

A MODULE ON ISLAMIC-BASED PARENTING EDUCATION FOR YOUTH FAMILY DEVELOPMENT: EDUCATING MUSLIM TEENAGERS FOR FUTURE SUCCESS

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Abstract

This project aims to create an Islamic-centered parenting education module implemented in Youth Family Guidance (Bina Keluarga Remaja - BKR) programs to help parents educate and equip their teenagers for future success. The module was created by gathering parenting education resources for teenagers from an Islamic viewpoint that align with the current content in BKR activities. The Islamic content is incorporated into all BKR operations. The module was developed using the three stages of the Plomp model: preliminary study, prototype development, and assessment. This research has resulted in an Islamic-centered parenting module called "How to Educate Muslim Teenagers in Reaching the Future". The validators deemed the module very valid and practical after testing. The module has been partially implemented and feedback from observers and informants suggests that it can effectively enhance parents' comprehension and abilities in educating and caring for adolescent children during BKR activities.

Keywords: *Islamic Education; Muslim Youth; Parenting Education; Youth Family*

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Abstrak

Penelitian ini bertujuan untuk membuat modul pendidikan pengasuhan remaja berbasis Islam yang diimplementasikan dalam program Bina Keluarga Remaja (BKR) untuk membantu orang tua mendidik dan membekali anak remaja mereka agar sukses di masa depan. Modul ini dibuat dengan mengumpulkan sumber-sumber pendidikan orang tua untuk remaja berbasis Islam yang selaras dengan materi yang ada dalam kegiatan BKR. Konten Islami diintegrasikan ke dalam semua kegiatan BKR. Modul ini dikembangkan dengan menggunakan tiga tahap model Plomp: studi pendahuluan, pengembangan prototipe, dan penilaian. Penelitian ini menghasilkan modul pengasuhan yang berpusat pada Islam yang disebut "Bagaimana Mendidik Remaja Muslim dalam Meraih Masa Depan". Para validator menilai modul tersebut sangat valid dan praktis setelah diuji coba. Modul ini telah diimplementasikan sebagiannya, umpan balik dari para pengamat dan informan menunjukkan bahwa modul ini secara efektif dapat meningkatkan pemahaman dan kemampuan orang tua dalam mendidik dan mengasuh anak remaja selama kegiatan BKR.

Kata Kunci: Pendidikan Islam; Remaja Muslim; Pendidikan Parenting; Keluarga Remaja

مستخلص

يهدف هذا البحث إلى إنشاء وحدة تعليم الأبوّة والأمومة تتمحور حول الإسلام ويتم تنفيذها في برامج الإرشاد الأسري للشباب (Bina Keluarga Remaja - BKR) لمساعدة الوالدين على تنقيف وتجهيز أبنائهم المراهقين لتحقيق النجاح في المستقبل. تم إنشاء الوحدة من خلال جمع موارد التعليم الأبوي للمراهقين من وجهة نظر إسلامية تتوافق مع المحتوى الحالي في أنشطة BKR. تم دمج المحتوى الإسلامي في جميع عمليات BKR. تم تطوير الوحدة باستخدام المراحل الثلاث لنموذج بلومب: الدراسة الأولية، وتطوير النموذج الأولي، والتقييم. ونتائج هذا البحث وحدة تربوية تتمحور حول الإسلام تسمى "كيفية تعليم المراهقين المسلمين للوصول إلى المستقبل" تحت الاسم المختصر BKR. اعتبر المدققون الوحدة صالحة وعملية للغاية بعد الاختبار. تم تنفيذ الوحدة جزئيًا وتشير التعليقات الواردة من المراقبين والمخبرين إلى أنها يمكن أن تعزز بشكل فعال فهم الوالدين وقدراتهم في تعليم ورعاية الأطفال المراهقين خلال أنشطة BKR.

الكلمات الرئيسية: التربية الإسلامية; الشباب المسلم; التربية الوالدية; الأسرة الشبابية

A. Introduction

Adolescence or puberty is a transition period from childhood to adulthood. This period is almost always a difficult time for teenagers and parents.¹ In this period, teenagers can be entangled in criminal acts. In March 2022, for example, there were 53.405 drug cases registered with the Indonesian National Police, 13.784 of whom were teenagers at the junior

¹ Bart Soenens, Maarten Vansteenkiste, and Wim Beyers, "Parenting Adolescents," in *Handbook of Parenting* (Routledge, 2019), 111–67; Elisa Rodríguez-Gutiérrez, Juan Carlos Martín-Quintana, and Miriam Cruz-Sosa, "'Living Adolescence in Family' Parenting Program: Adaptation and Implementation in Social and School Contexts," *Psychosocial Intervention* 25, no. 2 (2016): 103–10, <https://doi.org/10.1016/j.psi.2016.03.004>; SA Berenbaum et al., "The Importance of Puberty for Adolescent Development: Conceptualization and Measurement," *Elsevier*, n.d.; Miran Lavrič and Andrej Naterer, "The Power of Authoritative Parenting: A Cross-National Study of Effects of Exposure to Different Parenting Styles on Life Satisfaction," *Children and Youth Services Review* 116 (2020): 105274.

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high school education level and 29.383 teenagers at the senior high school education level. If grouped by age, 306 cases occurred at the age of <15 years, 2.975 at the age of 16-20 years, and 11.096 cases at the age of 21-25 years.² However, adolescence period is a full potential and full vitality period³ where they should receive positive supports and education from the surrounding environment. Juvenile delinquency usually occurs when teenagers do not get proper education.⁴ The poor treatment of the parents in the family, e.g., violence, broken homes, authoritarian or permissive parenting styles, and lack of attention and affection are some of the main driving factors for juvenile delinquency.⁵ In fact, the role of parents in directing and caring for adolescents is an important point so that adolescents stay on a positive path because in essence adolescence is not entirely a period of trouble. Adolescence is characterized as a beautiful, strong, and fast growing period.⁶ With proper education from parents, teenagers can develop themselves positively and will be successful in achieving their future.

Parents should have sufficient understanding in educating teenagers. Muslim parents should understand Islamic perceptions of education in the family so that they are able to carry

² Pusat Penelitian Data dan Informasi Badan Narkotika Nasional, "Indonesia Drugs Report 2022" (Jakarta, 2022).

