

The Role of Youth in Nation Building: A Hadith Perspective

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Abstract:

The role of youth in national development is currently low, as many Muslim youth seem to have lost their way. They experience stagnation in creativity, are disconnected from their roots, and lack strong role models. Many are influenced by globalized trends and superficial figures, which leads to the adoption of behaviors such as hedonism, wastefulness, and permissive attitudes toward relationships. This research finds that in order to restore the glory of Islam, Muslim youth must take an active role in shaping society. Their role as a moral force is realized through developing ethical and spiritual values, strengthening faith and resilience, and fostering legal awareness. The future success of Islam depends not on the efforts of one youth, but on the collective strength of a united youth movement that can inspire and lead the Muslim community toward unity and prosperity.

Keywords: Hadith, Nation Building, Youth, Sociology, Islam

Introduction

For years, Islam has been proud of the presence of quality youth as its cadres. However, today's Muslim youth appear to have lost their way, experiencing stagnation in creativity, straying from their natural path, and losing role models in life. Many among the Muslim youth are now ensnared by the virus of globalization, which has led to the disappearance of remarkable youth figures throughout Islamic history. In fact, what is being spread today are artists who are mere products of the transient world. The loss of role models results in the imitation of negative Western behaviors such as hedonism, indulgence, excessive enjoyment, dating, and so on. This is deeply saddening when we reflect on the inspiring history of youth in the development of Islam and civilization. If Islam once reached its golden age, now is the perfect time to strive for its revival, to bring back a glorious Islam and a prosperous Indonesia. Like a pearl that has long been buried in mud, what we must do as Muslim youth is to raise this pearl back up. To build the nation and reclaim the glory of Islam, Muslim youth must take an active role.

The active role of youth as a moral force is realized by developing ethical and moral aspects in every dimension of youth life, strengthening faith and piety, fostering mental and spiritual resilience, and raising legal awareness. As a social controller, this is realized through strengthening national awareness, raising consciousness of responsibilities, rights, and obligations as citizens, promoting a critical attitude toward the environment and law enforcement, enhancing

participation in public policy formulation, ensuring transparency and public accountability, and facilitating easy access to information.

Youth is a time full of hope, dreams, and the beautiful romanticism of life. The beauty of youth is marked by physical strength, quick movement, sharp hearing, clear thinking, and glowing skin. For this reason, it is fitting that youth plays a significant role in determining the progress or decline of a nation. It has been proven throughout history, today, and will continue in the future that youth are the backbone of a nation, the heirs to the struggle for their people.

Youth plays a major role in the development of the nation and religion. They are the hope of the nation, fighting for the country's brighter future. At the same time, they are the foundation of religion, striving for the triumph of Islam in the years to come. We all recognize that the future of the nation and religion is determined by today's youth, as the saying goes: "*Shaban al-yawm rijal al-ghad*" (The youth of today are the leaders of tomorrow). How will this nation be in 10, 20, or 30 years? The answer lies in the hands of today's youth. If they are good, the nation will prosper; if they are corrupt, the nation will suffer.

As agents of change, youth contribute by advancing political education, democratization, economic resources, social awareness, science and technology, sports, arts and culture, environmental consciousness, entrepreneurship education, leadership, and youth pioneering roles.

Islam places great importance on the growth and development of youth because they are the ones who will be the leaders of the future, replacing and inheriting the noble tasks from their forefathers for the Muslim community. Here are some Islamic guidelines related to youth:

1. Islam advises every man to choose a pious wife who will give birth to righteous children, who will grow up to be blessed and morally upright youth. The Prophet Muhammad (peace be upon him) said, "*Choose a good woman for marriage, for you will be fortunate.*" This is because when Allah grants a pious wife, she will perform her role in raising and guiding the children according to Islamic teachings.
2. Giving a good name to children is also important because a good name has a positive impact on a child's character. It is a symbol of the parents' prayers and hopes for their children. The Prophet Muhammad (peace be upon him) encouraged parents to choose good names for their children and to avoid names with bad meanings.
3. Performing *aqiqah* (a celebratory sacrifice) for children, as this practice is a *sunnah mu'akkadah* and has a positive influence on the child. These three things are part of Islamic guidance for youth in their early development.
4. Islam also emphasizes the importance of educating children when they reach an age where they can understand. The Prophet Muhammad (peace be upon him) provided an exemplary role in teaching young children and youth from among the companions about religious matters, from the most significant to the smallest details. For instance, he said to Ibn Abbas (may Allah be pleased with him), "*O young man, I will teach you some words:*

