

# Islamic Youth Center : Weaving Goodness to Attain the Pleasure of Allah

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## Abstract

Juvenile Delinquency is a growing social issue that negatively affects the environment. Factors such as promiscuity, lack of family control, and limited access to positive activities are the main triggers. Based on research findings, youth in Medan Labuhan District mostly come from lower-middle-income families, are predominantly Muslim, and lack facilities that support their development. This study aims to design an Islamic Youth Center as a space to guide youth toward positive behavior. Islamic architecture is chosen for its holistic approach in addressing intellectual, emotional, and spiritual needs. Data were collected through observation and interviews, then analyzed to determine spatial needs, activities, and design concepts. The concept "Weaving Goodness to Attain the Pleasure of Allah" is applied by placing the mosque as the spiritual center. The design approach consists of two aspects: spatial experience, which fosters emotional closeness, and symbolism, which creates deeper meaning through zoning based on intellectual, emotional, and spiritual intelligence.

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## INTRODUCTION

Adolescence is a period of transition from childhood to adulthood, during which individuals undergo development in various aspects, including physical, emotional, social, and psychological. During this period, adolescents face significant and complex changes, as well as various challenges in their efforts to find their identity (Yudrik Yahya 2011). Adolescent delinquency is essentially the result of their failure to understand the information they receive. Adolescent delinquency typically occurs among those who experience failures in their mental development process, whether during childhood or adolescence. Childhood and adolescence are very brief periods, marked by rapid physical, mental, and emotional development.



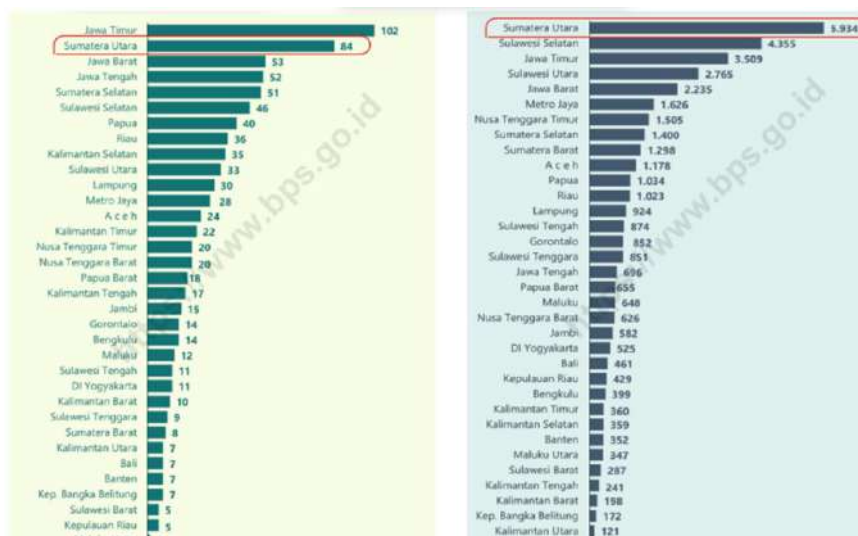
**Fig. 1.** Number of Crimes According to Regional Police 2022  
(Source: Central Statistics Agency, 2022)

The figures in the image show the high crime rate in the area, which requires special attention from various parties, including law enforcement, the government, and the community, to improve security and prevent future criminal acts. Classification of Crimes Presented in the 2023 Crime Statistics Publication:

**Table 1.** Classification of Crimes

No	Classification of Crimes	Types of Crimes
1	Crimes against life	Murder
2	Crimes against the body	Minor assault
3	Crimes against property rights	Theft
4	Drug-related crimes	Narcotics
5	Crimes against public order	Crimes against public order

(Source: Central Statistics Agency, 2022)



**Fig. 2.** (a) Data on Crimes Against Life, (b) Crimes Against the Body  
(Source: Central Statistics Agency, 2022)



Fig. 3. (a) Crimes against property rights, (b) Crimes related to narcotics, (c) Crimes against public order (Source: Central Statistics Agency, 2022)

These data reflect the high level of physical violence in North Sumatra and indicate the need for strategic measures to reduce crime rates, especially those involving threats to physical safety and life.



Fig. 4. Number of fights throughout Indonesia (Source: Central Statistics Agency, 2022)

The high crime rate in North Sumatra highlights the need for a holistic prevention program. An approach based on moral and spiritual values can be integrated with skills training programs, psychological counseling, and community development to create individuals who are morally upright, productive, and have positive life goals (Ghina, et al. 2021). Additionally, the formation of active communities in maintaining environmental safety and providing facilities that support positive individual development can play a crucial role in reducing crime rates and creating safer and more conducive conditions.

Therefore, strategic measures are needed from various parties to address the high rate of juvenile delinquency, starting with a more intensive role for families in providing education and

attention, an increased role for schools in providing guidance, and community efforts to create a positive and supportive environment.

## LITERATURE REVIEW

### 1. Definition and Characteristics of Youth

Today's youth face many vulnerabilities and problems that threaten their future. Some of the problems faced by today's youth include increased drug and alcohol abuse, promiscuity, illegal street racing, bullying, and other forms of undisciplined behavior. These adolescent issues have a significant impact on social unrest (Ermayani, 2015). Adolescence is different from childhood in terms of how values are internalized and applied in one's life (Ermayani, 2015). According to Konopka and Ingersoll, adolescence is generally divided into three main stages based on age ranges. The first stage is early adolescence, which occurs between the ages of 12 and 15, followed by middle adolescence between the ages of 16 and 18, and finally late adolescence, which spans the ages of 19 to 22.

The adolescent period is a crucial phase that significantly shapes the future of young people. This period serves as a transitional phase from childhood to adulthood. It is widely recognized as the most enjoyable phase for adolescents themselves (Ermayani, 2015). Young individuals are in a transitional phase from childhood to adulthood, experiencing development across various aspects, including physical, emotional, social, and psychological dimensions. During this period, adolescents face significant and complex changes, as well as various challenges in their efforts to find their identity (Yahya, 2011), and the transition from childhood to adulthood, characterized by unstable emotional development and the search for self-identity (Kartono, 2008).

From a Sharia perspective, youth are individuals who have reached the age of puberty and fall under the category of mukallaf, meaning those who are obligated to fulfill religious duties. This is typically indicated by menstruation for women and erotic dreams for men. According to the Indonesian Dictionary (KBBI), adolescence is defined as "beginning adulthood; having reached marriageable age" or can also be interpreted as "the transitional period from childhood to adulthood, typically between the ages of 12 and 18." This adolescent period is characterized by rapid physical, psychological, and emotional development.

