

# Analysis of Mosque Adolescent Life Skills Program

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## Abstract

**Introduction:** Life skills education is needed for adolescents to achieve independence as a foundation for becoming adults in facing real life. Support from various education sectors is needed in life skills guidance programs to anticipate adolescent problems, one of which is mosque-based life skills education.

**Objectives:** This study aims to conduct field studies and analyze mosque guidance programs for adolescents, especially related to life skills material. Data collection was carried out on the mosque adolescent development program implemented, problems faced in the field, and explored the needs of mosques about youth development programs.

**Methods:** This type of research is field research, using a qualitative approach with descriptive methods. The study was conducted on 5 (five) mosque adolescent organization as research objects, namely Remaja Masjid Sunda Kelapa Mosque Youth (RISKA) Jakarta, YISC Al Azhar Jakarta, Remaja Masjid Bintaro Jaya (Remisya)Tangerang Selatan, Sobat An Nashr (Sonar)Tangerang Selatan, and Remaja Masjid Jogokariyan Yogyakarta.

**Results:** Based on the results of the analysis of existing mosque adolescent guidance programs, there has not been found comprehensive and structured life skills material, the content of life skills that have been carried out in mosques in the form of direct organizational practice and social activities. So it is necessary to develop existing mosque adolescent programs, by including life skills materials that are more structured and comprehensive.

**Keywords:** *Adolescent, Guidance, Life Skills, Mosque Adolescent, Mosque Youth*

## 1. Introduction

Adolescence, from an Islamic perspective, is a golden age that is important for being prepared for adulthood and having the capacity to be independent and responsible for both world affairs and the affairs of the afterlife. According to Abdullah NashihUlwan, the term teenager used in the Koran is the word "baligh" which means to arrive. Boys entering adolescence ranging from 12 to 15 years of age, who dream of producing semen accompanied by lust, means they have reached the age of puberty and have been subject to Sharia law (*mukallaf*). Meanwhile, for girls who are 9 years old or more, if they dream and see a thick yellow liquid on their clothes when they wake up, or if they see menstrual blood coming out, it means that they have entered puberty and have been subject to Sharia law (*mukallaf*). So that the obligations imposed on adult women are imposed.<sup>1</sup>

Adolescence, is a period of transition from childhood to adulthood, derived from Latin *adolescere* means to grow or become growing up. The definition of adolescence has a broader meaning, including emotional, social, and physical maturity.<sup>2</sup> Zakiah Daradjat defines adolescence as a transitional period between childhood and adulthood. In this period the child experiences a period of growth and a period of physical development as well

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

<sup>2</sup>Hurlock, Elizabeth B., *Developmental Psychology*. Jakarta: Erlangga, 2011, p. 206.

as psychological development. The word adolescence is defined as the transitional developmental stage that carries an individual from childhood to adulthood. This period generally begins around the age of 12 years until the end of the physical growth period, which is around the age of 20 years.<sup>3</sup> According to WHO, *adolescents* are people in the age range of 10-19 years, while *youth* is defined as individuals aged 15-24 years, and both are classified as young people aged 10-24 years. Based on the Regulation of the Minister of Health of the Republic of Indonesia Number 25 of 2014, adolescents are residents in the age range of 10-18 years. Meanwhile, according to the Population and Family Planning Board (BKKBN), the age range of adolescents is 10-24 years and unmarried. From some of these opinions, it is known that experts disagree about the age range of adolescents. Zakiah Daradjat mentions that psychiatrists have no agreement on how long adolescence is. They only agree in determining the beginning of adolescence, that is, with the onset of shock, which is further marked by menstruation in women and dreams in men. These decisive events are not the same from one child to another. Similarly, about the end of adolescence, psychiatrists have no word of agreement. Therefore, in this study, the age range of adolescents used starting from before the age of adolescents currently experiencing signs of puberty, which is 10 years, and ends at the age of end of physical growth, which is the age of 20 years.<sup>4</sup>