³ Judith Davidson and David Koppenhaver, *Adolescent Literacy: What Works and Why* (Routledge, 2017); Yixuan Xie, "The Role of the Spirit of the May Fourth Movement in Leading Youths in the New Era," in *The 4th International Conference on Economy, Judicature, Administration and Humanitarian Projects (JAHP 2019)* (Atlantis Press, 2019), 101–5, <https://doi.org/10.2991/jahp-19.2019.24>; Tamar Avedissian and Nour Alayan, "Adolescent Well-Being: A Concept Analysis," *International Journal of Mental Health Nursing* 30, no. 2 (April 2021): 357–67, <https://doi.org/10.1111/INM.12833>.

⁴ E Moffitt Terrie, "Adolescence-Limited and Life-Course-Persistent Offending: A Complementary Pair of Developmental Theories," in *Developmental Theories of Crime and Delinquency* (Routledge, 2018), 11–54, <https://doi.org/10.4324/9780203793350-1>; W Widayati et al., "An Efforts to Prevent Juvenile Delinquency to Prepare the Nation's Successful Generation," *Jurnal.Unissula.Ac.Id* 2, no. 2 (2022); ST Gyansah et al., "Child Delinquency and Pupils' Academic Performance in Fumesua Municipal Assembly Primary School in the Ejisu-Juaben Municipality, Ashanti Region, Ghana.," *ERIC* 6, no. 12 (2015).

⁵ L Liu, SL Miller - Social science research, and undefined 2020, "Protective Factors against Juvenile Delinquency: Exploring Gender with a Nationally Representative Sample of Youth," *Elsevier*, n.d.; Jessica May, Kristina Osmond, and Stephen Billick, "Juvenile Delinquency Treatment and Prevention: A Literature Review," *Psychiatric Quarterly* 85, no. 3 (2014): 295–301, <https://doi.org/10.1007/S11126-014-9296-4>; Krzysztof Pękala et al., "Risk Factors of Early Adolescence in the Criminal Career of Polish Offenders in the Light of Life Course Theory," *International Journal of Environmental Research and Public Health* 18, no. 12 (2021): 6583, <https://doi.org/10.3390/ijerph18126583>.

⁶ Eveline A. Crone, Anna C.K. Van Duijvenvoorde, and Jiska S. Peper, "Annual Research Review: Neural Contributions to Risk-Taking in Adolescence - Developmental Changes and Individual Differences," *Journal of Child Psychology and Psychiatry and Allied Disciplines* 57, no. 3 (March 2016): 353–68, <https://doi.org/10.1111/JCPP.12502>; Perry R. Hinton, "The Cultural Construction of the Girl 'Teen': A Cross-Cultural Analysis of Feminine Adolescence Portrayed in Popular Culture," *Journal of Intercultural Communication Research* 45, no. 3 (May 2016): 233–47, <https://doi.org/10.1080/17475759.2016.1141309>.

out their duties and responsibilities as parents.⁷ Islamic-based parenting is the parenting style of parents towards their children in accordance with Islamic guidance which originates from the Quran and Hadith as the basis, sources and references in all activities, including educating and caring for their children.^{8,9} in their research concluded that the effectiveness of Muslim parents' care for their children is reflected by the strong interaction between Islamic teachings, socio-cultural values, and traditions in addition to the challenges and difficulties of being a parent. Even so, the problem is, not all parents have the understanding and skills on how to educate teenagers. Therefore, the parent community needs to be given an optimal understanding of parenting styles and how to educate teenagers according to their nature. One of these communities is the Youth Family Development (*Bina Keluarga Remaja* - BKR) which is fostered by the National Population and Family Planning Agency (*Badan Kependudukan dan Keluarga Berencana Nasional* - BKKBN) as a non-governmental organization that is under and responsible to the President of the Republic of Indonesia through the Minister of Health.

BKR is a place for activities with family members who have teenagers aged 10–24 years. BKR aims to increase the knowledge and skills of parents and other family members in caring for and fostering the growth and development of adolescents, in order to increase the participation, guidance and independence of *Keluarga Berencana* (Family Planning) for group members.¹⁰ Through BKR, parents are also expected to know, understand, and be

⁷ Alex Schenkels and Paul Mutsaers, “Intensive Islamic Parenting in Neoliberal Times” (Vancouver, Canada: Canadian Anthropology Society and American Anthropologist Association, 2019), <https://www.researchgate.net/publication/342178225>; YE Riany et al., “Understanding the Role of Parenting in Developing Radical Beliefs: Lessons Learned from Indonesia,” *Springer* 32, no. 3 (September 2019): 236–63, doi:10.1057/s41284-018-00162-6; Tahmine Bahmani, Nazia Sadat Naseri, and E Fariborzi, “Relation of Parenting Child Abuse Based on Attachment Styles, Parenting Styles, and Parental Addictions,” *Current Psychology* 42, no. 15 (2023): 12409–23, doi:<https://doi.org/10.1007/S12144-021-02667-7>; Fransisca Handy Agung et al., “A Qualitative Exploration of Parenting Adolescents in Indonesia,” *Maternal and Child Health Journal* 27, no. 5 (2023): 878–87, doi:<https://doi.org/10.1007/S10995-023-03632-5>.

⁸ BKKBN, *Pedoman Pengelolaan Bina Keluarga Remaja* (Jakarta: Direktorat Bina Ketahanan Remaja, BKKBN, 2012); Oktriyanto et al., “Family Development Program: Optimizing Family Functions in Indonesia,” *Journal of Social Service Research*, 2023, 1–17, doi:<https://doi.org/10.1080/01488376.2023.2217221>; Debra Umberson and Mieke Beth Thomeer, “Family Matters: Research on Family Ties and Health, 2010 to 2020,” *Journal of Marriage and Family* 82, no. 1 (2020): 404–19, doi:<https://doi.org/10.1111/JOMF.12640>; Cheryl Buehler, “Family Processes and Children’s and Adolescents’ Well-being,” *Journal of Marriage and Family* 82, No. 1 (2020): 145–74, doi:<https://doi.org/10.1111/JOMF.12637>.

