

Strengthening Islamic Values through Islamic Youth Organization Activities

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ABSTRACT

This research aims to analyze Islamic values within the activities of the Islamic Youth Organization in Banyumanis Village. The focus of Islamic values includes hablumminallah (man's relation with Allah), hablumminannas (interpersonal relations), and hablumminalam (man's relation with the environment). A qualitative method with descriptive approach was employed, gathering data through observations of organizational activities, in-depth interviews with the executives and members, and document analysis. Findings indicate that the organization's activities significantly reflect the practice of Islamic values. Hablumminallah is mirrored in the consistency of worship and religious sessions, hablumminannas is evident from cooperation and social care among members, and hablumminalam is marked by environmental preservation activities. Further discussion delves into the implementation and challenges faced in practicing these values. The conclusion confirms the important role of the Islamic Youth Organization in instilling Islamic values and provides recommendations for the organization's further development to enhance the effectiveness of its activities.

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1. Introduction.

Islamic values are principles taken from Islamic teachings that govern aspects of a Muslim's life. This value is rooted in the Qur'an and Sunnah, which are guidelines for Muslims in carrying out worship to Allah as well as interacting with fellow humans and the environment (Mukhlisin et al., 2023). The application of Islamic values in daily life includes three main aspects: hablumminallah, hablumminannas, and hablumminalam, all of which are integrated and illustrate the concept of tawazun (balance) in Islam.

These aspects cannot be separated from each other because they all form the basis of a harmonious order of life according to the Islamic view (Rustandi & Hanifah, 2019).

Hablumminallah reflects man's vertical relationship with Allah, which is the most important aspect of Muslim life. The key to this relationship is pure and sincere worship, which includes prayer, fasting, zakat, hajj, and other pious deeds. This relationship is also emphasized on the aspect of faith and piety, where each individual strives to always be aware of Allah's presence in every activity and apply His teachings in daily behavior. Hablumminallah is the foundation that strengthens other aspects, because with a good relationship with Allah, a Muslim is expected to be better in his relationship with humans and the environment (Mahrusillah, 2019a).

Hablumminannas is an aspect of the horizontal relationship between humans and other humans. This aspect guides how a Muslim should interact, communicate, and behave towards others, whether within the scope of the family, society, or government. Values such as justice, honesty, compassion, help, and brotherhood are the basic principles in dealing with others. Islam teaches to respect each other, avoid harm to others, and do good to all human beings regardless of differences in religion, race, and social status. This social interaction is not only limited to relationships between individuals, but also includes obedience to the law, participation in community development, and poverty and injustice alleviation (Aspandi, 2020a).

Hablumminalam highlights the relationship between humans and the environment, which often receives little attention. Islam teaches that humans are the caliphs on earth, who have the responsibility to protect and care for nature. This means maintaining ecosystem sustainability, using resources sustainably, and avoiding environmental destruction. A Muslim is expected not to waste and damage, as well as contribute to the preservation of nature for the well-being and survival of future generations. Awareness of the value of hablumminalam makes a Muslim always pay attention to the impact of his actions on nature, as well as encourage him to practice an environmentally friendly lifestyle as part of his obedience to Allah (Aspandi, 2020a).

In the context of the Muslim community, religious activities carried out by Islamic youth organizations play an important role in shaping the character and values of Islam for the younger generation. In Banyumanis Village, the Islamic Youth Organization is the main forum for youth to develop Islamic values through the activities carried out. The Islamic values studied include hablumminallah (the relationship between humans and Allah), hablumminannas (the relationship between humans), and hablumminalam (the relationship between humans and nature). The cultivation of these values is not only important for fostering individual faith, but also for strengthening social networks and increasing environmental awareness in society (Aslati et al., 2018).

However, although ideally the activities of Islamic youth organizations are expected to fully reflect these values, the reality that occurs often indicates the existence of gaps. Various factors can affect the implementation of Islamic values, ranging from different understandings between members, limited resources, to complex internal and external dynamics of the organization. Recent research shows that although many religious organizations seek to implement programs that are in accordance with Islamic teachings, there are often obstacles in their practice that need to be evaluated and improved (Mustajib; Agus Zaenul Fitri 2023).

