

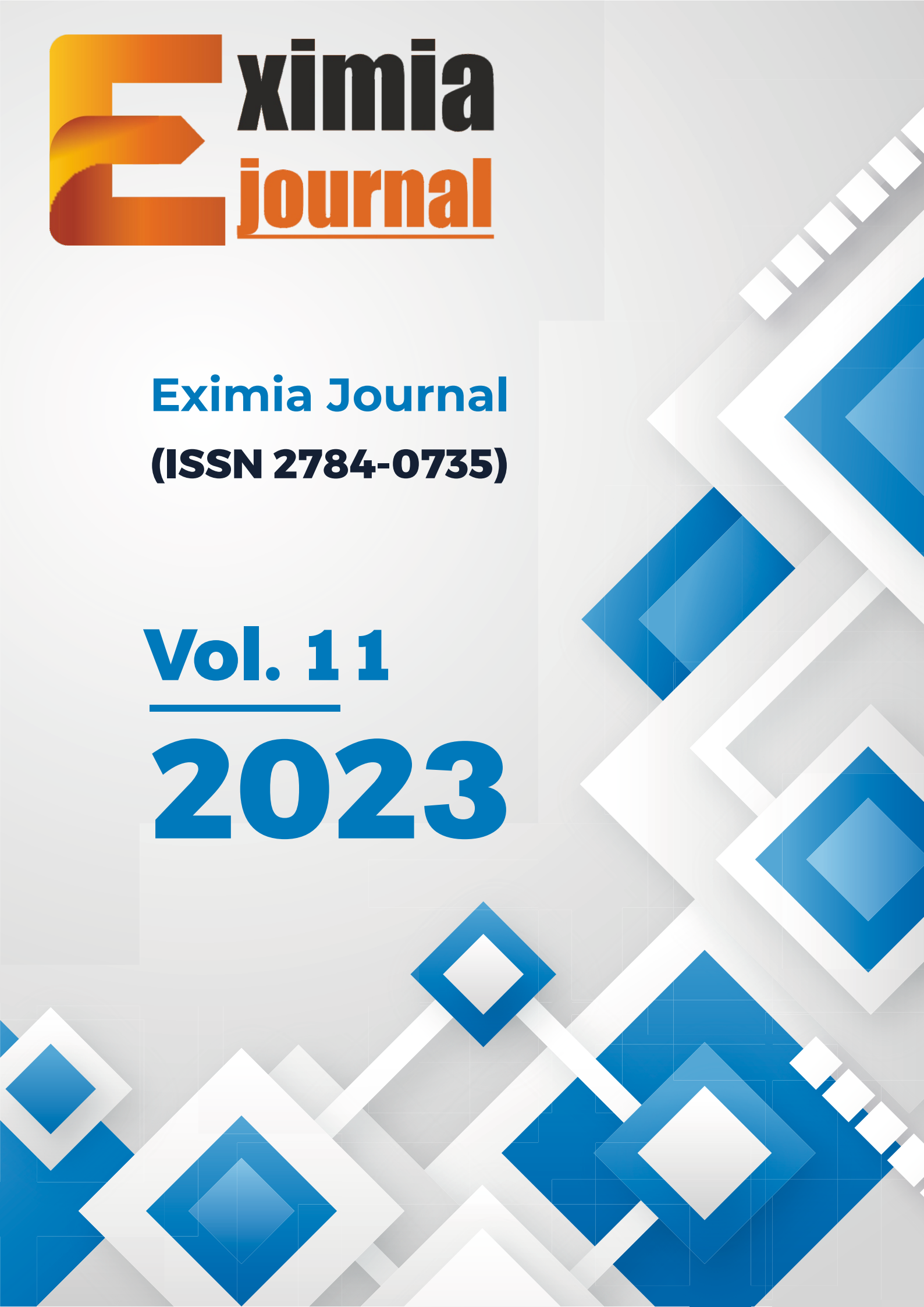


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## Development of life skills guidance program for mosque youth

Risa Arisanti<sup>1</sup>, Imas Kania Rahman<sup>2</sup>, Didin Hafidhuddin<sup>3</sup>, Ibdalsyah<sup>4</sup>

<sup>1 2 3 4</sup> Universitas of Ibn Khaldun, Indonesia

risa.arisanti@uika-bogor.ac.id<sup>1</sup>, imas.kania@uika-bogor.ac.id<sup>2</sup>,  
hafidhuddin@yahoo.co.id<sup>3</sup>, buyaibdalsyah@gmail.com<sup>4</sup>

**Abstract.** This study aims to develop a mosque youth guidance program to build empirically tested life skills competence. The method used is research and development or Research and Development (R&D) with the ADDIE model. The stages of the research consisted of (1) Analysis of the needs of developing a mosque youth guidance program, (2) Design of a mosque youth guidance program, and (3) Program feasibility study. Needs analysis was carried out in two ways, namely by analyzing youth needs using the survey method, and analyzing existing mosque youth guidance programs. The design of the mosque youth life skills guidance program was made based on the results of needs analysis data and related theories. Furthermore, the feasibility study of the guidance program was carried out by expert validation tests (linguists, mosque youth advisor, psychologists and counselors), conducting Focus Group Discussions (FGD) on mosque youth groups (users, administrators, and mosque youth coaches) and evaluated by Indonesian Mosque Council. The results of the research were in the form of life skills guidance program for mosque youth who had passed the due diligence.

