



Research Article

Promoting Muslim Youth Activism to Adapt Modernism Challenges

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Abstract. The study is aimed to explore the challenges faced by the Muslim community today, particularly the issues of ideological and societal fragmentation in the modern era. The context of rising fundamentalism and a gradual drift from the core principles of Aqidah and Sharia. It examines the historical and ideological foundations that have shaped the perception of Islam, often linked to terrorism in global discourse, and investigates how these narratives affect unity among Muslims. The

paper examines how these challenges have contributed to internal fragmentation within the ummah and the decline in religious practice among the younger generation. By focusing on the critical role of mosques as centres of both worship and community dialogue, this study argues that a revival of Islamic values can be achieved through a conscious effort to bring the youth back to the mosque. A qualitative study was conducted through a purposive sampling technique analyzed by interpretive phenomenological analysis of an interview with an Islamic scholar, Tiar Anwar Bachtiar. This study delves into themes of Aqidah (faith), unity, and community engagement, proposing practical steps for enhancing cohesion among Muslims and countering divisive narratives. The findings suggest that strengthening Aqidah through education and community interaction within mosques is essential for addressing the root causes of contemporary issues in the Muslim world. Ultimately, this paper advocates for a community-centred approach that fosters unity and spiritual rejuvenation as solutions to the pressing challenges of modernity.

Keywords: Modernism Challenges, Muslim Youth Activism, Aqidah, Sharia, Islamic Unity.

Abstrak. Studi ini bertujuan untuk mengeksplorasi tantangan yang dihadapi oleh komunitas Muslim saat ini, khususnya isu fragmentasi ideologis dan sosial di era modern. Konteksnya adalah meningkatnya fundamentalisme dan pergeseran bertahap dari prinsip-prinsip inti Aqidah dan Syariah. Studi ini meneliti landasan historis dan ideologis yang telah membentuk persepsi tentang Islam, yang sering dikaitkan dengan terorisme dalam wacana global, dan menyelidiki bagaimana narasi-narasi ini memengaruhi persatuan di antara umat Islam. Makalah ini mengkaji bagaimana tantangan-tantangan ini telah berkontribusi pada fragmentasi internal dalam umat dan penurunan praktik keagamaan di kalangan generasi muda. Dengan berfokus pada peran penting masjid sebagai pusat ibadah dan dialog komunitas, studi ini berpendapat bahwa kebangkitan nilai-nilai Islam dapat dicapai melalui upaya sadar untuk membawa kaum muda kembali ke masjid. Studi kualitatif dilakukan melalui teknik pengambilan sampel bertujuan yang dianalisis dengan analisis fenomenologis interpretatif dari wawancara dengan seorang cendekiawan Islam, Tiar Anwar Bachtiar. Studi ini menggali tema-tema Aqidah (iman), persatuan, dan keterlibatan komunitas, serta mengusulkan langkah-langkah praktis untuk meningkatkan kohesi di antara umat Islam dan melawan narasi-narasi yang memecah belah. Temuan penelitian menunjukkan bahwa penguatan akidah melalui pendidikan dan interaksi komunitas di dalam masjid sangat penting untuk mengatasi akar permasalahan kontemporer di dunia Muslim. Pada akhirnya, makalah ini menganjurkan pendekatan yang berpusat pada komunitas yang mendorong persatuan dan pembaruan spiritual sebagai solusi terhadap tantangan mendesak di era modern.

Kata Kunci : Tantangan Modernisme, Aktivisme Pemuda Muslim, Akidah, Syariah, Persatuan Islam.

INTRODUCTION

Islam as one of the most embraced monotheistic religions is spreading fast nowadays. Terminologically, Islam derives from the Arabic word Salima, which means peace, safe, and secure which later changed form into aslama, yuslimu, and islaman, meaning submission, obedience, and surrender. In a religious term, the word "Islam" refers to total submission to the one and only Allah's SWT will.

Islam is a religion that originates from Allah SWT through His Messengers. Islam is believed to be the oldest religion. Dating back to the first human and prophet of Islam, Adam As, Islam is then passed from generation to generation, from one

prophet to another. Noah, Abraham, Moses, Jesus and Muhammad PAB spread the same teaching, the teaching of submission to Allah SWT. Achieving the Ridha (Allah's will) is the purpose of the submission.

Aqidah (faith), Syariah (practices) and akhlaq are the three unseparated components of Islam. As stated in the Qur'an surah Ibrahim verse 24, that pictured the correlation of the three components. Resembling aqidah is a solid faith like a strong tree having firm roots and branches (sharia) that reach out to the sky and produce a product (akhlaq) that is loved by the owner. The three components are pivotal in shaping the Islamic community or the ummah.

