

Youth, Da'wah, and Nationalism: The Perspective of *Idhatun Nasyi'in*
by Mushtofa Al-Ghalayain and Its Relevance to the Socio-Cultural
Context of the Indonesian Nation

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Abstract

*Youth hold a central role in the advancement of civilization, yet they are highly susceptible to external influences, including moral decline and ideological threats. One of the pressing issues is the rise of transnational movements that diminish the value of nationalism, often portraying it as incompatible with religious belief. This article explores Mushtofa Al-Ghalayain's thoughts on youth, Islamic preaching (da'wah), and nationalism as articulated in his work *Idhatun Nasyi'in*. Al-Ghalayain highlights wathaniyah (nationalism) as an essential quality for youth, asserting that love and service to the homeland are integral to faith. He positions youth as the main drivers of societal transformation and upholders of national dignity. The research employs a qualitative content analysis approach to examine how the text conveys moral, religious, and nationalistic values. Findings suggest that religion and nationalism are not opposing forces but are mutually reinforcing in shaping responsible, morally grounded citizens. Da'wah, therefore, must contribute not only to spiritual growth but also to the unity and integrity of the nation. This vision is reflected in the well-known maxim: "Hubbul wathan minal iman" (Love for the homeland is part of faith), reaffirming the harmony between Islamic values and national devotion.*

Keywords: Youth, Nationalism, Da'wah, Mushtofa Al-Ghalayain

INTRODUCTION

From a da'wah perspective, adolescents represent a significant group of mad'u (targets of da'wah) with great potential in the development of the Muslim community. The deterioration of youth morality inevitably has a real impact on the degradation of

society and can negatively affect public peace and order (Nuwairah, 2015: 1). Moreover, the younger generation plays a decisive role in shaping the nation's future. Youth are recognized as the primary driving force of change, capable of breaking through societal stagnation. Therefore, Muslim youth must fortify themselves and deepen their faith to withstand the various ideological threats that may undermine their belief systems. Many young Muslims are now becoming aware and rising to defend their religion against the onslaught of modern ideologies. The next generation must grow with a noble culture, creative and dynamic character, and knowledge founded upon a clear Islamic epistemology that benefits all (Yumnah, 2015: 1).

Unfortunately, the worldview adopted by a significant portion of today's youth is concerning, calling for more professional intervention. The challenges they face are far more complex than those of previous generations. While past generations mostly relied on face-to-face interactions, today's youth, particularly those in modern educated societies, increasingly communicate through media. In the past, youth primarily received information from emotionally and physically close individuals such as family, teachers, peers, and neighbors. Now, however, they are exposed to information from distant and emotionally detached sources, including print, audiovisual media, and the internet (Nurbini, 2011: 117–118).

Beyond this, the currents of modernization, globalization, and moral crisis often disrupt the growth and development of adolescents. Many parents are anxious about issues such as juvenile delinquency, student brawls, drug abuse, free sex, involvement in crime (e.g., theft, prostitution, robbery, rape, gang activity), and other similar problems. On the other hand, religion—often regarded as a source of moral and ethical guidance—can also become a source of concern when it is misunderstood or misrepresented. The rapid advancement and openness of information allow anyone, regardless of expertise, to speak on religious matters. If a person has deep religious knowledge, this can positively influence youth. However, if misinformation is spread widely and uncritically, it can be highly destructive. One example is the politicization of religion by movements that pit Islam against nationalism, claiming the two are inherently incompatible. Such views, if left unchecked, could undermine national unity (Mufid & Pusat Litbang Kehidupan Beragama \Indonesia, 2011).

