Vol. 2, No. 3, September–Desember 2026
DOI: http://doi.org/10.6790/mumtaza.v2i3.1066

Islamic Parenting Assistance through Majelis Taklim as an Effort to Prevent Adolescent Delinquency

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Submission : 2026-09-23 Received: 2026-11-06 Published : 2026-11-15

ABSTRAK

Kegiatan pengabdian kepada masyarakat ini bertujuan meningkatkan pemahaman orang tua tentang *Islamic parenting* berbasis Al-Qur'an dan Hadis, memperkuat literasi pengasuhan digital, dan membentuk wadah dukungan antarorang tua berbasis Majelis Taklim sebagai upaya memitigasi risiko kenakalan remaja di era digital. Kegiatan dilatarbelakangi oleh meningkatnya persoalan sosial dan moral pada remaja, seperti judi daring dan perundungan *siber*, serta terbatasnya literasi pengasuhan dalam keluarga. Kegiatan dilaksanakan di Majelis Taklim Masjid Al-Hidayah, Desa Bulungihit Kecamatan Marbau, Kabupaten Labuhanbatu Utara, Provinsi Sumatera Utara, dengan pendekatan *Asset-Based Community Development* (ABCD) melalui empat tahap, yaitu *Discovery, Dream, Design,* dan *Destiny*. Peserta berjumlah 35 orang, terdiri atas ibu-ibu anggota Majelis Taklim sebagai sasaran utama, pengurus, dan tokoh agama. Pendampingan dilakukan dalam empat sesi tatap muka dan dievaluasi dengan *pre-test* dan *post-test* pada lima indikator kapasitas pengasuhan. Secara deskriptif, rerata skor meningkat dari 45,8% menjadi 85,8% (+40,0 poin persentase); pemahaman pengasuhan Qur'ani dan Sunnah naik dari 48% menjadi 89% (+41 poin) dan literasi pengasuhan digital dari 35% menjadi 78% (+43 poin). Kegiatan ini juga menghasilkan forum komunikasi orang tua sebagai wadah awal berbagi pengalaman pengasuhan. Evaluasi tidak menggunakan kelompok pembanding maupun uji statistik dan mengukur pengetahuan segera setelah kegiatan, sehingga perubahan perilaku pengasuhan dan dampaknya terhadap kenakalan remaja belum dapat disimpulkan. Pendampingan berbasis Majelis Taklim berpotensi menjadi wadah penguatan kapasitas pengasuhan orang tua dan perlu dikaji lebih lanjut melalui evaluasi tindak lanjut.

Kata Kunci: Pengasuhan Islami; Majelis Taklim; Kenakalan Remaja; Pengasuhan Digital; *Asset-Based Community Development* (ABCD).

ABSTRACT

This community service program aimed to increase parents' understanding of Islamic parenting grounded in the Qur'an and Hadith, strengthen digital parenting literacy, and establish a parent support forum based in a Majelis Taklim, as an effort to mitigate the risk of adolescent delinquency in the digital era. The program was motivated by growing social and moral problems among adolescents, such as online gambling and cyberbullying, and by limited parenting literacy in families. It was carried out at the Majelis Taklim of Al-Hidayah Mosque, Bulungihit Village Marbau Subdistrict, North Labuhanbatu Regency, North Sumatra Province, using the Asset-Based

Community Development (ABCD) approach through four stages: Discovery, Dream, Design, and Destiny. The 35 participants were mothers who were members of the Majelis Taklim (the primary target group), administrators, and religious leaders. Mentoring was delivered in four face-to-face sessions and evaluated with a pre-test and post-test on five parenting capacity indicators. Descriptively, the mean score rose from 45.8% to 85.8% (+40.0 percentage points); understanding of Qur'anic and Sunnah parenting rose from 48% to 89% (+41 points) and digital parenting literacy from 35% to 78% (+43 points). The program also produced a parent communication forum as an initial platform for sharing parenting experiences. The evaluation had no comparison group or statistical test and measured knowledge immediately after the program, so changes in parenting behavior and effects on adolescent delinquency cannot be concluded. Mentoring through a Majelis Taklim appears to be a promising setting for strengthening parents' parenting capacity and should be examined further with follow-up evaluation.
Keywords: Islamic Parenting; Majelis Taklim; Adolescent Delinquency; Digital Parenting; Asset-Based Community Development (ABCD); Family Resilience; Community Empowerment; Digital Literacy.