Challenges to Islamic Identity and Religious Commitment Among Muslim Youth

Reflecting on the condition of the ummah today, there's been some shifting of the aqidah and sharia practices within the youth. Factors like community dynamics in terms of internal division (Quinn and Quinn, 2003), the decline of religious practice and belief or secularization (Cassanova, 2007), lack of relevant Islamic education and engagement, also information and technology development have shaped what young Muslim generation as it is today, degrading (Muttaqin et. al, 2023).

Inability or unwillingness of parents to answer questions or provide guidance on religious matters, leaving youth to seek information elsewhere. This can sometimes result in the adoption of views that diverge from traditional Islam or even disengagement from religion altogether. Traditional approaches in Islamic education may sometimes fail to address the questions and issues that modern youth face, leaving them feeling that religious teachings are outdated or irrelevant. Scholars highlight the need for Islamic education to be more engaging, inclusive, and connected to contemporary issues, including career advice, emotional well-being, and community involvement.

Globalization and Digital Influences: With the rise of social media, young Muslims are exposed to a vast array of ideas, cultures, and lifestyles that may conflict with Islamic principles. The internet allows for rapid exchange of information but also exposes youth to misinformation, often leading to confusion about religious concepts or identity crises as they navigate diverse, sometimes contradictory values. In many societies, secular values dominate public life and media, subtly marginalizing religious values, including Islamic teachings. This secular culture promotes individualism, materialism, and self-expression in ways that sometimes contrast with traditional Islamic values, making youth feel distant from their religious heritage.

Some youth feel that practising Islam in today's fast-paced world is challenging. Whether due to societal stereotypes, pressure to succeed professionally, or simply feeling out of place in a world that often views religion sceptically, they may perceive Islam as incompatible with their aspirations or day-to-day lives.

Muslims have often been portrayed in global media as linked to terrorism and radical ideologies. This perception creates significant challenges for Muslims, as Addressing these issues requires examining both historical legacies and contemporary ideological movements within Islam. The global Muslim community

faces unique challenges in a modern context where Islam is often associated with terrorism and radical ideology. This stigmatization has shaped both external perceptions of Islam and internal community dynamics, influencing Muslims' sense of unity and identity. The portrayal of Islam in the post-Cold War era as an ideological "enemy" stems partly from Western theories of civilisational conflict, such as Huntington's *Clash of Civilizations* (1996), which posits Islam as a potential threat to Western liberalism. This discourse has perpetuated a "War on Islam" narrative that portrays Muslim-majority nations and ideologically resilient Islamic communities as destabilising forces, creating divisive stereotypes about Islamic ideology and fueling Islamophobia on a global scale (Esposito, 2002).

However, the root of unity within the Muslim community, as underscored by Islamic scholars, lies not in secular historical perspectives but in a shared Aqidah, or faith-based ideology. This ideology encompasses foundational beliefs and ethical practices in Islam that transcend national, cultural, and linguistic divides, creating a cohesive identity centred on spiritual values rather than political or economic alliances (Al-Attas, 2001). Given this ideological foundation, fostering unity in the Muslim community requires focusing on Aqidah as a unifying force, particularly in engaging the youth who form the backbone of future Islamic societies.

This study aims to analyze the factors contributing to modern challenges faced by Muslims, with a focus on ideological unity and the need for a mosque-centered approach to community cohesion. Using insights from an interview with an Islamic scholar, the study provides an academic perspective on how returning to fundamental Islamic principles can foster community cohesion and counter negative perceptions of Islam. This qualitative analysis is complemented by theoretical perspectives on Islamic ideology, historical narratives, and modern socio-political challenges. Through this study, we aim to contribute to a broader understanding of how ideological and community-centred approaches can counteract divisive narratives and reinforce unity within the Muslim world.

To answer all of those challenges, this research employs a qualitative approach, using Interpretative phenomenological analysis. Data is drawn from a semi-structured interview conducted with a prominent Islamic scholar, Tiar Anwar Bachtiar was born on 20 June 1979, Tiar is a lecturer, a writer, an Indonesian Islamic historian and an academic. He serves as Chair of the Tarbiyah Division of the Central Management of the Islamic Association (PERSIS) for the 2022-2027 Period.

During his university study at Padjajaran University, he had been noted as Editor-in-Chief of the Pyramid Student Journal (1999-2000), Director of the Jatinangor Cares Consortium (2000-2002), and General Chair of the Jatinangor Branch of the Islamic Student Association (2002-2003). He received his Master's and Doctorate degrees in History from the Faculty of Cultural Sciences, University of Indonesia in 2008 and 2015.