¹⁰ BKKBN, *Pedoman Pengelolaan Bina Keluarga Remaja*. BKKBN, *Pedoman Pengelolaan Bina Keluarga Remaja* (Jakarta: Direktorat Bina Ketahanan Remaja, BKKBN, 2012); Oktriyanto et al., “Family Development Program: Optimizing Family Functions in Indonesia,” *Journal of Social Service Research*, 2023, 1–17, doi:<https://doi.org/10.1080/01488376.2023.2217221>; Debra Umberson and Mieke Beth Thomeer, “Family Matters: Research on Family Ties and Health, 2010 to 2020,” *Journal of Marriage and Family* 82, no. 1 (2020): 404–19, doi:<https://doi.org/10.1111/JOMF.12640>; Cheryl Buehler, “Family Processes and Children’s and Adolescents’ Well-being,” *Journal of Marriage and Family* 82, No. 1 (2020): 145–74, doi:<https://doi.org/10.1111/JOMF.12637>.

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skilled in educating, including in planning careers of their teenage children.¹¹ A BKR groups is managed by a group administrator of at least 3 cadres consisting of a chairman, secretary and other board members. Each group can number between 10 - 30 families. BKR group activities are basically conducted through counseling and discussion activities or other activities deemed necessary. Based on the initial interview with, Efiarmond, a District Quality Family Extension Officer in Tanah Datar Regency, in every Kampung KB (*Kampung Keluarga Berkualitas* - Quality Family Village), there is at least one BKR group. The coaching is usually conducted occasionally, i.e., once or twice times in a month. In other areas, e.g., in Padang and Padang Panjang, the BKR's activities are more active in Kampung KB. BKR activities outside the KBR Village had problems gathering parents of teenagers so that face-to-face meetings with BKR cadres were less intense.

The main objective of BKR activities is to increase parents' knowledge in coaching adolescents. Materials delivered by cadres and facilitators in BKR activities consist of basic material, which includes: 1) national population and family planning programs, and 2) basic concepts of BKR; and core material, which includes: 1) the Youth Generation program policies; 2) instilling moral values through 8 family functions; 3) maturity of marriage age; 4) sexuality; 5) drugs; 6) HIV and AIDS; 7) life skills; 8) gender-oriented family resilience; 9) effective communication between parents and adolescents; and 10) the role of parents in fostering adolescent growth and development.¹² Basically, BKR activities are parenting activities that help parents to have an understanding of educating their teenage children. However, the materials developed by BKR focused more on psychological and health approaches, while the religious approach was inadequate. Islamic material is only found at the end of the material in the Pocket Book for Brides-to-be (*Buku Saku untuk Calon Pengantin*), about the explanation of the ethics of having sexual relations between husband and wife and procedures for taking *junub* bath. Meanwhile, special material that parents must know in

¹¹ Agung Satria Wijaya, A Muri Yusuf, and Agus Irianto, "A Development of Career Guidance Modules to Improve Youth Career Planning: Study at the Parupuk Tabing Youth Family Development, Koto Tengah, Padang, West Sumatra," in *1st Progress in Social Science, Humanities and Education Research Symposium (PSSHRS 2019)* (Atlantis Press, 2020), 10–14, <https://doi.org/10.2991/assehr.k.200824.003>; Ari Wahyudi, Ajeng Sukma Wardani Dyah Fitriani, and Ali Imron, "Controlling the Rate of Planning Generation Population through Counseling by Using Simulation Game Model," in *1st International Conference on Social Sciences (ICSS 2018)* (Atlantis Press, 2018), 285–90, <https://doi.org/10.2991/icss-18.2018.58>. Jaana Kettunen, "Career Experts' Conceptions of Innovation in Career Development," *International Journal for Educational and Vocational Guidance* 23, no. 2 (2023): 465–80, doi:<https://doi.org/10.1007/S10775-021-09509-9>; José F Domene, Richard A Young, and Cassidy Wilson, "Career Counselling for Emerging Adults Based on Goal-Directed Action: An Innovative Approach to Theory, Research, and Practice," *Handbook of Innovative Career Counselling*, 2019, 557–75, doi:https://doi.org/10.1007/978-3-030-22799-9_31

¹² BKKBN, *Pedoman Pengelolaan Bina Keluarga Remaja*.

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educating young people from an Islamic perspective, especially the guidebook published by BKKBN for BKR activities, has, has not yet been found. Whereas in the study of Islamic education, many sources were found on the science of educating youth, e.g, the works of Suwaid, Ibn Qayyim, Jamal Abdurrahman, Abdullah Nashih Ulwan, and az-Za'labi.¹³

Therefore, this research was conducted to develop an Islamic-based parenting model for the BKR program, which is already widely spread in villages throughout Indonesia (according to preliminary data for 2023 there were 11.777 BKR in Kampung KB throughout Indonesia). The aim of this research is to develop an Islamic-based parenting model through a valid, practical and effective BKR program. Thus, the results of the research are in the form of modules that can educate Islamic youth, which can be read by parents and youth themselves, as well as a source of reading for BKR cadres. This module can be used in BKR activities, or as reading material for cadres and parents outside of activities, in printed and non-printed forms offline. This is different from the material prepared by BKKBN which is only available online on the internet. It is hoped that the resulting module can be used in the BKR program, especially in Muslim-majority areas on a national scale. This is a continuation of research in 2018 on the Toddler Family Development (*Bina Keluarga Balita - BKB*) program with an Islamic Parenting Education pattern based on Minangkabau Local Wisdom.¹⁴ The resulting module also received a positive response from BKKBN and will be distributed by BKKBN itself to be used as one of the learning resources for BKB throughout Indonesia.

This type of research is research and development that is to develop, validate, and produce educational products. This research is conducted in which qualitative data were obtained from the results of discussions, observations, and interviews. While quantitative data obtained from questionnaires and observation sheets. The development design uses Tjeerd Plomp's design, with three stages and research activities, namely: the preliminary research stage, the prototype stage, and the assessment stage¹⁵.

In the preliminary stage, a need assessment and literature review is conducted. Need assessment data were collected using interview techniques and checklists in order to gather information from BKKBN extension workers, BKR cadres, and parents involved in parenting

¹³ Muhammad Kosim et al., "Advancing Learners' Islamic Knowledge through a Parenting Education Module," *Pegegog Journal of Education and Instruction* 12, no. 3 (2022): 79–88, <https://doi.org/10.47750/pegegog.12.03.09>.

¹⁴ Muhammad Kosim, *Model Pengembangan Islamic Parenting Education Melalui Program Bina Keluarga Balita Berbasis Kearifan Lokal Minangkabau (Laporan Penelitian)* (Padang: LP2M UIN Imam Bonjol Padang, 2018).