**Keywords.** Life Skills, Guidance, Youth, Mosque Youth, Adolescence, Autonomy

### 1. Introduction

In Islam, adolescence is known as puberty, as a golden age and it is important to be prepared to become adults and have the capacity to be independent and responsible for both world affairs and the afterlife. According to Abdullah Nashih Ulwan, the term youth used in the Qur'an is the word "baligh" which means until. Boys who are entering their teenage years ranging from 12 to 15 years of age, who dream of releasing semen accompanied by lust, mean that he has reached the age of puberty and has been subject to syar'i law (mukallaf). Whereas for a girl who is 9 years old or more, if she dreams and sees a yellow liquid that is not thick on her clothes when she wakes up, or if she sees menstrual blood coming out, it means she has reached puberty and has been subject to the syar'i law (mukallaf). So that she is subject to the obligations imposed on adult women.<sup>1</sup>

Life skills education is needed for adolescents as a provision for independence in facing life as an adult. But in reality today's youth face many challenges, as evidenced by data on juvenile delinquency, the phenomenon of free sex, bullying, high unemployment rates, and crime among adolescents. According to WHO, life skills are various skills or abilities to be able

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<sup>1</sup> Abdullah Nasih Ulwan, "Tarbiyatul Aulad fil Islam", Khatulistiwa Press, 2020, 326

to adapt and behave positively, which enable a person to be able to deal effectively with various demands and challenges in his daily life (WHO, 1997). The concept of life skills as mandated in UUSPN No. 20 of 2003 and PP no. 19 of 2005 covers four skills, namely: personal (personal) skills, social skills, academic skills, and vocational skills.

In the view of Islam, that life and human life are not only in this world but also life in the hereafter, so that one's journey of life and life in the world is only limited and temporary, this will bring certain consequences to life in the eternal life in the hereafter. This underlines the need for a person to be aware of the role and function of himself in living in the world as a provision for life in the hereafter. What is meant by provisions in this case are life skills, not only understood as skills to make a living or work, but broader than that includes skills to carry out their life duties as servants of Allah as well as caliphs on earth. <sup>2</sup>

The high rate of school graduates without the provision of skills needed to survive, causes a high unemployment rate in Indonesia which has the potential to cause social problems and crime. This is because many graduates are not absorbed by the job market due to their limited skills. The Central Statistics Agency (BPS) recorded data for February 2023 that there were still 7.99 million unemployed in Indonesia, dominated by the young age group with high school, vocational, diploma and undergraduate education levels. One of the efforts to overcome unemployment is the provision of entrepreneur skills (opening own business opportunities) through life skills programs. With the life skills program, it is hoped that the workforce will have skills that can be applied in everyday life.

Based on BPS data (2022), Indonesia's Human Development Index is 72.91%, ranking 130 out of 199 countries in the world. The Human Development Indicator has three basic dimensions of human development, first, life expectancy, second, education, and finally, a decent standard of living. According to Anwar in the book "Life Skills Education", the education system in Indonesia needs to optimize the educational process which is oriented towards life skills education, including life skills programs for students. He further explains that resource preparation is the main key in competition in the era of globalization. Life skills education is a form of investment in the future, achievements in life, and competition. Woodhall who wrote Human Capital Concepts in 1987 revealed that humans who develop through education, training, and other activities that are in line with their way of life, in the future in economic theory are called "investments". Students with high life skills are national assets, human capital, problem solvers for national development, human investment. Advances in technology, information, communication trigger disruption. Adolescents who can take advantage of these developments make useful contributions. On the other hand, they can cause deviant behavior if not used properly. Based on the data bank of the Indonesian Child Protection Commission), it was recorded that from 2011 to 2016 there was an increase in the number of moral degradation in various cases, pornography, cybercrime, trafficking, exploitation, bullying, and drug users. <sup>3</sup>

Currently life skills education has not been perfectly integrated into the formal school curriculum. Life skills education also needs to be carried out in non-formal education environments. <sup>4</sup> One solution to Islamic education is to increase the role of mosques in providing

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<sup>2</sup> Muhaimin, Arah Baru Pengembangan Pendidikan Islam: Pemberdayaan, Pengembangan Kurikulum hingga Redefinisi Islamisasi Pengetahuan, (Bandung: Nuansa, 2003), 156.

<sup>3</sup> Defitrika, Fajar. Fitri Nur Mahmudah. (2021). Development of Life Skills Education as Character Building. International Journal of Educational Management and Innovation Vol.2, No.1, January 2021, 116~135

<sup>4</sup> Erawan, P. (2010). *Developing life skills scale for high school students through mixed methods research*. European Journal of Scientific Research, 47(2),169–186.

life skills guidance programs for mosque youth. Youth Mosque is an organization that accommodates the activities of Muslim youth in the prosperity of the mosque. Mosque Youth is an alternative forum for good youth development and is needed by the people. At present the Youth Mosque has become a forum for activities carried out by Muslim youth in the mosque environment. In cities and in villages, can be found easily. Mosque Youth Organizations have also become a phenomenon for the enthusiasm of young Muslims in studying and preaching Islam in Indonesia. The community has also become more able to accept their presence in the prosperity of the mosque. It is realized that in order to prosper the mosque, an organization that is able to operate well is needed. Mosque Youth Organizations need qualified and professional activists. Their presence cannot be sudden, but needs to be pursued in a planned and directed manner through the cadre system, especially through very supportive training.<sup>5</sup>