The interview discusses perceptions of Islam in the contemporary era, challenges to Muslim unity, and the role of Aqidah as a unifying force. This primary data, analysed thematically, is contextualised within existing literature on Islamic ideology, community cohesion, and modernity. References to secondary sources,

including works by Huntington and Fukuyama, help support the study's analysis of Western narratives and "War on Islam" perspectives.

Revitalizing Islamic Education and Youth Engagement for a Stronger Ummah

As the challenges facing Muslim youth continue to grow, there is an urgent need to revitalize Islamic education and enhance youth engagement in ways that address contemporary realities. The increasing influence of secular ideologies, digital technology, and shifting societal norms requires a more dynamic approach to religious learning one that resonates with the lived experiences of young Muslims. Traditional methods of teaching Islam, while valuable, often struggle to capture the interest of youth who are navigating complex personal and social landscapes. Without meaningful engagement, young Muslims may either drift away from religious practice or adopt distorted understandings of Islamic teachings.

To counteract this, Islamic education must evolve to be more interactive, relevant, and applicable to modern challenges. This involves integrating discussions on contemporary issues such as career development, mental health, social justice, and ethical use of technology within the framework of Islamic teachings. Fostering youth engagement through community-driven initiatives, digital platforms, and mentorship programs can help bridge the gap between religious knowledge and real-world application. By adopting a holistic approach that combines traditional scholarship with modern pedagogical strategies, Islamic education can empower young Muslims to strengthen their faith while actively contributing meaningfully to the ummah.

Several key themes emerge to comprehensively address these challenges and provide meaningful solutions, each highlighting crucial aspects of Islamic education reform, youth engagement, and the reinforcement of Aqidah and Sharia in contemporary contexts. These themes serve as foundational pillars in revitalizing religious understanding, fostering a sense of belonging among Muslim youth, and equipping them with the necessary tools to navigate modern societal influences while remaining steadfast in their faith:

1. Perceptions of Islam as a Threat:

The scholar's perspective that Islam is framed as a threat, especially in the post-Cold War era, reflects a complex geopolitical dynamic where Islam is sometimes depicted as ideologically opposed to Western values. This narrative, often described as the "War on Islam," points to an intentional portrayal of Islam as a destabilising force, driven by both political agendas and media narratives. Framing Islam as a monolithic threat allows for a simplified, reductionist view that glosses over Islam's diversity and its contributions to global civilisation, from philosophy and science to social justice principles.

This portrayal shapes global public perception, fostering a sense of suspicion or hostility toward Islam and its followers. For Muslim youth, this can lead to internalised stigma and pressures to either distance themselves from their identity or adopt defensive postures. Constant exposure to negative representations can impact their sense of belonging and pride, prompting some to feel they must reconcile or explain their faith in secular terms, diluting core aspects of their religious identity.

The scholar's viewpoint that Islam is surrounded as a risk, particularly within the post-Cold War period, reflects a complex geopolitical energy where Islam is in some cases delineated as ideologically contradicting to Western values. This story, frequently portrayed as the "War on Islam," focuses on a deliberate depiction of Islam as a destabilising drive, driven by both political plans and media stories. Surrounding Islam as a solid risk permits for a rearranged, reductionist see those sparkles over Islam's differences and its commitments to worldwide civilisation, from reasoning and science to social equity standards.

This depiction shapes worldwide open discernment, cultivating a sense of doubt or a threatening vibe toward Islam and its followers. For Muslim youth, this may lead to internalised shame and weight to either remove themselves from their character or receive cautious stances. Steady presentation to negative representations can affect their sense of having a place and pride, provoking a few to feel they must accommodate or clarify their confidence in mainstream terms, weakening the centre angles of their devout personality.

In addition, these depictions can have substantial impacts, fuelling biased arrangements and open opinions that confine Muslim communities' rights, from bans on devout images to profiling and reconnaissance. For youthful Muslims, exploring these substances may lead to disappointment or a need to believe in education that appears one-sided against their confidence. Understanding this narrative's roots and impacts can enable youth to fundamentally survey media representations and the basic thought processes that shape them.

To address it, Muslim youth activists can use media education and advanced stages to counter deception and advance positive, bona fide depictions of Islam. Creating aptitudes in media investigation permits youth to dismember one-sided stories and end up proactive in sharing stories that highlight Islam's values, differences, and commitments. Youth-led campaigns or social media activities can advance interfaith exchange and cultivate organisations that destroy the "us versus them" polarity that regularly outlines Islam as a risk. Furthermore, creating spaces inside Muslim communities where youthful individuals can talk about these issues transparently can reinforce their versatility, cultivating a solid sense of character established in both confidence and basic mindfulness of worldwide stories.

