

THE CONCEPT OF YOUTH IN THE QUR'AN: A STUDY OF YOUTH CHARACTER BASED ON ISLAMIC VALUES

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Abstract: *This study aims to explore the concept of youth in the Qur'an through a thematic interpretation of five key terms that reflect the characteristics and values associated with young individuals: *Aṣḥāb al-Kahfi*, *ghulāmin ḥalīm*, *bunayya*, *fatan/fityah*, and *dhurriyah*. These terms were selected to represent ideal youth traits rooted in Qur'anic teachings. Using a qualitative research method with a thematic tafsir approach, this study systematically analyzes verses of the Qur'an to uncover these terms' deeper meanings and educational implications. The findings reveal that *aṣḥāb al-kahfi* symbolizes youth who are resilient and curious in their pursuit of truth; *ghulāmin ḥalīm* highlights gentleness, patience, and compassion; *bunayya* reflects filial piety and strong moral foundations; *fatan/fityah* illustrates courage and revolutionary spirit in upholding truth; and *dhurriyah* emphasizes the significance of nurturing generations that are faithful, morally upright, and spiritually steadfast. The study concludes that the Qur'anic concept of youth encompasses a holistic balance between intellectual competence, moral strength, courageous action, and spiritual resilience. These values are highly relevant for contemporary youth development and character education. The role of parents, educational institutions, and society at large is crucial in internalizing these values to shape youth into individuals of integrity, competitiveness, and positive societal impact.*

Keywords: *Qur'an, Thematic Exegesis, Values of Youth, Youth Generation.*

Abstrak: Penelitian ini bertujuan untuk mengkaji konsep kepemudaan dalam Al-Qur'an melalui penafsiran tematik terhadap lima istilah kunci yang merepresentasikan karakter dan nilai-nilai yang melekat pada generasi muda, yaitu: *Aṣḥāb al-kahfi*, *ghulāmin ḥalīm*, *bunayya*, *fatan/fityah*, dan *dhurriyah*. Istilah-istilah ini dipilih karena mencerminkan karakter pemuda ideal dalam ajaran Al-Qur'an. Dengan menggunakan metode penelitian kualitatif dan pendekatan tafsir tematik, studi ini menganalisis ayat-ayat Al-Qur'an secara sistematis guna menggali makna mendalam serta implikasi pendidikan dari istilah-istilah tersebut. Hasil penelitian menunjukkan bahwa *aṣḥāb al-kahfi* melambangkan pemuda yang tangguh dan memiliki rasa ingin tahu dalam mencari kebenaran; *ghulāmin ḥalīm* menggambarkan kelembutan, kesabaran, dan kasih sayang; *bunayya*

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mencerminkan ketaatan kepada orang tua dan fondasi moral yang kuat; fatan/fityah menampilkan keberanian dan semangat revolusioner dalam menegakkan kebenaran; sedangkan dhurriyah menekankan pentingnya membina keturunan yang beriman, berakhlak mulia, dan memiliki keteguhan spiritual. Penelitian ini menyimpulkan bahwa konsep kepemudaan dalam Al-Qur'an menekankan keseimbangan antara kecerdasan intelektual, kekuatan moral, keberanian bertindak, dan keteguhan spiritual. Nilai-nilai tersebut sangat relevan dalam pengembangan karakter dan pendidikan pemuda masa kini. Peran orang tua, lembaga pendidikan, dan masyarakat menjadi sangat penting dalam menanamkan nilai-nilai tersebut agar pemuda tumbuh menjadi pribadi yang berintegritas, kompetitif, dan mampu memberikan kontribusi positif bagi masyarakat.

Kata-kata Kunci: *Al-Qur'an, Generasi Muda, Nilai-Nilai Kepemudaan, Tafsir Tematik.*

Introduction

Youth is one of the most crucial groups in every society, particularly in the context of social, cultural, and spiritual development. In the history of Islamic civilization, young people have often been regarded as agents of change who actively contribute to the progress of the ummah. The Qur'an, as a guide for life, not only provides direction regarding religious teachings but also outlines various concepts related to the character and role of youth. These concepts are highly relevant for study, especially in efforts to shape a generation with strong Islamic character, ready to face contemporary challenges. Various terms describing youth in the Qur'an, such as *aṣḥāb al-kahfi*, *ghulāmin ḥalīm*, *bunayya*, *fatan*, and *dhurriyah*, convey different yet complementary youth values. From the Qur'anic perspective, youth are not merely individuals in a phase of self-discovery but are seen as individuals with great potential to become leaders, reformers, and pioneers of positive change in society.¹

There are cases or gaps in the problems of the younger generation in Indonesia, for example, or in the world, so this research is important. Studying the concept of youth in the Qur'an is crucial, not only to understand how the Qur'an portrays young people but also to explore how these values can be applied in real life. In the Qur'an, youth are not defined merely by age or life stage but by the quality of their character, spiritual awareness, and unwavering commitment to the truth. Therefore, youth in the Qur'an are expected to possess strong faith, the courage to face challenges, and the ability to contribute positively to society. These youth-related concepts encompass values that are highly relevant to today's world, where young people face various global challenges that test their integrity and character.²

Previous studies have extensively examined various aspects of youth in the Qur'an. Anshori (2016), in *Pemuda dalam Al-Qur'an dan Hadis*, explains how young people in Islam are seen as individuals with great potential for self-improvement and for uplifting the ummah through an understanding of Qur'anic

1 Thomas J. O'Shaughnessy, "The Qur'anic View of Youth and Old Age," *Zeitschrift Der Deutschen Morgenländischen Gesellschaft* 141, no. 1 (1991): 33.

