



## Efforts to Regenerate Islamic Youth through Religious Education

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### Abstract

The development of religious science in today's society is very undesirable and has become a taboo for the community itself, even though the community environment is Muslim. The research method used is qualitative, the method of presenting the data is descriptive analysis, and is designed with a literature approach. This interest impacts the next generations who will receive the Islamic leadership relay. It will not run smoothly, if the development of Islamic science in the community, especially in children and adolescents, is not considered by parents and community leaders there. The regeneration of Islamic youth is very necessary to hold the leadership relay that they will carry out in the future. However, how regeneration is formed must be considered every aspect so that religious understanding among children and adolescents can be widely spread and not become foreign to them. Both with a religious approach and activities based on religion itself can be used by the Islamic community as a medium for regeneration.

**Keywords:** Regeneration, Islam, Children and Adolescents, Islamic Youth, Religious Education

### 1. Introduction

The Qur'an as the last holy book is intended to be a guide Usup (2016), not only for members of the society where this book was revealed, but also for the entire human society until the end of time (Daulay, 2015).

The Qur'an is also one of the sources of Islamic law that tops the ranking and all of its verses have the status of qat'I al-Qurud which is believed to exist as a revelation from Allah Almighty (Wildan, et.al 2022). Thus, the authenticity and organization of the Qur'an can really be accounted for, because it is a revelation of Allah both in terms of lafadz and in terms of its meaning (Usup, 2016).

People's belief in their own scriptures must still be clarified and emphasized and practiced seriously (Minarti, 2022) so that they can create a life based on the Qur'an and As-Sunnah (Jamaludin & Mohammad, 2023).

The development of religious science in society today is very undesirable (Fahmi & Firmansyah, 2021) and has become a taboo for the community itself, even though the community environment is Muslim. This interest has an impact on the next generations who will receive the Islamic leadership relay (Susanto, 2020), will not run smoothly if the development of Islamic science in the community, especially in children and adolescents is not noticed by parents and community leaders there (Putra, 2022).

The regeneration of Islamic youth is very necessary to hold the leadership relay that will be carried out by them in the future (Sinombing, et.al, 2021). However, how regeneration is formed must be considered in every aspect so that religious understanding among children and adolescents can be widely spread and

not become foreign to them (Ma'arif, 2022). Both with a religious approach and activities based on religion itself can be used by the Islamic community as a medium for regeneration (Choirunnisa & Zuhazmi, 2022).

## 2. Method

The research method used is qualitative, the method of presenting the data is descriptive analysis, and is designed with a literature approach that searches several literature related to the discussion of Islamic Youth Regeneration (Maulinda, 2020).

## 3. Results and Discussion

### Islamic regeneration

Islam is a religion of da'wah Sulaiman & Putra (2020), because not only does he advocate spreading the truths as found in Islam (Nur, 2023), he even obliges his adherents to the task of da'wah (Sulaiman & Putra, 2020), there is no better word for Muslims except the word to call to the way of God (Nur, 2023). Thus, the task of spreading the truth of Islam is an integral part of the soul and life of a Muslim (Fitri, 2021).

Humans are created as social creatures, not only to contribute to each other (Nuriyah, 2021) so that human life becomes easier. Behind this convenience, it actually contains a very heavy responsibility, the responsibility as a social creature is not only helping others when experiencing difficulties (Rismi, et.al, 2022). Humans have an obligation to invite others to do good and to reprimand and forbid when they make mistakes (Fitri, 2021). These two obligations are parts that are difficult to separate from the way of da'wah. Da'wah itself is widely interpreted as the activity of "inviting" humans to return to the path of Allah swt (Slamet, 2022), or better known as *amar ma'ruf nahi munkar*. The command to perform *amar ma'ruf nahi mungkar* completely and popularly is stated in the Qur'an surah al-Imran verse 104: "*And let there be among you a class of people who call for goodness, call (command) the accrued and prevent the unfortunate, and they are the fortunate*"

Regeneration or derivation according to the Big Dictionary Indonesian is the process, method, act of educating or forming someone into a cadre (Mustofah, M. 2023). Meanwhile, cadres are people who are expected to play an important role in government, parties, and so on (Susanto, 2020).

Naturally, automatically when hearing the word regeneration, what comes to mind is the process of forging young people to equip themselves with knowledge and skills (Sarnandes, 2021) so that they can maximize their potential in order to continue the baton to realize the ideals and goals of the organization or institution (Sinombing, et.al, 2021).

Regeneration is a process of decreasing and transferring values (Mustofah, 2023) both general and specific values carried out by the institution concerned (Susanto, 2020). The values provided contain materials on leadership, management, the basis and principles of related organizations or institutions and so on (Sinombing, et.al, 2021). This is a provision for cadres to continue the sustainability of the institution (Mustofah, 2023).

Based on some of the above understandings, it can be concluded that regeneration is a process of preparing the next generation of the organization in the

future by equipping it with knowledge and skills about leadership and management as well as knowledge and insight (Mustofah, 2023).