Guard Allah, and He will guard you; guard Allah, and you will find Him before you; if you ask, ask of Allah; if you seek help, seek help from Allah.” He also instructed to “Command your children to pray when they reach seven years of age, and discipline them for not praying at ten, and separate their beds.”

5. Islam directs its great attention to youth and guides them in every phase of their life, adjusting to their respective abilities and understanding. This hadith indicates that every child is born with goodness, truth, and the values of Islam, and if nurtured in this way by their parents, they will be directed toward righteousness. However, if the parents deviate from these values, the child’s nature can be corrupted, and they may turn away from Islam. If the parents are Muslim and pious, they will preserve and nurture the child’s pure nature, instilling and guiding them according to Islamic principles.
6. Allah commands children, when their parents reach old age, to treat them with kindness and respect. Allah says in the Quran (Q.S. 17:23-24): *“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [near you], do not say to them [so much as], ‘uff,’ and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, ‘My Lord, have mercy upon them as they brought me up [when I was] small.”*

The teaching of these two verses underscores that the care of parents for their children is a great blessing, and children are obligated to reciprocate this care. This care is not just physical, such as providing food, drink, and shelter. The more significant care is spiritual — ensuring the child’s nature remains pure, guiding them toward goodness, instilling Islamic values, and nurturing them within the framework of Islam. Only then will this care have lasting benefits.

METHOD

This research employs a qualitative approach, using library research as the primary method. The nature of this study requires in-depth exploration of the role of youth in nation-building from an Islamic perspective, particularly focusing on the hadith and related Islamic teachings. The qualitative method is chosen because it allows for a comprehensive analysis of concepts, ideas, and religious teachings without being constrained by numerical data or statistics. Instead, the emphasis is placed on understanding the moral, spiritual, and ethical guidance provided in Islamic texts, specifically the hadith, which are central to shaping the behavior and mindset of Muslim youth.

The primary source of data for this research is derived from Islamic religious texts, including the Quran, hadith, and classical Islamic commentaries, along with contemporary scholarly works discussing the role of youth in Islam. These sources will be reviewed to uncover the ethical, moral, and social responsibilities that Islam places on youth. The hadith literature, in particular, will be examined to identify teachings and examples of youth leadership and their role in society. This library research method ensures that the study is deeply rooted in Islamic

principles and provides insights into how these principles can be applied in contemporary contexts.

In addition to traditional Islamic texts, the research will also involve reviewing academic articles, books, and journals related to the sociology of youth and their role in nation-building. These sources will provide a broader socio-cultural perspective, offering insight into the challenges and opportunities faced by youth in modern societies. The combination of Islamic texts and contemporary literature will allow for a balanced understanding of the youth's potential role in the Islamic framework and their practical contributions to nation-building.

The data will be analyzed through a thematic approach, where key themes related to the role of youth, such as moral and ethical development, leadership, national responsibility, and social engagement, will be identified and discussed. This method ensures that the study remains focused on the primary research question, which is to explore how the teachings of Islam, particularly the hadith, guide youth in their role as moral agents and social reformers. The research will aim to draw connections between these teachings and the practical realities of modern Muslim youth.

The research will conclude with a synthesis of the findings, offering recommendations on how the guidance from hadith and Islamic teachings can be applied to help Muslim youth reclaim their rightful role in nation-building. This section will aim to provide practical suggestions for community leaders, educators, and policymakers on fostering the ethical, spiritual, and social development of youth, ensuring they contribute positively to both the Muslim community and society at large. Through this method, the study seeks to inspire a new generation of youth who are equipped with the moral strength and leadership qualities required to uphold and promote the values of Islam in today's globalized world.