This extended approach not as it were addresses the "War on Islam" story but moreover gives Muslim youth with instruments to become dynamic, educated members in forming discernments and supporting for a nuanced understanding of their confidence.

2. The Role of Aqidah in Unity:

The scholar's accentuation on Aqidah, the central principles of Islamic conviction as the establishment for solidarity underscores an ideological approach to Muslim solidarity. Not at all like chronicled or social commonalities, which can be subject to moving political climates or territorial accounts, Aqidah gives a steady, extraordinary system established within the Tawhid (unity of God) and shared columns of confidence. This shared conviction framework serves as a binding together drive that rises above social, phonetic, and national isolates inside the Muslim community.

By centring on Aqidah as the bedrock of solidarity, the researcher proposes that outside weights or verifiable contrasts cannot weaken a community grounded in shared confidence. In this sense, Aqidah works as a counter-narrative to divisive belief systems like patriotism or realism, which can part communities. For Muslim youth, especially, a solid establishment in Aqidah can cultivate versatility against advanced challenges such as secularism, independence, and ideological weakening.

In hone, Aqidah can also play a central part in directing moral conduct and social responsibility among youth. Instead of seeing solidarity only as a collective personality, Aqidah nature values of common regard, sympathy, and a sense of responsibility to the broader ummah (Muslim community). Programs that extend youthful Muslims' understanding of Aqidah from its verifiable establishments to its significance in tending to modern issues like equity, value, and natural care might fortify this solidarity. These programs might incorporate talks on how Aqidah underpins activism against social shameful acts or how it spurs Muslims to lock in emphatically with different social orders.

In addition, youth leaders and teachers might consider surrounding Aqidah not as a prohibitive set of tenets, but as an engaging, versatile direct that energises basic consideration and ethical keenness. By connecting Aqidah to real-world activities and individual advancement, youthful Muslims can see themselves as dynamic members in a bound together, values-driven community, prepared to explore and react to modernity's requests while keeping up a solid collective character.

3. Community Cohesion and Mosque-Centred Engagement:

The scholar's accentuation on mosque-centred engagement highlights the mosque's part not as it were as a put of adore but too as a centre for social, instructive, and communal exercises. Truly, the mosque has been a middle for direction, social equity, and community organisation inside Islamic social orders, tending to the physical and otherworldly needs of the community. This verifiable part outlines the mosque as a perfect setting for cultivating a sense of having a place and collective reason among Muslim youth nowadays, giving an asylum from the segregating impacts of advanced independence.

Mosques have the potential to bridge generational and social holes by advertising a shared, comprehensive space for youthful Muslims to put through with their confidence, community pioneers, and peers. This setting gives a sense of progression, where youth can learn from the encounters of more seasoned eras, bringing new points of view and vitality to communal exercises. Emphasising mosque-centred engagement can subsequently serve as a balance to the fracture of cutting-edge life, establishing Muslim youth in a collective character that values both personal development and community duty.

To improve youth association, mosques can present mentorship programs where youthful individuals are combined with learned community pioneers who can direct them on issues extending from devout ponders to individual advancement and civic engagement. Through standard thinking about circles, open gatherings, and workshops on themes significant to modern youth such as mental well-being, social media morals, and natural duty mosques can offer an all-encompassing approach to

individual development that adjusts with Islamic standards. These programs can offer assistance to youthful Muslims construct certainty, fortify their understanding of Islamic lessons, and create viable abilities to address present day challenges.

Also, the mosque can serve as a propelling cushion for social activism established in Islamic values. By including youth in organising community benefit activities, such as nourishment drives, natural clean-ups, and interfaith occasions, mosques can instil a sense of purpose and solidarity that amplifies past the Muslim community. Locking in these exercises inside a mosque-centred system makes a difference youthful Muslims see their confidence as a call to activity, rousing them to emphatically affect society whereas remaining grounded in Islamic morals.

Finally, joining advanced innovation inside mosque exercises such as live-streamed occasions, social media engagement, and virtual consider bunches can encourage improving the mosque's reach, making it less demanding for youth to remain associated and included. This may be especially advantageous for youthful Muslims who may confront transportation boundaries or who are reluctant to go to physical get-togethers. By adjusting to these present-day strategies of engagement, mosques can proceed to be important and available to youth, guaranteeing that the community remains versatile, bound together, and prepared to confront the challenges of advanced life.

This point of view on mosque-centred engagement highlights the mosque as an energetic institution that cultivates both otherworldly development and social cohesion, situating it as a central pillar for community solidarity and youth strengthening within the confrontation of present-day challenges.