Given these challenges, revisiting the views of past Islamic scholars becomes essential in seeking solutions. This is especially relevant for those scholars who faced socio-political conditions similar to those we encounter today. One such figure is Musthofa Al-Ghalayain. Living amid Egypt's turbulent political atmosphere, he confronted ideological movements such as that of Taqiyuddin An-Nabhani and Hizb ut-Tahrir, which explicitly rejected nationalism—an idea considered essential for modern nation-states. Thus, it is unsurprising that *Idhatun Nasyi'in*, the book he authored to save the Muslim youth from moral and spiritual ruin, offers not only theoretical concepts but also practical guidance—one of which addresses nationalism.

In *Idhatun Nasyi'in*, Al-Ghalayain provides moral guidance and motivational advice to the youth to become exemplary individuals. He envisions the internalization of moral education in young people so that they develop noble character (*akhlaq al-karimah*) in accordance with the teachings of the Qur'an and Hadith, while simultaneously cultivating genuine love for their homeland (Solichin & Mahfudz, 2012: 97). In terms of moral education and development, Al-Ghalayain emphasizes that true education involves instilling noble character, high moral values, and virtuous conduct in the hearts of young people, nurturing them with beneficial guidance and counsel until these values become deeply rooted traits. The result, he argues, will manifest as righteous actions, social contribution, and a strong sense of duty toward one's country and nation (Nata, 2010: 157).

Due to the book's importance, Indonesian scholars began teaching it to their students over a century ago. This caused concern for the Dutch colonial government, which felt its interests were threatened. Consequently, the colonial authorities banned the teaching of this book in Islamic boarding schools (*pesantren*) across Indonesia and even arrested clerics who continued to teach it (Ni'am, 2016).

This historical fact serves as evidence of Sheikh Musthofa Al-Ghalayain's integrity, as well as his intellectual and spiritual capacity to engage in youth-oriented da'wah. This very legacy has inspired the present study to further explore Al-Ghalayain's model of youth da'wah, particularly the methods he proposed in his book. It is hoped that these insights will contribute to the body of knowledge and provide practical strategies for da'wah among youth, who represent the future of both the nation and the ummah.

RESEARCH METHOD

This study adopts a qualitative approach as the fundamental framework for the processes of data collection and analysis. In general, qualitative research is an approach aimed at comprehensively understanding social phenomena by emphasizing the subjective meanings embedded within them. In terms of its nature, this research is descriptive, aiming to portray in detail and systematically a particular phenomenon without any interference from the researcher in influencing the object or variables being studied. Accordingly, the research is not intended to test specific hypotheses, make predictions, or draw statistical conclusions. Rather, it seeks to deeply explore the meanings contained within a social, cultural, or textual context (Yahya, 2010: 10).

Specifically, this study utilizes a qualitative approach to reveal the values embedded in the classical Islamic text *Idhotun Nasyi' n*, particularly in relation to the overarching themes of youth, da'wah (Islamic proselytizing), and nationalism. The primary focus is not on the frequency or quantity of certain words or symbols, but rather on how meanings are constructed and articulated both explicitly and implicitly within the text. To achieve this, the research employs the method of library research, which relies on the examination of literature sources as the main data. This method is highly compatible with the nature of the research object—a classical text—where data collection is carried out through document study.

Within this context, the study employs content analysis as the principal technique to deconstruct and interpret the messages embedded in the text. Content analysis is a research method designed to systematically, objectively, and contextually reveal and describe the content of a document or text. This technique enables the researcher to examine both manifest content—messages clearly and directly stated—and latent content—messages that are hidden or implied through the use of specific symbols, diction, or narrative structures (Afifuddin & Azwar, 2005: 177).

One of the unique characteristics of content analysis is the autonomy of the message from its sender. The messages analyzed within the text are treated as independent entities, no longer under the influence or control of their author. In this regard, the researcher cannot influence the production process of the message or the communication that has already occurred. The researcher's presence is non-intrusive; they are not directly

involved in the delivery of the message, but rather function to interpret and understand the meaning contained therein. Even in the context of interpersonal communication, when applicable, content analysis allows researchers to maintain distance from the research subject, as the analysis is conducted on data already separated from its original communicative context through documentation processes such as recordings or transcripts (Afifuddin & Azwar, 2005: 177–178).