Adolescence has certain characteristics that distinguish it from previous periods. According to Hurlock (1999), the characteristics of youth include the fact that youth is an important period because the changes that occur have a direct impact on the individual and their subsequent development. as a training period, where an unclear status provides opportunities to experiment with lifestyles and determine behavioral patterns, values, and traits that align with one's identity. It is also known as a period of change marked by shifts in emotions, physical changes, interests, and roles toward independent adulthood, including the values embraced and the desire for freedom. At this stage, adolescents begin to seek their identity by trying to understand who they are and what their role is in society. Additionally, adolescents tend to view life unrealistically, seeing themselves and others not as they truly are, and this period marks the beginning of adulthood, where youth often struggle to let go of childhood habits. In this process, some youth attempt to form their self-image by mistakenly imitating adult behavior, such as smoking, consuming alcohol, or using drugs.

According to Jahja (2011), the general characteristics of youth include a rapid increase in emotional intensity during the youth stage, often referred to as the period of storm and stress. This stage is also marked by rapid physical changes accompanied by sexual maturity. In addition, youth tend to show increased self-interest, growing attention to relationships with others, and the ability to distinguish between what is important and what is not. They may also display indifference or ambivalence when facing changes on one hand, youth want to try new things, but on the other hand, they are afraid of the responsibilities that come with them.

Based on the results of a questionnaire distributed to youth in Medan Labuhan District, a number of findings were obtained that reflect a rather concerning social and economic situation. Many of them do not yet have their own place to live and are still staying with relatives or family members. In general, the economic conditions of the respondents' families are classified as lower-middle class. Support from families, particularly in terms of education, remains limited, compounded by a lack of attention to the needs and development of adolescents. Due to economic pressures, some youth are forced to work to help their parents meet the family's needs. Additionally, the scarcity of facilities supporting the development of adolescents' potential poses a significant obstacle in their growth and development process.

Based on the results of a questionnaire distributed to youths in Medan Labuhan, it was found that around 80% of them had never visited a youth center or other similar facility. This was due to a lack of information about the existence of such facilities and their distance from where they lived.

If there is a youth community center, the types of activities most preferred by respondents are skills training, followed by sports activities, and educational studies. Additionally, teenagers show a high level of interest in artistic activities such as music, drawing, and other creative performances. They also enjoy activities conducted in open spaces (outdoor), reflecting teenagers' psychological tendency to explore, socialize, and actively channel their energy.

Interestingly, many teenagers also expressed interest in Islamic activities, such as religious studies and social activities based on Islamic values. In general, teenagers tend to have free time in the afternoon, which is in line with their psychological characteristics of being active and more comfortable engaging in leisure or productive activities at that time.

## **2. Factors Influencing Youth Delinquency**

According to Afrita, 2023 there are several factors that influence youth delinquency including :

1. Factors within adolescents, namely a weak understanding of religious values and weak self-defense mechanisms.
2. Family environment factors play an important role in adolescent development. A lack of love and attention from parents can make adolescents feel unappreciated and lost, making them more susceptible to negative external influences. Additionally, poor family economic conditions can add pressure to adolescents' lives, making them feel limited in meeting their needs and desires, which may ultimately drive them to seek escape through deviant behavior.
3. An unfavorable social environment also contributes to adolescent delinquency. This is due to the lack of social control over adolescents' activities. Many people tend to ignore negative adolescent behavior without reprimanding or taking action, as they consider it not their responsibility. This indifference makes teenagers feel free to behave without

limits, thereby increasing the risk of negative behavior and social deviance in their neighborhood.

4. The school environment is very influential because it is the main place of interaction for teenagers. As an educational institution, schools must be at the forefront of shaping positive character in teenagers through proper guidance and supervision.

Religion is a set of rules from God Almighty that can inspire rational human beings to follow God according to their own will. If people are religious and obediently practice all of His teachings, it is very likely that they will live orderly lives. In essence, humans have sovereignty in determining the course of their lives. In Islamic teachings, communal living (society) is already regulated in such a way. Everything that concerns society, including services—whether material or non-material—carried out in accordance with Allah’s command to assist one another in righteousness and piety, is part of the functions humans must fulfill toward society. The Prophet’s hadith teaches this.

“The best of people are those who are most beneficial to others.” (Narrated by Ahmad, ath-Thabrani, and ad-Daruqutni.)

In another narration, the Messenger of Allah, peace and blessings be upon him, said:

“A Muslim is the brother of another Muslim. He should not wrong him, nor should he allow others to wrong him (rather, he must help and defend him). Whoever helps his brother in his needs, Allah, the Exalted and Glorious, will always help him. Whoever eases the difficulties of a Muslim, Allah will ease one of his difficulties on the Day of Judgment. And whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Judgment.”

From the above hadith, it can be concluded that religiosity in Islam is supported by five dimensions, namely:

1. The dimension of faith, which concerns belief and the relationship between humans and God, angels, prophets, and so on;
2. The worship dimension, which concerns the frequency of performing prescribed acts of worship, such as prayer, zakat, hajj, and fasting;
3. The charitable deeds dimension, which concerns social life, such as mutual assistance and so on;
4. The ihsan dimension, which concerns experiences and feelings about the presence of God; and
5. The knowledge dimension, which concerns a person's knowledge of religious teachings.

The complex problems faced by teenagers, ranging from economic pressures and lack of family support to limited opportunities for self-development, require solutions that are not only practical but also address the root causes of the problems comprehensively. In this case, an Islamic approach is the most holistic solution, because Islam not only regulates the relationship between humans and their God, but also between humans and themselves, their families, and society at large.

Islamic teachings through the Qur'an and the Sunnah of the Prophet Muhammad SAW have provided comprehensive guidance in shaping character, fostering good morals, and building a strong and useful soul. The tendency of teenagers to enjoy exploring, be interested in art, and have free time in the afternoon is actually a great potential that can be channeled through activities of religious value, such as skill training, physical exercises as recommended by the Prophet (such as archery, horseback riding, swimming), and studies that strengthen faith.

Thus, the Islamic Youth Center is not only a gathering place, but also a center for character building, mental strengthening, and youth potential development based on Islamic values—a concrete step in emulating the Prophet Muhammad SAW as *uswatun hasanah* (the best example) in nurturing the younger generation.