4. Islam as an Ideological Threat in Global Discourse:

The scholar's contention that Islam has been built as an essential ideological foe to the West since the 1990s reflects a key move in worldwide control flow. After the Cold War finished, the nonappearance of communism as a binding together danger for Western nations created a political vacuum that Islam, with its unmistakable values and societal structures, came to fill. This move was not coincidental; or maybe, it reflected the West's requirement for an ideological "other" against which it might characterise itself, fortifying its political frameworks and values as prevalent.

This depiction of Islam as an ideological risk includes a progressing preparation of surrounding Islamic developments, particularly those pushing for political Islam or advancing a comprehensive Islamic worldview, as unsafe or anti-Western. By portraying such developments as radical, Western talk rearranges a wide range of Islamic belief systems into a particular "radical" story. This story marginalises not as it were political expressions of Islam but too social and mental endeavours that look to coordinate Islamic standards into present day life. The scholar's reference to the "War on Islam" proposes that these depictions point to delegitimize Islam's potential as a comprehensive ideological framework that may give an elective to the Western generous demonstration.

This account has significant suggestions for Muslims universally, especially those in Western social orders. Steady introduction to media and political talk that paints Islam as a danger can contribute to a sense of estrangement among Muslim

youth, who may feel influenced to make light of their devout personality or accommodate to mainstream standards. Muslim people and communities regularly confront increased investigation, from expanded reconnaissance to prohibitive arrangements focusing on devout expression. This environment cultivates a sense of powerlessness, where Muslim character is seen as intrinsically suspect. Also, the affiliation of Islam with radicalism can hinder Muslims from transparently locking in political or social talk approximately Islamic values, in this way smothering mental and ideological differing qualities inside the community.

On a more profound level, this depiction makes inner divisions inside the Muslim world. By stigmatising ideological expressions of Islam, Western talk incidentally or maybe intentionally drives wedges between Muslims with diverse degrees of ideological adherence. For illustration, those who look to maintain Islam as a comprehensive way of life, counting political, social, and financial measurements, are regularly cast in resistance to more common or socially coordinated Muslims.

This inner division debilitates the Muslim community's cohesion and capacity to collectively address common challenges, as a few may see each other as "radical" or insulant "moderate." This serves Western interface by dividing the ummah (worldwide Muslim community), making it more troublesome for Muslims to join together beneath shared standards or to advocate for Islamic values cohesively.

To address this, Muslim communities take advantage from activities that emphasise basic media education, preparing youth with instruments to analyse and deconstruct one-sided stories. Moreover, cultivating interfaith and intercultural exchanges can offer assistance to neutralise the "us versus them" mindset that regularly shapes open recognitions. Empowering youthful Muslims to lock in certainly in open talk approximately Islamic values through writing, scholarly inquire about, and social media can moreover give elective representations of Islam as a religion with wealthy ideological profundity, instead of a solid risk.

Additionally, advancing intra-community dialogs around different elucidations of Islam can offer assistance to relieve inner divisions. Making stages where Muslims from different foundations can investigate distinctive expressions of their confidence encourages unity through understanding, instead of consistency. These endeavours can offer assistance Muslim communities stand up to the divisive impacts of the "War on Islam" narrative, cultivating a versatile and joined together community that's way better prepared to explore and neutralise ideological challenges postured by outside powers.

5. Aqidah as the Foundation of Muslim Unity The scholar's accentuation on Aqidah, the central principles of Islamic conviction as the binding together guideline among Muslims focuses on a significant vision of solidarity grounded in otherworldly existence instead of in temporal, common affiliations. Not at all like authentic accounts or national personalities, which are regularly formed by political and social components, Aqidah is established in divine disclosure. This establishment offers an all inclusive set of standards that remains reliable over time and space, cultivating a sense of having a place that rises above ethnic, social, and national boundaries. This shared confidence interfaces Muslims to a broader otherworldly community, the ummah that ranges eras and topographical partitions.

The scholar's contention is backed by various verses from the Qur'an that calls on devotees to stand together in confidence and to dodge division. In Islam, the collective character is built upon a shared conviction in Tawhid (the unity of God) and a commitment to the standards passed on by the Prophet Muhammad. This shared conviction framework offers a steady, interminable system for solidarity that does not depend on the moving sands of political unions or social personalities. Aqidah serves as an ethical compass, forming a community ethos centred on kindness, equity, and a sense of obligation toward each other and humankind.

By establishing solidarity in Aqidah, Muslims are energised to see themselves not essentially as individuals of a social bunch or political country but as members in a otherworldly mission that rises above individual and neighbourhood interface. This viewpoint debilitates division along lines of race, dialect, or nationality, reminding Muslims that these refinements are auxiliary to their common reason as devotees. In a world where outside powers and inner divisions debilitate communal concordance, Aqidah offers a strong establishment for standing up to ideological weights and remaining established in shared values. This versatility is basic in keeping up cohesion in the midst of advanced challenges, from globalisation to political polarisation.