2 Sayyid Ibrāhīm Sajjādī, "The Youth in the Qur'an," *Qur'anic Researches* 12, no. 46–47 (October 23, 2006): 278.

and Hadith teachings.³ Similarly, Wani (2019), in *Pemuda dalam Al-Qur'an dan As-Sunnah*, emphasizes the crucial role of parental education in shaping the character of quality youth and argues that an ideal young person cannot be separated from holistic and integral education.⁴ Hasbullah and Badarussyamsi (2022), in *Generasi Muda dalam Al-Qur'an Perspektif Tafsir Al-Azhar dan Tafsir Al-Misbah*, examine the concept of youth in the Qur'an from a tafsir perspective, highlighting the importance of understanding the contextual meanings of verses related to youth.⁵ Amin (2017) investigates the typology of youth in the Qur'an through a historical-psychological approach, categorizing different types of young individuals mentioned in Qur'anic verses.⁶ Wati (2022) focuses on understanding *fatā* in the Qur'an using Abdullah Saeed's contextual approach to explore the broader social and cultural meanings of youth in the Qur'an.⁷

While these studies contribute significantly to understanding the concept of youth in the Qur'an, this research offers a different perspective by thematically linking youth values found in five specific terms used in the Qur'an: *Ashāb al-kahfi*, *ghulamīn ḥalīm*, *bunayya*, *fatān*, and *dhurriyah*. Each of these terms describes a particular type of youth with distinct characteristics, such as resilience in facing trials (*ashāb al-kahfi*), patience and gentleness (*ghulamīn ḥalīm*), obedience and love for parents (*bunayya*), courage and revolutionary spirit (*fatān*), and steadfastness in faith and productivity (*dhurriyah*). This thematic approach differs from previous studies, which tend to focus on only one or two aspects. By understanding these different types of youth, this study seeks to explore how these values can be integrated into the formation of an ideal contemporary young generation.

Additionally, this study will explore the relevance of these values in a broader social and cultural context, particularly amid globalization and technological advancements that influence young people's mindsets and behaviors. This research aims to provide a more holistic perspective on how the Qur'an shapes the character of youth, not only as believers but also as responsible agents of change with open-mindedness and a commitment to preserving societal and environmental harmony.

3 Muhammad Anshori, "Pemuda dalam Al-Qur'an dan Hadis," *Jurnal Kajian Islam Interdisipliner* 1, no. 2 (2016): 227–252, <https://doi.org/10.14421/jkii.v1i2.1060>.

4 Misbahul Wani, "Pemuda dalam Al-Qur'an dan As-Sunnah: Pemuda Islam yang Berkualitas Tidak Lepas dari Pendidikan Orang Tua yang Totalitas," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 13, no. 1 (June 26, 2019): 71, <https://doi.org/10.24042/al-dzikra.v13i1.2077>.

5 Mushollin Hasbullah and Badarussyamsi Badarussyamsi, "Generasi Muda dalam Al-Qur'an Perspektif Tafsir Al-Azhar dan Tafsir Al-Misbah," *Journal of Comprehensive Islamic Studies* 1, no. 2 (2022): 427.

6 Khairul Amin, "Tipologi Pemuda dalam Al Qur'an (Analisis Historis-Psikologis)" (Skripsi, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2017), 78, <https://digilib.uin-suka.ac.id/id/eprint/29675/>.

7 Agusti Sukma Wati, "Makna Fatā dalam Al-Qur'an (Pendekatan Kontekstual Abdullah Saeed)" (Skripsi, Palangka Raya, IAIN Palangka Raya, 2022), 99, <http://digilib.iain-palangkaraya.ac.id/5197/>.

Thus, the main objective of this research is to provide a deeper understanding of the concept of youth in the Qur'an by highlighting the youth-related values embedded in these specific terms. This study also aims to offer new insights into character education for today's youth by linking Qur'anic principles with contemporary challenges and needs. Consequently, the findings of this research are expected to contribute significantly to the development of Qur'an-based educational curricula and provide guidance for educators, parents, and society in shaping a high-quality young generation ready to face the future.

A Conceptual Study of Youth in the Qur'an

The discussion on the concept of youth in the Qur'an aims to reveal the values embedded in various terms that describe young individuals, such as *aṣḥāb al-kahfi*, *ghulāmin ḥalīm*, *bunayya*, *fatan/fityah*, and *dhurriyah*. Each of these terms reflects specific desirable characteristics in a young person, carrying moral messages and teachings that remain relevant for today's youth. In this section, each term will be examined in depth to understand its meaning and relevance in shaping youth character based on Islamic values.

1. *Aṣḥāb al-Kahfi* (The People of the Cave, Noble and Resilient Youth, Possessing a Sense of Curiosity)

The phrase *aṣḥāb al-kahfi* appears in Q.S. Al-Kahf [18]: 9 as follows:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

"Or do you think that the companions of the cave and the inscription were among Our signs a wonder?"

Muḥammad bin 'Umar Nawawī explains this verse as follows: Do you think or assume that the people who dwelled in the cave and *al-Raqīm* were among Our signs, or Our most wondrous signs? There are greater signs of Allah's supreme power that are even more astonishing than that, such as the existence of the heavens, the earth, the sun, the moon, the stars, the mountains, and the oceans. The word "*ajaban*" is the predicate (*khabar*) of "*kāna*", and "*min āyātina*" is its circumstantial phrase (*ḥāl*). *Al-Kahfi* refers to a spacious cave in the mountains, and *al-Raqīm* is the name of the dog of the People of the Cave. Some scholars also believe that it refers to a lead-plated tablet or stone inscription on which their names and story were recorded and placed at the cave entrance. These people were noble young men from the Roman nation who were forced into polytheism by King Decius, but they fled to safeguard their faith.