Another strength of content analysis is its flexibility in dealing with unstructured material. This contrasts with survey methods, where respondents are required to answer questions within a predefined structure determined by the researcher. In content analysis, the structure of communication is defined by the message sender themselves, requiring the researcher to adapt to the natural structure of the text. As such, content analysis enables the freedom of expression on the part of the text's author without external constraints or pressure. The researcher's task, then, is to unpack the structure and meaning of the message using an appropriate and contextually sensitive approach.

This approach is considered particularly suitable for analyzing *Idhotun Nasyi' n*, a classical work rich in moral, religious, and national messages. The text contains not only religious advice, but also constructs social narratives about the role of youth in the life of the nation and religious communities. Through content analysis, this study aims to explore how da'wah is associated with nationalist spirit in the text, and how youth values are shaped and guided within the framework of Islamic ethics.

By exploring the messages contained in *Idhotun Nasyi' n*, this research also seeks to demonstrate the contemporary relevance of traditional da'wah in shaping the character of the younger generation. In today's context—where religious identity and nationalism are often perceived to be at odds—this kind of study is vital in showing that classical Islamic traditions in the Indonesian archipelago (Nusantara) in fact harmonize these elements. Therefore, the content analysis conducted here not only maps out the messages conveyed in the text but also situates them within a broader socio-cultural context, taking into account the historical background of the author and the era in which the text was written.

In carrying out this research, the researcher also applied an inductive strategy for qualitative data analysis, wherein findings are not predetermined but emerge from

patterns of meaning identified during the textual reading process. This procedure follows the principles of coding in qualitative analysis, namely the process of categorizing data based on recurring themes, narratives, or symbols in the text. Through open coding, the researcher maps out various topics in Idhotun Nasyi' n that relate to youth, da'wah, and nationalism. This is followed by axial coding to identify conceptual and contextual interconnections between these themes. Such a strategy ensures that the analysis conducted is not partial, but holistic and in-depth. This technique is guided by the approach proposed by Miles, Huberman, and Saldaña (2014), who emphasize data reduction, data display, and conclusion drawing as the three key components of qualitative analysis. Thus, the validity of the research results is determined not by the volume of data collected but by the depth of understanding of the meanings embedded in the text.

RESULTS AND DISCUSSION

Biography of Mushtofa Al-Ghalayain

The full name of Shaykh Musthofa al-Ghalayini is Musthofa bin Muhammad Salim al-Ghalayini. In the book “Mu'jam al-Mu'allif n: Tar jim Mu annif al-Kutub al-'Arabiyyah” authored by Umar Ridha Kahalah, it is stated that Musthofa al-Ghalayini was born in the year 1303 Hijri, which corresponds to 1885 CE. Despite living for only 59 years, he earned numerous titles and reputations. In addition to being recognized as a modern-minded scholar of international caliber, he was also a literary figure, writer, poet, orator, linguist, politician, columnist, and journalist.

Al-Ghalayini was born in Beirut, the capital city of Lebanon. During his childhood, he demonstrated intellectual brilliance that surpassed that of his peers. He received his primary education from several renowned scholars of the time, including Muyiddin al-Khayyath, Abdul Basith al-Fakhuri, Shalih al-Rafi'i, among others. After completing his primary and secondary education in his hometown, he pursued higher education in Egypt, specifically at Al-Azhar University in Cairo. There, he studied under Muhammad Abduh, a figure widely regarded in the Islamic world as a pioneer of Islamic reform (Amaliah, 2014: 25).

The influence of Muhammad Abduh's thought on Shaykh Musthofa al-Ghalayini is evident in the style and content of his book "Idhotun Nasyi' n". Abduh's rational reformist ideas are particularly visible in the discussions on renewal, independence, the people and governance, which emphasize freedom of thought, expression, and statehood. One of the most notable influences is the concept of tawakkal (trust in God), wherein Abduh asserts that human actions are governed by two fundamental principles: first, humans act through their own capability; second, all outcomes ultimately return to the will of God.