The relevance of the theory in this study refers to the theory of social practice which emphasizes the influence of social structures and agencies in the implementation of religious values, as well as the theory of moral and religious development in psychology which explains how individuals internalize and practice the values taught. Using a qualitative approach, this study aims to understand, describe, and analyze how Islamic values are integrated in the activities and daily lives of members of the Islamic Youth Organization in Banyumanis Village.

Basically, youth are the next generation, they need to get adequate education and coaching to form a strong character and have solid Islamic values (Darnoto 2020). Thus, the role of Islamic youth organizations, namely IPNU-IPPNU, is very important in providing education to youth in the village, especially in Banyumanis village. This research makes an important contribution in filling the knowledge gap and providing a new perspective related to Islamic values in the activities of Islamic youth organizations in Banyumanis Village

2. Method.

This research method is a qualitative study with a descriptive approach, which aims to analyze the value of Islam in the activities of Islamic youth organizations in Banyumanis Village. Primary data were collected through a series of direct observations of the organization's activities, in-depth interviews with the organization's administrators and members, and limited participation in their activities to gain a deeper understanding of the implementation of Islamic values in each program implemented. In addition, secondary data is obtained through the analysis of documents related to organizational activities, such as work programs, activity reports, and promotional materials. The data analysis process is carried out through categorization and synthesis of data to identify and interpret important aspects related to Islamic values that are manifested in organizational activities.

3. Results and Discussion.

Based on research conducted on "Strengthening Islamic Values through Islamic Youth Organization Activities in Banyumanis Village," it was found that this organization actively promotes and implements Islamic values in every aspect of its activities. These values include *hablumminallah* (the relationship between humans and Allah), *hablumminannas* (the relationship between humans), and *hablumminalam* (the relationship between humans and nature).

3.1 The Role of Youth Organizations among Youth in Banyumanis Village.

In Banyumanis Village, the Islamic Youth Organization acts as a pivotal in educating young people to avoid harmful behaviors such as promiscuity. As key mediators in religious and social aspects, they play a substantial role in the holistic development of local youth, providing a strong foundation in character and ethics. This focus is very crucial considering the negative impact of promiscuity on Islamic teachings, reproductive health, and social harmony in village communities (Kasingku 2023). Islamic youth organizations function as initiators of educational activities that introduce youth to the values of religious obedience, morality, and manners in social interaction (Sha'bani 2018). They organize various events such as seminars, group discussions, and other coaching activities with the aim of providing knowledge to youth about the dangers of promiscuity and its implications for individual and communal lives.

3.2 Application of Hablumminallah Values by Islamic Youth Organizations.

The value of *hablumminallah* is the essence of all vertical interactions, namely the relationship between humans and Allah. This Islamic youth organization dedicates their efforts to improving this spiritual dimension by conducting scheduled Qur'an and hadith studies, making congregational prayers a habit, and carrying out various da'wah initiatives aimed at deepening the understanding of its members regarding the importance of maintaining a close relationship with the Creator. These activities not only create a strong foundation in terms of spiritual identity, but also instill religious values and responsibilities in daily life, helping members to continue to apply the teachings of Islam in all aspects of life. This virtue brings each individual to always reflect and practice religious values as a guide to live an obedient and meaningful life.

Youth and teenagers in Banyumanis Village actively participate in joint learning sessions that focus on the study of the Qur'an and the hadith of the Prophet Muhammad (Iskandar, 2018). This initiative, which was raised by the organization, aims to strengthen the atmosphere of faith among youth, facilitating a deep understanding of Islamic teachings as opposed to promiscuous behavior. More than just a religious lesson, this study session also serves as a forum for youth to strengthen social ties and group cohesion. Involving Islamic Organizations in organizing these study sessions has made it possible to create an environment conducive to the exchange of ideas, as well as offering opportunities for youth to listen to each other and be guided based on religious principles. This ultimately creates space for rich spiritual growth and opens up opportunities for character development and morality based on Islamic values.