Results and Discussion

Considering the importance of youth for the community, the role of the younger generation in national development is clearly stated in the Quran (Q.S. 5:4).

“And let those [executors of wills] fear Allah if they leave behind them weak offspring, who are afraid for their welfare. So let them fear Allah and speak words of appropriate justice.”

This verse begins with the phrase "وليخش," which we analyze semantically: its inference, "وليخش," is in the form of an imperative. The rule says that in its original form, an order is obligatory (wajib). Ibn Kathir explains that the cause of revelation (Sebabun Nuzul) of this verse is related to a question raised by Sa'ad bin Abi Waqas to the Prophet when he was nearing death. He asked, “O Rasul, I have a large amount of wealth, and my only heir is a daughter. Can I donate two-thirds of it?” The Prophet replied, “No.” “How about half?” he asked again. “No,”

the Prophet said. "What about one-third?" The Prophet responded, "One-third is a lot." The Prophet continued, saying, "Indeed, leaving your heirs in a position of strength is better than leaving them in weakness, dependent on the charity of others."

Prof. Dr. B.J. Habibi mentions that there are at least five weaknesses that we must avoid: weak wealth, weak physical strength, weak knowledge, weak vitality, and the most feared of all, weak character. If these weaknesses affect our generation, they will not be pioneers of development, but rather viruses that hinder and destroy it.

History proves that since 1908, during the era of National Awakening, up until the moments before the Proclamation of Independence, various youth organizations such as Persatuan Pelajar Stovia, Trikoro Dharmo, Jong Islamieten Bond, and iconic young leaders like Budi Utomo became significant players. These organizations and figures were considered The Grand Old Men, the Stood Geber, and The Founding Fathers, the ones who led Indonesia to independence. Without the youth, it would have been impossible for Indonesia to achieve independence. This is the admiration expressed by Bung Karno, who commemorated the role of youth in the nation's struggle.

This history teaches us, as well as the current and future generations of youth, to possess high fighting spirit and full responsibility for the continuity of our nation, religion, and identity. As the saying goes, "Shabān al-yawm rijāl al-ghad" (youth today are the heroes of tomorrow). The Prophet reminds us, "Take advantage of five opportunities before five hardships." Among them is "Shabābuk qabl haramik" (your youth before your old age). How can we make the most of our youth? The answer is by engaging in positive activities. This is further emphasized by Allah in (Q.S. 9:105):

"And say, 'Work! And Allah will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'"

This verse obligates us to work diligently. According to Imam Ali as-Shabuni in *Shofwat At-tafasir*, the term "A'malū" (work) is an instruction that carries consequences. According to grammar scholars, the verb implies an action in both the present and future. Hence, we understand that if we work diligently, strive, and engage in good deeds, it means we are heading toward a bright future. On the other hand, if we are lazy, avoid effort, and fail to act, we are headed toward a bleak and unfortunate future. As the saying goes, "Laziness does not taste the sweetness of honey; instead, it drowns in the bitterness of bile."

M. Sulaiman Al-Asqari, in *Zubdatut Tafsir Min Fathil Qadir*, explains the meaning of "A'malū mā shi'tum" (Work according to your skills and professions). There are at least five activities we must engage in: emotional cultivation to strengthen faith, intellectual development to increase knowledge, physical exercise to maintain health, economic activity to strengthen finances, and productivity to improve work performance. Therefore, Islam does not recognize the concept of an idle

youth, one who merely seeks pleasure or spends time idly. The desired youth in Islam are those who are aggressive, innovative, progressive, and productive. "Many great men started as newspaper boys." Many successful individuals began their careers by selling newspapers, not by selling the newspapers themselves, but by emulating their strong work ethic.

As the future leaders of the nation, now is the time to roll up our sleeves, take steps forward, and work—work—work. If this attitude is adopted by the youth, then Allah guarantees blessings for our nation. As stated in (Q.S. 7:96):

"If the people of those towns had believed and been God-fearing, We would certainly have opened up to them blessings from the heavens and the earth; but they gave the lie [to the truth], and so We seized them for their deeds."