¹⁵ Tjeerd Plomp, "Educational Design Research: An Introduction," in *An Introduction to Educational Design Research*, ed. Tjeerd Plomp & Nienke Nieveen (Netherlands: Netzdruk, Enschede, 2013), 11–50.

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activities. The instruments are: interview guide and checklist. Then documentation techniques are used to look at guidebooks or teaching materials in BKR activities. Literature review data were collected using a checklist to analyze the theory of Islamic-based parenting concepts using a checklist instrument.

The prototype stage was conducted through: 1) self-evaluation with data collection techniques: validation to see product validation by the researchers themselves with self-evaluation validation sheet instruments; 2) expert validation, using data collection techniques: validation, to see the feasibility of the content, presentation, graphics, language of the product being developed, with validation sheet instruments for the two modules being developed. The instrument was validated by an expert in Islamic education (Professor Zulmuqim, Ph.D), an expert in Islamic studies (Professor Duski Samad, Ph.D), and an expert in guidance and counselling (Dr. Juma Anidar, M.Pd); and 3) focus groups, a data collection technique in the form of FGD sheets to get input on the validity of the module developed by using the FGD sheet instruments from parenting and BKR experts and practitioners. As for the resource persons in the FGD are those who are involved in the field of family planning, including fostering BKR, namely Drs. Eri (Padang Panjang City), and Drs. Afriwal (Tanah Datar District).

At the assessment stage, field tests were conducted to obtain data on the practicality and effectiveness of the two modules being developed. Data collection techniques were carried out through: questionnaires and interviews. The instruments are a module practicality questionnaire sheet for cadres and parents as well as an interview guide for cadres and parents. After that, the implementation of the Islamic-based parenting model was carried out during a field test to see the activities of cadres and parents in carrying out Islamic-based parenting activities in the BKR program. The technique used was observation with observation sheets for the activities of cadres and parents.

The developed module must be tested for validity, practicality and effectiveness. Validity and practicality tests emphasize the developed modules while the effectiveness test emphasizes the use of modules during the activities of cadres and parents during Islamic-based parenting activities in BKR activities.

B. Discussion

1. Result

1.1. Need Analysis

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Among the regions that are actively implementing BKR are the city of Padang Panjang and Tanah Datar District. One of the best BKR groups in Padang Panjang City is BKR Rahmah which is in the Koto Panjang Village, Padang Panjang Timur District, Padang Panjang City. Meanwhile, in Tanah Datar District, there is a pilot BKR in Kampung KB BKR Cempaka of Nagari Labuah, Lima Kaum District. Both are in the Province of West Sumatra, Indonesia.

The cadres and extension workers at the two BKR groups acknowledged the importance of integrating Islam into BKR materials and activities.¹⁶ Moreover, the material contained in the BKR module emphasizes scientific studies, especially health and psychology. In fact, there is some material in the module that is not appropriate, even contrary to Islamic teachings. For example, in “Helping Youth Plan for the Future: Module for BKR Facilitators” - *Membantu Remaja Merencanakan Masa Depan: Modul Untuk Fasilitator BKR* explained that:

“Sex relations before marriage usually start from courtship. There are several things that teenagers do when dating as an expression of affection: a) Holding hands, b) Kissing, c) Touching body parts, d) Hugging certain things, and e) Having sexual intercourse. Therefore, sex before marriage needs to be avoided because there are many harmful consequences.”

¹⁷ This explanation does not emphasize that dating is something that is prohibited, let alone approaching adulthood. This module only prohibits risky dating.

Here, Cempaka KB Village makes *Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)* material which contains religious teachings and views of Minangkabau cultural customs as a characteristic in developing BKR activities, but has not been compiled in the form of teaching materials. Likewise, BKR Rahmah has also admitted that it needed a module as a learning resource containing Islamic teachings that could be integrated with BKR materials. Thus, scientific studies from a health and psychological perspective contained in the BKR module should be based on and strengthened by Islamic teachings. On the other hand, the material in the BKR module may not conflict with Islamic teachings¹⁸ (). Thus, extension workers and cadres need the availability of learning resources about BKR which

¹⁶ Putri Zikria, BKR Cadre, “Personal Interview”, July 10th, (Padang Panjang, 2021); Syamrina Yenti, “Personal Interview”, July 11th, (Lima Kaum, 2021); Yasniari, Bundo Kandung, “Personal Interview”, July 11th, (Lima Kaum, 2021)

¹⁷ BKKBN, *Modul Fasilitator Bina Keluarga Remaja (BKR) “Membantu Remaja Merencanakan Masa Depan”* (Jakarta: Direktorat Bina Ketahanan Remaja Badan Kependudukan dan Keluarga Berencana Nasional, 2019).

¹⁸ Mely Yanti, “Personal Interview”, July 3th, (Padang Panjang, 2021); Saprinyanti, BKR Cempaka Extension, “Personal Interview”, July 3th, (Tanah Datar, 2021); Anhar, Padang Panjang BKR Extension, “Personal Interview”, July 10th, (Padang Panjang, 2021); Efiarmond Dt. Machudun, BKR Cempaka Extension, “Personal Interview”, July 11th, (Tanah Datar, 2021)

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contain Islamic studies. It is better if the Islamic material is adjusted to the main material in the BKR module. In this case, there are nine materials in the BKR module, so it is necessary to integrate relevant Islamic teachings with the BKR material.

1.2. Review Literature

Before compiling module development, it is necessary to conduct a literature review by analyzing theories and concepts related to the Development of an Islamic-Based Parenting Model through Youth Family Development. Theories and concepts are selected, analyzed and reviewed according to research needs. The literature reviewed is any material used by BKR in conducting parenting activities. In this case, there is no specific literature on Islamic parenting at BKR.

While the literature that talks about Islamic-based parenting, including in educating adolescent children, is found in several books, such as: the work of Abdullah Nashih Ulwan in the book *Tarbiyatul Aulad fi al-Islam*, Muhammad Nur Abdul Hafizh Suwaid in the book *Manhāj al-Tarbiyah al-Nabawiyah li al -Thifl*, Ibn Qayyim al-Jauziyyah in the book *Tuhfah al-Maudūd bi Ahkām al-Maulūd*, and Sheikh Jamal Abdurrahman in his work *Athfāl al-Muslimin; Kaifa Rabbāhum al-Nabiyyu al-Amīn*¹⁹. These books were reviewed and analyzed as literature to formulate an Islamic-based parenting model that would be integrated into BKR material.