From the 10 case studies analyzed by the author (archdaily and dezeen), it is evident that the success of youth centers is determined by several key factors, namely the provision of programs that meet the needs of young people, their active participation, and strong support from various parties such as the government, community, and private sector. All the youth centers studied provide open spaces for social activities and skill training to enhance capacity and independence, although only a small proportion offer psychological and spiritual counseling services, which are crucial for addressing emotional and mental needs holistically. The development of youth centers is generally driven by the need for spaces that can guide youth activities in socially challenging environments, such as juvenile delinquency and a lack of non-formal educational facilities. In Islamic architectural approaches, mosques are often used as the central building, symbolizing the importance of faith in all social and educational activities. Areas such as study rooms, open gardens, and community spaces are designed to foster positive interaction, knowledge sharing, and socially valuable activities. Additionally, the implementation of environmentally friendly designs, such as natural lighting and vegetation, reflects Islamic teachings about human responsibility as stewards of the earth, where every good deed toward the environment also serves as a form of worship.

### **3. Islamic Architecture and Design Principles Based on the Al-Qur'an and sunnah**

Youth Centers are activity centers that provide adolescents with access to activities that support the development of their social, emotional, and intellectual skills. Youth Centers also serve as spaces where teenagers can engage in communities that enrich their social experiences through healthy interactions (Whitlock, 2004). Youth Centers are places designed to facilitate social interaction among teenagers and provide beneficial programs, such as skills training, education, and extracurricular activities that support their growth (Dewi, 2017).

So, it can be concluded that a Youth Center is a place designed as a hub for youth activities, providing access to various programs that support the development of social, emotional, and intellectual skills. This place facilitates social interaction among youth and offers activities such as skills training, education, and extracurricular activities that contribute to their growth and social experiences.

Utaberta (2006) states that Islamic architecture is a manifestation of the fusion between human culture and the process of a person's submission to God, which exists in harmony between humans, the environment, and their Creator. Islamic architecture is considered one of the architectural styles that displays aesthetics full of meaning. Every element and design component carries profound symbolic meaning, such as awe and gratitude for the beauty received, which evokes a sense of submission and surrender to the sovereignty of Allah SWT.

Incorporating architecture that presents all the goodness of Islam in an effort to create a harmonious and meaningful environment. This concept integrates Islamic spiritual, social, and ethical values into building and space design. Architecture is not merely about creating physical structures but also serves as a medium to realize the principles of goodness in everyday life..

Utaberta (2006) argues that there are eight principles of design based on the Qur'an and Sunnah, namely the principle of remembrance of God, the principle of remembrance of worship and struggle, the principle of remembrance of humility, the principle of reminding about the hereafter, the principle of reminding about endowments and collective welfare, the principle of reminding about cultural tolerance, the principle of reminding about sustainable living, and the principle of reminding about transparency (openness).

#### **4. Application of Islamic Architecture 3 types of Intelligence Spiritual Intelligence, Intellectual Intelligence, and Emotional Intelligence**

The application of Islamic architecture in design refers to three main types of intelligence, namely spiritual, intellectual, and physical intelligence. Spiritual intelligence is manifested through worship spaces and architectural elements that direct the heart towards Allah. Intellectual intelligence is reflected in educational facilities such as training rooms, discussion rooms, and creative activity rooms. Physical intelligence is manifested in sports areas and green open spaces that support physical health. These three elements complement each other in creating spaces that are not only functional but also nurture the character of young people in a holistic manner in accordance with Islamic values.

##### Visual Aspects

1. Content Units, The first thing that must be included in Islamic “spatial art” is art that plays an extra-ornamental role, even though this art has visual and ornamental characteristics, which utilize the spatial properties of volume and mass;
2. Interior Design, spatial art that adds interior space to horizontal and vertical dimensions, thereby creating a sense of depth, volume, and mass; and
3. Landscaping, beautiful horticulture (planting and maintaining plants) as well as creative and beautiful acculturation art (the art of using water artistically in canals, ponds, and fountains).

##### Activity Aspects

In terms of this activity, when we are in that environment, we will remember Allah by always wanting to do good deeds.

Hadith from Abu Hurairah: The Prophet Muhammad SAW said:

“Allah said: ‘I am as My servant thinks I am. I am with him when he remembers Me. If he remembers Me in his heart, I remember him in My heart. If he remembers Me in a group, I remember him in a group better than theirs.’” (Narrated by Bukhari and Muslim).

Hadith from Abu Hurairah: The Prophet Muhammad SAW said:

“The parable of those who remember their Lord and those who do not remember Him is like that of the living and the dead.” (Narrated by Bukhari and Muslim).

Hadith from Abdullah bin Amr: The Prophet Muhammad SAW said:

“Verily, Allah says: ‘O son of Adam, remember Me, and I will remember you. Empty your heart of everything except Me, and I will grant you what you desire and fill your heart with wealth that never runs out.’” (HR. Ahmad).

In this positive and inspiring environment, we feel motivated to perform acts of kindness as a manifestation of religious teachings. Kindness here refers to all good, righteous, and

beneficial actions, such as helping others, being fair, showing empathy, and performing acts of charity.

Activities that encourage doing good deeds can be divided into three categories:

1. Spiritual Intelligence

The essence of the relationship between humans and Allah, this spiritual intelligence helps a person understand the purpose of life, live in accordance with the Sharia, and attain Allah's pleasure. Activities such as prayer, remembrance of Allah, reading/memorizing the Quran, reflection and contemplation (muhasabah), as well as the interpretation of the Quran and Hadith.

Hadith from Abu Musa Al-Ash'ari: The Prophet Muhammad (peace be upon him) said: "The example of one who remembers Allah and one who does not remember Allah is like the example of the living and the dead." (Reported by Bukhari and Muslim).

2. Intellectual Intelligence

Intellectual intelligence helps a person think logically, analyze problems, understand and absorb information, make rational decisions, and create innovations and new solutions in life. Examples of activities include skills training.

The Prophet Muhammad SAW said: "Seeking knowledge is obligatory upon every Muslim." (HR. Ibnu Majah).

Understanding the world logically and analytically. Enhancing knowledge and deeds, both in worldly matters and in the hereafter. Innovating to create solutions for life's problems.

3. Emotional Intelligence

Emotional intelligence is a physical activity, like sports. It is also recommended in Islam. Good physical health contributes to overall mental and spiritual health, such as archery, horse riding, and swimming.

Hadith from Abu Hurairah: The Prophet Muhammad (peace be upon him) said, "Teach your children archery and swimming." (Reported by Bukhari and Muslim).

Hadith from Jabir bin Abdullah: The Prophet Muhammad (peace be upon him) said: "A strong believer is better and more beloved to Allah than a weak believer, though both are good." (Reported by Muslim).