Additionally, Aqidah gives a bound together moral system that guides person and collective activities. It shapes not as it were devout hones but too social practices and intuitive inside the community. For occurrence, the standards of charity, genuineness, and shared regard that stem from Aqidah make a collective ethical standard that holds all individuals responsible, cultivating belief and participation inside the community. Muslim solidarity, hence, isn't basically a matter of shared customs or conventions but a more profound commitment to maintain the moral benchmarks laid out in Islamic lessons. This collective commitment upgrades the ummah's quality, empowering Muslims to lock in social and political actions with a unified moral vision that transcends personal or sectarian interests.

For Muslim youth, understanding Aqidah as the premise of solidarity can be especially engaging. At a time when personality is frequently divided by competing social and ideological powers, Aqidah gives a grapple that empowers youthful Muslims to explore complex present day scenes without losing their sense of self or community. Activities that teach youth on the profundity and significance of Aqidah from its religious roots to its applications in social equity and community building can motivate a more grounded sense of reason and solidarity. Youth programs and instructive educational programs that centre on Aqidah's part in social morals and community cohesion can encourage and fortify the bond among youthful Muslims, cultivating a sense of solidarity that's both ideological and commonsense.

Eventually, by establishing their personality in Aqidah, Muslims are situated to realise a solidarity that's both flexible and profoundly satisfying. This solidarity isn't unexpected on outside variables like political organisations together or social compatibility; or maybe, it is an inherent association based on shared confidence and a shared commitment to maintaining the ethical and moral lessons of Islam. As Muslims collectively grasp Aqidah as the centre of their solidarity, they pick up the quality to stand up to divisive powers, both inner and outside, and to work together toward the shared objectives of equity, peace, and sympathy. This otherworldly

solidarity, based on the standards of Aqidah, hence serves as a ageless source of collective quality and reason for the ummah.

6. The Mosque as a Center for Youth Engagement and Community Cohesion

The scholar's accentuation on mosque-centred activities reflects an understanding of the mosque as more than a put of adore; it may be an energetic institution where the otherworldly, instructive, and social needs of the community are met. Generally, the mosque served as a central point for community organisation, social welfare, and instruction, directing Muslims through both individual improvement and communal challenges. This part of the mosque is especially pertinent nowadays, because it offers an all encompassing environment where Muslim youth can discover personality, bolster, and reason inside an progressively complex and divided world.

For Muslim youth, normal engagement in mosque exercises develops an organized environment that supports both confidence and character. Through cooperation in supplication, consider circles, and dialogs, youth not as it were to develop their understanding of Islamic standards but moreover create strength to explore a secularised, regularly challenging social environment. In a time when youthful individuals are habitually uncovered to competing philosophies and ethical relativism, the mosque gives a steady establishment based on Islamic values. This association to a community-driven space makes them feel grounded, reminding them that they are a portion of a bigger mission and personality past person interests.

By centering youth advancement inside the mosque, youthful Muslims are energised to embrace a community-oriented attitude. Not at all like numerous mainstream spaces that prioritise personal accomplishment, the mosque fortifies the significance of collective responsibility, humility, and sympathy. Mosque-centred exercises, from organising charity occasions to volunteering in community benefit, inculcate values of sympathy and benefit, making a difference for youth to see themselves as fundamentally donors to the well-being of the whole ummah (Muslim community). This community-centred attitude not as it were cultivates social bonds but moreover gives a sense of having a place that can neutralise the confinement or personality emergencies that numerous youthful Muslims encounter nowadays.

Furthermore, the mosque serves as a secure space where youthful Muslims can investigate and examine their questions around confidence, character, and purpose in a steady environment. Usually particularly critical as Muslim youth experience both outside reactions of Islam and inside questions. By having learned pioneers, guides, and peers inside the mosque, they can transparently talk about these challenges, picking up direction established in Islamic lessons. This mentoring relationship cultivates not ideological versatility but ethical development, as youthful individuals learn to apply Islamic morals to modern issues such as social equity, natural responsibility, and mental wellbeing. The mosque in this way gets to be a place where confidence isn't inactive or ceremonial but effectively locked in engagement with the realities of modern life.