Unlike Muḥammad bin 'Umar Nawawī, M. Quraish Shihab cites the opinion of Ibn 'Āshūr: Do you think that the story of the People of the Cave is extraordinary? In reality, something even more remarkable is the resurrection of the dead after their lives have ended. Sleep is a temporary preservation of life, whereas death signifies the complete cessation of life, even though humans are widespread across

the earth. Furthermore, this verse is a subtle critique of those who inquire about the astonishing aspects of the People of the Cave's story while neglecting far greater marvels, such as the inevitable death of all creatures and the eventual destruction of the universe. It serves as a lesson for those who focus solely on the unusual or miraculous aspects of a story without extracting meaningful lessons from it.⁸

The term "*al-Kahfi*" appears in Q.S. Al-Kahfi [18]: 10 as follows:

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّ لَنَا مِنْ أَمْرِنَا رَشَدًا

"When the youths took refuge in the cave and said, 'Our Lord, grant us mercy from Yourself and guide us to the right course in our affair.'"

Commentators differ regarding the location of the cave where the People of the Cave sought refuge. Some believe it was in Ephesus, northwest of Tarsus. Others argue it was in Cave Rajib near Petra, Jordan.⁹ A third opinion suggests Qasium near the city of al-Salihiyyah in Damascus. A fourth theory points to Al-Barra' Cave in Palestine, while a fifth suggests a cave discovered in one of the Scandinavian regions. Among these, the most recent research (conducted in 1963 CE) by archaeologist Rafiq Wafa al-Dajani strongly indicates that the Cave of the People of the Cave is in Cave Rajib, about eight kilometers from Amman, the capital of Jordan. In a village called Rajib, the cave is situated on a hill, with a large stone featuring a hole at the top of its southern peak. The eastern and western edges are open, allowing sunlight to enter the cave. Inside, archaeologists found seven or eight sarcophagi used by Christians during the Byzantine era, along with a red-colored painting of a dog and other depictions. Above the cave, traces of a Byzantine-era place of worship, ancient coins, and artifacts suggest that the site was built during the reign of Justinian (418–427 CE). The place of worship was later converted into a mosque with a minaret when muslims took control of the area, and it has been renovated over time. Based on these signs and historical evidence, scholars believe this is indeed the Cave of the People of the Cave.¹⁰

This verse serves as evidence that migration (*hijrah*) for the sake of religion is permissible or even necessary, depending on the circumstances.¹¹ In the following verses (Q.S. Al-Kahf [18]:13–16), it is explained that the People of the Cave were young men who followed the right path, in contrast to the older generations who had fallen into false beliefs. This pattern also occurred during the time of Prophet Muhammad (peace be upon him), where the majority of his followers were youth, while only a few among the elders embraced his teachings. These young individuals were united by their faith.¹²

8 M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol. 7 (Jakarta: Lentera Hati, 2002), 244.

9 Syauqi Abu Khalil, *Atlas Al-Qur'an*, trans. M. Abdul Ghaffar (Jakarta: Almahira, 2006), 157.

10 Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 7:247–48

11 Ahmad Hatta, *The Great Qur'an* (Jakarta: Maghfrah Pustaka, 2012), 1223.

12 Abdullah bin Muhammad Alu Syaikh, *Lubabu al-Tafsir min Ibni Kathir*, trans. Ab-

Their sense of curiosity is demonstrated in Q.S. Al-Kahfi [18]: 19:

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا
رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ
بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

“And thus, We awakened them so that they might question one another. One of them said, ‘How long have we remained (here)?’ They said, ‘We have remained a day or part of a day.’ They said, ‘Your Lord knows best how long you have remained.’ So, send one of you with this silver coin of yours to the city and let him see which food is purest and bring you provisions from it. And let him be cautious and let no one be aware of you.”

Ibn Kathīr explains that just as Allah caused them to sleep, He awakened them in perfect health—their bodies, hair, and skin remained unchanged. Even after 309 years, their physical condition showed no signs of aging or deterioration. Thus, when they woke up, they questioned one another, saying *“kam labithtum”* (how long have we stayed here?). Their response, *“labithna yawman aw ba‘da yawm”* (We have remained a day or part of a day), reflects their perception that only a short time had passed. Since they had entered the cave in the early part of the day and awakened later in the afternoon, they were struck by a sense of curiosity about their actual duration of sleep.¹³

2. *Ghulāmin Ḥalīm* (A Forbearing and Patient Youth)

Another Qur’anic term relevant to the millennial generation is *ghulāmin ḥalīm* (a gentle and patient youth), which appears in Q.S. Aṣ-Ṣaffāt [37]: 101 as follows:

فَبَشِّرْهُ بِغُلَامٍ حَلِيمٍ

“So, We gave him glad tidings of a forbearing son (Ishmael).”

The word *ghulām* means a young boy or youth.¹⁴ This word is synonymous with *fatā*,¹⁵ usually referring to a young man whose mustache has begun to grow. At this age, sexual desires also develop rapidly, which is why sexual desire is called *ghulmah*.¹⁶ Meanwhile, the word *ḥalīm* means very patient and is synonymous

dul Ghaffar, vol. 5 (Jakarta: Pustaka Imam Syafi’i, 2008), 430–31

13 ‘Imāduddin Abī al-Fidā’ Ismā’il Ibnu Kathīr, *Tafsīr al-Qur’ān al-‘Aẓīm*, vol. 3 (Semarang: Toha Putra, n.d.), 76.

14 Adib Bisri and Munawwir A. Fatah, *Kamus Al Bisri* (Surabaya: Pustaka Progresif, 1999), 546.

15 Atabik Ali and Ahmad Zuhdi Muhdlor, *Kamus Kontemporer Arab-Indonesia* (Yogyakarta: Yayasan Ali Maksum Pondok Pesantren Krapyak, 1996), 1356.

16 M. Quraish Shihab, *Tafsīr Al Misbah: Pesan, Kesan dan Keserasian Al-Qur’an*, vol. 11 (Jakarta: Lentera Hati, 2002), 279.

with *ṣabūr* and *ṭawīl al-anā'* (generous).¹⁷ In *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*, the word *ḥalīm* is interpreted as '*alīmun fī ṣighribī, ḥalīmun fī kabīribī*', meaning knowledgeable in his youth and forbearing in his adulthood.