Adolescence is considered a critical period in a phase of life characterized by rapid growth and change. These changes include factors; physical, reproductive, social and economic, independence and the search for self-identity. In fact, society is more focused on efforts to improve physical health alone, paying less attention to non-physical factors (intellectual, mental, emotional and psychosocial). Though these factors are determinants in the success of a teenager later in life.<sup>5</sup>

In a study on adolescents in Indonesia covered in the State of the World Children report by UNICEF and Gallup in 2021, it was found that 29 percent of young people in Indonesia often feel depressed or have little interest in doing things. The Central Statistics Agency (BPS) noted that in February 2023, there are still 7.99 million unemployed people in Indonesia, dominated by young age groups with high school, vocational school, diploma, and S1 education levels. One of the efforts to overcome unemployment is the provision of life skills. Data from the Indonesian Child Protection Commission shows that from 2011 to 2016 there was an increase in the number of adolescent cases including pornography, *cybercrime*, *trafficking*, *exploitation*, *bullying*, and drug users.<sup>6</sup>

*Life* skills education, is needed for adolescents as a provision for life to become adults, facing real life. Adolescence is a time of development of identity. Adolescents can be said to have a mature (healthy) identity if they already have the understanding and ability to adjust to their personal as well as to social roles and the world of work, as well as religious values. The developmental tasks of the adolescent phase are a description of the process towards adult human maturity, in this case the aspects that need to be considered include social and religious. To achieve developmental tasks can be realized through guidance and counseling programs either carried out through formal institutions (schools) or non-formal such as activities in mosques.<sup>78</sup>

The role of mosques as in the heyday of Islam, not only as a place of worship but also as a center of socio-economic and educational activity. But in reality at present, the role of mosques has not been maximized in the field of education. Not many mosques actively have educational programs for teenagers. The existing mosque-based youth guidance programs, generally in the form of youth empowerment activities in social community

<sup>3</sup>Siti Rahayu Haditono, *Developmental Psychology*, Yogyakarta: Gajah Mada University Press, 2006, hlm. 288.

<sup>4</sup>Fakhrul Rijal, "The Development of the Religious Soul in Adolescence (Al Murahiqah)", *Ar-Raniry Journal*, *Ar-Raniry Journal* Vol 5, No 2, 2016, pp. 1-14

<sup>5</sup>Sofwan Indarjo, "Adolescent Mental Health", *Journal of Public Health*, 2009, p. 48-57.

<sup>6</sup>Dawn Dephytrika, & Fitri Nur Mahmudah, "Development of Life Skillss Education as Character Building". *International Journal of Educational Management and Innovation* Vol.2, No.1, January 2021, pp. 116~135

<sup>7</sup>Shamsu Yusuf, *Child & Adolescent Development Psychology*. Bandung: Remaja Rosdakarya, 2001, p. 201

<sup>8</sup>Imas Kania Rahman & Noneng Siti Rosidah. (2021). *Islamic guidance and counseling for elementary schools (building the independence of students entering the puberty phase)*, Bogor: UIKA Press., p 24

activities and the provision of spiritual materials, have not been developed in a comprehensive program to increase the competence of independence of *life skills* needed by adolescents. It is time for mosques to take over the role in the education of the younger generation, when the material of creed and worship in synergy with the material of *life skills* will be more effective and produce Muslim adolescents who are character and independent. So that Islamic education is able to produce a superior young generation, as the best generation that contributes to the mission of da'wah, the generation that Allah chose to be the helper of His religion, when people turned away from fighting for Islam, as in Sura al-Maidah verse 54.

Departing from these conditions, this study aims to conduct a field study to analyze the need for the development of mosque guidance programs for adolescents, especially related to life skills material.

## 2. Objectives

This study aims to conduct field studies and analyze mosque guidance programs for adolescents, especially related to life skills material. Data collection was carried out on the mosque adolescent development program implemented, problems faced in the field, and explored the needs of mosques about mosque adolescent development programs related to life skills.

## 3. Methods

In the implementation of field research, observations, documentation and interviews are carried out. Analysis of mosque adolescent guidance programs is intended to collect data on existing mosque adolescent development programs, as well as explore the needs of adolescents that need to be included in the development of mosque coaching programs for adolescents related *life skills*. The results of this study were then analyzed qualitatively to obtain the results of the analysis of the needs for the development of the mosque adolescent life skills guidance program.