The activities of this organization show a strong dedication to the value of *hablumminallah* through the implementation of regular studies of the Qur'an and hadith, congregational prayers, and various da'wah programs that educate members on the importance of establishing a close relationship

with Allah. This not only affirms their spiritual identity, but also strengthens their awareness of religious responsibility in their daily lives.

3.3 Enforcement of Hablumminannas Values in Organizational Activities.

The aspect of hablumminannas encompasses everything related to human interaction with others, signifying the importance of maintaining good relationships between individuals. The Islamic youth organization in Banyumanis Village explains this value through efforts to foster social relations that respect and support each other. They actively conduct recitations that unite families, organize social service activities that show concern for others, and initiate programs aimed at improving community welfare, such as cooperation in local economic development and collaboration with various parties to create a wider social impact. In carrying out this, members of youth organizations are taught to play an active role as an integral part of society, promote social solidarity, and internalize human values in line with Islamic teachings.

In their initiative, the Islamic Youth Organization shows its commitment to youth development by collaborating with resource persons such as scholars, psychologists, and counselors in teaching activities. The goal is to provide deeper insights related to the psychological and religious challenges faced in overcoming the problem of promiscuity (Anggita, 2021). Interaction in the form of group discussions or question and answer sessions with experts opens up space for teenagers to share with each other and gain a broader and more comprehensive perspective. Furthermore, this effort is enriched by involving the family and the environment around the teenagers, such as activities at the youth posyandu or with fatayat Muslim women in Banyumanis Village, serving as a strengthening of the ecosystem that encourages positive growth among youth. Through these measures, educational programs designed specifically for adolescents are expected to play an important role in reducing the phenomenon of promiscuity. With the provision of the right knowledge and values, it is hoped that the emergence of a younger generation in Banyumanis Village who are wiser, more responsible, and have a deep understanding of religious teachings.

This organization has succeeded in building and maintaining harmonious interhuman relationships, both within the community itself and with the wider community in Banyumanis Village. This can be seen from the various social activities they do, such as family recitations, social services, and initiatives to improve the welfare of the people involving cooperation between members and collaboration with other institutions.

3.4 Practice of Hablumminalam Values by Islamic Youth Organizations.

The relationship between humans and nature, or hablumminalam, is an important value in Islam, which emphasizes the obligation to protect the earth as a mandate from Allah. In this context, Islamic Youth Organizations demonstrate their responsibility to the environment through activities that support nature conservation. They took part in tree planting activities, educating the community about the importance of maintaining environmental cleanliness and health, and campaigning to reduce the use of plastic.

Through these initiatives, members are taught about the importance of sustainable and eco-friendly living as an expression of gratitude to God for creating this universe. The practice also equips them with a deeper understanding of their role as caliphs on earth, tasked with safeguarding and preserving the environment for future generations in accordance with Islamic principles.

The innovative program "Waste Bank" is a manifestation of Islamic values that emphasize the importance of protecting the environment as a form of human responsibility. In Banyumanis Village, this educational initiative is carried out with the aim of socializing environmental awareness among youth. The establishment of this program is the result of collaboration between the village government and local Islamic youth organizations as a concrete step in practicing kindness. This program educates about techniques for converting waste into money, thus providing a new perspective for the community about the economic value of proper waste management.

The "Waste Bank" program stimulates the participation of Banyumanis Village residents to change the habit of littering into a more responsible practice. The waste collected by the community is innovated into a single source, which is then collected by youth members of Islamic organizations, who

receive compensation as a form of appreciation for their waste collection efforts (Rustandi & Hanifah, 2019). The positive impression of the program was reflected in the excitement of the youth involved, who improved their relationship with the community through a friendly attitude and warm communication during the collection process. Not only contributing to environmental conservation, this initiative also aims to introduce the youth of Banyumanis Village to positive social values. Through this activity, youth become more involved in healthy social dynamics and avoid negative behaviors such as promiscuity or other harmful actions (Wijaya et al., 2022).

Related to the value of *hablumminalam*, this Islamic youth organization also shows a commitment to environmental conservation as part of Islamic values. They are active in tree planting programs, education about environmental hygiene and health, and plastic waste reduction campaigns. These activities provide knowledge and awareness to members about the importance of living an environmentally friendly lifestyle as a reflection of gratitude to the creator (Amri & Hidayati, 2020).