INTRODUCTION

Advances in digital technology have changed how adolescents socialize, learn, and spend their leisure time, including at home(Guazzini et al., 2022). In this article, adolescent delinquency refers to behavior by individuals roughly aged 12–18 years that deviates from social, moral, or legal norms, from minor deviations such as excessive gadget use and aggression to more serious ones such as online gambling, cyberbullying, brawls, and substance abuse. National data show that digital risks already reach young people. The Financial Transaction Reports and Analysis Center (PPATK) recorded 197,054 children and adolescents, from under 11 to 19 years old, involved in online gambling between 2017 and 2023 (Rakyat Merdeka, 2024). A UNICEF U-Report poll of 2,777 Indonesians aged 14–24 found that 45% reported having experienced online bullying (UNICEF Indonesia, 2020). The poll was not a representative survey, so this figure shows that the problem exists rather than its exact prevalence.

Adolescent behavior is closely related to the family environment (Chao et al., 2023). Research on parenting styles distinguishes authoritative parenting, which combines warmth with clear expectations, from authoritarian and permissive styles, and associates the authoritative style with better adolescent adjustment. In the digital context, parents' conversations with their children about online experiences, together with rules and supervision of device use (parental mediation), are widely discussed as ways to reduce online risks(Geržičáková et al., 2023). Islamic teachings likewise place parents as the first educators who are responsible for their families (QS. At-Tahrim [66]: 6; Al-Bukhārī, n.d., Hadith no. 893; Muslim, n.d., Hadith no. 1829). They emphasize advice given through dialogue (QS. Luqman [31]: 13–19), gentleness (QS. Ali 'Imran [3]: 159), and compassion toward children (Al-Bukhārī, n.d., Hadith no. 5997).

The Majelis Taklim was chosen as the entry point for three reasons. First, Indonesian regulation recognizes the Majelis Taklim as a non-formal Islamic education institution that holds regular learning for its congregation (Kementerian Agama Republik

Indonesia, 2019b). Second, its routine gatherings, in which women are the main participants at this partner, provide an existing and trusted forum that parents already attend, so parenting education does not require building a new organization. Third, other community service programs have reached mothers with Islamic parenting content, including Qur'an-based parenting education for Majelis Taklim members in Gowa (Suriyani, 2025) and Islamic communication mentoring for mothers of adolescents in Ogan Ilir (Azizah et al., 2025). The intervention in this program was a series of four face-to-face mentoring sessions at the Majelis Taklim, combining workshops, case discussions, and parent–adolescent communication simulations, followed by the creation of a parent communication forum.

The program followed the Asset-Based Community Development (ABCD) approach, which starts from the strengths of a community rather than its deficits (Kretzmann & McKnight, 1993; Mathie & Cunningham, 2003). Its objectives were to (1) map the socio-religious assets of the Majelis Taklim that are relevant to parenting; (2) increase participants' knowledge of Islamic parenting grounded in the Qur'an and Hadith, including authoritative communication and emotional control; (3) strengthen digital parenting literacy related to online gambling, cyberbullying, and pornography; and (4) establish an initial Majelis Taklim–based forum for parents. Effectiveness was assessed only as the change in participants' knowledge scores before and after the mentoring. Changes in parenting behavior and in adolescent delinquency were not measured.

METHOD

Design and Setting

This community service program used the ABCD approach, which treats members of the Majelis Taklim and local religious administrators as active partners in the process (Kretzmann & McKnight, 1993). Outcomes were evaluated descriptively with a one-group pre-test–post-test design, which has no comparison group (Campbell & Stanley, 1963). The program took place at the Majelis Taklim of Al-Hidayah Mosque, Bulungihit Village

Participants

The program involved 35 participants: mothers who were members of the Majelis Taklim (the primary target group), female administrators, local religious leaders, and female cadres.