The word *ḥalīm* is derived from a root consisting of three letters: *ḥā*, *lām*, and *mīm*. It has three primary meanings: not being hasty, a hole due to damage, and a dream. A person who is not hasty usually acts with careful thought,¹⁸ Which is why *al-ḥalīm* is also interpreted as someone who uses intellect, the opposite of ignorance. A negligent, uninformed, or doubtful person cannot be called *ḥalīm*, even if they are not hasty.¹⁹

Allah gave glad tidings to Prophet Ibrāhīm as an answer to his supplication, which is recorded in the Qur'an:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

"O my Lord, grant me a righteous child." (Q.S. *Aṣ-Ṣaffāt* [37]:100).

Allah Almighty answered His beloved Prophet Ibrāhīm's supplication with His words: "*So, We gave him glad tidings of a forbearing son (Ishmael).*" *So, We gave him glad tidings through the tongue of the angels of a young boy, meaning a male child who was extremely forbearing and patient, and he was Ishmael (peace be upon him)* (Q.S. *Aṣ-Ṣaffāt* [37]: 101).²⁰

Ishmael (Ismā'il) was the first child granted by Allah to Ibrāhīm (peace be upon him). He was older than Isaac (Ishāq). According to Ibn Kathīr, it is agreed upon by Muslims and the People of the Book, and even mentioned in their scriptures, that Ishmael was born when Prophet Ibrāhīm was 86 years old, while Isaac was born when Prophet Ibrāhīm was 99 years old.

However, some scholars argue that the son who was to be sacrificed was Isaac (Ishāq). Their opinion was influenced by the People of the Book. According to them, Allah commanded Ibrāhīm to sacrifice his *only son*, while another script refers to him as his firstborn son. They fabricated lies and altered the narrative by claiming that the son to be sacrificed was Isaac, because Isaac was their ancestor (the forefather of the Jewish people), while Ishmael was the forefather of the Arabs. Out of envy towards the Arabs, they distorted and changed the phrase *your only son* to the son whom you have no other besides him (Isaac).²¹

In the Indonesian version of the Bible, Genesis 22 states: "*Take your only son, whom you love, Isaac,*" because Ishmael and his mother Hagar had been taken by

17 Ali and Muhdlor, *Kamus Kontemporer Arab-Indonesia*, 793.

18 Majd al-Dīn Abū Ṭāhir Muḥammad ibn Ya'qūb al-Fayrūzābādī, *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās* (Singapura: Al-Haramayn, n.d.), 278.

19 Shihab, *Tafsīr Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 11:279.

20 Muḥammad bin 'Umar Nawawī, *Marāḥ Labid li-Kashf Ma'na al-Qur'an al-Majīd*, vol. 2 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2017), 305.

21 Lembaga al-Kitab Indonesia Jakarta, *Al-Kitab* (Jakarta: Lembaga al-Kitab Indonesia, 2013), 23.

Ibrāhīm to Mecca.²²

The Qur'an, as the final scripture from Allah, serves as a guardian (*muhayminan*) and a guide, confirming that the son to be sacrificed by Ibrāhīm was Ishmael. The glad tidings mentioned above indicate that the child was a forbearing young boy who, in the future (*bi i'tibār mā sayakūnu*), would grow into adulthood and possess the attributes of *ḥalīm*—forbearing, patient, and generous. A newborn baby or infant cannot yet exhibit these characteristics. The following verses provide further information that the *ḥalīm* son was indeed the one to be sacrificed.

The nobility of character, high moral standards, forbearance (*ḥalīm*), patience, and generosity of Ishmael are evident in his response when his father, Prophet Ibrāhīm, conveyed Allah's command to sacrifice him, as seen in a dream. His reply is recorded in Q.S. Aṣ-Ṣaffāt [37]: 101–2, as will be discussed in the following section:

قَالَ يَآبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“He (Ismail) answered, O my father, do what (Allah) commands you! God willing, you will find me among the patient people.”

3. *Bunayya* (The Beloved and Obedient Youth)

The next Qur'anic term related to the younger generation is *bunayya*, which appears in Q.S. Aṣ-Ṣaffāt [37]: 102 as follows: *“Then when the boy reached the age to work with him, Ibrāhīm said, ‘O my son! Indeed, I have seen in a dream that I am sacrificing you, so see what you think.’ He replied, ‘O my father! Do as you are commanded. You will find me, if Allah wills, among the patient ones.”*

When Ismā'il reached the age where he was capable of working alongside Ibrāhīm, meaning he had entered adolescence, growing up with his father, traveling with him, and sometimes being visited by Ibrāhīm in Faran/Canaan, the prophet observed his son's condition. Ibn Kathīr explained:

It has been mentioned that Ibrāhīm used to ride on *al-Burāq* swiftly to reach there. Allah knows best. Ibn 'Abbās (r.a.) stated that when the boy reached the age of striving, it meant he had become a young man, able to travel and endure the work his father did.²³

Prophet Ibrāhīm addressed his son using the phrase “*yā bunayya*” (o my dear son), a term often used to call a child affectionately.²⁴ Expressing closeness and love. He then revealed his dream about sacrificing Ismā'il, emphasizing that the dreams of prophets are a form of divine revelation. He sought his son's thoughts on this matter. Ismā'il, with utmost obedience and reverence, responded: *“Oh, my father, do what you have been commanded. If Allah wills, you will find me among*

22 Abdullah bin Muhammad Alu Syaikh, *Lubabu al-Tafsir min Ibni Kathir*, trans. Abdul Ghaffar, vol. 8 (Jakarta: Pustaka Imam Syafi'i, 2008), 94.

23 'Imāduddin Abī al-Fida' Ismā'il Ibnu Kathīr, *Tafsir al-Qur'an al-Azīm*, vol. 4 (Semarang: Toha Putra, n.d.), 14.