This is the promise of Allah: a blessed nation will be granted if the youth of the nation believe, fear God, and engage in good deeds, avoiding juvenile delinquency and staying away from the abuse of narcotics.

The important role of youth is evident throughout Indonesia's history, from the Budi Utomo movement in 1908, the Youth Pledge in 1928, the Proclamation of Independence in 1945, the movements of students and youth in 1966, to the student movement of 1998 that brought down the New Order regime after 32 years, ushering Indonesia into the era of reform. This historical fact is evidence that the youth have always played an active role as pioneers in the struggle, renewal, and development of the nation.

In the process of community, nation, and state development, youth play a significant role as moral forces, social controls, and agents of change. These roles manifest the functions, responsibilities, characteristics, and strategic positions that youth hold in national development. Therefore, the responsibility and strategic role of youth in all dimensions of development must be enhanced within the framework of national law, in accordance with the values contained in Pancasila and the mandate of the 1945 Constitution of the Republic of Indonesia, which is based on the principles of belief in the One and Only God, humanity, nationalism, pluralism, democracy, justice, participation, togetherness, equality, and independence. This responsibility is what the youth of Indonesia strive to embody in their efforts to build a prosperous Indonesia and a triumphant Islam. There are many roles that youth play in advancing the ummah, but based on the current situation, the roles of youth in building Islam include:

First, Youth as Initiators of Unity among Muslims Shaykh al-Islam Ibn Taymiyyah said, "The division that occurs among Muslims, their scholars, their leaders, and their prominent figures is greatly appreciated by the enemies of Islam. This can happen when they abandon obedience to Allah and His Messenger." The social movements initiated by Indonesian youth are numerous and diverse, ranging from community social initiatives, environmental programs, and other creative ideas that have been or can be contributed by Indonesian Muslim youth for the nation. Indonesia would not have achieved independence if the spirit of unity had not been initiated by the youth. Similarly, the Muslim

ummah will never achieve greatness if its youth do not become the initiators of the unity of the ummah. Unity is crucial, especially when the ummah is in the struggle for justice.

Just as President Sukarno once united all colonized nations in a global anti-colonial movement, today's Muslim youth must inherit that spirit so that the ummah is not easily disturbed by crises, petty disputes, or divisions that prevent Muslims from becoming a great nation. The past glory of Islam was the result of a cumulative effort of multiple generations, and that greatness will not stand on the blood, tears, or ideas of a single youth. What is needed for the future of the Muslim ummah is not just one youth, but a united force of youth and a movement that initiates unity within the Muslim community, especially in these challenging times.

Second, Youth as Reformers of Media Sayyid Qutb said, "One bullet can penetrate one head, but one piece of writing can penetrate 1,000 heads." Ghazwul Fikr (the war of ideas to erode Islamic values) is being waged through the media. Those who control the media will prevail. Therefore, the true battlefield for Muslim youth today is not on the physical battlefield, but in the media. In this modern era, the power and sharpness of creatively communicating ideas is inevitable, and if we are not prepared to engage with the media, we will lose this battle.

The media that most influences society today are newspapers and television. Newspapers are a widely accessible and cost-effective medium, with current and frequent publications. The shorter the publication interval, the greater the impact it generates. On the other hand, television is the most influential medium today because it engages the most senses of the audience, using both audio and visual elements to powerfully influence emotions. It is here that the role of Muslim youth as media reformers becomes crucial. Given the media's tendency to push ideologies and issues far from Islamic values, Indonesian Muslim youth—who are creative, daring, passionate, curious, and boundary-pushing—can make a difference through their engagement in media.