1.3. Development of Conceptual Framework and Theoretical Framework

This research develops an Islamic-based parenting module that was developed from Islamic educational theories in the family, especially for parents who have teenage children. The module is entitled “How to Educate Muslim Teenagers in Reaching the Future” (*Mendidik Remaja Muslim Meraih Masa Depan*). There are 9 (nine) materials described in the module in accordance with the BKR module and are used for 9 meetings in coaching at BKR. Thus, the guidance carried out by cadres towards targets in BKR activities is expected to implement Islamic-based parenting activities. The modules compiled in this study are only Islamic material which will be integrated into the material in the BKR module.

So, the BKR module that has been published by BKKBN is still being implemented, it is just that this module needs to be strengthened with the modules from this research so that the integration of Islamic studies and Islamic-based parenting can also be carried out at BKR. The material that will be compiled in the module “How to Educate Muslim Teenagers in

¹⁹ Kosim et al., “Advancing Learners’ Islamic Knowledge through a Parenting Education Module.”

Reaching the Future” is based on theories of educating youth in the perspective of Islamic education. Among the books used as references to compile the material, such as the literature review described above, the module “How to Educate Muslim Teenagers in Reaching the Future” which is compiled in this study is also equipped with technical instructions for implementing Islamic-based parenting in BKR activities in the introductory section. This chapter will explain the description of the contents of the module as well as several ways for cadres to apply learning that integrates this module in the material they usually apply in BKR activities.

1.4. Prototyping Stage

In the prototype 1 stage, the preparation of a lattice of Islamic-based parenting modules was carried out which would be integrated with BKR material. Beginning with noting the main material and sub-material in the module of “Helping Youth Plan for the Future; Module for BKR Facilitators” (*Membantu Remaja Merencanakan Masa Depan: Modul Untuk Fasilitator BKR*) which was published by BKKBN in 2019, then the content points of the module were formulated based on the scope of the sub material. There are two main materials, include adolescent health and family planning. The subject matter of Adolescent Health consists of nine sub-materials, namely: 1) Puberty, 2) Sexuality, 3) Reproduction, 4) Adolescent Health and Nutrition, 5) Risky Behavior, and 6) Dangerous Actions. While the subject matter of Family Planning consists of three sub-materials, namely 1) Family Readiness, 2) Developmental Tasks and Family Functions, and 3) Healthy Family Parenting. Based on this material, Islamic-based parenting development material is formulated that is relevant to the material points in each of the nine existing sub-materials.²⁰

These grids were discussed in the first Focus Group Discussion (FGD I) which brought as many as 20 participants. Several participant notes were obtained, including: the material to be prepared should be practical and easily understood by cadres to be applied in BKR activities, add family preparation material for youth according to Islamic teachings so that they are ready to form a harmonious family (*sakīnah*), enter related propositions or Hadiths by breastfeeding children for 2 years, so that teenagers better understand how to maintain pregnancy spacing, as well as enriching the contents of the module about teenagers during the Prophet’s time, such as exemplary stories so that teenagers can imitate and imitate teenagers during the Prophet's time so that strong, knowledgeable and resilient youths are

²⁰ BKKBN, *Modul Fasilitator Bina Keluarga Remaja (BKR) “Membantu Remaja Merencanakan Masa Depan*.”

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formed. Also believe. In principle, all of these suggestions can be accommodated in the preparation of the module.

1.5. Formative Evaluation

At this formative evaluation stage, there are three stages that the researcher does. *First*, self-evaluation. After the module draft was completed, the research team reviewed it together to assess whether there were still errors in the appearance and content design of the module, or things that needed to be improved in quality. Initially this module was written in sharing between two researchers. Once combined, it appears there are things that are still lacking. As for the notes at this self-assessment stage, there are still some typos and errors found, so they need to be corrected. There were also several inconsistencies in writing, such as the writing of the Koran, the al-Qur'an, and the Koran. Then choose the writing of the Quran. After the self-assessment was conducted, the module was revised based on the notes above.

Second, the expert evaluation stage. Before expert validation of the research product is carried out, the instruments used to validate and test the practicality of the product are compiled. After the instrument was assessed as valid, the three experts were also asked to validate the product in the form of a module Educating Muslim Youth to Achieve Their Future. As a result, the content feasibility aspect obtained the highest score, namely an average of 97.2%, the recitation feasibility aspect (95.1%), language feasibility (94.07%), and graphic feasibility (89.2). The highest component is the suitability of the material (100%), while the lowest is the module cover design component (80.5). In general, this module is considered very valid.

Third, Focus Group Discussion (FGD). The second FGD was attended by 20 people consisting of structural officials who manage population and family planning, family planning extension officers, BKR cadres, BKR targets, *Bundo Kanduang*, *Wali Nagari*, and community leaders from BKR Rahmah Padang Panjang City and BKR Cempaka Tanah District Flat. This FGD II took place in Cempaka Kampung KB, Nagari Labuah, Lima Kaum District, Tanah Datar regency. Among the inputs and suggestions that should be followed up are:

Table 1. Input and suggestions from Focus Group Discussion II

No.	Parts	Feedback and Suggestions
1	Designs	There are still misspelled and incomplete words and sentences
2	Content	<ol style="list-style-type: none">1. It is recommended that each module contain inspirational stories.2. Add material related to the nature of love, the meaning and purpose of life, youth and gadgets, ABS-SBK material, and life skills.3. Complete the contents of the module with real life examples.4. It is better if there is an Arabic transliteration into Indonesian.

In the second Focus Group Discussion (FGD II) a recommendation was found that that youth should be given an understanding of marriage preparations regulated in Islam. Islam teaches that finding a mate prioritizes religion. Those who are religious must have noble character. Children must be educated with religious teachings. Teenagers who adhere to religion will avoid risky behavior and juvenile delinquency. This is where the importance of the Islamic-based BKR module.

After FGD II, stage 2 of the prototype was conducted by revising: first, incorrectly written sentences were corrected. Second, inspirational stories are also added, for example the story of an honest milk seller woman, then married the son of the caliph Umar bin Khattab. The couple later gave birth to a grandson who was known for his honesty, namely Caliph Umar bin Umar bin Abdul Aziz. This story emphasizes the importance of finding a life partner who is obedient and has good morals. Third, when quoting a hadith, it is better to include the text of the hadith, if the Koran suffices the name of the sura and the number of the verse. This suggestion was not fully accepted, because long hadiths are meaningful while relatively short hadiths are written down in text. This is due to considering the thickness of the module. Fourth, the cover design has also been replaced with a clearer type of writing.