24 Ali and Muhdlor, *Kamus Kontemporer Arab-Indonesia*, 359

the patient ones.”²⁵

The phrase “*if'al mā tu'mar*” (do what you are commanded), rather than directly saying “Sacrifice me,” signifies Ismā'il's complete submission to Allah's command, whatever its form, method, or content. This statement also provided solace for both father and son as they faced an unprecedented and severe trial together.

Abū al-Fidā' explained the verse: “*You will find me, if Allah wills, among the patient ones*”, meaning: “*I will remain patient and seek Allah's reward and pleasure*. Indeed, Ismā'il kept his promise, enduring the trial with patience and obedience, leading to Allah's approval,²⁶ as affirmed in the following verse: “*And mention in the Book (the story of) Isma'il. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin his family to pray and to give zakat, and he was pleasing to his Lord.*” (Q.S. Maryam [19]: 54–55).

Ismā'il deserved Allah's pleasure due to his obedience, humility, and noble character. His response linked his patience to Allah's will, showcasing his deep faith. His willingness to be sacrificed purely because it was Allah's command is a testament to his submission.

There is no doubt that this remarkable character resulted from the spiritual upbringing instilled in him about Allah's oneness and divine attributes. M. Quraish Shihab views Ismā'il's words and actions as the outcome of his father's guidance—a reflection of prophetic preaching within the family.²⁷

4. *Fatan/Fityah* (Brave and Revolutionary Youth)

The next Qur'anic term related to the younger generation is *Fatan* or *Fityah*, which appears in Q.S. Al-Anbiyā' [21]: 60:

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ

“*They said: ‘We heard a young man mentioning them, who is called Ibrāhīm.*”

The word *fatan* (plural: *fityah*) means “youth” and is synonymous with *shabbun*,²⁸ Which also means “young person.”²⁹ The word *fatan* in its various derivations appears ten times in the Qur'an.³⁰

The young Ibrāhīm once swore an oath, which was heard by some of his people, that he would plot against their idols. He was determined to destroy them after the idol worshippers had left for their grand festival. They had a special day of celebration when all the people would go out to attend the festivities, as narrated by Ibn Kathīr:

25 Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 11:280.

26 Kathīr, *Tafsir al-Qur'an al-Azīm*, 4:15.

27 Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 11:281.

28 Ali and Muhdlor, *Kamus Kontemporer Arab-Indonesia*, 1376.

29 Bisri and Fatah, *Kamus Al Bisri*, 557.

30 Muḥammad Fu'ad 'Abd al-Bāqī, *Al-Mu'jam al-Mufabbras li-alfāz al-Qur'an al-Karīm* (Kairo: Dār al-Hadīth, n.d.), 623–24.

Ibn Kathīr explains this verse: Ibn Ishāq narrated from his father, Akhwas, from ‘Abdullah, who said: When the people of Ibrāhīm left for their celebration, they passed by Ibrāhīm and said, “O Ibrāhīm! Won’t you come with us?”³¹ He replied, “I am sick, I have been feeling this way since yesterday.” Then, he said, as Allah states:

وَاللّٰهُ لَا يَكِيدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تَوَلُّوا مُدْبِرِيْنَ

“By Allah, I will surely plot against your idols after you have turned and gone away.” (Q.S. Al-Anbiyā’ [21]: 57).

Some of his people heard this statement. “Ibrāhīm made them into fragments, breaking them all except for the largest one among them.” He did this so that they would question the largest idol. Ibrāhīm placed the axe in the hand of the biggest idol, intending for the people to believe that it was the one who had destroyed the smaller ones out of jealousy because they were worshiped alongside it.³²

When the people returned from their festival and saw what had happened to their idols, they said, as recorded in Q.S. Al-Anbiyā’ [21]: 59:

قَالُوْا مَنْ فَعَلَ هٰذَا بِالِهَيْتِنَا اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ

“They said: ‘Who has done this to our gods? Indeed, he is among the wrongdoers.’”

In *Lubābu al-Tafsīr min Ibn Kathīr*, it is explained that they asked, “Who has broken our gods into pieces? Indeed, he is among the wrongdoers. How dare he insult our gods? He has certainly overstepped the limit by destroying them.” They believed that anyone who disrespected the idols would face severe consequences, as they considered their idols to be connected to celestial forces and believed that worshipping them brought benefits, while neglecting them led to disaster.³³

‘Abdurrahmān bin Nāṣir explains this verse as follows: Those who had previously been around Ibrāhīm spoke up and informed their ruler Nimrod and his associates, saying, “We heard a young man (*fatan*) mentioning these idols, meaning that he was criticizing them. He is most likely the one responsible for their destruction.” They specified his name, “Ibrāhīm,” which also served as a second characteristic of *fata* (youth). He had openly condemned the idols and ridiculed them, so they concluded that he must have been the one who destroyed them. Some of them had also overheard Ibrāhīm saying that he would devise a plan against the idols.

Once it was confirmed that Ibrāhīm was the culprit, they said, as recorded in the following two verses:

قَالُوْا فَاَنْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ قَالُوْا اَنْتَ فَعَلْتَ هٰذَا بِالِهَيْتِنَا يٰاَبْرٰهِيْمُ

31 Kathīr, *Tafsīr al-Qur’ān al-‘Azīm*, 3:182.

32 Abdullah bin Muhammad Alu Syaikh, *Lubabu al-Tafsīr min Ibni Kathir*, trans. Abdul Ghaffar, vol. 6 (Jakarta: Pustaka Imam Syafi’i, 2008), 126.

33 Nawawī, *Marāḥ Labīd li-Kashf Ma’na al-Qur’ān al-Majīd*, 2:53.

"They said: (If so), then bring him before the eyes of the people, so that they may witness. They asked, are you the one who did this to our gods, O Ibrāhīm?" (Q.S. Al-Anbiyā' [21]: 61–62).