Third, Youth as Sharia-Based Entrepreneurs Prophet Muhammad (SAW) was involved in international business from the age of 12, working with his uncle Abu Talib, and started his own business at the age of 17. He continued in this profession until he received revelation at the age of 37, meaning he spent about 25 years of his life as a trader, compared to approximately 23 years as a prophet. This teaches us about the entrepreneurial spirit of Prophet Muhammad (SAW). Therefore, it is no surprise that the Indonesian government is investing in supporting young, skilled, and visionary entrepreneurs. As Indonesia approaches the ASEAN Economic Community (AEC) 2015, the Indonesian society will inevitably have to engage with the banking world, both in micro (LKM/Cooperatives) and macro (banks and supporting sectors).

In Islam, the entrepreneurial spirit is very evident. Islam encourages its followers to work with their own hands. Throughout history, Prophet Muhammad (SAW) and his companions were successful businessmen. Despite his fame as a prophet, leader, and military commander, many overlook his leadership in business and

entrepreneurship. In Indonesia, there are prominent figures like Dr. (HC) Khairul Tanjung, whose successful businesses span across banking with Bank Mega Syariah, retail with Carrefour, and media with Trans TV and Trans 7. This shows how youth can play a role in the ummah's development through sharia-compliant business ventures.

As the wise Umar bin Khattab once said, "Whenever I face great challenges, I call upon the youth." The Muslim ummah today is facing serious challenges, and it is the youth who are most capable of solving these problems. To create the next generation of leaders, there must be a firm commitment to work together for positive change, benefiting society, and contributing to the development of Indonesia. This means strengthening human resources at the roots, just as a building must have a strong foundation before it can rise high. Therefore, the youth must have the mentality and attitude of warriors, ready to fight whenever and wherever needed. Optimism in nation-building must be instilled in the hearts of the youth and all citizens of Indonesia. Even if it starts small, it will have a profound and positive impact, similar to the philosophy that "a small seed grows into a mighty tree." Just like the nation's dreams, even though they are still aspirations today, they carry immense potential to grow and become strong in the future.

The Role of Youth

The steps that can be taken by young Muslims in Indonesia to continue contributing to a better Indonesian society include:

First, Patience in the Face of People's Disturbances

Allah says through the advice of Luqman to his son in (Q.S. 31:17): "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, that is of the matters [requiring] determination." It is undeniable that a preacher (da'i) often faces disturbances in the form of hurtful words or actions. However, these should not become an obstacle to continuing the mission of guiding others. It should be known that the prophets and messengers faced similar trials, yet they remained steadfast on the path. Thus, one should be patient and hope for Allah's reward.

Second, Obeying His Commands and Avoiding His Prohibitions

A Muslim youth is one who is obedient to their Lord. They do not simply hear the commands of the religion, but they are the first to act upon them. They also avoid the prohibitions and are the first to stay away from them. A youth like this is worthy of receiving rewards under the shade of Allah's throne on the Day of Judgment, a time when the sun is incredibly close and its heat unbearable. From Abu Huraira, the Prophet SAW said: "Seven are the ones whom Allah will shade on the Day of Judgment when there is no shade except His: a just ruler, a youth who grew up in the worship of Allah, a man who remembers Allah in solitude and his

eyes overflow with tears, a man whose heart is attached to the mosques, two men who love each other for the sake of Allah, a man who is tempted by a beautiful woman of high status to commit adultery but he says 'I fear Allah,' and a man who gives charity in secret until his left hand does not know what his right hand has given."

Third, Purification of the Soul (Tazkiyatun Nafs)

One of the needs of a Muslim youth, and something we must advise them on, is to set aside time for the purification of their soul. This will help them to be more passionate in practicing the voluntary acts of worship, such as performing qiyamul lail (night prayers), fasting on significant days, and increasing their recitation of daily dhikr (remembrance of Allah). This is the provision for youth to remain consistent on the path of Allah's guidance. Along with this commitment, they must exercise patience in avoiding the things that are prohibited, safeguarding their hearing from what is wrong, and protecting the rest of their body from actions that would incur Allah's anger.

A youth must also guard themselves as a fulfillment of the advice of Prophet Muhammad SAW, who said to the youth: "O youth, whoever among you has the ability (to marry), let him marry, for it is more effective in lowering the gaze and guarding the private parts. But whoever is not able, let him fast, for fasting is a shield." The term 'Al-Baah' refers to the ability to afford the costs of marriage, such as the dowry and maintenance. 'Al-Wija' refers to a shield, as fasting weakens the desires of the soul.