ABCD Stages and Success Indicators

The program followed the four ABCD stages: Discovery, Dream, Design, and Destiny. Table 1 summarizes the activities, data sources, and success indicators of each stage.

Table 1. Stages of the ABCD Approach, Data Sources, and Success Indicators.

Stage	Main activities	Data sources and techniques	Success indicators
Discovery	Participatory mapping of human, social, institutional, physical, and spiritual–cultural assets; in-depth interviews with key informants; initial focus group discussion (FGD).	key informants; FGD with participants using ; notes compiled into an asset inventory and checked with the administrators (member checking).	An asset inventory covering the five asset categories, confirmed by the Majelis Taklim administrators.
Dream	Reflective group discussion on the family and adolescent environment that participants want in their community.	Discussion notes and the vision statement written by participants.	A written shared vision and a short list of priority parenting issues agreed by participants.
Design	The team and the administrators develop the four-session Islamic parenting and digital parenting literacy module and the plan for a parent communication forum.	Module outline, session schedule, and forum plan; sources of the module are listed in the Results.	Module and forum plan agreed with the administrators before implementation.
Destiny	Four face-to-face sessions (workshops, case discussions, simulations); an instant-messaging parent forum; evaluation.	Pre-test and post-test on five indicators; attendance list;	(a) Attendance of participants across sessions; (b) higher mean post-test than pre-test scores on the five indicators; (c) a forum with a member list and agreed ground rules.

Evaluation

Parenting capacity was assessed with a written test given before the first session (pre-test) and after the fourth session (post-test). The test covered five indicators: understanding of Qur'anic and Sunnah parenting strategies; mastery of authoritative parenting and dialogic communication; emotional control and gentle parenting; digital literacy for parenting and supervision of adolescents; and collective awareness of delinquency prevention. Scores are reported as mean percentages of the maximum score. We calculated the gain in percentage points (post-test minus pre-test) and the relative increase (gain divided by the pre-test score). No inferential test was performed in this report. Participation and forum activity were documented through. The test measures knowledge and understanding, which corresponds to the learning level of training evaluation(Conrad et al., 2024). It does not measure parenting behavior at home.

Ethical Considerations

Participation was voluntary, and participants were informed about the purpose of the program and how their data would be used. Results are reported in aggregate, and no participant or child is identified. The facilitators are not licensed counselors. Parents who raised serious concerns about a child, such as violence, severe cyberbullying, or involvement in gambling, were advised to seek help from professional services, for

example the school counselor, the community health center (Puskesmas), or the regional child protection unit (UPTD PPA).

RESULTS

Asset Mapping of the Majelis Taklim Community (Discovery)

The Discovery stage produced an inventory of assets in five categories (Table 2). The inventory shows that the Majelis Taklim already has people, routines, an organizational structure, and facilities that can host parenting education without building a new organization. This is the starting premise of the ABCD approach.

Table 2. Mapping of Majelis Taklim Community Assets and Their Potential Utilization in Islamic Parenting.

Asset Category	Community Specific Asset Description	Potential Use in Islamic Parenting
Human *Assets*	The presence of female cadres, active housewives, and local ustaz/ustazah.	Become *a local leader* , peer *-mentoring facilitator* , and teacher of religious values.
Social *Assets*	The weekly religious study routine, the tradition of mutual cooperation, and close kinship ties.	A platform for disseminating parenting education and social support networks between families.
Institutional *Assets*	The management of the Majelis Taklim is structured, in synergy with the DKM Mosque Management and PKK.	Institutionalizing parenting programs as a permanent agenda within the structure of religious programs.
Physical *Assets*	The main room of the mosque, the madrasah hall, and the sound system and LCD projector.	A place for holding interactive workshops, simulations, and regular parent meeting rooms.
Spiritual & Cultural *Assets*	The exemplary values of the Prophet, local Islamic wisdom, and the spirit of service.	Doctrinal basis and moral driving force in implementing polite and patient parenting patterns



Figure 1. Community service seminar on Islamic parenting mentoring at the partner Majelis Taklim

Implementation of the Islamic Parenting Mentoring Program (Destiny)

The mentoring consisted of four face-to-face sessions at the Majelis Taklim . Each session used an andragogical approach that combined short presentations, case discussions, simulated parent–adolescent dialogues, and reflection (Knowles et al., 2015). The content of the sessions was as follows.