Mosque guidance programs aimed at youth are currently generally manifested in the activities of the Youth Mosque organization. Mosque youth make the mosque a center of activities that foster faith, morals, Islamic knowledge, and other skills. According to Hartati, the adolescent psychology that is also considered is the increasing influence of peer groups and more mature patterns of social behavior, In this period the social influence is very dominant, so that teenagers are sometimes more trusting and submissive to the social environment than the family. In fact, by involving oneself with youth organizations in the mosque, it is hoped that the influence that arises is a positive influence in the lives of adolescents. With the experiences gained by adolescents through youth organizations, mosques will provide positive, creative and productive values for youth development, bring them closer to religion and protect them from negative associations. According to Nuwairah, by understanding the roles and functions of youth in the mosque, it has the potential to be used to improve the development of mosque youth.<sup>6</sup>

No less than 300,000 mosques in Indonesia are not only in rural areas or suburbs, but are already in the heart of the capital city.<sup>7</sup> However, not many mosques have active mosque youth organizations. Activities in general are still in the form of youth empowerment activities in social activities and the provision of spiritual material. Mosque guidance for youth, has not yet been developed in a comprehensive and structured program to increase the competency of independent life skills needed by adolescents. So based on the phenomenon of youth problems in society, one solution to Islamic education is to increase the role of the mosque guidance program for youth. So this research will analyze and develop a mosque youth guidance program to build life skills competency independence. It's time to restore the role of the mosque as it was in the heyday of Islam, which was not only a place of worship but also a center for socio-economic and educational activities. In this connection, Raghieb al-Sirjani in his book *The Contribution of Islamic Civilization to the World* (2011, p. 212) says that the relationship between the history of Islamic education and mosques is very close. This is because the mosque is the headquarters of Islamic civilization, one of the most important places in Islamic

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<sup>5</sup> Aslati, Silawati, Sehani, Nuryanti. (2018). *Pemberdayaan Remaja Berbasis Masjid (Studi Terhadap Remaja Masjid Di Labuh Baru Barat)*, Jurnal Masyarakat Madani Volume 3, Nomor 2, hal. 3

<sup>6</sup> Nahed Nuwairah, *Peran Keluarga dan Organisasi Remaja Masjid Dalam Dakwah Terhadap Remaja*, Jurnal "Al-Hiwar" Vol. 03, No. 06- Juli-Desember-2015, hal. 9.

<sup>7</sup> Nata, A. (2021). *Peran dan fungsi masjid di Indonesia dalam perspektif pendidikan Islam*. Ta'dibuna: Jurnal Pendidikan Islam, 10(3), 414-432.

education.<sup>8</sup>

## **2. Methods**

This study used the Research and Development (R&D) method with the ADDIE development model. The research stages consisted of (1) Analysis of the needs for developing a mosque youth program to build life skills competency independence, (2) Design a mosque youth program to build independence competence life skills, and (3) program feasibility study. According to Branch (2009), The process stages in the ADDIE model are related to each other, therefore the use of this model needs to be done in stages and thoroughly to ensure the creation of an effective learning product.

Needs analysis was carried out in 2 ways, namely by analyzing community needs using survey methods, and analyzing five mosque youth guidance programs as research objects, namely Sunda Kelapa Mosque Youth (RISKA), YISC Al Azhar, Bintaro Jaya Mosque Youth (Remisya), Sobat An Nashr (SONAR), and Jogokariyan Mosque Youth. Furthermore, the life skills guidance program for mosque youth was designed based on the results of needs analysis data and related theories. Furthermore, the feasibility study of the guidance program was carried out by expert validation (linguists, mosque youth psychologists and counselors), conducting Focus Group Discussions (FGD) on mosque youth groups (users, administrators, and mosque youth coaches) and evaluating the Indonesian Mosque Council (DMI).

## **3. Results and Discussions**

### **3.1 Analysis of the needs of developing a mosque youth guidance program**

#### **A. Field Needs Analysis**

Needs analysis in the field was carried out on youth, parents and teachers. Based on a questionnaire conducted on 114 adolescents aged 10-20 years, obtained data on problems related to life skills faced by adolescents. The most problems faced are emotional management problems (42%). As many as 39% of teenagers have problems with time management, and 37% feel less confident. Regarding personal skills, 26% of respondents did not understand their potential, 24% did not understand their strengths and weaknesses and 25% did not understand what they wanted to be in the future. In the aspect of worship, as many as 22% of teenagers rarely pray on time, and 17% cannot read the Qur'an properly. In the aspect of social skills, as many as 37% of teenagers find it difficult to communicate in expressing opinions, and 9% have difficulty collaborating with others. In communication problems, as many as 20% have communication problems with parents, and 16% have problems communicating with peers. For the problem of thinking skills, as many as 25% of teenagers are still difficult to make their own decisions and 22% are not used to solving their own problems. Regarding basic vocational skills, 25% of youth do not know their interests and talents that can be developed as future careers, and 30% feel they do not have entrepreneurial abilities.

Research shows that life skills training improves participants' mental and physical health and has a significant effect on young people's management and leadership skills, reducing their behavioral and social problems (Smith, 2004). In addition, training as well. In a study by Smith (2011), life skills training significantly decreased alcohol and drug use among

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<sup>8</sup> Nata, A. (2021). Peran Dan Fungsi Masjid Di Indonesia Dalam Perspektif Pendidikan Islam. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(3), 414-432.

students. Based on Sukhodolsky's research, (2004) training in coping skills or soft skills has a positive effect on interpersonal relationships and behavioral problems; aggression was also significantly reduced among participants (Sukhodolsky, Kassinove, & Gorman, 2017). Furthermore, Mishara and Ystgaard (2006) reported that after training, students who learned how to deal with stress felt less pressure during their studies (Naseri & Babakhani, 2014)<sup>9</sup>. Other research reveals a number of quantitative studies that examine life skills as an intervention program to deal effectively with adolescent problems such as self-esteem, decision making, problem solving (Parvathy & Pillai, 2015), coping with stress, drug abuse, alcohol abuse, violence, HIV and AIDS (Botvin et al., 2001; Thompson et al., 2012) in a controlled environment. Qualitative studies on life skills education are still limited, research attention is more on the transfer of youth life skills knowledge into their daily lives.<sup>10</sup>

From the exposure of previous studies, life skills training is one of the solutions to the various problems faced by today's youth.

