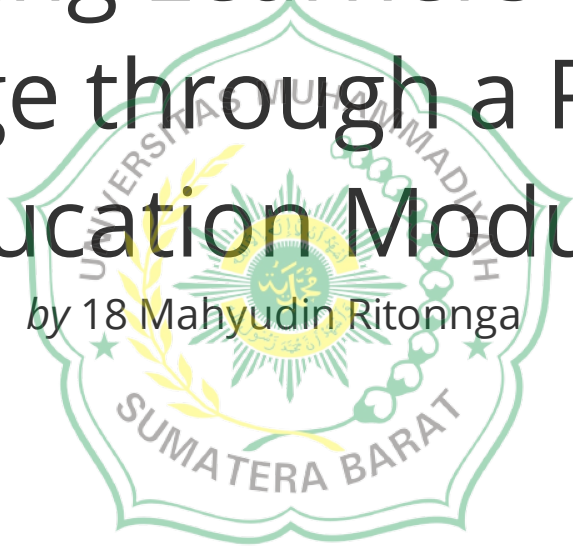


Advancing Learners' Islamic Knowledge through a Parenting Education Module

by 18 Mahyudin Ritonga



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Advancing Learners' Islamic Knowledge through a Parenting Education Module

^{1*} Muhammad Kosim, ² Ilman Nasution, ³ Jum Anidar, ⁴ Martin Kustati, ⁵ Mahyudin Ritonga, ⁶ David D. Perrodin

¹⁻⁴ Universitas Islam Negeri Imam Bonjol Padang, Indonesia

⁵ Muhammadiyah University of West Sumatera, Indonesia

⁶ Institute for Population and Social Research, Mahidol University, Thailand

ABSTRACT

Parenting activities have been conducted in junior high schools in the city of Padang and the Solok Regency in West Sumatra, Indonesia, with the goal to increase the involvement of parents in educating teenagers in accordance with Islamic teachings. However, the material presented in the parenting activities has not been well planned nor arranged systematically. Therefore, it is necessary to develop Islamic-based parenting education modules that contain material on the subject of educating adolescents according to Islamic teachings. The valid and practical module presented in this study is teaching material developed by following the Plomp research and development model for parenting activities at school, as well as a reading material for the speakers and the parents. There are 12 sections developed from three scopes of Islamic-based parenting education material: the nature of humanity and education, the nature of Islamic teachings, and contemporary Islamic education studies about educating teenagers. The materials are presented in parenting activities held twice a semester, therefore, in three years, every section in the module would have been presented in parenting activities. It is hoped that this module can be used in junior high schools, especially for Muslim parents with teenagers.

Keywords: Islamic Educating Muslim teenagers, Parenting Education, Muslim parents.

INTRODUCTION

The natural foundation of education for building the character of teenagers begins within the family (Hidalgo et al., 2016; Hassoun, 2022). As an informal educational institution, parents act as teachers, coaches, role models, or mentors for their children during adolescence (Brooks, 1986). As a result, parental love and care has been found to determine the formation of teenage character (Gadsden et al., 2016). Although family education has an important role, this institution is often the least prepared. As primary educators in the family, parents must acquire information and knowledge about how to encourage and support their children's education in favorable conditions. Nowadays, when talking about education, the focus of the conversation often streams toward the topic of students and teachers. At the same time, parents' roles are regularly ignored in the education of their children (Đurišić & Bunijevac, 2017). As a result, education in the family is not running as optimally as possible. Education for adolescents in the family is hampered even though they require the greatest attention and instruction from their parents (OECD, 2012; Milevsky et al., 2007).

In response to the need for better adolescent education, schools have become aware of the need to involve parents in parenting activities that actively engage the parents in educating their children by guiding the parents in better ways of parenting. Parenting activities are also crucial for parents with children in junior high schools. These children have entered

the early adolescent phase, thus requiring extra attention from their parents (Fulgini, 2019; Schnyder et al., 2019). These parenting activities conducted in schools are part of the Family Education program headed by the Director-General of Early Childhood Education (PAUD) and Community Education. This policy was strengthened by the enactment of the Minister of Education Regulation No. 30 of 2017 concerning Family Involvement in Education Organization. One of the initial focuses of family involvement was to form parenting classes to build parental or guardian awareness of the importance of engaging in their children's education, including developing a safe, comfortable, and enjoyable learning environment (Baker et al., 2016). Essentially, parenting activities could strengthen the national education policy, strengthening

Corresponding Author e-mail: muhammadkosim@uinib.ac.id

ORCID Number:0000-0001-6891-8254

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Character Education, especially community-based PPK activities in formal education units (Harris et al., 2020).