Additionally, Muhammad Abduh shaped al-Ghalayini's thinking in terms of his reformist and modernist-puritan ideas. Abduh was a tolerant and liberal reformer, rich in modern concepts, yet he was also viewed as a learned scholar ('alim), a jurist capable of independent reasoning (mujtahid), and a proponent of Islamic authenticity (Solichin, 2012: 37).

Upon completing his studies at Al-Azhar, al-Ghalayini returned to Beirut, where he devoted himself to applying the knowledge he had gained in Cairo. He was actively involved in teaching at various institutions, including the University of Al-'Umari, Maktab Sulthani, the Ottoman High School, and other Islamic law institutions.

In addition to his role as an educator, al-Ghalayini had a strong interest in publishing. He founded the magazine Nibras in Beirut and actively participated in party politics. Initially, he joined the Hizb al-Ittihad wa al-Taraqqi (Union and Progress Party), but later resigned and affiliated with Hizb al-I'tilaf (Coalition Party). However, due to ideological disagreements with the intellectual elite of the party—whom he viewed as overly subservient to traditional, sectarian, and non-egalitarian religious leaders—he once again withdrew from political involvement. Al-Ghalayini was critical of political parties that were accommodative only to certain groups and failed to advocate for the broader public. This dissatisfaction led him and like-minded intellectuals to establish a new party called Hizb al-Islah (Reform Party), which was oriented toward Islamic reformism and modernism, and committed to defending the oppressed and realizing a just society (Amaliah, 2015: 27).

After being involved in political affairs for some time, he was appointed by the government as an orator to accompany the Ottoman IV army during World War I. He

traveled with the army from Damascus, across the desert, to the Suez Canal via Isma‘iliyah, and was present on the battlefield, although the campaign ended in defeat.

These experiences in politics and war profoundly shaped al-Ghalayini’s personal development. Driven by a deep desire to dedicate himself to education, he returned once more to Beirut and resumed his role as a teacher. Amid his academic activities, the government, then under King Faisal’s rule, appointed him to a public security administrative office in Damascus, where he also served voluntarily in the Arab army.

In the following year, he returned to Beirut but was unexpectedly detained by the authorities without clear reason. However, he was soon released. Being a wanderer by nature, he later traveled to East Jordan, where he was appointed as the guardian and tutor of two sons of Amir Abdullah, though his stay there was brief (Solichin, 2012: 38).

Unable to adjust to life abroad, he returned once again to Beirut. However, instead of a warm reception, he was arrested by the French colonial authorities, who had long occupied Beirut. He was exiled to Palestine and eventually settled in Haifa. After his release from exile and regaining his freedom, he returned to his homeland of Beirut. There, he was once again entrusted by the people to hold several important positions. He was appointed as the head of the Islamic Assembly, a Sharia judge, an advisor to the Sunni Sharia Court of Appeals, and a member of the Scientific Council of Damascus. Shaykh Musthofa al-Ghalayini passed away in Beirut on February 17, 1945, at the age of 59 (Solichin, 2012: 39).

A Glimpse into the Book Idhatun Nasyi’in

The book *Idhatun Nasyi’in* is rich in religious content, particularly focusing on education, ethics, and socio-cultural values. Shaykh Musthafa al-Ghalayini authored many high-quality literary works—some of which were intentionally written as manuscripts and later published as books, while others initially appeared as essays in magazines and newspapers.

Idhatun Nasyi’in was inspired by a series of advisory articles written by al-Ghalayini and published in the newspaper *Al-Mufid* under the title *Advice for the Younger Generation*, under the editorial leadership of Abu Fayyadh. These articles captured significant attention from readers due to their positive impact and profound

influence on the reader's psyche. Consequently, many readers proposed that these articles be compiled, printed in book form, and distributed more widely—particularly to those who had not had the opportunity to access the original newspaper editions.