However, there are some suggestions that cannot be accommodated. Such as the material containing Minangkabau customs with the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK)*, cannot be accommodated in this module, because the focus of this research is the basis of Islam, so the material and values integrated in BKR material are Islamic teachings. Thus, all BKR in Indonesia with Muslim cadres and targets are expected to be able to use the module, the product of this research. Nonetheless, these suggestions serve as a note to be recommended for further research or for other researchers. Likewise, Arabic translations written in Latin text are not accommodated, because the Arabic text written has meaning. By reading the meaning, the target of this module will be achieved, namely understanding parents to educate their teenagers.

1.6. Summative Evaluation Stage

After conducting validation tests and FGDs with very valid results, the module as a research product was tested for practicality. The practicality test was carried out by presenting BKR cadres and parents (targets). This activity was also carried out in Cempaka KB Village. They assessed by filling out previously validated instruments. At this practicality test stage, respondents gave a very practical assessment of the application of the *How to Educate Muslim*

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Teenagers in Reaching the Future module. Respondents gave the highest scores for the aspects of attractiveness, process of use, and ease of use.

The effectiveness test is only seen from its implementation. For the purposes of this activity, one BKR cadre of Kampung KB Cempaka, Adrima Dewi was selected as a resource person by presenting 7 parents as activity participants. In this activity, one of the materials contained in the module was presented, e.g., the puberty. The purpose of this simulation is to see directly the use of the modules that have been designed, to capture parents' opinions about the attractiveness, the process of use, the ease of use, and the time of use. The research team and observers directly observed the simulation process. The simulation activities were generally in accordance with what was desired, where the observer assessed that almost all the indicators that were designed were carried out well in the simulation. Even though at the end, he also asked for feedback from parents, but there were no questions from parents regarding the material presented. The researcher also asked for responses from parents and cadres regarding the module that had just been implemented. Everyone agreed and stated that they really needed a module that contained Islamic studies and was relevant to BKR material. Even though they are integrated in nature, they still need this Islamic-based parenting module.

2. Discussion of the Result

2.1. BKR as an Islamic-Based Parenting Model

Youth Family Development (*Bina Keluarga Remaja - BKR*) has developed a lot, both in Kampung KB which are scattered in various villages, sub-districts and/or regencies/cities. BKR plays an important role in providing insight to parents who have teenage children about matters related to adolescent life, such as puberty, sexuality, reproduction, to family planning. The results of the research above show that BKR is a means for parents who have teenagers to gain insight into understanding the world of teenagers as well as what parents should do with these teenagers appropriately. Fajar Hidayanto said that BKR can be empowered to improve the correct and directed parenting of adolescents²¹. BKR is also an empowerment for teenage parents to prevent early marriage. Even so, BKR faced challenges where not all parents of

²¹ Fajar Hidayanto, "Bina Keluarga Remaja (BKR) Dalam Rangka Meningkatkan Pola Asuh Remaja Yang Benar Dan Terarah," *Asian Journal of Innovation and Entrepreneurship* 4, no. 01 (2015): 25–29, <https://doi.org/http://dx.doi.org/10.58258/jisip.v6i4.3864>.

teenagers were willing to attend every activity held by BKR²². Thus, parents of teenagers who are members of BKR provide insight to them about proper parenting. Moreover, adolescence is a transitional age that requires parental attention²³.

On the other hand, not many parents have a good understanding of how to educate teenagers. Even though parents are highly educated, not all have the right understanding about parenting, especially parents with low education. According to the 2018 Cultural Development Index, the average length of schooling (*Rata-rata Lulus Sekolah - RLS*) for Indonesians aged 15 and over is only 8.17, while the RLS rate for the people of West Sumatra is only 8.76. This means that the average education of parents in Indonesia does not graduate from junior high school. Meanwhile, the literacy culture of the Indonesian people is also very low. The literacy culture of the population aged 10 years and over who reads other than the Holy Scriptures, both print and electronic (percent) is only 45.72, still far from the target of 70%. Meanwhile, only 12.16% of the population aged 10 years and over visiting libraries/utilizing community reading gardens is still far from the national cultural development target of 25%.²⁴

The research found that BKR could be developed into a strategic alternative educational institution for parents (especially mothers who have teenage children) to gain knowledge on how to educate teenagers. They would not only get scientific understanding, such as psychological and health studies that have been applied by BKR, but also to have divine approach. Muslim parents have their understanding of how the concept of religion is related to the problems of teenagers. They experienced on how to educate their teenagers to avoid religious prohibitions²⁵. This is where the importance of the role of parents educating their youth in accordance with Islamic teachings. The results of Yoga Tri Wijayanti's research, et al confirmed that there is a relationship between religiosity, the role of parents,

²² Hetty Ismainar, Hastuti Marlina, and Yessi Harnani, "Premarital Sex of Adolescents at Junior High School Students in Pekanbaru, Riau," *Advanced Science Letters* 23, no. 4 (2017): 3517–20, <https://doi.org/10.1166/asl.2017.9153>.

²³ Jun Sung Hong et al., "The Social Ecology of Adolescent-Initiated Parent Abuse: A Review of the Literature," *Child Psychiatry & Human Development* 43, no. 3 (2012): 431–54, <https://doi.org/10.1007/s10578-011-0273-y>; Jeannie Kidwell and JUDITH RICHARD M DUNHAM, "Parents and Adolescents: Push and Pull of: Change," in *Stress and the Family* (Routledge, 2014), 104–19.

²⁴ Tjong Lanny Atika Ayuningtyas, Setyadi Sulaiman, Yeni Rachmawati, Ika Maylasari, Rida Agustina, Mega Silviliyana, Sigit Wahyu Nugroho, Rini Sulistyowati, Karuniawati Dewi Ramadani, Hendrik Wilson, *Indeks Pembangunan Kebudayaan 2018*, ed. Alberth Reza Breitner Dkk (Jakarta: Kementerian Pendidikan dan Kebudayaan Bekerjasama dengan Badan Perencanaan Pembangunan Nasional dan Badan Pusat Statistik, 2018).