Although parenting activities in schools are essential, however, some problems are still found during the initial research in the implementation of such activities. First, the parenting activities in schools did not make use of structured material. The Tanah Datar Regency in West Sumatra province, for example, is a district that assists several reference schools as Family Education providers and pilot schools determined by the center. According to the National Family Education trainer, parenting activities were handed over to schools to develop the activities according to the needs, including determining the material and speakers (Lastrawati, Interview, 2018).

Second, the implementation of parenting activities in schools varies and does not yet have established technical guidelines. In Padang, the capital of West Sumatra province, this activity is known as parenting day. In one semester, the students' parents or guardians are invited to a seminar where speakers are provided to discuss issues about parenting (Junaidi, Interview, 2018). In Jakarta, the capital of Indonesia, parenting activities are held by Jakarta Labschool Junior High School Kebayoran at least seven times a year with varied subjects, for example, education, psychology, technology, and neuroscience (Suwartini, Interview, 2018).

Third, there are no materials about parenting from an Islamic perspective available on the Ministry of Education and Culture website, even though Islamic teaching contains many comprehensive and related subjects. In this case, together with the schools and the community, a religious approach is needed to educate parents to be more concerned and skilled at cultivating their children's morals.

Based on the above-mentioned challenges, it is necessary to compile Islamic-based parenting education modules as teaching materials to be used in a school's parenting activities. There are many pieces of research related to the development of modules in parenting activities. Muna et al found parenting modules for mentally retarded parents, their results prove that the module developed aims to improve parents' understanding in educating mentally deficient children (Muna et al., 2021). Elvina et al conducted a study of the form of modules that can be utilized by parents in providing motivation to children, the purpose of their research is so that parents can carry out their functions as primary educators, so that children's time at home is utilized for positive activities for the future of children (Elvina et al., 2021). Given the circumstances, the development of the parenting module has focused on parents who have children in early childhood education and elementary school levels.

Considering the deficient in parenting activities, the modules developed in this study are therefore related to parenting activities in the junior high school level, with Islam as the core of each parenting activity. This article will

then describe the implementation of parenting education in junior high schools located in Padang City and Solok Regency, in the West Sumatra province of Indonesia. Based on this implementation, an Islamic-based parenting education module was developed with scientific procedures that have been tested for validity, practicality, and effectiveness.

Research Method

This research uses an adaptation of the Plomp development model (Tjeerd Plomp, 2013), by carrying out three phases, namely, preliminary research, development or prototyping phase, and assessment phase. Qualitative and quantitative data were collected. Qualitative data were obtained from interviews, discussions, and observations, while quantitative data were drawn from questionnaires. The instruments used to collect the data were first validated prior to data collection.

The research was conducted in two regions of Solok Regency and Padang City to obtain field data. In these two areas, some schools outrightly supported parenting activities. In Solok Regency, SMP Negeri 1 Gunung Talang received guidance from the central office of the Ministry of Education and Culture. In Padang, SMP Negeri 1 Padang has routinely conducted parenting activities since 2016. Also, the Adzkia Foundation Integrated Islamic Junior High School (SMP Islam Terpadu Adzkia) also conducted parenting activities.

The informants in the study consisted of officials from the Solok Regency and Padang City education offices, the Head of SMP Negeri 1 Padang, the Head of SMP Negeri 1 Gunung Talang, the Head of SMP Islam Terpadu Adzkia, teachers involved in parenting activities, facilitators, and parents. As a result, the parenting module developed with an Islamic approach in this study, Become Great Muslim Parents: Educating the Righteous and Smart Generation module, consists of twelve sets of resources to be applied in parenting activities in junior high schools.

The Module is designed based on Islamic education concepts and theories concerning educating adolescents in the household. After initial interviews, validation tests were conducted by experts and practitioners both in the form of focus group discussions (FGD), and individually by education experts, language experts, and Islamic education experts, and revisions were completed. After the revisions, the Module was piloted by religious teachers and parents in SMP Negeri 1 Padang to test its implementation's practicality and effectiveness.