### **B. Analysis of Mosque Youth Program**

The aim of empowering and assisting youth is to make them good young people; namely teenagers who are pious, faithful, knowledgeable, skilled and have noble character. To foster Muslim youth can be done in various approaches, including through youth mosque activities. The youth of the mosque is an organization that accommodates the activities of Muslim youth in the prosperity of the mosque. Mosque youth is an alternative container for good youth development and is needed by the ummah. By being oriented towards mosque activities, Islamic, scientific, youth and skills, this organization can provide opportunities for its members to develop themselves according to their talents and creativity. Mosque youth have a very important role because mosque youth is an organization that really thinks about the development of Islam. Mosque youth plays a role in the spread of Islamic culture. Through mosque youth we can gradually instill Islamic values in children, so that they can fortify the Islamic generation in every activity. The existence of mosque youth in the implementation of coaching for children can direct the younger generation of Muslims to know themselves as Muslims and the environment in which they live. Through mosque youth we can motivate and help children as young Muslims to explore their potential and motivate them by holding activities to showcase their creativity.<sup>11</sup>

This research analyzes five (5) development programs for mosque youth which are the object of research five mosque youth guidance programs as research objects, namely Sunda Kelapa Mosque Youth (RISKA), YISC Al Azhar, Bintaro Jaya Mosque Youth (Remisya), Sobat An Nashr (SONAR), and Jogokariyan Mosque Youth. In general mosque youth coaching activities have been carried out routinely. The provision of materials is generally related to personal skills with worship materials such as Al-Qur'an reading programs and other worship materials. In general, life skills material in the youth development program that has been carried out at the mosque is in the form of direct practice of organizing and social activities, as well as sports activities and hobbies. However, what is different is the SDIS program at RISKA, where

<sup>9</sup> Nair, Pradeep Kumar & Mehrnaz Fahimirad, *Qualitative Research Study on the Importance of Life Skills on Undergraduate Students' Personal and Social Competencies*, International Journal of Higher Education Vol. 8, No. 5; 2019, 71.

<sup>10</sup> Aishath Nasheeda, et.al. *A narrative systematic review of life skills education: effectiveness, research gaps and priorities*, International Journal of adolescence and Youth 2019, Vol. 24, No. 3, 362–379

<sup>11</sup> Beny Sintasari. (2021). *Pemberdayaan Remaja Masjid dan Perannya dalam Pendidikan Islam*", Urwatul Wutqo, Jurnal Kependidikan dan Keislaman, 100-114.

coaching materials covering life skills are quite complete and structured. Namely the topic of personal skills such as self-knowledge in terms of being a servant of Allah SWT and Rasulullah SAW, emotional skills, and communication skills related to morals and adab. In addition, vocational skills materials include public speaking skills, cooking, archery, and other sports.

What can be taken from YISC Al Azhar's youth development material is material about Islamic worldviews, which will provide insight and knowledge of the challenges and issues of the Islamic world today. By being accustomed to the insights of the Islamic world, it stimulates the ability to think critically, creatively in solving problems while at the same time encouraging youth to have passion and concern for the problems faced by the Ummah.

Remisya and Sonar's coaching activities try to attract teenagers with a topic around what attracts teenagers today, namely about premarital studies. Practical coaching of youth in social activities that are carried out include giving alms to trash, to forge social skills and at the same time learn to organize and solve problems encountered in their activities.

Meanwhile, for young people at the Jogokariyan mosque, the main focus now is how to attract teenagers around the mosque so that they are willing and interested in coming to the mosque. The way to attract it is not directly with a material approach, but with activities that are interesting for teenagers such as outing/touring activities, to attract teenagers to the mosque. Furthermore, after closeness was established, new material was included in informal discussions with senior supervisors. Furthermore, for regeneration, youth are involved in activities that forge life skills such as coaching foster siblings and social activities in the Jogokariyan environment.

What needs to be improved from the mosque youth development program which is used as the object of research is the coaching method to be more interactive and two-way in nature. Not only in the form of lectures, but also discussions, simulations, role playing, presentations, projects, and various other interactive methods supported by technology to make it more attractive to teenagers. In the strategy for developing life skills content, can follow the RLT strategy (Renting-Latih-Telaah) approach according to Ibrahim in the book "Basic Life Skills", which means contemplation, training or habituation, and study (Ibrahim, 2003). The development of life skills for mosque youth can be carried out with the following strategies: 1) Reflecting on the nature and meaning of our existence as human beings, the most perfect creatures created by Allah S.W.T., 2) Practical training and habituation to manage life and plan for the future so that life is more meaningful and useful, 3) Examination of the success stories of figures to become a source of inspiration and motivation.