²⁵ Sarina Yusuf et al., "Cyber Aggression-Victimization among Malaysians Youth," *Asian Journal of University Education (AJUE)* 7, no. 1 (2021): 240–60. Jun-Hong Chen et al., "Explaining Adolescent Problematic Behavior: An Application of the Family Stress Model and the Family Investment Model," *Journal of Child and Family Studies*, 2023, 1–12, doi:<https://doi.org/10.1007/S10826-022-02515-7>.

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exposure to pornography and premarital sexual behavior in adolescents ²⁶. In this context, BKR can also be developed into an Islamic-based parenting model, especially for Muslim parents.

In addition, through Islamic-based parenting activities at BKR, it is very possible for parents to share the best practices they have done in educating teenagers, both with regard to preventing children from negative behavior, dealing with teenagers who have already committed negative actions, or how to educate them to be high achievers. Sharing experiences can be an inspiration for other parents to improve the quality of their upbringing at home ²⁷. Thus, Islamic-based parenting should be developed massively so that it has a positive impact on the quality of youth. Especially in areas where the majorities are Muslim, it is important to strengthen religion.

It is just that government assistance, both at the regency/city, district and sub-district/village levels, is urgently needed to provide assistance and an adequate budget to develop BKR as an Islamic-based parenting institution or platform. This is because so far the cadres who have developed BKR materials also have limited abilities and understanding, especially the perspective of Islamic studies ²⁸. In fact, the cadres themselves, as found in this study admit that they are very happy if there is a material guide containing Islamic teachings related to adolescents. This desire is an important capital for developing BKR as an Islamic-based parenting model.

2.2. How to Educate Muslim Teenagers in Reaching the Future module

BKR as an Islamic-based parenting model must be equipped with learning resources that can be utilized by BKR cadres and targets to understand Islamic teachings in educating adolescents. Learning resources in the form of modules that have been used by BKR must be strengthened with Islamic material. The materials developed in BKR activities put more emphasis on psychological studies, counseling and health aspects. Even if you read further the module published by BKKBN, "Helping Youth to Plan Their Future", there has not been an explicit study of religion, especially Islam. In fact, there are several statements in the module

²⁶ Yoga Tri Wijayanti and Martini Fairus, "Religiosity, the Role of Teen Parents and the Exposure of Pornography Media to Adolescent Sexual Behavior in East Lampung Region High School," *Enfermería Clínica* 30 (2020): 122–28, <https://doi.org/10.1016/j.enfcli.2019.11.037>.

²⁷ Merike Lipu and Andra Siibak, "'Take It down!': Estonian Parents' and Pre-Teens' Opinions and Experiences with Sharenting," *Media International Australia* 170, no. 1 (2019): 57–67, <https://doi.org/10.1177/1329878X19828366>.

²⁸ Muhammad Kosim et al., "Cadre Model Inspirative Based on Islamic Parenting and Minangkabau Local Wisdom," in *International Conference On Social Studies, Globalisation And Technology (ICSSGT 2019)* (Atlantis Press, 2020), 354–62, <https://doi.org/10.2991/assehr.k.200803.044>.

that need affirmation from a religious perspective so that it seems contradictory to religion. For example, when describing sex and sexuality, there are statements: “Every human being has a different sexual orientation, including: Heterosexual: if someone is attracted to another gender; Homosexual: if someone is attracted to the same sex; Bisexual: if someone is attracted to both sexes at once”²⁹. The statement above is not locked with an explanation that human sexual orientation that is justified by religion is heterosexual. Without this affirmation, there is an opportunity for the emergence of an understanding that LGBT is a normal and normal sexual orientation in society.

Therefore, the Islamic-based parenting model through BKR was developed in the form of a module *How to Educate Muslim Teenagers in Reaching the Future*. In this research, the module was compiled and analyzed by using scientific steps and its validity, practicality and effectiveness were assessed. As explained in the research findings, the module is considered very valid and very practical by experts, and effective in its implementation. The characteristics of its validity are seen from four aspects, namely content feasibility, recitation feasibility, graphic feasibility, and language eligibility. While its practicality is also very practical, it is assessed by experts from the aspects of attractiveness, process of use, ease of use, and time. The time aspect is considered practical (77.7), lower than other aspects, apparently this is due to the material in this designed module being integration material into the main material in the BKKBN version of the BKR module. In this case, cadres and parents consider that the time available is insufficient to deliver let alone discuss this Islamic-based parenting module. In response to this problem, as explained in the instructions for using the module, this module should not only be described during BKR activities, but should become literacy and learning resources that can be read by parents of teenagers at any time, especially before the material is discussed in BKR activities.

The limited applicability test was conducted to assess its effectiveness. Observers have assessed that this module is appropriate for use in BKR activities, especially in the context of Islamic-based parenting. From the results of the interviews, the cadres also expressed their agreement and willingness to implement this module in BKR activities, because they assessed that the materials available were very much needed by the cadres themselves, especially parents who have teenage children, as BKR targets. In this case, BKR becomes an informal

²⁹ BKKBN, *Modul Fasilitator Bina Keluarga Remaja (BKR) “Membantu Remaja Merencanakan Masa Depan”*.

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educational institution for parents to receive guidance from cadres so that parents are skilled at raising and educating their teenagers ³⁰.

The modules produced by this research serve as teaching materials as well as learning resources for parents and cadres to integrate Islamic teachings into BKR materials published by BKKBN. Thus, the module *Helping Youth Plan for the Future* issued by the BKKBN is still used as teaching materials and learning resources. Moreover, the BKR version of the BKKBN module is equipped with a way of teaching it and methods and strategies that can be applied by cadres or facilitators to convey the material. Because of that, the Islamic-based parenting model through BKR does not give birth to a specific guide in implementing learning, because it is already contained in the BKR module issued by the BKKBN. This research only produced modules as teaching materials which contained specific materials on Islamic studies related to the 9 topics discussed in the BKR module published by the BKKBN.