FINDINGS AND DISCUSSION

Results of Research

The Result of Preliminary Research

Based on the research conducted at the three previously mentioned schools, SMP Negeri 1 Gunung Talang, Solok

Regency, SMP Islam Terpadu Adzkie Padang, and SMP Negeri 1 Padang, the following results were obtained. First, the objective of the parenting activities was to equip parents with materials related to better ways of parenting to be able to assist their children with studying and learning. In SMP Islam Terpadu Adzkie, Padang, the goal was to help parents realize better character in themselves. If the parents exhibit better character, they should be able to educate their children to have better character.

Second, the purpose of implementing parenting activities was the willingness to motivate the children. There were at least three patterns of implementing parenting activities, (1) by inviting all parents to participate in seminars; (2) by inviting parents in certain parenting classes; and (3) by meeting parents at specific times.

The first pattern, by inviting all parents to participate in seminars, was usually done in the school hall or schoolyard. The principal would offer encouragement and reinforcement to parents about the role of the family in educating adolescent children. Usually, the expert or cleric was present at these meetings to provide *taushiyah* [the broadcast of *dawah* for proselytizing] with topics related to the concept of adolescent education, parental responsibilities in educating at home, and so on. In SMP Negeri 1 Padang, all parent activities were conducted at the beginning of the school year (the odd semester) and the even semester. In SMP Islam Terpadu Adzkie, the Adzkie Foundation managed the *Ta'lim* [parenting activities] by bringing together all parents with elementary and junior high school students in the school hall once a month. While in SMP Negeri 1 Gunung Talang, the moderators invited all parents at the beginning of each semester to participate in the parenting activities.

The second pattern, inviting parents in certain parenting classes, was completed at the end of the semester during the distribution of the report cards or student learning outcomes to their parents. At the start, all parents were gathered together by the principal in a big hall. The principal provided the parents with information about educating teenagers at home. After, the parents would visit with their children's homeroom teacher. Then the homeroom teacher would provide information related to the student's learning outcomes and the common problems encountered at school. For example, in SMPN 1 Padang, the homeroom teacher gave parents reinforcement about the importance of their involvement in educating their teenagers, especially in finding solutions to school problems.

The third pattern, meeting parents at specific times, was conducted at certain times, such as when a student had a severe school problem. These three schools had identical practices of guiding parents who had problematic children to work together to solve problems faced by the children. In this case, the parenting process was facilitated between the counseling teacher, homeroom teacher, and students' parents.

In this meeting, communication occurred and parents were encouraged to find solutions to the problems faced by their children. For SMPN 1 Padang and SMPN 1 Gunung Talang, parents' meetings with homeroom teachers or counseling teachers also contained parenting activities. In SMP Negeri 1 Padang, parenting activities were also held at certain times specifically for Grade 9 before graduation. Moreover, in the last two years, parenting activities coincided with the month of Ramadan. The farewell party was facilitated by inviting parents and their children to share *iftar* [evening meal to end Ramadan fast], followed by *tarawih* [ritual prayers during the holy month of Ramadan] preceded by the Ramadan *taushiyah*. Usually, lecturers present material about the parents' role in educating their children so that in this activity parenting development also occurs (Bustami, Interview, July 20, 2019).

Third, the materials provided in parenting activities are related to a guide to parenting children with the need for competent speakers to deliver this material. At SMP Negeri 1 Gunung Talang, the speakers were usually the *ulama* [interpreters of religious knowledge] near the Solok Regency, and school supervisors who received training as family education facilitators from the Ministry of Education and Culture. In SMP Negeri 1 Padang, the school principal conveyed that school programs needed support from parents. Among these is the 18.21 program, a policy proposed by the Mayor of Padang, that requests parents to optimize their evening time, between 6:00 p.m. (18:00) and 9:00 p.m. (21:00), at home by eating together with their children, praying in congregation, reciting the Quran, communicating with their children, and by not turning on the television or any mobile devices. The principal also presented parent tips for educating teenagers in the household as part of the parenting material. In addition, religious leaders and scholars were introduced to give lectures related to educating teenagers by parents. In SMP Islam Terpadu Adzkie, a locally, regionally, and nationally well-known cleric provided more religious material. Even routine parenting was emphasized every month on *fiqh* [Islamic jurisprudence] studies. For the parents, 'if the understanding and practice of parents' religions are good, then their children will be easily educated to have religion and morality.