To create the mosque indeed more pertinent to today's youth, mosque pioneers can coordinate computerised innovation and advanced communication strategies to expand their reach. Social media channels, virtual ponder sessions, and

advanced assets can make mosque exercises more open, particularly for youth who might battle with steady in-person participation. Such activities make it conceivable for the mosque to lock in with youth where they are online whereas protecting the mosque's message and values. Computerised engagement can moreover make a sense of coherence for youth, giving them with a steady source of direction and community indeed when they are not physically display at the mosque.

In addition, the mosque can be a platform for enabling youth to require dynamic parts in community administration. By including youthful Muslims in organising mosque occasions, driving talks, and volunteering in community ventures, the mosque sustains future pioneers who are both established in their confidence and competent of locks in successfully with society. Programs that centre on authority, open talking, or indeed professional aptitudes can plan youth to gotten to be well-rounded people who can unquestionably speak to Islamic values inside broader society.

Eventually, a mosque-centred approach to youth engagement addresses both the otherworldly and social measurements of Muslim personality, providing young Muslims with a sense of reason that's profoundly established in confidence however completely locked in with the world. This double centre prepares youth to end up sure, compassionate, and socially dependable individuals of both the Muslim community and the more extensive society. By making the mosque a dynamic middle of learning, bolster, and benefit, Muslim communities can cultivate an era of youth who are not as flexible in their confidence but too devoted to the collective well-being and solidarity of the ummah.

Islam and the Post-Cold War Ideological Landscape: Challenging Fukuyama and Huntington

Studies about Islam post-Cold War will always be correlated with the future world narratives of The End of History and the Last Man as well as The Clash of Civilizations. Key figures of this narrative are Francis Fukuyama and Samuel P. Huntington. Fukuyama in his popular work of The End of History and the Last Man stated that democracy will be the last ideology standing in comparison to others. On the other hand, Huntington argued that the major source of global tension would arise from the clashes between different "civilizations," defined as broad cultural entities. One of his central arguments is that the Islamic civilization would often find itself in conflict with Western civilization due to differing values, historical grievances, and perceived threats.

Fukuyama's idea raises issues in Islamic studies. Fukuyama's belief in liberal democracy's universality contrasts with Islamic governance, which is based on Sharia, justice, and community welfare. Islamic movements resist liberal democracy, seeking to preserve religious identity and values rather than adopt secular individualism. Islamic political movements challenge the notion that liberal democracy is inevitable, viewing it as incompatible with an Islamic worldview. Fukuyama's depiction of a morally weakened, consumer-driven "last man" in liberal democracies is seen by some Muslim scholars as countered by Islamic values, which prioritize moral and spiritual growth. Fukuyama's thesis emphasizes the need for dialogue between civilizations,

particularly as Muslim-majority societies balance modern pressures with Islamic principles.

Huntington later argues Fukuyama's idea by writing his best-known thesis, *The Clash of Civilizations*, which argues that future conflicts will be rooted in cultural and civilizational divides rather than ideological or economic differences. He suggests that the Islamic and Western civilizations, in particular, will face tensions due to contrasting values, historical grievances, and differing political views. Huntington's notion of "Islam's bloody borders" and "kin-country syndrome" implies that conflicts involving Muslim countries may draw support from other Muslim-majority nations, escalating global tensions.

In relation to Islamic studies, Huntington's theory is both influential and controversial. Scholars critique his monolithic view of Islam, pointing out the diversity within the Muslim world and the complexity of its relationship with the West, which includes periods of cooperation and exchange. Islamic studies emphasize the potential for dialogue and mutual understanding, noting that Islam promotes peaceful coexistence. Scholars argue that conflicts labelled as "clashes" are often rooted in political and historical issues rather than inevitable civilizational divides. Huntington's theory is thus seen as an oversimplification that overlooks the potential for intercultural dialogue and cooperation.

This study contributes to understanding the intersection of ideological narratives and community cohesion within the Muslim world, emphasizing the role of Aqidah as central to Islamic unity. The scholar's perspective on the "War on Islam" aligns with Huntington's "Clash of Civilizations" theory, wherein Islam is posited as the West's post-Cold War ideological adversary (Huntington, 1996). The scholar advocates for a mosque-centered approach to reinvigorate Islamic identity, particularly among youth, to counter the effects of negative portrayals and encourage communal resilience.

The "War on Islam" narrative, as presented in the interview, identifies a systematic attempt to destabilize ideologically robust Muslim communities by equating strong Islamic identities with extremism. Huntington's view of Islam as a threat to Western liberalism and Fukuyama's discussion of ideological endgames provide context to this perspective, indicating a broader socio-political effort to neutralize Islam as a cohesive force (Fukuyama, 1992; Huntington, 1996). These works support the interviewee's assertion that ideological unity in Islam poses a perceived threat, thus warranting a "War on Islam" stance in Western geopolitics.