This book has since been translated into other languages, including literal or harfiyah (word-for-word) translations, by a translator whose works are likely already familiar to the general public. Any additional elaborations found within the translation are solely intended to facilitate the reader's understanding, without deviating from the main themes discussed. Understanding the enthusiastic reception of his readers, al-Ghalayini resolved to disseminate his counsel among the younger generation of the ummah (Muslim community) of his time. He did so in the hope that his advice would serve as a source of enlightenment and guidance for them.

The book was composed with deep sincerity and pure intention—motivated by religious conviction and the desire to attain divine approval. The text is structured without a rigid sequence, addressing various themes related to interpersonal conduct and noble character, as well as offering diverse insights into manners and wisdom.

In summary, this book can be described as a vessel filled with parables, analogies, and illustrative examples. It contains nothing but beneficial guidance, valuable advice, and wisdom that is beyond measure. Naturally, every author possesses a unique style and tone, shaped by individual backgrounds such as education, knowledge, creative experiences, and personal inclinations. These elements contribute to the distinctive characteristics of their literary output.

Such a background gives rise to the specific character of al-Ghalayini's work. Overall, the book presents teachings on morality and the navigation of life's journey with a spirit of optimism. This, in turn, is envisioned to foster a society that upholds moral integrity and seeks to counter the severe decline in ethical values.

Thematically, *Idhatun Nasyi'in* may be categorized into three major components:

1. Personal Development – The book discusses an individual's journey through life in search of true self-identity. This journey must be supported by virtuous attitudes and behavior, which not only foster self-awareness but also enhance one's relationship with others and with God.

2. Social Ethics – It offers reflections on human responsibility to do good to others as a manifestation of Islamic teachings. By practicing Islam as a religion of peace and compassion, one may attain salvation both in this world and the hereafter.
3. Socio-Political Commentary – The book also touches on the socio-political dynamics of Lebanon at the time, which were marked by discord and conflicting group interests. Al-Ghalayini critiques the state's governance, particularly where political actions appear disconnected from conceptual and practical realities.

In general, it may be concluded that *Idhatun Nasyi'in* focuses on moral instruction and the development of an optimistic approach to life. Through its teachings, the book aspires to help create a society that earnestly upholds moral values and prevents the widespread moral degradation that had become increasingly prevalent.

The book comprises a total of 44 chapters, which continue to be studied, especially within traditional Islamic boarding schools (*pesantren*), particularly those affiliated with Nahdlatul Ulama (NU). Its significance lies in the fact that it promotes values of nationalism—an area of special concern for NU in shaping the moral and civic direction of the Indonesian nation across different historical eras.

A Specific Chapter on Youth, Da'wah, and Nationalism

A specific chapter in the *Idhotun Nasyi' n* manuscript that discusses nationalism and da'wah is entitled “*Wathaniyah*” (pp. 87–89). The contents of this section are as follows:

What is the true meaning of *wathaniyah* or authentic patriotism? The answer may be simple, but its implementation is difficult and not everyone is capable of carrying it out. It is to love one's homeland, with the condition that such love is manifested through sincere efforts for the welfare of the nation and country. It means to serve and dedicate oneself to the honor and prosperity of one's people. A true nationalist—one who can be likened to twenty-four karat gold—is a person who does not hesitate to sacrifice, who is not afraid to die or give up personal goals so that the homeland may live in dignity and honor. Their struggle is not half-hearted, even if it involves pain and suffering, because the ultimate goal is for the nation and homeland to be healthy, safe, happy, and blessed.

Always remember that the homeland has many rights that must be fulfilled by its citizens, just as a child has obligations toward their parents. A child can only be called a true child if they fulfill the responsibilities they owe to their father and mother. In the same way, a person may only rightfully claim to be a child of the nation if they have fulfilled their obligations and duties for the sake of their homeland. The foremost obligation of all citizens is to remain constantly active, with an undying spirit, in bearing the sacred responsibility of serving their nation and country. They must possess sincerity in defending the honor of their homeland against any party that seeks to tarnish its purity—whether those disruptors come from within the nation itself or from foreign entities.