Activities carried out by mosque youth have an effect on improving the quality of education, because they play a direct role in the development of religious education or religiosity learning. Religious education or religiosity does not only lead to cognitive aspects, but should lead to social practices and activities in daily activities both in educational institutions and outside educational institutions. Such a learning model will make students more able to think and be creative so that it will produce conclusions that are not the same as the teacher. The learning model that uses a constructivist approach which is highly recommended in recent decades to kick off and improve the quality of national education.<sup>12</sup>

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<sup>12</sup> Beny Sintasari. (2021). Pemberdayaan Remaja Masjid dan Perannya dalam Pendidikan Islam", *Urwatul Wutqo, Jurnal Kependidikan dan Keislaman*, 100-114.

### **3.2 Design of Mosque Youth Life Skills Guidance Program**

After analyzing the needs of adolescents with a survey, and analyzing five (5) mosque youth guidance programs as research objects, based on theories and references related to life skills competency competence and youth guidance programs, the researchers formulated a mosque guidance program to improve life skills independence competence.

#### **A. Concept Analysis Result of Mosque Youth Life Skills Guidance Program**

The concept of the life skills coaching program is divided into 4 basic skills, namely: 1) Personal Skills; 2) Social Skills; 3) Rational Skills; and 4) Vocational Skills. Each section includes related Life Skills components which can be explained in the table below.

Table 1. Concept Analysis Result of Mosque Youth Life Skills Guidance Program

Personal skills are skills needed to recognize oneself as a whole and the ability to respect oneself as a creature of God (Abdullah), a member of society and a citizen (khalifatullah), to be aware of and be grateful for one's strengths and weaknesses. These skills include self-awareness and thinking skills (Movallali, et. al., 2015). This program is generally carried out in the form of worship activities, such as congregational prayers, obligatory and sunnah fasting, recitation of the Koran, wearing polite and neat clothes, commitment to the schedule of activities, and sunnah prayers.<sup>13</sup>

Empirical data on spirituality in adolescents has been researched by Rosalina & Audrie (2007) who found that spirituality plays a role in overcoming problems related to their developmental tasks. They use the religious teachings they get and then embody them in everyday life. When adolescents have high spirituality, the problems that arise can be overcome

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<sup>13</sup> As'ad, Mahrus & Lukman Hakim, *Nurturing Life Skill Education In An Environment-Based Pesantren*, Jurnal Pendidikan Islam, 2022, 8

both related to developmental tasks and decision-making problems related to their future.<sup>14</sup>

Self-awareness is a mental process of analysis that is able to know one's own potential so that it can be used for the development of life in the future. Someone who has good self-awareness becomes an asset in increasing self-confidence. Confidence is related to self-esteem, defined as a person's view of the superiority he has, which is also determined by appearance, ability, performance, and evaluation by important people who influence him. People who have self-confidence and self-esteem will be able to actualize themselves in their environment and the environment will receive them positively, so that they can protect themselves from negative influences, and can even provide benefits to their environment.<sup>15</sup>

Emotional skills and stress management skills or coping skills are related to a person's ability to carry out his daily life by using all the knowledge, attitudes and skills he has. This will manifest in healthy behavior, social, mental, and personality. Usually these skills are associated with stress, anger, conflict, and time management. Developing stress management skills enables a person to take care of himself and others and influence his social environment when dealing with various bad situations and pressures from modern life. themselves and others as well as influencing their social environment when dealing with various bad situations and pressures from this modern life. The results showed that there were differences in emotional intelligence between respondents who were given life skills training and respondents who were not given life skills training, which means that life skills training was effective in increasing emotional intelligence with a value of  $p=0.004$ .<sup>16</sup>

Thinking skills consist of skills to explore and find information, skills to process information and make decisions and skills to solve problems creatively. From an Islamic perspective, the purpose of thinking must fulfill a spiritual element. Based on research, the current thinking goals in teaching and learning activities in schools make the goals of teaching thinking limited to materialism. Therefore, it is important for Islamic countries to rethink the proper framework for their education. This is important in the effort to form good human beings (*insan al-shalih*) who live life, enjoy what is right, forbid what is evil and believe in Allah (Qur'an 3:104).<sup>17</sup>

Decision-making and problem-solving skills for adolescents and anyone are often faced with situations that require them to make choices. The decision can be in the form of the ability to agree or disagree, accept or reject other people's opinions or suggestions. Everyone has the freedom to choose, but we need to realize that in every choice there is responsibility. Responsible choice is a decision. A good and correct understanding of decision-making is needed by adolescents in preventing drug abuse and refusing free sex. Decision making is a skill that helps adolescents to deal with various decisions in life constructively.<sup>18</sup> Technological

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<sup>14</sup> Retno Mangestuti, Pengembangan Spiritualitas Remaja: Mengapa Remaja Laki-Laki Lebih Memerlukan Dukungan Keluarga Dalam Pengembangan Spiritualitas, *Jurnal Psikoislamika* | Volume 14 Nomor 1 Tahun 2017, 31.

<sup>15</sup> Tri Ermayani, Pembentukan Karakter Remaja melalui Keterampilan Hidup, *Jurnal Pendidikan Karakter*, Tahun V, Nomor 2, Oktober 2015, 134-135.

<sup>16</sup> Sri Dewi Rahmawati Syarief, Warih Andan Puspitosari, Efektivitas Pelatihan Kecakapan Hidup (Life Skills) terhadap Tingkat Kecerdasan Emosi Remaja, *Mutiara Medika*, Vol. 13 No. 1: 62-67, Januari 2013

<sup>17</sup> *Islamic Perspective on Teaching Thinking Skills*. Available from: [https://www.researchgate.net/publication/311771968\\_Islamic\\_Perspective\\_on\\_Teaching\\_Thinking\\_Skills](https://www.researchgate.net/publication/311771968_Islamic_Perspective_on_Teaching_Thinking_Skills) [accessed Jun 26 2023].