Fourth, Gathering Around Scholars and Righteous People

Allah SWT has explained in His verse (Q.S. 4:83): "And when there comes to them some matter of security or fear, they spread it about. But if they had referred it to the Messenger and to those in authority among them, those who seek to understand would have known it from them." A Muslim youth should always follow their feelings and zeal while adhering to the path of guidance from Allah, as directed by the scholars, experts with vast knowledge, and those who have beneficial experiences. This way, the path will be more beneficial for the community and religion. It also guards against the spread of misleading propaganda that could divert the youth from the truth. By following this path, they will bring the light of truth to the earth, ultimately leading to human development and, in turn, the prosperity and welfare of the nation.

Fifth, Being an Example to Others

This applies to seekers of knowledge and those who strive in the path of Allah. A Muslim youth, who teaches others and spreads the message, must never act in contradiction to their words. They should embody the noble character that they advocate in their dakwah (preaching). They must fulfill the commandments they urge others to follow, exemplifying good morals, integrity, accountability, and discipline. Ultimately, they should serve as a role model to others, inspiring them to follow in their footsteps in carrying out responsibilities, remaining steadfast, being honest, and maintaining high ethical standards.

Sixth, Pride in Their Religion and Not Imitating the Disbelievers

Allah SWT says in (Q.S. 60:4): "There has certainly been for you an excellent example in Ibrahim and those with him when they said to their people: 'Indeed, we are disassociated from you and from whatever you worship other than Allah. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.'" The important role for a Muslim youth is to take pride in their faith and not be ashamed to display the symbols of their religion. They should not pretend when performing acts of worship to their Creator, as this might provoke hatred in the hearts of disbelievers.

Seventh, Striving and Sacrificing for the Community

The Muslim community needs the strength of Muslim youth. Therefore, a youth must be willing to give their all for the sake of Allah to uphold His religion. When the disbelievers attack a Muslim land, they should be the first to defend it. When their families are attacked, they should protect and safeguard them. In all situations, they act as soldiers of Islam, readily offering their energy and strength whenever needed. They dedicate their entire soul, effort, and intellect for the service of Allah. This is reflected in the examples set by the companions of the Prophet, such as Ali bin Abi Talib, who slept in the Prophet's bed on the night of Hijrah, Abdullah bin Abu Bakr, who gathered intelligence and relayed it to the Prophet, and Usamah bin Zaid, who led an army that included senior companions.

Through the three main functions and roles of youth as catalysts and initiators in society, nations, and states, the noble goals of the country's founding fathers can be realized. Through a mentoring process that integrates spiritual values with the three aspects of human intelligence (IQ, SQ, EQ), it is hoped that this generation of Indonesian Muslims will be the foundation in building a generation that is excellent and beneficial for the nation and its people.

CONCLUSION

The conclusion we can draw from the research is that the revival of Islam rests on the shoulders of the youth. Therefore, it is essential for the youth to have a strong foundation to achieve a just, peaceful, and prosperous nation. To reach this goal, the youth must first seek to understand Islam in its entirety. It is crucial for them to uphold and establish the oneness of Allah (Tawhid), eliminate all forms of shirk (associating partners with Allah), and abandon sinful behavior. Their hearts must be firmly connected to the mosque, a symbol of their commitment to the faith. Additionally, they must prepare themselves to engage in dawah (inviting others to Islam), as it is their responsibility to spread the message of Allah. The youth should be selective in choosing their associations, ensuring they surround themselves with individuals who share similar values and goals. They must also be aware of the current state of the nation and understand the times in which they live, acknowledging the challenges and opportunities around them. A healthy body and mind are also essential, as they provide the strength needed to carry out their duties effectively. Finally, time management is crucial, as it enables the youth to balance their religious, educational, and social responsibilities efficiently.

Through these efforts, the youth can play a significant role in building a better future for themselves and for the nation as a whole.

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