Moreover, citizens must remain vigilant so that their people are not misled by false heroes or pseudo-nationalists who merely create chaos and disrupt the peace, tranquility, and security of the homeland. It is also necessary to understand what these rights of the homeland are that must be fulfilled by its citizens. Indeed, there are many such rights, but the most important and urgent among them—the one that must be prioritized—is the cultivation of an educated society. These educated individuals must not only become intellectuals but must also be people of noble character and virtuous conduct.

Therefore, it is incumbent upon us to deeply instill in their hearts and souls the well-known and wise saying: “Love for one’s homeland is part of faith.”

Hence, O youth—the sons and daughters who are the nation’s hope—always remember this counsel: the entire hope of the country and the nation rests in your hands and in your efforts. Begin now, move forward earnestly in seeking knowledge that is beneficial for the future, and alongside that, embody noble morals and exemplary character, just as your forefathers once did.

Listen to that voice, faint but clear, calling out to you: “O my sons and daughters, I am your motherland. I await your arrival. I constantly long for your service.”

Nationalism, Da'wah, and Youth in the Book *Idhatun Nasyi'in* and Their Relevance to the Indonesian Nation

The book *Idhatun Nasyi'in* by Shaykh Musthafa Al-Ghalayaini presents a comprehensive discourse on the ideal attitudes of youth in navigating life, encompassing

aspects of politics. In this context, politics transcends mere practical politics, emphasizing national politics, especially considering Al-Ghalayaini's background in Egypt, where he encountered various political dynamics, some of which were destructive. For instance, Hizb ut-Tahrir (HT), founded by Taqiyuddin An-Nabhani, initially aimed at liberating Palestine but later shifted towards advocating for a caliphate, proposing the unification of all Islamic countries under a single caliphate. This movement raised concerns among many Muslims who were already aligned with the concept of nation-states. HT's rejection of democracy and other state systems, including nationalism, necessitated vigilance. Consequently, Al-Ghalayaini focused on addressing these issues, as reflected in his writings.

Al-Ghalayaini articulates that true nationalism entails a genuine love for one's homeland, demonstrated through efforts for the nation's welfare and sincere service to its people. He emphasizes that a true nationalist is willing to sacrifice, even to the point of death, to ensure the nation's honor and prosperity. He likens the obligations towards one's country to those towards one's parents, asserting that fulfilling these duties is essential for claiming rightful citizenship. He underscores the importance of nurturing educated individuals with noble character, aligning with the adage, "Loving the homeland is part of faith."

Al-Ghalayaini's perspective integrates nationalism with Islamic teachings, asserting that both should coexist harmoniously. He references the Prophet Muhammad's actions in Medina, a diverse society, to illustrate that love for one's country is compatible with Islamic principles. He critiques any da'i (Islamic preacher) who attempts to pit nationalism against Islam, arguing that such a dichotomy is unfounded.

Nationalism, in this context, is defined as the collective consciousness and integrity of a nation's citizens. It embodies the moral and cultural awareness of individuals as members of a nation, emphasizing human dignity and justice. Historically, nationalism has inspired colonized nations to strive for independence (Novianto, 2021). Ernest Renan highlighted the essence of nationalism as the unity of people to establish a sovereign state, while Ottobeuer emphasized shared experiences and mutual responsibilities. Thus, nationalism is rooted in humanity and justice.

In the Indonesian context, nationalistic da'wah serves as a means to balance nationalism and the internalization of Islam amidst the influx of transnational ideologies. According to Latief and Mutaqin, nationalistic da'wah represents efforts to harmonize Islam and nationalism, positioning Pancasila as a conceptual and operational framework to foster cooperation among religious communities in addressing national and humanitarian issues. This approach counters the notion that Islam and nationalism are incompatible, advocating instead for their mutual reinforcement. Kuntowijoyo, citing Natsir, likens Islam and nationalism to two sides of the same coin, both essential for the advancement of Islam, the nation, and humanity.