Hadith from Abu Hurairah: The Prophet Muhammad SAW said: "In the human body there is a piece of flesh. If that piece of flesh is good, then the whole body will be good. But if that piece of flesh is corrupt, then the whole body will be corrupt. That piece of flesh is the heart." (HR. Bukhari and Muslim)

## METHODS

The method applied in this study is a mixed method. This research approach combines qualitative and quantitative data to gain a deeper understanding of a research problem. In this method, quantitative data provides a broad understanding, while qualitative data provides a more in-depth and detailed understanding (Creswell, 2014). Creswell (2014) states that the

purpose of mixed-method research is to combine the strengths of quantitative and qualitative data to produce a more comprehensive understanding, so that quantitative data provides breadth, while qualitative data provides depth.

This design uses a research-based design approach, which is a design approach based on research results as the main basis for design decisions. The research was conducted in two forms, namely field research and literature research, to obtain contextual data, user needs, and in-depth theoretical references. There were two stages in the research, namely the research stage and the design stage.

#### 1. Research Stages

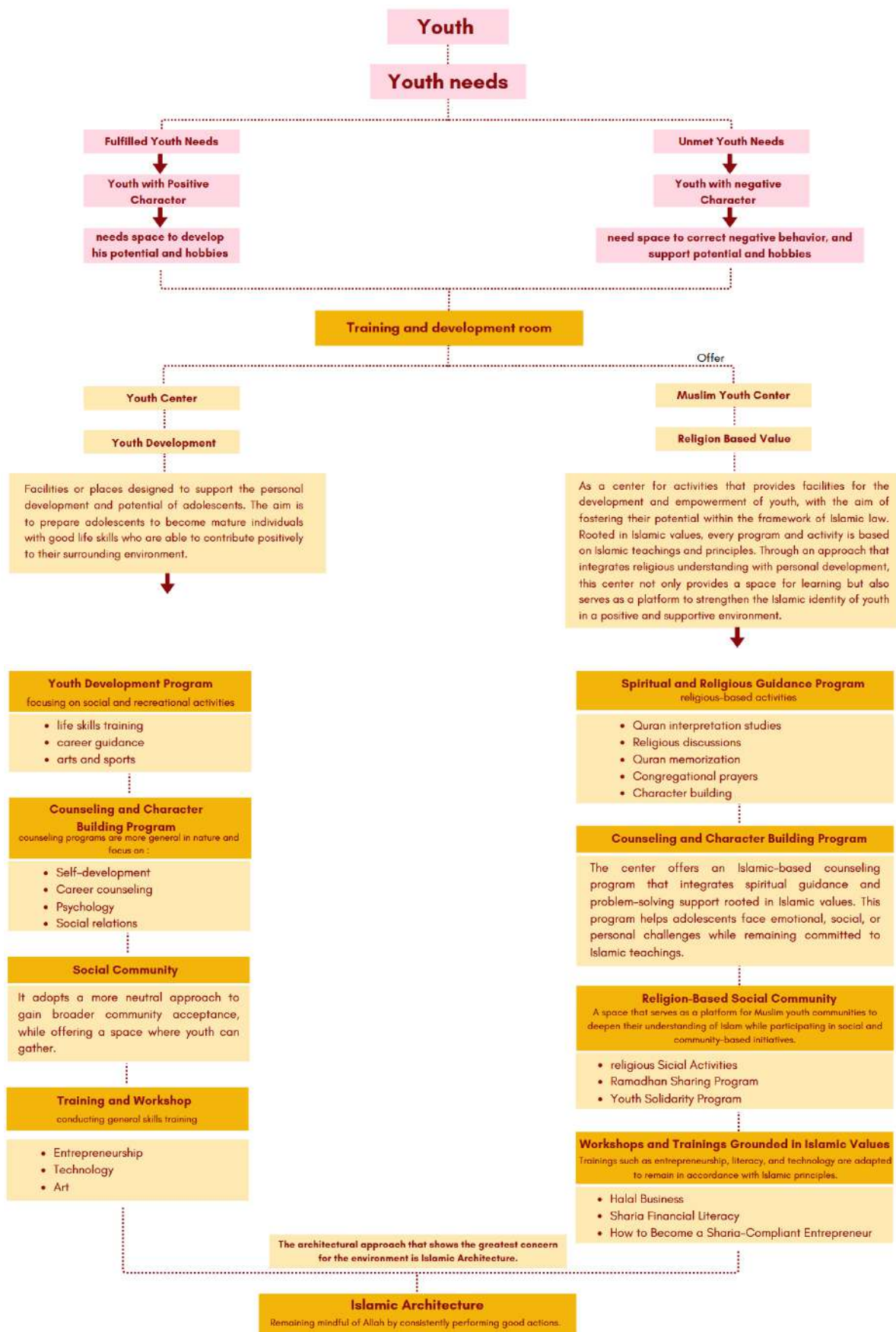
- a. Literature Research, The study focused on three main areas: (1) a user study at the Islamic Youth Center regarding the needs, characteristics, and behavior of adolescents in order to design spaces that suit their psychological conditions; (2) a case study of the Youth Center and Muslim Youth Center as a comparison of functions, spatial layout, and programs; (3) an analysis of Islamic architectural themes from the perspective of spatial experience and symbolism in order to strengthen identity and values in design.
- b. Field Research, Data collection was conducted through two main aspects: (1) user studies with interviews and questionnaires to understand the demographics, activities, perceptions, and needs of adolescents as a basis for space design; (2) site studies with analysis of physical conditions such as sun orientation, wind direction, contours, accessibility, vegetation, and noise so that the building design is contextual and comfortable.