If so, bring Ibrāhīm to the place where the idols were destroyed so that the masses may see and witness that it was indeed Ibrāhīm who insulted, humiliated, and destroyed the idols.

Muḥammad bin 'Umar Nawawī explains that the meaning is: "Then bring Ibrāhīm to the place of destruction—so that many people may witness his presence, so that he may be seen by many people, or so that some people may testify about his actions." Every judge who passes a verdict in front of the public without evidence will certainly be considered unjust. Therefore, some of the disbelievers would not enforce a ruling on a crime unless justice was presented.³⁴

They sought to prove that Ibrāhīm was guilty and deserved punishment. When the people had gathered and Ibrāhīm was brought forth, they questioned him:

قَالُوا ءَانتَ فَعَلْتَ هَذَا بِالْهَتَنِ يَا بَرِهِيْمُ

"Is it you who did this to our gods, O Ibrāhīm?" (Q.S. Al-Anbiyā' [21]: 62).

According to 'Abdurrahmān al-Sa'dī, *badhā istifhāmūn taqīrūn*—this is a question meant to establish a fact.³⁵ Then Ibrāhīm answered in front of the crowd: "Rather, it was the biggest one who did it, so ask them, if they can speak." (Q.S. Al-Anbiyā' [21]: 63)

Pointing at the biggest idol, Ibrāhīm declared: "It was the largest among them who did it." Then he challenged them: "Ask them—whether broken or intact—if they can speak, they will answer and reveal who destroyed them." If they could not respond, it would prove that these idols were unworthy of worship. If the idols were truly divine, they would defend themselves and not be destroyed. Since the smaller idols were shattered while the biggest one remained intact, it would logically mean that the largest idol was the perpetrator.

From this story, we can derive a profound lesson about the courage and revolutionary spirit of Ibrāhīm, the friend of Allah (*Khalilullah*). In this verse, Ibrāhīm is referred to as *fata*, which means a youth or young man. It is not certain whether, at the time he challenged the traditions of his predecessors by rejecting idol worship, he had already been appointed as a prophet or not. If not, then his recognition of Allah's oneness was an inspiration divinely bestowed upon his pure nature. However, if he had already become a prophet at the time, the use of *fata* in the verse may have been intended as a derogatory term, meaning they sought to belittle him. It was as if they were saying that the destruction was committed by a mere youth whose reasoning was not yet fully mature.³⁶

³⁴ Nawawī, 2:53.

³⁵ 'Abdurrahmān bin Nāṣir al-Sa'dī, *Taysīr al-Karīm al-Rahmān fī Tafsīr Kalām al-Man-nān* (Riyāḍ: Maktabah Ma'ārif, 1999), 555.

³⁶ M. Quraish Shihab, *Tafsīr al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol. 8 (Jakarta: Lentera Hati, 2002), 80.

Nevertheless, scholars believe that at that moment, Ibrāhīm had already been appointed as a prophet. This understanding is supported by the subsequent dialogue and events narrated in the following seven verses of Q.S. Al-Anbiyā' [21]: 64–70):

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ^{٧٦} ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ^{٧٧} أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَعِلِينَ قُلْنَا يَبْنَؤُا كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ^{٧٨} وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْآخِزِينَ^{٧٩}

"Then they turned to themselves and said, 'Indeed, you are the ones who are wrongdoers.' Then they were turned upside down in their argument and said, 'You already know that these (idols) do not speak!' Ibrāhīm said: 'Do you then worship besides Allah that which does not benefit you in any way nor harm you? Woe to you and to what you worship besides Allah! Will you not understand then?' They said, 'Burn him and support your gods, if you are to act.' We said, 'O fire, be cool and safe for Ibrāhīm!' They intended to harm him, but We made them the greatest losers."

At that moment, they returned to their senses and admitted: *"Indeed, you are the wrongdoers."* The truth had become evident, and falsehood had collapsed. When their intellectual argument was defeated—because their mistake was so clear, Nimrod and his allies resorted to using their power. They ordered Ibrāhīm to be burned alive.³⁷

Despite this, Ibrāhīm remained steadfast in prayer: *"Hasbiyallāhu wa ni'ma al-wakīl"* (Sufficient for me is Allah, and He is the best disposer of affairs). Muhammad bin Umar Nawawi explains: *"Wa makatha Ibrāhīm fi al-nāri sab'ata ayyām,"* meaning that Ibrāhīm remained in the fire for seven days.³⁸

Ordinarily, human skin would burn instantly upon touching fire, let alone enduring it for seven days. This was a divine miracle, a testament to his prophethood. As Allah affirms:

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

"And that was Our argument which We gave Ibrāhīm against his people. We raise in degrees whom We will. Indeed, your Lord is Wise and Knowing." (Q.S. Al-An'ām [6]: 83).

5. Dhurriyah (Descendants, Faithful, and Steadfast Youth)

One of the Qur'ānic terms related to the next generation of youth is *dhurriyah*. The word *dhurriyah*, sometimes pronounced *dharriyah* or *dhirriyyah*, is synonymous with *nasl*, meaning descendants or offspring.³⁹ This term appears in

37 Syaikh, *Lubabu al-Tafsir min Ibni Kathir*, 6:132.

38 Nawawī, *Marāḥ Labīd li-Kashf Ma'na al-Qur'ān al-Majīd*, 2:55.

39 Ali and Muhdlor, *Kamus Kontemprer Arab-Indonesia*, 932.

Q.S. Yūnus [10]: 83 as follows:

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَتَّبِعْتَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ
فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

“But no one believed in Moses except some youths among his people, because of the fear of Pharaoh and his chiefs, lest they persecute them; and indeed, Pharaoh was arrogant in the land, and indeed, he was of the transgressors.”