Indonesia's history attests to the significant contributions of Muslims before and after independence. These contributions should continue as a commitment to the nation's and the Muslim community's welfare. Pancasila, as a product of collaboration among Muslims and adherents of other religions, offers a conceptual and operational alternative to resolve issues between religion and nationalism across different eras.

Therefore, upholding the integrity of the Unitary State of the Republic of Indonesia (NKRI) with Pancasila as its foundational philosophy exemplifies nationalistic da'wah within the Indonesian Muslim community. The NKRI's existence as a state is non-negotiable. This principle inspires major Islamic organizations in Indonesia, such as Nahdlatul Ulama (NU) and Muhammadiyah, to ardently support the NKRI as an implementation of their nationalistic da'wah. Both organizations have historically demonstrated strong commitments to the nation's unity and continuity through various foundational principles in their movements (Maulana, 2021).

For instance, Muhammadiyah's nationalistic da'wah is evident in its historical documents. The "Guidelines for Understanding MKCH" (Tanwir Ponorogo 1969) states (Hasyim in Mulkan, 2010: 220):

"Muhammadiyah acknowledges its obligation to strive and invite all groups and layers of the Indonesian nation to organize and develop the Homeland and the Republic of Indonesia into a just and prosperous society and state, materially and spiritually, blessed by Allah SWT."

Similarly, NU's nationalism is rooted in its founding purpose of uniting religious scholars to resist colonialism. This nationalistic spirit is reflected in the organization's

name, Nahdlatul Ulama, meaning "Revival of the Ulama." Under the leadership of Hadhratus Syaikh KH. Hasyim Asy'ari, NU exhibited strong nationalism. Before Indonesia's independence, while youths in various regions formed local organizations, NU's scholars established a nationalistic youth organization. In 1924, pesantren youths founded Shubban al-Wah n (Youth of the Homeland), which later became Ansor Nahdlatul Ulama (ANO), with figures like Kiai Muhammad Yusuf Hasyim playing significant roles (Farih, 2015: 252).

Thus, Al-Ghalayaini's discourse on nationalism, despite his Egyptian background, aligns with the Islamic vision of the majority of Indonesian Muslims. His statement, "O my sons and daughters, I am your homeland, awaiting your return, always hoping for your devotion," encapsulates the profound value of the homeland. It signifies a divine trust from Allah SWT that must be preserved alongside Islamic values, without positioning them in opposition. This perspective resonates not only with Indonesian Muslims but also with the global Muslim community, affirming that religion safeguards the homeland, and the homeland, in turn, protects the practice and teaching of religion.

CONCLUSION

As one of the intellectual legacies of Shaykh Musthafa Al-Ghalayaini, the book *Idhatun Nasyi'in* is rich in religious content, encompassing themes such as education, ethics, socio-cultural values, and da'wah. In practical terms, the book often reflects on the importance of individuals engaging in good deeds toward others as a manifestation of Islamic teachings. By embracing Islam as a way of life, one can more easily attain salvation, both in this world and the hereafter. Furthermore, the book consistently places youth at the center of change and struggle. This includes the effort to safeguard the homeland, which is viewed as a divine gift from Allah SWT. Young people are seen as playing a crucial role in carrying out this sacred trust. Religion and wathaniyah (nationalism) are portrayed not as opposites, but as a continuous and harmonious relationship. Therefore, da'wah conducted within a particular region must also contribute to preserving the integrity of that region—not only geographically, but ideologically as well. It is no surprise, then, that Al-Ghalayaini also adopts a phrase widely used among Indonesians: "Hubbul wathan minal iman" (love for the homeland is part of faith).

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