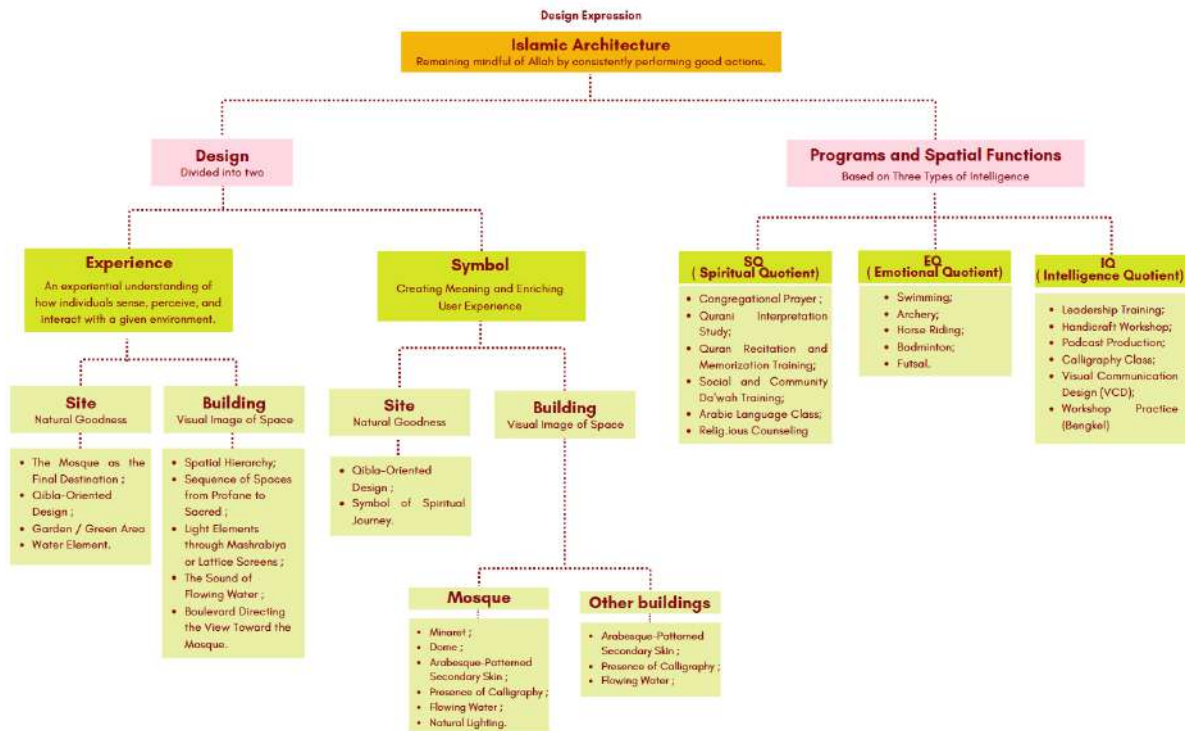
#### 2. Design

The design process involves several stages : problem formulation, goal setting, quantitative and qualitative data collection, data analysis, concept formulation, design development, and technical drawing. The design concept is based on user research, negative behavior management, and the application of Islamic values to guide teenagers away from deviant behavior.

## RESULTS AND DISCUSSION

The diagram below shows the process flow for designing the Islamic Youth Center, starting from problem identification to solution development, followed by the formulation of the spatial program and the application of architectural themes in the design.





is highly favorable, as it is situated along a secondary arterial road, which serves as one of the key connecting routes in the Medan Utara area. Additionally, the land ownership status is under government control, potentially supporting the development of public or social projects.

The site on Jalan Yos Sudarso, Medan Labuhan, was chosen because it is located in a strategic area with a dense population and a Muslim majority. The site is easily accessible from various directions and is surrounded by educational facilities such as elementary and secondary schools, which supports the potential for youth development program collaboration. In addition, this area is home to a lower-middle-class community that needs positive and Islamic self-development spaces.

## 1. Application of Islamic Architectural Themes in Buildings

The design expression used is Islamic architecture with the concept of “Weaving Goodness, Achieving Allah's Pleasure.” In an effort to solve youth problems, the application of this theme is divided into two main approaches, namely through architectural design and activity programs that support character building and the development of youth potential in an Islamic manner.

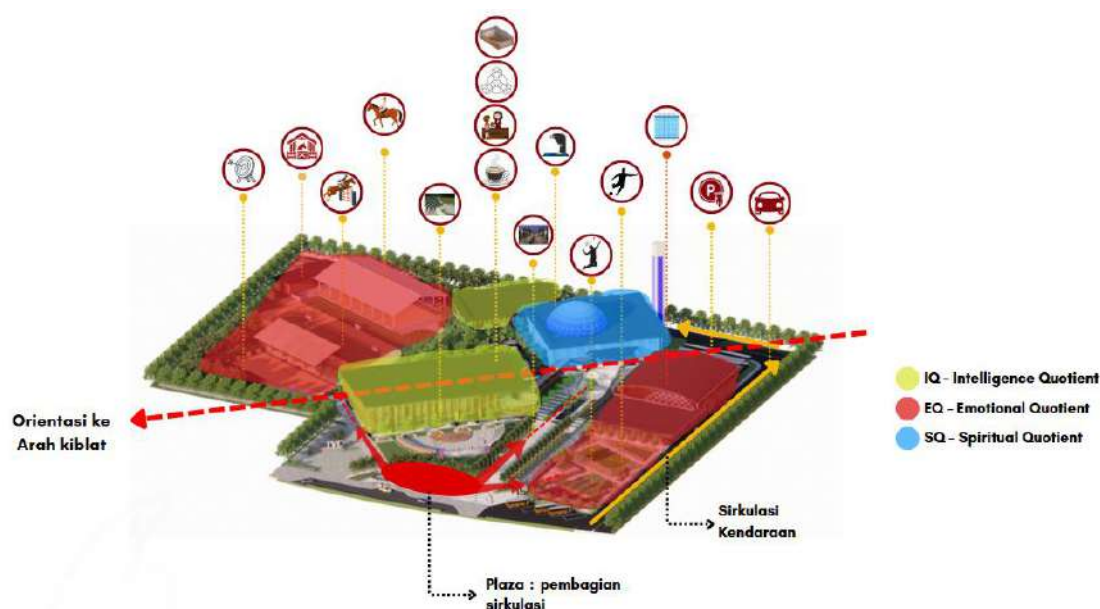


Fig. 7. Division into 3 zones based on 3 types of intelligence

### 1.1 Design

In this design section, the approach is divided into two aspects: experiential and symbolic. From the experiential aspect, visitors are guided to feel, explore, and enjoy the environment as a whole, thereby creating an emotional connection with the space they are in. Meanwhile, the symbolic aspect plays a role in shaping a deeper meaning of the space and enriching the user experience through elements that represent Islamic values.

#### 1.1.1 Experience

This section presents a spatial experience that refers to how a person feels and enjoys the atmosphere of the environment, both physically and emotionally. In this experience section, visitors are directed through a boulevard towards the mosque, with a path decorated with shady trees, beautiful gardens, and soothing water features. All of these elements create a reflective

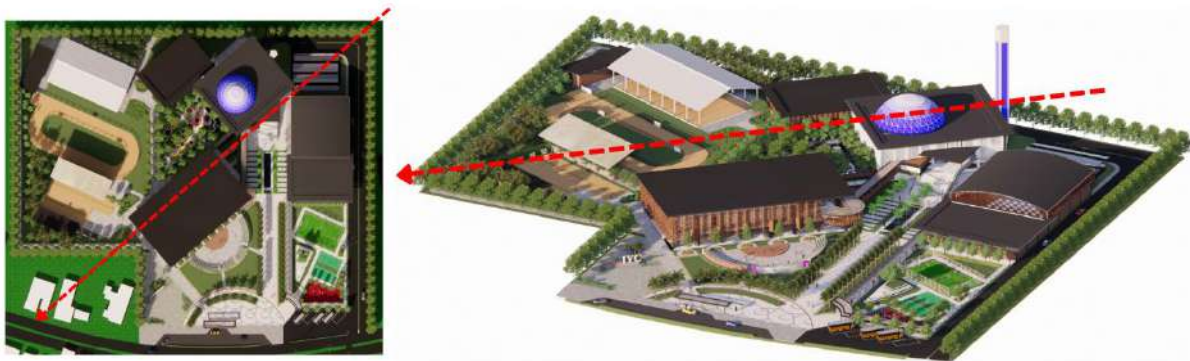
and solemn atmosphere, as a spiritual preparation before entering the prayer room and drawing closer to Allah.