Session 1: Basic principles of Islamic parenting. Parents' responsibility for their family (QS. At-Tahrim [66]: 6; Al-Bukhārī, n.d., Hadith no. 893; Muslim, n.d., Hadith no. 1829), the Prophetic example of compassion toward children (Al-Bukhārī, n.d., Hadith no. 5997), and the example of advising a child through dialogue (QS. Luqman [31]: 13–19).

Session 2: Authoritative parenting and adolescent communication. The session contrasted authoritative, authoritarian, and permissive styles (Baumrind, 1991; Darling & Steinberg, 1993) and practiced dialogic communication, which was linked to the call to convey advice with wisdom and gentleness (QS. An-Nahl [16]: 125; QS. Ali 'Imran [3]: 159).

Session 3: Emotional control and gentle parenting. Parents discussed how to avoid harsh language and regulate anger, including seeking forgiveness (istighfar) as a spiritual practice, and learned about children's different ways of receiving affection (love languages; Chapman & Campbell, 1997). Practical examples from the popular parenting speaker Aisyah Dahlan were presented as illustrations and not as a scientific basis.

Session 4: Digital literacy for parenting and mitigating online risks. The session introduced three risk areas: online gambling, cyberbullying, and exposure to pornography. Approaches were organized around parental mediation, namely talking with adolescents about what they do online (active mediation), agreeing on rules for time and content and using device and app settings such as privacy and content controls

(restrictive mediation), and monitoring (Livingstone & Helsper, 2008; Elsaesser et al., 2017). Covering three risk areas in one session was brief, which we return to in the limitations.

Changes in Parenting Capacity Scores

Table 3 presents the mean pre-test and post-test scores of the 35 participants. Mean scores were higher after the mentoring on all five indicators. Averaged across the indicators, the mean score rose from 45.8% to 85.8%, a gain of 40.0 percentage points. Gains ranged from 36 points (emotional control and gentle parenting) to 43 points (digital literacy for parenting and supervision of adolescents). Digital literacy also had the lowest pre-test score (35%) and therefore the largest relative increase (122.9%). Because a relative increase from a low starting point looks larger than it is, we base our interpretation on the gain in percentage points.

Table 3. Mean Pre-Test and Post-Test Scores on Parenting Capacity Indicators (n = 35).

Indicator	Pre-test (%)	Post-test (%)	Gain (percentage points)	Relative increase (%)
Understanding Qur'anic & Sunnah parenting strategies	48	89	+41	85.4
Mastery of authoritative parenting & dialogic communication	42	83	+41	97.6
Emotional control skills & gentle parenting	51	87	+36	70.6
Digital literacy for parenting & supervision of teenagers	35	78	+43	122.9
Collective awareness of adolescent delinquency prevention	53	92	+39	73.6
Mean of the five indicators	**45.8**	**85.8**	**+40.0**	**87.3**

Note. Scores are mean percentages of the maximum score. Gain = post-test minus pre-test, in percentage points. Relative increase = gain divided by the pre-test score × 100. There was no comparison group, and no inferential test was used.

These figures are descriptive. They show that scores were higher immediately after the sessions. They do not show that the program caused the change or that parenting behavior at home changed.

DISCUSSION

Interpretation of the Findings

Scores rose on all five indicators after four sessions. A plausible reading is that parents gained knowledge from structured teaching delivered in a familiar setting, which fits the learning level of training evaluation (Tarjiah et al., 2023). The design, however, limits how far this reading can go. Without a comparison group, the change cannot be

separated from other influences such as familiarity with the test, and an immediate post-test captures knowledge that may fade(Fernandez-Alcocer & Belda-Medina, 2025).

Digital literacy had the lowest starting point and the largest gain (Chen et al., 2024). A low baseline leaves more room to improve, and the topic may have been new to many participants, so a large gain in a short time is not surprising (Zhang et al., 2024). The scores do not tell us why the baseline was low. One hypothesis is that parents had little prior access to systematic information about online risks. This should be checked through interviews or focus group discussions with participants. The scores also do not show that parents feel more confident in guiding technology use or practice it more at home, because confidence and home practice were not measured.

