit the historical sites) facilitates the students to experience holistic education by augmenting the cognitive dimension with the spiritual aspects of Islam and the civic components of national identity.

In Jambi, a part of Indonesia, a famous sight of Islamic civilization is the Al-Falah Grand Mosque. This mosque is a marvelous construction featuring a thousand pillars; however, it is more than a sight of the rich Islamic civilization, as it is a religious place and shows the integration of traditional architecture and Islamic values, which has been preserved through the generations. Regarding Islamic culture and history, it is possible to teach the students about the mosque being a

centre for Islamic preaching, as well as a place for the people of Jambi to study religion and partake in social activities, and to be a social and religious centre of the Jambi community (Rahman, 2021). Students and teachers might engage in project-based learning, whereby students write a report of the mosque when visited and teachers develop an educational multimedia documentary which elucidates the mosque and its associated Islamic values in relation to the people of Jambi.

The Jambi Sultanate can also be used as a contextual and interdisciplinary learning resource. As an Islamic kingdom that once ruled the region, the sultanate contributed to the dissemination of the Islamic religion and education (Rosanti, 2022). Jambi Sultanate's historical records, including its Islamic-centred rules, diplomacy with the Islamic world beyond the Indonesian archipelago, and the sultans' roles as patrons of scholarship, can be wonderful, stimulating teaching materials. In Islamic Religious Education (PAI) and Islamic Cultural History (SKI) subjects, educators can utilize the narration of the Jambi Sultanate to expound on the Islamic values of leadership, justice, and the ethics of governance (Rahman, 2021).

The final resting places of Jambi's revered scholars, including Sheikh Abdul Qadir bin Abdullah and Raden Mattaher, are also important sites for educational harvests. The tombs of these scholars can be educationally visited to infuse exemplary values, reverence for knowledge, as well as the spirit of jihad in Islamic preaching. These initiatives aim to help students ponder the history of the scholars' struggles in the dissemination of Islam, and aspire to the noble values and civilities in their lives (Putri & Ferianto, 2023). As part of their pedagogical planning for religious literacy, teachers can encourage students to engage in spiritual introspection and biography writing of religious personalities, drawing from the historical data they have gathered.

In this regard, one of the very important pillars of Islamic civilization in the Jambi City region, and historically for religious education, is the traditional Islamic boarding schools (*Pesantren*). Dahlan (2018) states that the *pesantren* not only study Islamic religious teachings but also build the personality and spiritual level of the students. Within the framework of modern Islamic education, the learning

experience of students in a *pesantren* can be brought to the academic (formal) level through a collaboration of facilities and activities such as educational field trips, students' academic exchanges, or the integration of a *pesantren* educational system into the formal classroom (Ambia et al., 2025). Teachers can also integrate into the formal curriculum the educational practices of the *pesantren* that employ a *halaqah*, *talaqqi*, and *sorogan* system, which involve close personal engagement with the teacher and student. This is very appropriate for the education of character as well as the encouragement of good character.

A number of private and regional Jambi museums house ancient Arabic-Malay manuscripts with educational significance. These manuscripts have great literary worth, as they focus on Islamic teachings and cover various topics, including monotheism, Islamic law, Sufism, and moral teachings. Educators can showcase these manuscripts as primary evidence of ancient Islamic scholarship from the Malay region (Tarigan et al., 2023). By projecting and analyzing the contents of manuscripts, students will learn how Islam was integrated with the local culture without losing its core beliefs. This is important in cultivating students' awareness of history and the ability to think critically to grasp the complexities of Islamic civilization.

The Islamic civilization centre in Jambi could also be the basis for developing media and teaching materials based on local contributions. Educators and teaching practitioners could compile and construct thematic books and modules or e-learning materials that centre on the stories and legacy of Islam in Jambi (Rahmadayani et al., 2023). An example would be the publication of a children's storybook on the Jambi ulama's evangelization struggles or the development of a digitally interactive biblical civilization in Jambi and an Islamic values app in an Islamic teaching pedagogy. Such technology would enhance effective learning as well as local relevance and identity as an aspect of the learners' Islamic identity.

Using Islamic civilization centres as teaching materials would also aid the enhancement of multicultural education and tolerance. Being a multiethnic and

multicultural region, Jambi has a history of social accommodation of Islam and local culture, which also serves as a reflection in Islamic education of inclusivity and harmonious differences (Nurhuda, 2022). Insights into the history of Islam in Jambi would demonstrate that Islam, unlike many other religions, was introduced in a culturally sensitive and peaceful manner. These aspects would assist social cohesion in a multifaceted modern society.

CONCLUSION

The bases of Islamic civilization in Jambi City can optimally serve as educational assets in Islamic education. Historic mosques, the Jambi Sultanate, old Islamic boarding schools, tombs of Islamic scholars, and antique manuscripts are legacies of Islam that shaped the culture of Jambi and the society. History education and Islam education, including the teachings, influence character values, spirituality, and love of the culture, along with the heritage of the place.

Utilization of historical Islamic sites in Jambi for contextual approaches makes learning more meaningful, interactive, and applicable in real life. This also contributes to the sense of culture preservation. It is of utmost importance to the younger generations of society. It is the responsibility of the educators, the education system, and the concerned individuals to study and constructively employ the potential of Jambi Islamic civilization in educational activities. This would bring the purpose of Islamic education, which is integrated with the socio-modernity and the local values, to the forefront.

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