<sup>18</sup> Tri Ermayani, Pembentukan Karakter Remaja melalui Keterampilan Hidup, *Jurnal Pendidikan Karakter*, Tahun V, Nomor 2, Oktober 2015, 135.

advances and the increasingly complex challenges of modern life require young people to have the ability to think critically, creatively and in solving problems that exist in society. Based on the explanation above, critical and creative thinking skills need to be taught and stimulated to adolescents, including in mosque youth education programs.

Social skills refer to interpersonal skills such as communication skills and collaboration skills (Movallali, et al., 2015; Yankey & Biswas, 2012; Puspakumara, 2011; Vranda, & Rao, 2011). Based on the observations, this study found that students' social skills were seen through public speaking training programs and presentations. Cecen-Erogul & Zengel in Rohyati, (2015) stated that various studies have shown that assertive communication skills will lead adolescents to various commendable qualities such as the ability to deal with social problems, reduced levels of aggressiveness, preventing youth from drinking and drugs. So teenagers really need the ability to communicate assertively to fortify themselves.

Vocational skills are usually associated with certain fields of work in society which are usually technical and practical to handle certain professions (Movallali et al., 2015). In the current era of disruption, these skills are needed to survive in an increasingly competitive life. Efforts to develop quality human beings who are ready to face various challenges in life and enter the workforce should start as early as possible through vocational skills. With the provision of skills, talents and hobbies they have, it is hoped that teenagers and students will find it easier to create jobs, especially through channeling their talents and hobbies. Thus, teenagers and students will earn income to meet their socio-economic needs independently.

### **B. Development of Mosque Youth Life Skills Guidance Program Topics**

In developing program topics and methods, care must be taken to suit the needs of youth. Learning goes directly into society, very important as emotional and social learning (Anderson-Butcher et al., 2018; Chung & McBride, 2015). Performing arts and creativity, facilitating students to show their abilities or skills. This activity is a form of support for all students to develop their talents by participating (Miller & Gentry, 2010). In addition, the students who became the committee for this activity provided learning about managing activities with full cooperation and responsibility. Skills training activities for students who will graduate provide socio-economic responsibility support services for students (Nagpaul & Chen, 2019; Prajapati et al., 2016). This program is to face the industrial era 4.0 by providing skills training that is useful for students' lives in entrepreneurship, becoming technicians, and education staff. Designing an entrepreneurial activity program by providing sewing, handicraft, make-up and culinary equipment. Other skills related to technology through design, audio-video, photographer. Students are also given training related to skills as teachers or preachers. Extracurricular programs have one unified goal of providing, facilitating, and becoming a place to develop talents, interests and provisions needed in life — real-life extracurricular experiences in developing survival skills and independence (Efferi, 2017).<sup>19</sup>

So in developing the life skills guidance program for mosque youth, it is necessary to develop program topics that can attract youth, with interactive delivery methods and in the form of practices according to the needs of youth. It should also be remembered that dakwah to adolescents is carried out in language that is in accordance with their understanding, material

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<sup>19</sup> Fajar Defitrika, Fitri Nur Mahmudah, *Development Of Life Skills Education As Character Building*, International Journal of Educational Management and Innovation Vol.2, No.1, January 2021, 116-135

that is easy to understand and touches their lives, with various interesting methods and media so that da'wah appears actual, factual and contextual.<sup>20</sup>

Tabel 2. Development of Mosque Youth Life Skills Guidance Program Topics

| Service Field   | Needs  | Topic/Topic  | Methods   |
|-----------------|--|--|---|
| <b>Personal</b> | Awareness as a servant of Allah SWT              | Know yourself, know Allah SWT<br>Akhlak Rasulullah SAW<br>Prayers and Taharah<br>The Qur'an is a guide to life | Activities/videos<br>Discussion<br>Simulation                               |
|                 | Aware and be grateful of strength and weaknesses | <i>Self Discovery</i><br>Recognize strength and weaknesses   | Activities/games<br>Discussion<br>Simulation/presentation<br>Group coaching |
|                 | Boost self confidence                            | Presentation<br>“ <i>Self Branding</i> ”   |   |
|                 | Ability to cope with emotions and stress         | Emotional Intelligence and Self Control  | Activities/games<br>Discussion<br>Simulation/presentation                   |
|                 | Difficulty managing time                         | Become Productive Youth Time Management Skills   | Activities/games<br>Discussion<br>Simulation/presentation                   |
| <b>Sosial</b>   | Communication skills                             | Effective Communication<br>Discussion on current condition Islamic world:<br><i>Ghazwul Fikr</i>               | Activities/games<br>Discussion<br>Simulation/presentation                   |
|                 | Collaboration and teamwork                       | Proyek bersama : <i>making, cooking class,</i>   | Activities/games<br>Discussion<br>Simulation/presentation                   |

<sup>20</sup> Nuwairah, Nahed. (2015). Peran Keluarga dan Organisasi Remaja Masjid Dalam Dakwah Terhadap Remaja, Jurnal Al-Hiwar, Vol. 03, No. 06, 10.