**Fig. 8** Experience pada Islamic Youth Center

a. Site (Nature Goodness)

1. Orientation of the Main Building towards the Qibla



**Fig. 9** Building Orientation Towards the Qibla

Reminding users to always orient their lives toward Allah. By orienting buildings, especially mosques and places of worship, toward the qibla, harmony is created between the physical environment and spiritual values. This orientation is not only a symbol of obedience, but also plays a role in shaping the spiritual awareness of users, especially teenagers, so that they always direct their hearts and minds toward Allah in all their activities. This is important in the development of teenagers, as it instills the values of monotheism, discipline, and a strong sense of self-awareness from an early age, ultimately supporting the formation of teenagers with moral character and a sense of responsibility.

2. Green Parks/Areas and Water Features



Fig. 10 Garden Area

In Islam, gardens are often associated with the concept of paradise (jannah), which is described as a place filled with lush trees, flowing water, and a soothing atmosphere (QS. Al-Waqi'ah: 27–31). This concept can be implemented in physical spaces as gardens that not only serve an aesthetic function but also provide peace of mind and a space for spiritual reflection for their users. For teenagers, the existence of such gardens is particularly important as they can serve as safe spaces to calm the mind, engage in healthy interactions, and reflect on oneself. The peaceful natural ambiance also supports the psychological development of teenagers, helping them distance themselves from stress, and fostering a connection with Islamic values through experiences that touch the heart and soul.

3. Building (Visual Image of Space)
  - a. Space Hierarchy (Mosque is on the top Floor)

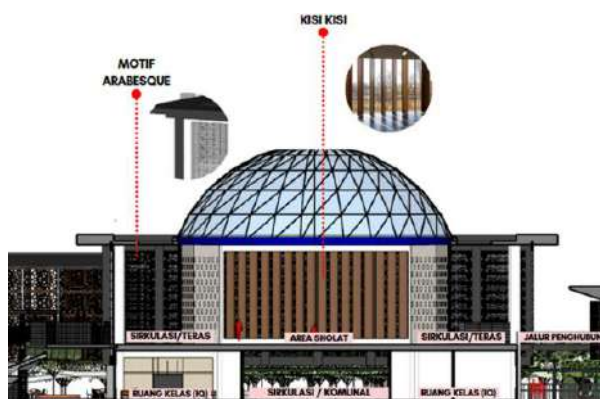


Fig. 11 Section Mosque

Spaces with high spiritual functions are placed in physically higher positions as a symbol of respect for the values of sanctity and majesty. This concept reflects Islamic teachings that prioritize purity, tranquility, and closeness to Allah. The placement of prayer rooms or spiritual reflection spaces in higher areas not only provides a strong visual identity but also offers a transcendental experience for users, particularly teenagers who are in the phase of self-discovery and spiritual exploration.

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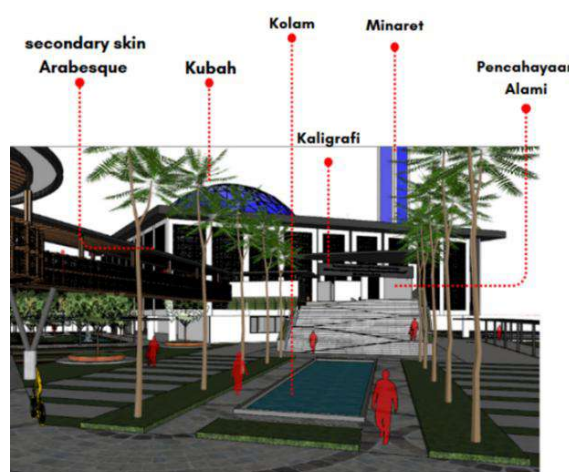
#### b. Elemental Light Through a Lattice

The light that enters through the lattice elements creates a dramatic yet spiritual visual effect. This lighting effect creates a calm and profound atmosphere, symbolizing the guidance and greatness of Allah. This aligns with the meaning contained in QS. An-Nur: 35, which describes Allah as “the Light of the heavens and the earth.” The use of natural light not only reinforces the symbolic value in the design but also provides a spatial experience that touches the emotional and spiritual aspects of users, particularly for teenagers, as a reminder of Allah's presence and guidance in their lives.

### 1.1.2 Symbol

This section provides meaning and enriches the user experience.

#### a. Building (Mosque)



**Fig. 12** Perspective Mosque

In my design, the application of Islamic architecture to the mosque building is realized through the minaret as a visual marker, the dome that reflects majesty, and Islamic calligraphy on the walls as aesthetic and spiritual elements. In addition, arabesque-patterned grilles are used for natural lighting and ventilation, while water elements provide coolness and tranquility, creating a comfortable worship environment that is in harmony with Islamic values.

b. Other Buildings

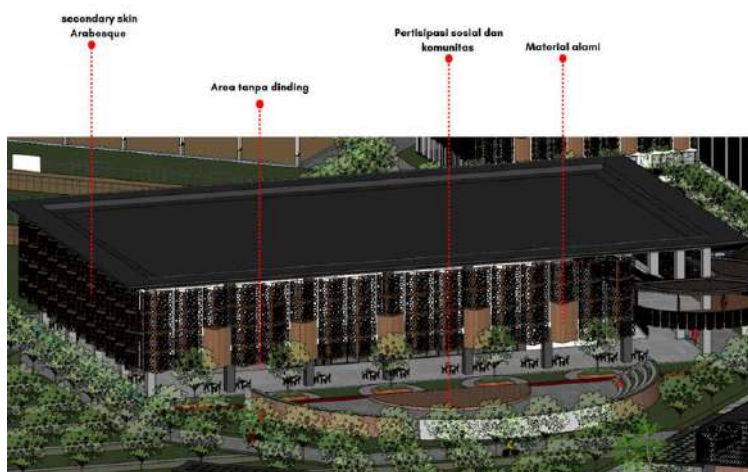


Fig. 13. Bayt Al-Hikmah



Fig. 14 The Hijrah Swimming Pool Building

Meanwhile, in the Bayt al-Hikmah building, Islamic architecture is manifested through latticework on the walls with arabesque patterns, which serve as aesthetic elements while also regulating natural lighting and ventilation. In addition, there are areas without walls that allow the wind to blow freely, creating natural thermal comfort. The use of organic materials further reinforces the natural and sustainable feel, in line with the principle of balance in Islamic architecture.