Discussion

The research that has been carried out on Islamic values in the activities of the Islamic Youth Organization in Banyumanis Village reflects the application of the values of *hablumminallah*, *hablumminannas*, and *hablumminalam* in the social and spiritual practices of its members. The compatibility of these findings with classical and contemporary Islamic theories confirms that religious life is inseparable from the social and natural context of the environment (Fida, 2021). In this case, the implementation of Islamic values includes the dimensions of *tawhid* (the unity of Allah), *ukhuwah* (brotherhood), and *caliph* (leadership in nature conservation).

The integration of the value of *hablumminallah* can be seen in the efforts of the members of the organization to deepen religious understanding and carry out worship communally as a manifestation of the relationship with the Almighty. In line with research (Hana & Darnoto, 2024) and recent (Sha'bani et al., 2020), these results indicate that consistent collective worship and religious education contribute to the development of spirituality individually and collectively.

This study also shows that the value of *hablumminannas* is actualized not only through harmonious interaction between members, but also through community service, as outlined in (Adila et al., 2023) about active and participatory civic education. The finding that this organization contributes to social harmony and welfare is seen as a resonance of the concept of *maqasid sharia*, namely the protection of life and posterity (Aspandi, 2020).

In the *hablumminalam* dimension, the organization's commitment to ecological initiatives reflects an Islamic approach to nature conservation. Inspired by works such as (Al Isra, 2016) which emphasizes Islamic eco-theology, the implementation of environmental activities by this organization underlines the view of Islam as a religion that promotes balance and responsibility towards nature (Mahrusillah, 2019).

Therefore, the findings of this study contribute to how Islamic theory is translated into local and everyday practice. The Islamic Youth Organization in Banyumanis Village not only shows the attachment between spiritual and social aspects in Islam, but also highlights the importance of integrating religious values in development activities and community sustainability. The findings could also serve as a reference for the development of other religious organizations to emphasize a balanced model between spiritual development and socio-ecological responsibility. The implication is the need for a strategy to contextualize Islamic values in education, *da'wah*, and *ummah* development programs that are in harmony with the situation and socio-cultural conditions of each community.

This analysis shows that Islamic values in Islamic youth organizations in Banyumanis Village are not only spoken but also manifested in daily life practices. The comprehensive implementation of the values of *hablumminallah*, *hablumminannas*, and *hablumminalam* shows that Islam is not only about personal worship rituals, but also about how to relate positively to fellow humans and the environment. This confirms the view that Islam is a religion that teaches harmony and balance in all aspects of life. The activities of Islamic youth organizations in Banyumanis Village are a clear example of how Islamic values can be integrated in the community framework to create a significant social impact.

4. Conclusion

In the context of the analysis of Islamic values in the activities of Islamic youth organizations in Banyumanis Village, it was found that the initiatives and programs developed have a significant

multifaceted impact in shaping the character and morality of youth in accordance with Islamic values. The study of the Qur'an and Hadith, as well as the Waste Bank program, are two examples of the application of these values in social practices and environmental concern. These two programs show how integrating Islamic values in daily life not only forms youth with high integrity, but also encourages the creation of a community that is more aware of their obligations to the environment and society. There is a strong continuity between the Islamic values instilled through the activities of this organization and the results achieved, both in the realm of faith development and in social and environmental aspects. Programs designed to effectively explore and apply Islamic teachings to promote a better life, showing that religion can be a source of inspiration for good as well as sustainable social and environmental development.

The important conclusion of this analysis is that the activities of Islamic youth organizations in Banyumanis Village have been successful in implementing Islamic values as a foundation in creating positive changes in individuals and communities. Through education based on religious values and moral principles, the young generation is invited to actively contribute to answering social and environmental challenges in responsive and responsible ways. Thus, the Islamic youth organization in Banyumanis Village has become an agent of change that prioritizes Islamic values in shaping the character of youth who are not only good in religious aspects, but also in social and environmental concerns.

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