| Service Field     | Needs                              | Topic/Topic  | Methods  |
|-------------------|------------------------------------|--|--|
|                   |                                    | <i>role play,</i><br>organisasi  |  |
|                   | Relationship to parents and adults | Akhlak to parents<br><i>Birrul Walidain</i>  | Activities/role play<br>Discussion<br>Simulation/presentation        |
|                   | Relationship to friends            | Stop bullying  | Activities/role play<br>Discussion<br>Simulation/presentation        |
| <b>Rational</b>   | Decision making                    | Organization Committee   | Group project<br>Case study and discussion                           |
|                   | Problem solving                    | Contribute to mosque social project program: Charity program, “sedekah sampah”, “adik asuh”  | Field practice<br>Presentation                                       |
| <b>Vokasional</b> | Interest and talents               | Awareness interest and talents as future career  | Activities/games/psychotest<br>Discussion<br>Simulation/presentation |
|                   | Basic Entrepreneur Skills          | Recognize activities that can pay off<br>- entrepreneurship training<br>- cooking class<br>- market day<br>- recycled waste for sale<br>- handycrafts for sale<br>- computer programming dan content creator | Activities<br>Field practice   |
|                   | Leadership Camp                    | Outdoor Activities   |  |

### **3.3 Feasibility Study of Mosque Youth Life Skills Guidance Program**

The design of the mosque youth life skills guidance program will then carry out a feasibility study, namely expert validation tests, user feasibility tests, and evaluation by the Indonesian Mosque Council.

#### **A. Expert validation test**

In this stage expert validation testing is carried out with several experts in fields related to this research. The validation test was carried out by Indonesian language experts, psychologists, youth counselor experts, and mosque youth advisors to be given a qualitative assessment or input according to their area of expertise. At this stage, the program is developed and revised according to the expert's advice.

Based on expert input, in developing the life skills guidance program for mosque youth, it is necessary to develop program themes that can attract youth, with interactive delivery methods and in the form of practices according to the needs of youth. It should also be remembered that da'wah to teenagers is carried out in language that is in accordance with their understanding, material that is easy to understand and touches their lives, with various interesting methods and media so that da'wah appears actual, factual and contextual.<sup>21</sup>

After the expert validation test, a feasibility study of the guidance program was carried out using the Focus Group Discussion (FGD) method.

#### **B. Focus Group Discussion Mosque Youth Program**

Researchers conducted product testing on groups of youth mosques through FGDs to find out user responses and input at the implementation stage in the field so that the feasibility and effectiveness of the guidance program could be known before it was later implemented in the field.

Focus Group Discussion/FGD or focus group discussion is a data collection method commonly used in qualitative social research. This method relies on obtaining data or information from an interaction of informants or respondents based on the results of discussions in a group that focuses on conducting discussions in solving certain problems. According to Lehoux, Poland, & Daudelin (2006), the advantage of using the FGD method is that it provides richer data and adds value to data that is not obtained when using other data collection methods, especially in quantitative research. The initial definition of the FGD method according to Kitzinger and Barbour (1999) is to explore a specific issue/phenomena from the discussion of a group of individuals that focuses on joint activities among the individuals involved in it to produce a mutual agreement. The activities of the individuals/participants involved in the discussion group include talking and interacting with each other in asking questions, and giving comments to each other about experiences or opinions among them on a social problem/issue to be defined or resolved in the discussion group.

From the results of the FGDs for the mosque youth group, all participants stated that the topic of the life skills guidance program answered the needs of youth they are currently facing, with complete material covering all aspects needed by youth. The guidance program material is complete and easy to understand. The method of delivering material is already interesting because many are active and two-way, such as games and simulations. For the participants, it is very important that the teacher can present the material interactively so that the participants don't get sleepy. Even the participants will be excited if the activity involves a lot of discussions,

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<sup>21</sup> Nuwairah, Nahed. (2015). Peran Keluarga dan Organisasi Remaja Masjid Dalam Dakwah Terhadap Remaja, Jurnal "Al-Hiwar" Vol. 03, No. 06, 10.

presentations and assignments. It is hoped that the presentation of material for the mosque's youth guidance program can then be developed more attractively in modules, supplemented by illustrations and visualization of relevant data. One way to attract youth to the mosque is with informal activities.<sup>22</sup>

Among the obstacles faced in the current mosque youth development program, is how to attract youth to come to participate in activities at the mosque. However, mosque youth activities tend to be of little interest to Muslim youths, so youth organizations in mosques are fading day by day.<sup>23</sup> The problem with the implementation stage in the field is that the organizers have difficulty in strategy to attract participants to register for the youth mosque program. Starting from the selection of topics, sources that attract teenagers, to better marketing strategies on social media and holding parental study events to increase the reach and potential of new applicants. Another important factor is that the mosque has facilities that become the power for young people to come.

### **B. Evaluasi by Dewan Masjid Indonesia**

Evaluation is a process to see whether the product being developed is successful, according to initial expectations or not. Evaluation of the final product is evaluated by the management of the Dewan Masjid Indonesia (DMI).

It was stated that the life skills guidance program for mosque youth was relevant to current conditions, and was highly anticipated because it was needed by the community. In general, the administrators of the mosque (DKM Masjid) are very aware of the needs of youth and are of course very supportive of the mosque's youth program. All mosques have youth mosque programs, but they are generally less active. The reasons include difficulties in getting started, lack of knowledge about adolescent psychology and life skills so that generally if there are they are only concentrated on matters of prayer and the Qur'an. Another obstacle faced by DKM is that not all mosques have sufficient human resources. Socialization and improved communication are needed with DKM regarding the importance of this mosque youth program, so that a complete understanding is created. Understanding to increase awareness of needs in the field, as well as in strategies in the implementation phase so that operational constraints can be overcome and guidance programs can run well. Initial interaction and building commitment with Ketakmiran (DKM) is absolutely necessary. The suitability of the appropriation program in youth development also plays an important role in supporting the success of this program. This is stated by Suherman on the book "Mosque Management", that by being oriented towards mosque activities, Islam, scholarship, youth and skills, mosque youth organizations can provide opportunities for their members to develop themselves according to their talents and creativity under the guidance of the Mosque Management/Ta'mir.