Fourth, the method of implementing parenting activities in the two regions of Solok Regency and Padang City was dominated by lecture, and question and answer methods. However, in the field or schoolyard, parenting activities only used the lecture method without question and answer. It was different in the school hall or classroom. After the resource person presented the material via lecture with the use of multimedia, they allowed parents to ask questions.

In addition, there was also a liaison book jointly used by teachers and parents to record student worship activities outside of school as a medium for family and school

involvement. At SMP Negeri 1 Padang, the Student Character Strengthening Agenda Book, was filled by students at home who are supervised, motivated, and cared for by parents. The daily agenda related to strengthening the student's character are the 18.21 agenda, daily worship notes, tahfiz [to memorize] program, literacy program, and notes wirid (muhadharah) [learning religion] on Friday morning. Whereas the Adzкия Integrated Islamic Middle School emphasizes more on the morals of students at home, such as communicating with parents respectfully and politely, reading greetings in and out of the house, praying in congregation, orderly attitude, discipline, honest, and cleanliness, as well as reading books regularly every day.

Fifth, the supporting factors in implementing better parenting are the increasing understanding of parents about the need for their attention to educational success, the support of the school organizing parenting activities, the involvement of the scholars as resource persons with material that emphasizes Islamic studies, the existence of local government policies related to strengthening education families like in the city of Padang with the 18.21 program, and the parent's commitment to the school to help the children's learning process together. The 18.21 Program is the Mayor of Padang's appeal to parents to optimize the time between 6:00 p.m. to 9:00 p.m. together with children with Maghrib prayer [one of the five mandatory daily Islamic prayers] and evening congregation, eating together, reciting the Koran or Quran [the central religious text of Islam], communicating intensely, and not turning on the television.

Nevertheless, several inhibiting factors were found, including the work of parents of students varied making it challenging for finding the right time to bring all parents to parenting activities. As a result, only 30% - 80% of the parents attended every parenting meeting (Interview, July 7, 2019).

In addition, parenting activities conducted in schools did not have scheduled guidelines nor any structured material. The material was only submitted to the speakers. To present the resource persons required funds as well. As a result, the implementation of parenting activities was rarely accomplished, and mainly depended on sources from outside of the school.

Need Analysis

Based on the research findings above, it can be understood that parenting material is related to parental care. In addition, in accordance with the contexts and problems that occurred, other materials were also given, such as the influence of drugs and promiscuity. However, the material provided was still conditional, unscheduled, and did not include Islamic values. If the speakers come from religious leaders, then the parenting material will be presented with an Islamic approach, but if the speakers come from supervisors, teachers, or principals, then

the parenting material does not include much about Islamic studies. Teaching materials, guides, or other learning resources have also not been explicitly found concerning Islamic-based parenting.

Therefore, Islamic-based parenting education modules are needed as teaching materials and learning resources for parenting education activities. This module can also be printed and distributed to parents to read and understand at home. Thus, this module becomes pertinent for family literacy, especially parents at home, and provides solutions to parents who cannot attend parenting activities at school. Parents who have time are expected to be present at school. The module's material can be discussed with resource persons and sharing acceptable practices between parents about educating teenagers at home.

LITERATURE REVIEW

The literature available at schools for implementing the parenting program is the module, *Menjadi Orang Tua Hebat Untuk Keluarga Dengan Anak Usia Sekolah Menengah Pertama* [Become Great Parents for Families with Middle School Age Children] (Kebudayaan, 2017), published by the Ministry of Education and Culture. In this module, only material about the importance of fathers and mothers are involved in children's education, parental involvement in schools, the role of parents at home, and families with children with disabilities. This module is reading material for parents who have teenagers in junior high school, but it is not used explicitly as teaching material for parenting activities. In addition, several parental reading modules are also published by the Ministry of Education and Culture, including *Educating Children in the Digital Age* (Stocchetti, 2014; Djaja et al., 2016), *Family as the first and primary education* (Ritonga et al., 2021).