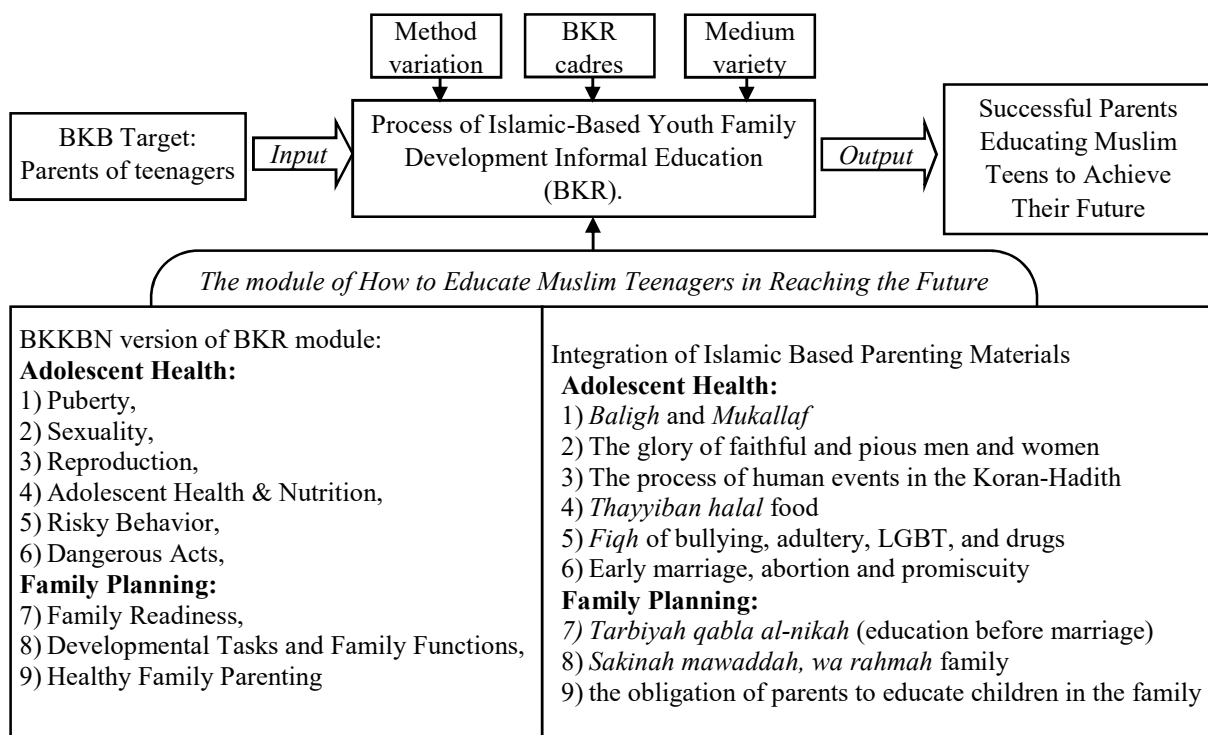


Fig. 1 Scheme for Implementing Islamic-Based Parenting Modules in BKR Activities

In Islamic studies, which were developed in an Islamic-based parenting module entitled "Educating Muslim Teenagers to Achieve Their Future," it discusses puberty material

³⁰ Rezka Arina Rahma et al., "Informal Education Analysis Program through Family Environment and Alternative Care for Children," in *1st International Conference on Education Social Sciences and Humanities (ICESSHum 2019)* (Atlantis Press, 2019), 782–89.

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from *fiqh* studies, namely the concept of *balīgh* and *mukallaf* of a Muslim. Sexuality material describes sexual orientation that is justified in Islam and the nobility of men and women who believe and do good deeds. Reproduction material describes the process of human occurrence in an Islamic view, especially explanations of the Koran and Hadith. Youth health and nutrition material is emphasized on *halal* food which will have an impact on physical and mental health. Material on risky behavior discusses Islamic prohibitions on bullying, adultery, LGBT, and drugs. The material on dangerous actions examines early marriage from an Islamic point of view and the prohibition of abortion and promiscuity. Family preparation materials explain the concept of marriage in Islam, prioritize partners because of religion, and understand the rights and obligations of husband and wife. Material on developmental tasks and family functions will emphasize the concept of a *sakīnah mawaddah, wa rahmah* family. Meanwhile, healthy family parenting materials put forward the obligation of fathers and mothers to educate children and educate children in the womb and at birth.

Based on the 9 materials compiled in the module, the validators labeled it into very valid category. This shows that the material is needed by parents as a learning resource to be understood by parents so that they are able and skilled at educating their teenagers to be successful in achieving a happy future in this world and the hereafter. Modules developed with Islamic material and integrated with BKR material should be understood by cadres first. In this case, cadres are needed who understand the concept of Islamic education that is practically applied by parents in the household. In addition, cadres are also expected to implement an Islamic-based parenting counseling and learning process at BKR using a variety of methods and media.

So, The Youth Family Development (*Bina Keluarga Remaja - BKR*) program developed by BKKBN should be developed into an Islamic-based parenting model. BKR as a gathering place for parents who have teenagers is a strategic institution to instill and develop Islamic education studies in non-formal and informal education channels. Moreover, the average Indonesian community school graduates in 2018 were over 25 years old, only 8.76. The low formal education of adults, including parents, must be reinforced by non-formal education, such as this BKR.

C. Conclusion

The BKR material developed so far is beneficial for parents who have teenage children, even though the material only emphasizes psychological studies and health aspects. For BKR cadres and targets who are Muslim, they really want this BKR material to be

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integrated with Islamic studies. Therefore, the Islamic-based parenting model through BKR was developed in the form of a module which contains Islamic studies based on 9 main materials in BKR. Thus, the Islamic material is integrated into BKR activities.

The integrated activities in this research are limited to the perspective of Islamic education and have not touched on multidisciplinary studies, such as more comprehensive science studies involving formal, informal and non-formal education institutions. Therefore, this study recommends researchers to develop the integration of Islamic education and science studies in BKR activities that optimize the involvement of parents in the family, teachers in schools, as well as community leaders and the government in educating quality teenagers.

The study recommends the Islamic-based parenting module to be used as a source of learning in Youth Family Development activities, especially in Muslim communities. This model is relevant to several regions in Indonesia whose major population is Muslim. In fact, it is revealed that many of the Youth Family Development communities are entirely Muslim, like most of the people of West Sumatra who have Minangkabau culture. The Regional Government is also expected to encourage Youth Family Development managers to provide training and counseling to parents who have teenagers with a religious approach. It is due to the urgency that every religion certainly teaches universal goodness. Therefore, young people with noble characters are initiatively formed to spread good moral vibes. In addition, researchers who expert is in family education are also expected to develop religion-based parenting research, in accordance with the religion of the community being studied. Consequently, it could give primacy contribution to the education of religiously and culturally devout adolescents.

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