Fig. 15 Workshop Building

At The Hijrah building, the swimming pool features a secondary skin with an arabesque pattern.

## 1.2 Activities and Space

In terms of this activity, when we are in that environment, we will remember Allah by always wanting to do good deeds.

Hadith from Abu Hurairah: The Prophet Muhammad SAW said: "Allah said: 'I am as My servant thinks I am. I am with him when he remembers Me. If he remembers Me in his heart, I remember him in My heart. If he remembers Me in a group, I remember him in a group better than theirs.'" (HR. Bukhari and Muslim).

The activities that encourage the performance of such acts of kindness can be divided into three categories :

### 1.2.1 Spiritual Quotient

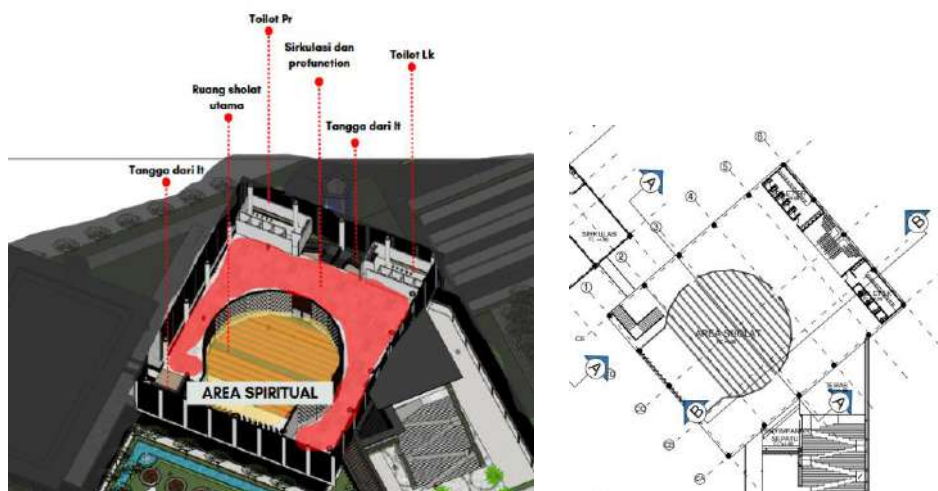


Fig. 16. Zoning Spiritual Quotient

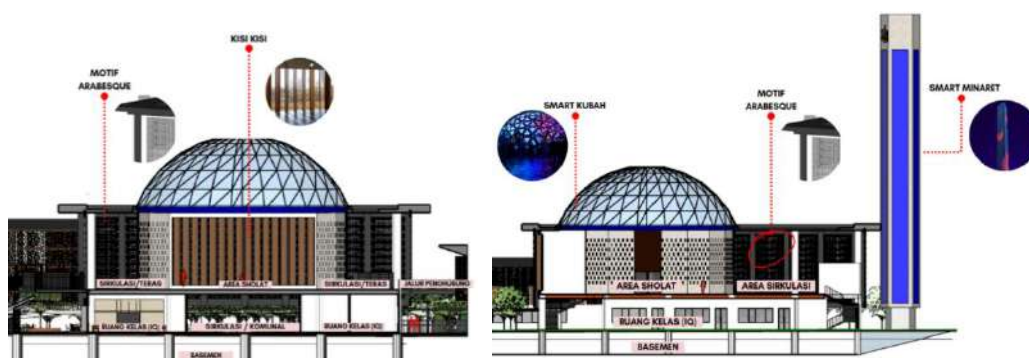


Fig. 17. Section Mosque (Spiritual Area)

Spiritual intelligence is at the core of the relationship between humans and God. This intelligence helps individuals understand the purpose of life, live in accordance with Islamic law, and strive to attain God's pleasure. Activities that support the development of spiritual intelligence include prayer, remembrance of God, reading the Quran, and self-reflection and contemplation. Through these activities, teenagers are guided to build a strong spiritual awareness as a foundation for facing life's challenges.

## 1.2.2 Emotional Quotient



Fig. 18. Zoning Emotional Quotient

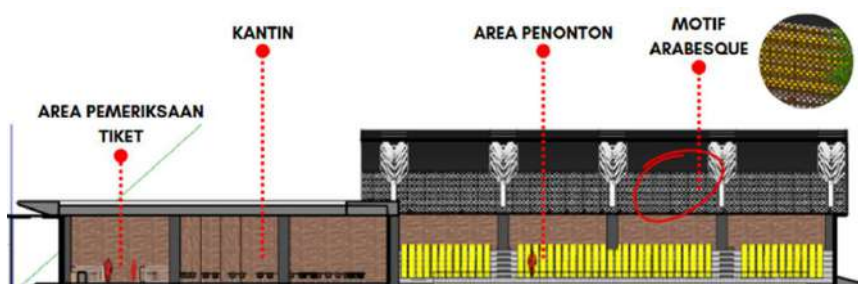


Fig. 19. Section Swimming Pool

It is a physical activity recommended in Islam. Good physical health contributes to overall mental and spiritual health. In the hadith of the Prophet Muhammad SAW, three types of sports are mentioned as being recommended, namely archery, horse riding, and swimming.

- a. Archery teaches focus, accuracy, patience, and self-control. This activity trains high concentration and the ability to control emotions, which are very important in shaping the character of teenagers. In Sahih Muslim, it is narrated that the Prophet Muhammad SAW said: "Practice archery and horse riding; and indeed, archery is more beloved to me than horse riding."
- b. Horseback riding, which builds courage, responsibility, and physical strength. Interacting with animals also fosters empathy and leadership skills. The Prophet Muhammad himself advised his followers to teach their children to ride horses.
- c. Swimming improves physical endurance and courage, and is a useful survival skill. This sport also trains calmness and good breathing.
- d. Futsal and badminton are popular team and individual sports among teenagers. Futsal fosters teamwork, communication, and strategy within a group, while badminton trains speed, reflexes, and physical endurance.

These activities not only strengthen physical fitness, but also build discipline, responsibility, and emotional and spiritual balance, which are essential in guiding teenagers toward a healthy lifestyle in accordance with Islamic values.