The scholar's recommendation for increased youth engagement through mosques and communal prayer underscores the importance of active religious spaces in fostering Islamic unity. Studies on community-building in religious settings support this notion, highlighting that spaces like mosques serve not only as spiritual hubs but also as venues for social and ideological unity (Smith, 2003). A mosque-centered model for community engagement resonates with research on faith-based initiatives in various religious contexts, where communal activities strengthen intra-group bonds and provide resilience against external pressures.

The findings from the interview provide valuable insights into the socio-political challenges and ideological dimensions affecting the unity of the global

Muslim community. The scholar's emphasis on the role of Aqidah aligns with existing literature that frames Islam not merely as a religion but as a comprehensive worldview encompassing ethical, social, and spiritual dimensions. Scholars like Al-Attas (2001) and Nasr (2006) emphasize that Aqidah serves as the foundation of Islamic civilization, shaping a collective identity that resists secular fragmentation. This perspective challenges Western narratives that view Islam solely as a cultural or political entity, thereby dismissing its deeper ideological significance.

The "War on Islam" Narrative and Western Ideological Perceptions

The scholar's discourse on the "War on Islam" parallels Huntington's (1996) thesis in *The Clash of Civilizations*, which identifies Islam as a rival to Western ideologies post-Cold War. Huntington argued that cultural and religious identities would become the primary sources of global conflict, and Islam, with its distinct ideological stance, emerged as a perceived threat to Western values of liberalism and secularism. This framing of Islam as a civilizational adversary has since influenced political discourse, contributing to Islamophobic policies and reinforcing stereotypes of Muslims as violent or unassimilable (Cesari, 2004). The "War on Islam" concept, as interpreted by the scholar, provides a critical lens to analyze how ideological misrepresentations of Islam are weaponized in Western geopolitics, ultimately shaping global perceptions and Muslim self-identity.

Aqidah as an Ideological Anchor for Unity

The scholar's emphasis on Aqidah as the unifying foundation for Muslims highlights the importance of ideological cohesion in the face of modern socio-political challenges. Unlike secular ideologies, which prioritize national or economic interests, Islamic unity is rooted in a shared belief system that transcends geographical and political boundaries. As the Qur'an emphasizes, the bond among Muslims is grounded in shared faith, which fosters a sense of brotherhood and mutual responsibility. This ideological unity, as noted by the scholar, serves as a counter-narrative to the divisive portrayals propagated by Western discourses, providing Muslims with a cohesive framework for resilience and communal solidarity.

Studies by Nasr (2006) and Sardar (2003) support this view, demonstrating that Islam's ideological foundation in Aqidah provides a unique moral and ethical basis for community building. By fostering unity through shared beliefs, Islamic communities can withstand external pressures and strengthen their resilience against ideological fragmentation. The scholar's perspective reinforces this, suggesting that only by reviving the ideological essence of Islam can Muslims create a robust, unified community capable of addressing internal and external challenges.

Mosque-Centered Engagement as a Model for Islamic Unity

The scholar's call for mosque-centered youth engagement reflects a practical approach to reinforcing unity through structured community involvement. Mosques have historically served as centres of learning, spiritual growth, and social support in Islamic societies, and their role in fostering community cohesion remains relevant today. According to research by Smith (2003) and Esposito (2002), mosques provide

an environment that encourages communal worship and moral development, essential for nurturing a shared sense of Islamic identity.

The scholar argues that returning to mosque-centered community activities, especially for the youth, can counter the effects of secularization and individualism, which often weaken communal ties. In this context, mosques serve as ideological “incubators” that allow youth to internalize Islamic values and develop a sense of purpose aligned with communal goals. By anchoring youth in religious spaces, Muslim communities can create a sustainable model for ideological unity, where the mosque functions as both a spiritual and social hub.

Implications and Future Directions

The findings suggest that addressing the challenges faced by Muslims requires a multifaceted approach that combines ideological reinforcement, community-centred engagement, and critical analysis of external narratives. Future research should further investigate the effects of mosque-centered programs on youth involvement and their impact on long-term community cohesion. Additionally, comparative studies examining mosque-centered models in different Islamic cultures could provide insights into best practices for fostering unity through religious institutions.

CONCLUSION

This study emphasizes the need for unity within the Muslim community, highlighting Aqidah and youth engagement as critical to maintaining cohesion amidst external and internal challenges. The findings suggest that reconnecting with foundational Islamic principles and fostering community cohesion through mosque-based initiatives can counteract divisive narratives and support a resilient Muslim identity. Future research should further explore the effects of mosque-centered community programs and assess the impact of ideologically focused youth engagement on fostering long-term unity among Muslims.

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