Development of Conceptual Framework and Theory Framework

This research develops Islamic-based parenting education modules established from Islamic education theories in the family, especially for adolescent children. The module is entitled *Menjadi Orang Tua Muslim Hebat: Mendidik Remaja Saleh dan Cerdas* [Becoming Great Muslim Parents: Educating Devout and Smart Teen0s]. There are 12 resources described in the module, and are used for 12 Islamic-based parenting meetings in schools. It is estimated that each school conducts Islamic-based parenting at least twice during one semester. The material themes in the module are as follows:

The material is based on theories of educating adolescents from the perspective of Islamic education. Among the books that are used as a reference for compiling the material are *Athfal al-Muslimin*; *Kaifa Rabbahumun Nabiyyu al-Amin* (Abdurrahman, 2004), *al-Manhaj al-Tarbawiy Lissiroh al-Nabawiyah al-Tarbiyyah al-Jihadiyyah* (Al-Ghudban, 2005),

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 Kitab Tarbiyatul Aulad fi al-Islam (Ulwan, 1992), Tuhfah al-Maudūd bi Ahkām al-Maulūd (Al-Jawziyya, 2019), Fiqh Tarbiyah Abna wa Tha'ifah Min Nasha'ih al-Athibba (Al-Adawi, 1998).

Prototyping Phase

After the material was determined, the module Become a Great Muslim: Educating Devout and Smart Teens was designed. The module consisted of six components: cover, preface, table of contents, introduction, content (sections 1-12), and references.

After the outline and lattice module were written, the first focus group discussion (FGD I) was conducted. There were 13 participants who attended in the city of Padang consisting of Islamic education experts, interpreters of the Quran, counseling experts, child education activists, junior high school principals and deputy heads, and parents, as shown in Table 2.

Formative Evaluation

In the formative evaluation stage, there were three stages conducted. First, was the self-evaluation. After the module draft was completed, the research team reviewed it to assess whether the module was suitable. The aspects observed and evaluated were the appearance (cover and layout), features of language, and content aspects. At this stage, there were still some incorrect writing and less attractive layouts. Based on self-evaluation, a module was revised.

Second, was the expert evaluation. Previously, the instrument used to validate modules and product practicality tests were validated by experts in Islamic education, languages and research methods. All these instruments have been

validated with acceptable categories. Then the valid instrument was handed over to three experts (Islamic education, language, and religious figures) to test the validity of the product. The results showed that the validation data processing of all components was $850/888 \times 100\% = 95.7\%$ (very valid) (Table 3).

Third, was conducting a second focus group discussion (FGD II). There were 20 Islamic education experts, interpreters

Table 2: The Result of Focus Group Discussion I

No.	Part	Suggestion
1	Module Design	<ol style="list-style-type: none"> 1. This parenting module is simplified and practical, not too theoretical. 2. Modules must be practical, Islamic based, not too thick, popular scientific writing style, less than 20 pages.
2	Content	<ol style="list-style-type: none"> 1. The module material consists of 12 materials presented at least twice each semester. 2. Before explaining about adolescents, explain the nature of humans with physical and spiritual aspects and their multi-potential. 3. Islamic studies are directly included in each discussion. 4. Emphasis on how to educate children in the digital era, discuss the positive and negative impacts on children 5. The module must emphasize parents as models and then educate their children. 6. Modules are aligned with government programs in schools such as literacy, Strengthening Karakter [Character] Education, Child-Friendly Schools, No-Smoking Areas, Adiwiyata, and so on.

Table 3: The Result of Focus Group Discussion II

No.	Part	Suggestion
1	Module Design	<p>There are still misuse of words and sentences that are incomplete</p> <p>The title in the table of contents does not match the title in the contents section of the module.</p> <p>One picture contains three pairs of boys and girls which should be removed to not cause a negative impression.</p>
2	Content	<p>Material about educating adolescents such as creed, worship, and morals should be supplemented with Parental Tips on educating adolescents.</p> <p>Still found material oriented to children, which should be oriented towards parents as module readers.</p> <p>The material needs to be strengthened with psychological studies and the addition of material Early Adolescent Psychology Support.</p> <p>When quoting the hadith, it is better to include letter name and verse number of the text of the hadith if the Koran is sufficient.</p>