### 1.2.3 Intellectual Quotient

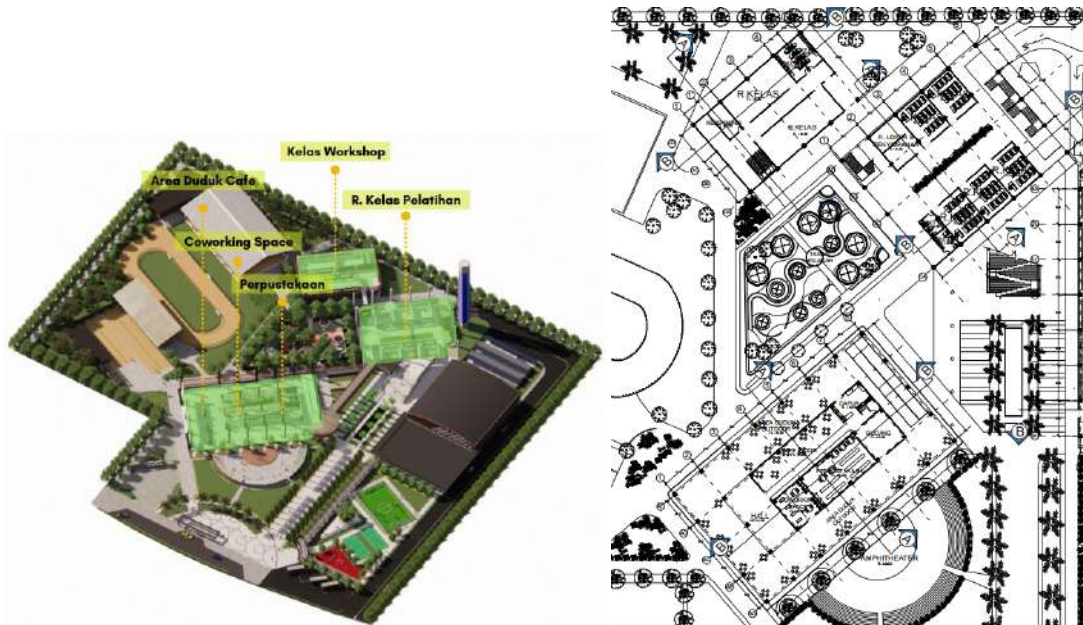


Fig. 20. Intellectual Quotient Area

This activity provides a solution to the problems faced by teenagers who often feel confused about their future direction, lack critical thinking skills, and have low competitiveness in the modern era. Through leadership training, entrepreneurship, visual communication design, podcasting, handicrafts, and psychological counseling, teenagers are encouraged to develop intellectual intelligence that shapes logical thinking patterns, problem-solving skills, and the ability to create innovations and solutions to life's challenges.

In Islam, seeking knowledge and using reason for good is part of worship. Allah SWT says in QS. Az-Zumar: 9, "Say: Are those who know equal to those who do not know?" This verse emphasizes the importance of knowledge as a provision for life and a distinction between ignorance and nobility.

Thus, these intellectual activities not only strengthen the potential of teenagers in the worldly sense, but also become a means of worship that brings them closer to Allah, fosters a sense of responsibility, and shapes a generation that thinks critically, has noble character, and contributes positively to society.

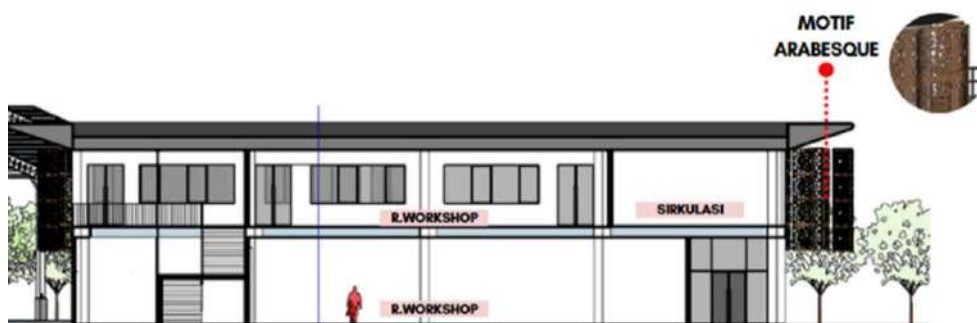


Fig. 21. Section Intellectual Quotient Area

The zoning and functions of the building are divided based on the needs of each building and the established theme. For building accessibility, vehicles are designed to be located at the edge of the site to ensure that the main area of the Islamic Youth Center remains comfortable and safe for pedestrians and visitors. With this approach, interaction between vehicles and pedestrians can be minimized, creating a quieter environment free from traffic noise.



Fig. 22. Zoning



Fig. 23. Outdoor Lanscape layout Concept

The outdoor area of the building, designed as a green space and public open space, provides great benefits for teenagers, both in terms of improving their behavior and supporting their potential development. The green and open environment can be a place for teenagers to gather, socialize, and participate in various positive activities such as Islamic discussions, arts, sports, and community activities. This space creates a healthy, enjoyable, and stress-free atmosphere, thereby helping to reduce stress, anxiety, and tendencies toward deviant behavior.

From a psychological perspective, the existence of open spaces can foster a sense of belonging to the environment, strengthen empathy, and build positive social interactions among teenagers. Meanwhile, in terms of self-development, these areas provide space for expression, creative exploration, and more informal collaborative learning.

Thus, green open spaces not only beautify the area, but also serve as an important instrument in shaping character, fostering discipline, and strengthening the identity of adolescents as individuals who are physically, mentally, and spiritually healthy.



Fig. 24. Halaqah Area

In my design, there is a garden equipped with seating areas, designed as a comfortable space for visitors who wish to memorize the Qur'an while experiencing the tranquility of nature. The presence of this garden reflects the principle of harmony between humans and the environment in Islamic architecture.



Fig. 25. Emotional Area

## CONCLUSION

The Islamic Youth Center was designed as a solution to address juvenile delinquency, which is triggered by a lack of spiritual guidance, limited positive activities, and weak social control. With an Islamic architectural approach, this center is not only a place for activities, but also a medium

for character building based on Islamic values. The design of this center refers to three main intelligences: spiritual, intellectual, and emotional, which are manifested through the zoning of the building's functions. The mosque is placed as the main orientation, emphasizing the importance of spiritual values as the core of guidance. Activity spaces such as gardens, swimming pools, workshops, and training rooms are designed to encourage visitors to always remember Allah through positive and beneficial activities. Through a design that integrates Islamic architectural principles such as qibla orientation, the use of natural light elements, arabesque patterns, and a harmonious relationship between humans and the environment, this Islamic Youth Center is expected to become a space for growth that shapes teenagers into individuals who are faithful, noble, and productive. Thus, this center becomes a comprehensive and sustainable youth development platform towards Allah's pleasure.

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