Imam Ibn Kathir explains this verse: Allah Swt. informs that only a few of Pharaoh's people, specifically from their offspring, the young generation, believed in Moses (a.s.) and the clear signs and strong evidence he brought. These were the young people among the Children of Israel, who remained patient in fear, as faith had already settled in their hearts.⁴⁰

They believed while being afraid of being forced back into disbelief, as Pharaoh was cruel, rebellious, arrogant, and a transgressor. Among those who believed were Pharaoh's wife, a believer from Pharaoh's household, Pharaoh's treasurer, and his wife. According to 'Alī bin Abī Ṭalḥah, citing Ibn 'Abbās, those who believed were the young people from the Children of Israel. Meanwhile, Mujahid opined that they were the children to whom Moses had been sent long ago, while their fathers had already passed away.⁴¹

An interesting interpretation by 'Abdurrahmān bin Nāṣir al-Sa'dī on this verse states that the wisdom behind only a few of Moses' people believing in him was that children and young people are more receptive to the truth and quicker to accept it. In contrast, the older generation and those who had been raised in disbelief were already deeply ingrained with erroneous beliefs, making them distant from the truth and resistant to any teachings beyond their established views.⁴²

This shows that children and young people are more open to change and new ideas, as their minds are still untainted. In contrast, the older generation often prefers maintaining the status quo. This was evident during Pharaoh's time, when Moses proved that his message was a divine miracle and not mere sorcery; even the skilled magicians acknowledged it. The young people immediately believed in the oneness of Allah and followed Moses, whereas the elders and societal elites, whose hearts had hardened, refused to accept the truth.

The phrase *'ala khaufin* (in fear) in the verse serves as praise for these young believers. Despite their fear of persecution, they remained steadfast in faith and followed Prophet Moses (a.s.). Their fear was justified, as the verse describes Pharaoh as a tyrant, an oppressor, and a transgressor.

This verse also implies that young people play a crucial role in societal transformation and reform. Looking at previous discussions, we see that the young

40 Sa'dī, *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, 380.

41 Abdullah bin Muhammad Alu Syaikh, *Lubabu al-Tafsīr min Ibni Kathir*, trans. Abdul Ghaffar, vol. 4 (Jakarta: Pustaka Imam Syafi'i, 2008), 411.

42 Sa'dī, *Taysīr al-Karīm al-Raḥmān fī Tafsīr Kalām al-Mannān*, 380.

Abraham was also bold and revolutionary in his efforts to bring about change. Similarly, in the early days of his prophethood, Prophet Muhammad saw. was largely supported by the youth.

This is evident from an incident when the Prophet repeatedly sought asylum from tribal leaders but was rejected. On his way home, he encountered six young men who were having their hair cut. The eldest among them, As'ad bin Zurārah, was only 21 years old. The Prophet approached them and asked, "*Would you be willing to sit for a while? I would like to talk to you.*" They agreed to listen, and he conveyed his message, recited the Qur'an, and captivated them with his words. They responded, "*This is indeed the Prophet of the end times, awaited by the Jews and the Children of Israel.*"⁴³

According to M. Quraish Shihab, this verse also serves as a consolation for the Prophet Muhammad saw., reassuring him that what he experienced was not unlike what the previous prophets had endured. In this story, Prophet Moses a.s. faced opposition from his people, just as the Prophet Muhammad saw. did.⁴⁴

The Character of Youth Based on Islamic Values

In the Qur'an, the portrayal of youth is not incidental but rather a deliberate representation of individuals who carry moral weight, spiritual strength, and intellectual potential. Youth, in the Qur'anic narrative, often emerge as key figures in the process of transformation, reform, and the propagation of divine truth. Therefore, examining the character of youth based on Islamic values is essential in understanding how the Qur'an inspires the young generation to cultivate noble qualities and contribute meaningfully to their communities.

One of the most profound stories that captures the essence of youth in the Qur'an is that of the *aṣḥāb al-kahfi* (people of the cave). These were a group of young men who chose to distance themselves from a corrupt society that demanded their submission to polytheism. Their journey, as narrated in Q.S. Al-Kahf [18]: 9–26, is not just a historical account, but a symbolic representation of youthful resistance against moral decay. The Qur'an describes them as "*fityah āmanū birabbihim*" (youths who believed in their Lord), underscoring the central role of faith (*īmān*) in shaping their identity. Their character reflects courage, conviction, and willingness to sacrifice comfort and safety for the sake of spiritual truth. This narrative exemplifies how the Qur'an encourages young people to take principled stands even in the face of adversity.⁴⁵

Faith alone, however, is not sufficient. The Qur'an complements it with the necessity of wisdom, patience, and moral consistency. In this regard, the story of Prophet Yūsuf (Joseph) provides an exceptional model. From a young age, Yūsuf was tested with envy, betrayal, and temptation. Particularly striking is his resistance

43 Amru Kholid, *Potret Muhammad Saw. Sebelum dan Sesudah menjadi Nabi*, trans. Abdullah (Jakarta: Samara Publishing, 2008), 167.

44 M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol. 5 (Jakarta: Lentera Hati, 2002), 485.

45 O'Shaughnessy, "The Qur'anic View of Youth and Old Age," 33.

to the seduction of Zulaykha, where he chooses prison over moral compromise (Q.S. Yūsuf [12]: 33). Here, the Qur'an elevates the virtue of chastity (*iffah*) and the ability to uphold moral standards even when no one is watching. It also reflects the internal struggle that youth often face in maintaining purity in a world that frequently promotes hedonism. The Yūsuf narrative shows that youth, when equipped with a strong sense of *taqwa* (God-consciousness), can embody resilience, dignity, and integrity.⁴⁶

Another key dimension of youth character in Islam is the importance of filial piety and receptiveness to guidance. The Qur'anic interaction between Luqmān and his son, where Luqmān addresses his child with the affectionate term "*bunayya*" (my beloved son), offers a glimpse into the ideal relationship between generations. Luqmān imparts wisdom about faith, ethics, prayer, patience, and humility (Q.S. Luqmān [31]: 12–19). This dialogical method reveals that youth should not be seen as passive recipients but active interlocutors in moral education. The character of the youth, therefore, is shaped not only by their convictions but also through the transmission of values from elders and educators. Islamic pedagogy, as inferred from this passage, emphasizes nurturing youth through love, dialogue, and ethical reasoning.⁴⁷