Table 1: Materials for the Module of Becoming Great Muslim Parents

Grade	Semester	Meeting	Material
7	1	1	Human Nature in Islamic Perspective
		2	Getting to Know Youth Development
	2	3	The Role of Mothers and Fathers Educating Teens
		4	Parents' Capital Educates Children
8	3	5	Parent and School Communication
		6	Educate Youth Teens
	4	7	Educate Youth Worship
		8	Educating Youth Morals
9	5	9	Educate Youth in the Digital Age
		10	Dangers of Drugs and How to Avoid them
	6	11	Dangers of promiscuity and how to avoid it
		12	Relationship of Parents, Schools, and Society

of the Quran, counseling experts, child education activists, district/city education office officials, junior high school heads and deputy heads, teachers, and parents from Solok Regency and Solok City who participated in this focus group discussion. Among the inputs and suggestions that should be followed up are shown in Table 3.

Summative Evaluation Phase

After the module was revised based on the FGD II results, a practicality and effectiveness test was carried out by parents and resource persons (teachers). The obtained value of practicality attractiveness was 91.66%, the use process was 89.58%, ease of use was 95%, and time efficiency was 95.83%. Overall, the module practicality was considered very practical, with a value of 93.01%.

Practicality tests were also carried out with interview techniques. From the interview results, all respondents stated that they strongly agree with the module's contents. They found it beneficial for teachers as parenting resource persons, and for parents to understand teenage parenting according to Islamic teachings.

In this study, effectiveness can only be seen from its implementation. For this activity, one teacher from SMP Negeri 1 Padang was chosen as an Islamic-based parenting education resource, U1 Husnul Fadhilah, in front of parents in a small group with as many as seven people with three observers to try out the module by teaching one of the sections in the module. The research team and observers directly monitored the simulation process.

The results of observation show that the resource persons who had become models completed the following activities: 1) the resource persons carried out preliminary activities, core activities, and closing activities; 2) opened activities with basmalah [an Islamic introduction of formal documents], then communicated with a full family audience; 3) explained the purpose and theme of parenting activities; 4) motivated parents to be the best parents; 5) explained the material according to the module by promoting the concept of Islamic education; 6) used appropriate learning methods (lectures and frequently asked questions) and interesting media (PowerPoint slides); 7) parents utilized modules as learning resources; 8) parents actively participated in the learning process, including asking questions; and 9) the activity was closed with the closing prayer of the assembly and hamdalah [formal ending of religious services].

The simulation activities were generally in accordance with what was expected by all parties. Parents stated that the module helped them understand the material to educate teenagers according to Islamic teachings. Islamic-based parenting education activities make meetings a useful learning process for parents.

DISCUSSION OF RESULTS

Implementation of Islamic Based Parenting Education in Schools

Meetings between parents and teachers in schools are usually school committee meetings, accepting student report cards at the end of the semester, or meetings at the beginning of the learning year (Kuh et al., 2006; Herwan et al., 2018; Efendi et al., 2020). Meetings between school committees, parents, and teachers are closely related to school construction. Submission of learners' report cards are more focused on communicating student learning outcomes. The meeting at the beginning of the year emphasizes the socialization of school rules and programs. Then the meeting should be optimized by presenting parenting material so that it is beneficial for parents to educate their children in the family.

1 Parenting activities in schools contain a learning process. By presenting competent speakers, parenting activities will give parents an understanding on how to educate teenagers, especially during the adolescence transition ages that require greater attention from the parents (Bonnie & Backes, 2019; Branje, 2018). Therefore, implementing parenting education in schools needs to be applied and developed (Baroroh et al., 2020; Đurišić & Bunjevac, 2017). There are at least three reasons why parenting education activities are essential.

First, it gives parents an understanding of how to educate teens. The nature of father and mother in the family is not just a biological parent but also as a spiritual educator for children (Lima, 2020; Didonet, 2008). Biologically, parents simply raise their children by meeting their physical needs. However, children also have spiritual needs. The spiritual needs will be fulfilled by providing an education based on religious teachings (Mohebi et al., 2020). Moreover, religion exists to meet the essential spiritual requirements of humans. On the other hand, some parents are less prepared to become spiritual educators. Although these parents are highly educated, studies of parents' duties and obligations as educators of Islamic perspectives are not necessarily found in universities. Parents, who are not educated, certainly do not understand Islamic education related to educating adolescents.