Comparison with Other Programs

Other programs have worked with mothers in similar ways. One offered Qur'an-based parenting education to 24 Majelis Taklim members in Gowa and concluded that mothers' capacity improved. Another provided Islamic communication mentoring for mothers of adolescents in Ogan Ilir and used simulations of parent–adolescent conflict. Our program shares the target group and the participatory format and adds an explicit digital parenting component and an ABCD framing. Structured parenting programs outside this setting, such as Triple P, have been tested in controlled trials with effects on parenting practices and child outcomes (Sanders, 2012). Our evaluation is much lighter than those trials, so we do not claim comparable effects.

Social and Institutional Implications

The program may have begun to broaden the role of the Majelis Taklim from a place of routine religious study to a place where parenting is discussed, and the forum may give parents a space to share experiences. We present these as possibilities and not as findings. No data were collected on changes in members' leadership, on stigma attached to adolescent problems, or on decisions by the Majelis Taklim board such as new study agendas. Future evaluations could use interviews, observation, and documents such as study schedules, meeting minutes, and forum records to assess whether the functions of the Majelis Taklim have changed.

Ethical Safeguards for Peer Support

If parents share information about adolescent behavior in the forum, there is a risk of stigmatizing children and violating their privacy. We recommend that Majelis Taklim forums agree on ground rules before use: discuss behavior and experiences without naming children or families, avoid public shaming, and decide who receives concerns and what follow-up is taken. Lay members who give peer support are not counselors, so the limits of their role and referral routes to professional services, such as school counselors, community health centers, or child protection units, should be explicit. An early-warning role for the forum is therefore a possibility that needs clear procedures and evaluation before it is promoted.

Limitations

This report has several limitations. First, the sample was small (n = 35), came from one location, and consisted mostly of women. Second, there was no comparison group and no inferential test. Third, the post-test was given immediately after the program and no follow-up was conducted. Fourth, the test measured knowledge and not parenting behavior, and no outcome of adolescents, such as online gambling or cyberbullying, was measured. Fifth, the same team delivered and evaluated the program, which may bias the results. Sixth, one session covered three online risk areas, which limits depth.

Recommendations and Follow-Up

Replication in other Majelis Taklim is possible if the module is adapted to local assets and a few conditions are met: administrators agree to include parenting in the routine agenda, facilitators are trained and know the referral options, and the evaluation goes beyond knowledge tests. Future programs could also involve fathers and adolescents, since this program reached mainly women. Universities can support by training Majelis Taklim administrators as peer facilitators and not as counselors.

CONCLUSION

This community service program used the ABCD approach to deliver Islamic parenting mentoring through the Majelis Taklim of Al-Hidayah Mosque in Bulungihit Village. After four sessions, participants' mean scores on five parenting capacity indicators were higher than before the program, rising on average from 45.8% to 85.8%, with the largest gain in digital parenting literacy (35% to 78%). A parent communication forum was also established as an initial platform for sharing experiences.

These results are descriptive and come from one group without a comparison or follow-up. They indicate improved knowledge, not changed parenting behavior or reduced adolescent delinquency. The Majelis Taklim appears to be a feasible setting for parenting education. Further work should test whether the knowledge gains last and translate into practice, and should develop clear ethical and referral procedures for the parent forum.

ACKNOWLEDGEMENTS

The authors thank the Faculty of Tarbiyah, Islamic Religious Education Study Program, IAIDU Asahan, for institutional support; the Government of Bulungihit Village for its cooperation and facilitation; the administrators and members of the Majelis Taklim, especially the participating mothers, religious leaders, and community figures, for their participation and openness; and all members of the community service team for their contribution to the planning, implementation, and evaluation of the program.

CONFLICT OF INTEREST

The authors declare that there are no conflicts of interest regarding the publication of this article. This community service program was conducted for educational, social, and community empowerment purposes. The authors have no financial, personal, or

institutional interests that could have influenced the planning, implementation, analysis, or reporting of the program. All activities were carried out collaboratively with the relevant community stakeholders in Bulungihit Village.

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