Beyond the personal, the Qur'an also encourages youth to be socially responsible. The example of Prophet Ibrāhīm (Abraham), who is referred to as a "*fata*" (young man) when he broke the idols of his people (Q.S. Al-Anbiyā' [21]: 60), shows a youth who confronts social injustice and falsehood with strategic courage. His actions were not impulsive but grounded in a vision of monotheism and ethical reform. This suggests that youth have the potential to be agents of change, provided their actions are rooted in knowledge and guided by divine values. The Qur'anic depiction of Ibrāhīm illustrates that leadership and reform are not exclusive to the elderly or elite but are accessible to youth who align their mission with divine guidance.⁴⁸

The Qur'an does not romanticize youth; it acknowledges their vulnerabilities while highlighting their strengths. Youth are described as being at a stage of curiosity, passion, and idealism. When these traits are directed towards truth and goodness, they become sources of innovation, reform, and spiritual energy. Islamic values such as sincerity (*ikhhlās*), justice (*'adl*), humility (*tawadū'*), and perseverance (*ṣabr*) are repeatedly emphasized in the narratives of young characters. These values are not abstract principles but are embodied in stories, actions, and choices made

46 Siti Marpuah, "Moral Development Strategy in Shaping Youth Character through Al-Qur'an," *International Journal Corner of Educational Research* 1, no. 1 (August 4, 2022): 55, <https://doi.org/10.54012/ijcer.v1i1.78>.

47 Sajjādī, "The Youth in the Qur'an," 278.

48 Muhammad Al Qaida and Ainur Rhain, "Characteristics of a Muslim Youth in the Qur'an Surah Yusuf, Verse 33, to Address Moral Decadence and the Free Lifestyle of Gen Z," *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2023, 2417, <https://doi.org/10.23917/iseth.5158>.

by young figures in the Qur'an.⁴⁹

Moreover, the Qur'an's vision of youth includes intellectual engagement. The example of Prophet Musa (Moses), who travels to seek knowledge from Khidr (Q.S. Al-Kahf [18]: 60–82), portrays a youth driven by a thirst for understanding. His willingness to admit his limitations and pursue wisdom from another figure reflects a humble and inquisitive spirit. This attitude aligns with Islamic teachings that emphasize *ilm* (knowledge) as a lifelong pursuit. Youth are thus encouraged to embrace a mindset of continuous learning, not as a burden, but as a path to personal and communal excellence.⁵⁰

In synthesizing these various elements, it becomes evident that the Qur'anic character of youth is multifaceted: spiritually anchored, morally upright, intellectually curious, and socially committed. These traits are not merely ideals but are actionable values that can be cultivated through education, mentorship, and community engagement. In a contemporary context marked by identity confusion, moral relativism, and social fragmentation, the Qur'anic model offers a coherent and holistic vision of youth development.⁵¹

Furthermore, Islamic values embedded in the Qur'anic portrayal of youth are not limited to individual excellence but extend to collective well-being. The emphasis on community (*ummah*), mutual consultation (*shūra*), and cooperation in righteousness (*ta'āwun 'ala al-birr*) positions youth as contributors to a moral and just society. Their character development is thus both a personal journey and a communal responsibility.

In conclusion, the character of youth based on Islamic values, as derived from the Qur'an, is characterized by a balance between faith and action, knowledge and humility, resistance and submission (to God), independence and respect for authority. These characteristics are not only relevant for personal development but are critical for shaping ethical leaders and active citizens. By internalizing these values, the youth can transcend transient trends and cultivate a sense of purpose rooted in divine guidance. The Qur'an, therefore, does not merely describe the youth; it empowers them to become visionary agents of positive change in their societies.

49 Ghulam Haider, "A Comparative Study of The Selected Qur'anic Exegesis Having Deep Impact on Youth," *Al Khadim Research Journal of Islamic Culture and Civilization* 5, no. 1 (March 31, 2024): 99.

50 Dwi Noviani et al., "The Value of Character Education: Study of Strengthening Al-Quran Literacy Culture for the Young Generation in the Disruptive Era 5.0," *Symfonia: Jurnal Pendidikan Agama Islam* 4, no. 1 (June 30, 2024): 65, <https://doi.org/10.53649/symfonia.v4i1.93>.

51 Siti Marpuah, "Moral Development Strategy in Shaping Youth Character through Al-Qur'an." *International Journal Corner of Educational Research* 1.1 (2022), 55.

Conclusion

The concept of youth in the Qur'an emphasizes the values that shape young individuals into being resilient, patient, obedient, courageous, and faithful. Through five key terms—*aṣḥāb al-kahf*, *ghulāmin ḥalīm*, *bunayya*, *fatān/fityah*, and *dhurriyah*—the Qur'an provides guidance for young people in facing the ever-evolving challenges of life. Each term reflects an ideal character, whether maintaining faith, demonstrating patience, or fulfilling their role as guardians of noble values.

Aṣḥāb al-kahf teaches the importance of courage in upholding one's beliefs, while *ghulāmin ḥalīm* highlights the significance of patience, kindness, and wisdom in decision-making. *Bunayya* represents a loving and obedient relationship between youth and their parents, whereas *fatān/fityah* embodies a revolutionary spirit in fighting for truth and justice. Lastly, *dhurriyah* underscores the necessity of a strong foundation of faith, ensuring that young generations uphold moral principles in their lives.

By understanding these concepts, young people can be shaped into individuals who excel not only intellectually but also spiritually and morally. Therefore, the role of educators, parents, and society is crucial in instilling these values, enabling the younger generation to contribute positively and face various challenges with wisdom.

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