In Indonesia, there are indeed non-formal Islamic educational institutions, namely majelis taklim [regular gatherings for Islamic religious learning], that parents usually attend. In majelis taklim activities, Islamic education material can be applied. Still, it lacks focus because the scope of the material discussed at the majelis taklim activities is broad, such as creed, worship, morals, the Koran, hadith, history, and so on (Sukirman et al., 2021; Firman & Anam, 2021). As found by Syah (Syah, 2016; Napitupulu, 2016; Lafrarchi, 2020), education is only a small part of the material discussed in community service activities applying Islamic education material. However, the taklim community tends to be heterogeneous,

where not all of the parents have teenagers, making studies to educate adolescents less developed.

Therefore, through parenting education activities carried out in schools, it becomes a means for parents to add insight and understanding about how to educate teenagers in accordance with Islamic teachings. A good understanding is the principal capital for parents to educate teenagers as they should (Amagir et al., 2018). The parent community presented is also homogeneous in terms of its position as parents who have children in their teens so that each parent has relatively similar needs and problems. In this case, a resource person who understands Islamic education is practically applied by parents in the household as needed (Sheikh & Ali, 2019).

Second, parenting education activities become a forum for building communication between the school (school principals and teachers) with parents (Hornby, 2011). The school realizes that educating teenagers at the junior high level requires an active role from parents. Without parental support, various school programs in educating youth will be challenging to realize effectively. Moreover, the presence of students in schools is only 6-8 hours every day. The rest of the day, teenagers interact at home and outside the school environment. The cooperation between teachers and parents is necessary (Šteh & Kalin, 2018; Dahl, 2017; Frýdková, 2013). Various innovations were then made by schools to actively involve parents in educating adolescents. Islamic-based parenting education is the place for communication. This also includes creating a Liaison Book between teachers and parents, as done by SMPN 1 Padang and Adzkiya Integrated Islamic Middle School. Generally, Integrated Islamic Schools use a contact book to educate students both in school, especially at home (OECD & ADB, 2015; Akkari, 2004). Through this book, teachers at school encourage children to expect noble morals at home. At the same time, parents supervise and confirm whether their teenage children apply indicators of noble morals at home as determined by the school.

Third, sharing acceptable practices through Islamic-based parenting education activities, communication will be formed between parents. In this activity, parents can share the best practices they have done in educating adolescents, preventing children from negative behavior, overcoming adolescents who continue to do harmful deeds, or educating them to become adolescent achievers. Sharing experiences can be an inspiration for other parents to improve the household's quality of foster care (Ntshongwana & Tanga, 2018). Thus, Islamic-based parenting education should be developed massively so that it positively impacts the quality of adolescents, especially in Muslim-majority areas where it is vital to strengthen religion. This is relevant to national education objectives as Law Number 20 Year 2003, which concerns the National Education System that wants students to have faith, piety, and noble character. These three main indicators are impossible without understanding religion from teachers and parents.

Module for Great Muslim Parents

The module designed in this study, *Menjadi Orang Tua Muslim Hebat: Mendidik Remaja Saleh dan Cerdas* [Becoming Great Muslim Parents: Educating Devout and Smart Teens], added the word 'Muslim' to emphasize that the module is used among Muslim parents. The contents of the module are arranged based on the needs of Muslim parents who are presented with Islamic studies.

There are at least three main aspects of the contents of the module. First, human nature and education. In this case, human material is presented as a glorified creature of Allah who is equipped with physical, spiritual, and emotional dimensions. Then, outlined the nature of adolescents with various needs and potential that parents must recognize. By understanding human nature, parents are expected to educate children according to their nature (Agustin et al., 2021).

This is where parental awareness needs to be built to act as parents who carry out the mandate and responsibility of educating adolescents. Parents need to equip themselves with five main capital, which is to have your illud, be ready to be an educator, be an example, give halal food, and always pray to God so that their children become pious (Day, 2016; Rozana & Harahap, 2019). Because of parents' limitations in educating adolescents, parents must collaborate and collaborate with teachers at school to educate their children.