Detailed program topics on the guidance program is quite complete and interesting. But it needed to be more focus on Life Skills that oriented towards Readiness for Life in Society. Mosque youth prefer the delivery of material that is informal, outdoor and learning by doing. There are many youth activities in the mosque that teenagers can actually enjoy and be interested in, it's just that these activities must be packaged properly and attractively according to the interests of the youth. It should also be remembered that *dakwah* to youth is carried out

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<sup>22</sup> Faiz, Mohammad Ridwan. et. al. Analisis Minat Remaja Terhadap Organisasi Remaja Masjid, Seminar Nasional Penelitian 2022 Universitas Muhammadiyah Jakarta, 26 Oktober 2022, 6

<sup>23</sup> Listi Nur Aziansyah, [Komunikasi Pemasaran Untuk Program Pembinaan Remaja Masjid](#), INTELEKSIA - Jurnal Pengembangan Ilmu Dakwah (2021), 249-271

in language that is in accordance with their understanding, material that is easy to understand and touches their lives, with various interesting methods and media so that *dakwah* appears actual, factual and contextual. Adolescence is an optimal phase of physical and intellectual potential, so through various youth activities the mosque should be a place to take advantage of all the abilities and potential they have. In this case, youth mosque activities can be developed through various activities that stimulate both physically and intellectually, such as artistic activities, sports or social services and others.<sup>24</sup>

The Indonesian Mosque Council also considers that the regeneration of young mosques is urgently needed in Indonesia. One of the reasons is because there are Muslim youths who are not familiar with mosque youth and there are also those who have the wrong assumption, that is, they consider mosque youth organizations to be unattractive, only containing religious activities. To overcome this problem, a marketing communication formulation was created for the Remas coaching program using the AIDA model of marketing communication theory approach. At the Attention stage, youth are made aware of the need for a mosque youth coaching program and are given an explanation that the program does not only contain religious activities. Emphasizing the benefits of the program and its suitability with the needs of Muslim youth, the aim is to achieve the Interest target (making Muslim youth like the coaching program) and the Desire target (convincing Muslim youth of the coaching program). Then, only at the behavior stage is there an Action target, which is to make Muslim youth make the decision to take part in the youth mosque development program. Meanwhile, in the process of sending messages, mosque youth utilize media that is often and easily accessed by Muslim youth, namely internet-based media such as social media, Instagram, Twitter, Facebook. Apart from that, to provide clearer, specific, and personal information as well as ease of getting feedback, personal channels such as personal selling and direct marketing are used.<sup>25</sup>

Seeing the current needs of mosque youth, life skills guidance program is urgently needed so that it can become a guide as well as a trigger for reviving mosque youth guidance activities in all mosques in Indonesia. This is in accordance with previous research on life skills programs that are beneficial to students and the community. For students, life skills education can improve the quality of thinking, heart quality, and physical quality, while for the community, life skills can improve life to be more advanced and civilized with indicators of increasing social welfare, reducing destructive behavior so as to reduce problems social problems, development of a society that is harmoniously able to combine religious values, theory, solidarity, power economy and art (taste).<sup>26</sup>

#### 4. Conclusion

Based on the results of the needs analysis, data on the mosque youth guidance program as research objects, related theories and references, the researchers formulated the design of the life skills guidance program needed for mosque youth consisting of 4 basic skills, namely: 1) Personal Skills; 2) Social Skills; 3) Rational Skills; and 4) Vocational Skills. Furthermore, the develop the life skills guidance program for mosque youth, it is necessary to develop program

<sup>24</sup> Nuwairah, Nahed. (2015). Peran Keluarga dan Organisasi Remaja Masjid Dalam Dakwah Terhadap Remaja, Jurnal "Al-Hiwar" Vol. 03, No. 06, 10.

<sup>25</sup> Listi Nur Aziansyah, Komunikasi Pemasaran Untuk Program Pembinaan Remaja Masjid, INTELEKSIA - Jurnal Pengembangan Ilmu Dakwah (2021), 249-271

<sup>26</sup> Syarifatul Marwiyah, Konsep Pendidikan Berbasis Kecakapan Hidup, Jurnal Falasifa 3, no. 1 (2012): 75-97

topics that can attract youth, with interactive teaching methods and in the form of practices according to the needs of youth. And also carried out in language that suitable with their understanding, material that is easy to understand and touches their lives, with various interesting methods and media to make it actual, factual and contextual.

From the results of feasibility study from mosque youth groups and DMI, all participants stated that the topic of the life skills guidance program answered the needs of teenagers currently facing, with complete material covering all aspects needed by teenagers. The guidance program material is complete and easy to understand. The method of delivering material is appropriate because many are active and two-way, such as games and simulations. Socialization and improved communication are needed with DKM regarding the importance of this mosque youth program, as well as in strategies in the implementation phase so that operational constraints can be overcome and guidance programs can run effectively.

The youth life skills coaching program as a result of this research can be utilized and used as a reference by mosque youth organizations and other formal and non-formal educational institutions. The next researcher can develop the Mosque Youth Life Skills Guidance Program into a detailed module product to be ready for use in the field, which includes tools used in mentoring, training, simulations, and games that will be used with reference to the life skills guidance program from this dissertation research. It is hoped that with the availability of a life skills guidance program for mosque youth, in synergy with faith and worship material, it will be able to produce Muslim youth with character and independence.

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