### The Role of Regeneration

Some of the roles of regeneration include: *First*, the inheritance of good organizational values (Sarnandes, 2021). In the regeneration process, there is a transfer of values (Ma'arif, 2022) and organizational principles (Mustofah, 2023). Whether it's values written in organizational rules or unwritten values in the form of culture or culture in the organization (Susanto, 2020). This process can not only be done formally in discussions but can also be done through casual chat or stories.

*Second*, the guarantor of organizational sustainability (Mochaimin, et.al, 2023). In accordance with the regeneration function, the role as a guarantor of organizational sustainability becomes the main role in regeneration. In organizations, human resources are the most urgent and dynamic resources because over time there are many changes, demands, and challenges, especially in the regeneration and improvement of the quality of human resources (Sarnandes, 2021). If there is no regeneration, it is certain that the organization will die because there are no more resources to move it.

*Third*, Learning Facilities for new cadres (Sarnandes, 2021). Regeneration is a facility to learn new things that are not yet known (Susanto, 2020). This is inseparable from the essence of education. Education is a process where the unknowing become knowing, the unkind become good, the immature become adults, resulting in changes in thinking, character, and behavior (Sarnandes, 2021). In education, there are two things that are the focus, namely formation and development (Ramdan, 2020). Formation is in focus because there are several targeted goals or outputs (Sarnandes, & Ramdan 2020). Meanwhile, development is the focus because each individual has different potentials and skills so that the development carried out on each individual is different (Sarnandes, 2021 ; Ramdan, 2020).

### Religious Education

Education is a process of trying to humanize humans (Sarnandes, 2021). In Islam, humans are made caliphs or representatives of God on earth to regulate the preservation and development of the universe on the karmic system of civilization applied by Allah in the Qur'an as sunatullah (Ramdan, 2020). Civilization itself must rely on truth and justice, which is contrary to righteousness and tyranny, so that human exploitation of humans cannot occur (Muhamad, 2011).

Education in Islam cannot be understood narrowly, namely by *the transfer of knowledge*, or guidance from more mature people to immature people (Sarnandes, 2021). It would be more perfect if education is interpreted as a whole cultural force that can affect the lives of a person or group in society and of course based on Islamic religious norms (Sarnandes, 2021; Ramdan, 2020).

A. According to Al-Abrasyiy as quoted by Ahmad Janan Assifudin (2009) divides the objectives of Islamic education into five points:

- a. Akhlaq education. Without neglecting other aspects that must be built such as physical, intellectual, scientific, and skill, striving for the formation of noble morals is the spirit of the purpose of Islamic education.
- b. Pay attention to the interests of religion and the world at the same time. Islamic education aims and strives for students to succeed in the afterlife.

- c. Pay attention to the aspects of benefits. not only pay attention to one aspect such as religion, morals and obligations, but attach importance to other aspects that are good and useful.
- d. Study science for science. That is to arrive at the essence and perfection of morals.
- e. Professional, vocational and carpentry education. The purpose of Islamic education also includes the skill of obtaining fortune.

From the objectives of education above, it can be understood that Islamic education does not only focus on intellectual development, but also includes morals and skills, to its impact and application on the world and the hereafter so that human tasks on this earth can be carried out properly (Sarnandes 2021; Ramdan, 2020). Simply put, the purpose of education is to make humans the best human beings.

The concept of human resources develops (Susanto, 2020) when it is known and realized that humans contain various aspects of resources even as energy sources. Humans are not only numerous, as impressed by the understanding of the population, but also quality (Sarnandes, 2021), and this quality is not only determined by aspects of skills or strength of physical energy, but also education or level of knowledge, experience or maturity, and attitudes and values they have (Chusnul & Muhammad, 2014).

Parental guidelines in educating children are guided by what Islam has taught (Sarnandes, 2021; Ramdan, 2020). Starting with educating him from the womb, then at birth given a good name, aqiqah, and taught good habits (Sarnandes, 2021). However, not all parents have the opportunity to accompany and educate their children because they are bumped with various needs and busyness. The inability of parents to fully educate children makes educational institutions the best alternative in educating children. In line with government recommendations related to compulsory education for 12 years (Sarnandes, 2021; Ramdan, 2020).

However, it should be noted that in preparing da'wah cadres it is not only the duty or obligation of Islamic educational institutions, but all stakeholders such as families, the environment, and the community (Mustofah, 2023). The participation of all these elements makes each generation able to become a da'wah cadre for themselves or their families (Fitri, 2021). Because the best effort made to make the future better is by improving the younger generation (Amir, 2021).

#### 4. Conclusion

From the description above, the author can draw several conclusions, including the following: *First*, regeneration is a process of preparing the next generation of the organization in the future by equipping it with knowledge and skills about leadership and management as well as knowledge and insight.

*Second*, in education there are two things that are the focus, namely formation and development. Formation is in focus because there are several targeted goals or outputs. While development is the focus because each individual has different potentials and skills so that the development carried out on each individual is different.

*Third*, parental guidelines in educating children are guided by what Islam has taught. Starting with educating him from the womb, then at birth given a good name, aqiqah, and taught good habits.

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