Second, the essence of Islamic teachings. Referring to the hadith of the Prophet Muhammad SAW, which Bukhari narrated about the nature of Faith, Islam, and Ihsan, emphasized that the substance of Islamic teachings includes three important aspects, namely the creed, worship, and morals (Makmudi, 2021). So, in this module, parents are given an understanding of the basic concepts of these three aspects of Islamic teachings. Parents must become the primary model for their children in practicing the teachings of Islam in daily life, namely parents who believe and have righteous beliefs, worship, and noble deeds. The three aspects are interrelated and strengthened so that they become a unity in every Muslim person. If a parent becomes a devout Muslim, then he becomes the main role model for their child. At the same time, parents are the closest people to children. If the parents can make themselves ideal Muslim models, their children will easily imitate and have a real Muslim personality. This is relevant to Albert Bandura's social learning theory which emphasizes modeling in shaping children's behavior (Nabavi, 2012).

Third, the contemporary study of adolescent Islamic education perspective through this module parents are also equipped with various problems realized by teenagers in the latest era. Among the 21st-century digital age challenges, the dangers of drugs and the risks of promiscuity including adultery and LGBT inclinations. Parents must know these contemporary issues to find ways to prevent the adverse effects they cause. In the digital age, for example, many teenagers

like digital games that contain violent and pornographic content. In this case, attention and positive communication from parents towards their children must be offered (Shin & Huh, 2011). Finally, (Lobel et al., 2017) emphasized that poor communication between parents and adolescents amplifies the negative effects of gaming violence.

Likewise, the dangers of drugs and promiscuity have threatened adolescents in middle school age (Briggs-Vaughn, 2016), so parents need special tips to fortify children with religious teachings. Kumpfer (Kumpfer, 2014) concluded that there was a significant influence of religious education and parental attention on drug prevention. While Faiz et al (Faiz et al., 2019), in her research emphasized that the inclination towards an LGBT lifestyle could be prevented by increasing parents' awareness of adopting parenting based on Islamic teachings. Parents who educate their children with a religious approach will protect adolescents from the threat of drugs and promiscuity.

Based on 12 materials compiled in the module, it was considered valid by experts from education administration, parents, and teachers. This shows that the material needed by parents is a source of learning for parents to understand so they are able and skilled in educating their pious and intelligent teenage children. Saleh [good] rather than fasad [bad] quality of adolescents with pious and intelligent indicators is needed (Ulwan, 1992). A devout generation is a generation that always does good deeds and has a good impact on the surrounding environment. Whereas the intelligent generation of those who are knowledgeable and able to optimize their potential, integrate their physical, intellectual, and emotional abilities can account for what they will do in the afterlife (Al-Issa et al., 2021).

CONCLUSION

Islamic-based parenting activities in schools need to be implemented and developed to provide understanding to parents about how to educate teenagers in accordance with Islamic teachings. Parenting activities also improve communication between parents and the school so that parental involvement in educating adolescents is more optimal and in line with school programs. In addition, fellow parents can also share their experiences related to acceptable practices in educating children in the family. This is important because few parents have a theoretical and practical understanding of how to educate teenagers from an Islamic perspective.

The module developed in this study emphasizes the presentation of material needed by Muslim parents. There are three aspects of the material developed: the nature of man and education, the nature of Islamic teachings, and contemporary studies related to Islamic education in educating adolescents. From these three aspects, 12 materials were developed into the module. The module is considered very valid and practical to

be carried out in Islamic-based parenting education activities in schools.

The results of the study have provided some recommendations. First, Muslim parents should understand Islamic teachings to educate teenagers and adolescents. Second, to assist parents understand Islamic teachings about educating adolescents systematically, it is hoped that schools will organize Islamic-based parenting education activities by utilizing module described in Become Great Muslim Parents: Educating the Righteous and Smart Generation module. Third, parenting education should be carried out face-to-face. If they face some difficulties to implement the parenting education activities, such as being hampered by the Covid-19 pandemic. It can be carried out by strengthening literacy parent through module that has been prepared via virtual.

LIMITATIONS

This research is limited in the preparation of the module, and it uses and practices in the field by prioritizing Islamic studies. Hopefully, researchers can further develop this module related to the way parents deal with adolescent children who have deviant behavior.

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