## 4. Results

Based on observations in the field, five mosque adolescent programs were found that were suitable for the object of this study, namely Remaja Islam Sunda Kelapa Mosque (RISKA) Jakarta, YISC Al-Azhar Jakarta, Remaja Islam Bintaro Jaya (Remisya) Tangerang Selatan, Sobat An Nashr (SONAR) Tangerang Selatan, and Remaja Masjid Jogokariyan Yogyakarta.

From the results of observations, documentation and interviews conducted on 5 mosques as research objects, the following data were obtained:

- Remaja Islam Sunda Kelapa(RISKA), Jakarta

Remaja Islam Sunda Kelapa (RISKA) was established in 1974 as part of the Great Mosque Sunda Kelapa located in Menteng, Central Jakarta. RISKA has continuous activities and consistently instills a basic understanding of Islam and explores the interests of its members' talents through its programs. The RISKA membership system is open to all Muslim teenagers from various circles and regions in Jabodetabek. More than 8,000 people participated in activities at RISKA from 1974 to 2014.

Some programs include Integrated Basic Studies of Islamic Values (SDTNI), Basic Islamic Studies Students (SDIS), Photography, Vocal Class, Sister Club, Adik Asuh RISKA (AAR) and RISKAPeduli.

The Integrated Basic Study of Islamic Values (SDTNI) is a program in the Field of Education of RISKA since 1989, in which there are lessons about aqidah, adab, morals, fiqh, finance to pre-marital science.

Learning Proficient al-Qur'an (BMAQ) is a program created for teenagers who want to learn and improve the reading of the Qur'an to be good and correct, guided by professional teachers in semi-private classes with a learning process that is fun and easy to apply. Sister Club (SC) is intended for Muslim women who not only want to deepen their religious knowledge, but also want to develop their abilities in facing the challenges of the times. In addition, there is also an art program in the form of Vocal Class RISKA (Volaris) and Cinematography which contains this program containing knowledge and training to become a *content creator*.

Unlike other programs aimed at adult adolescents aged 18-28 years, the Student Islamic Basic Studies (SDIS) program is intended for early adolescents aged 12-17 years.

The SDIS program is conducted 2 times a year, and each program lasts for 3-4 months, every Sunday. Before the pandemic, the number of students enrolled could be more than 30 teenagers. But in the past, the number of people who signed up was reduced to 18 people in 2021 and then increased again to 25 people in 2022. Currently, the material is given in the form of lectures / studies, except *cooking class* and archery materials which are directly in the form of practice. No wonder the *cooking class* and archery program is a favorite program for participants, because it is directly practiced in the field. Teenagers participating in SDIS are also involved as volunteers in various RISKA activities, such as activities in the month of Ramadan. This field work practice is quite effective in capturing participants' attachment to the mosque and as an effort to regenerate.

Based on the feedback data provided by the participants' parents after the SDIS activity, they felt the results were quite satisfactory. Many of the participants had better habits, including less dependence on gadgets and K-Pop. The challenges faced in the field are the quality of teachers that can be accepted by teenagers, and the limited number of SDIS administrators in the field.

- YISC Al-Azhar, Jakarta

Youth Islamic Study Club (YISC) Al-Azhar was established in Jakarta on May 16, 1971. Youth Islamic Study Club Al-Azhar is one of the Mosque adolescent Organizations which one of the goals is to become a learning community with charismatic character and provide benefits to the community and the surrounding community, YISC Al-Azhar carries out many activities including Intensive Islamic Studies educational activities and Qur'an Study Guidance, social, studies, Foster Sister Development, and many other activities that benefit members and the surrounding community.

Intensive Islamic Studies (SII) is a study that discusses in-depth Islamic religious teachings that are arranged systematically in the form of a lecture curriculum. Incentive Islamic Studies also gives us extensive insight and knowledge with discussions of the development of the times and current issues around the Islamic world.

Qur'an Study Guidance (BSQ) is one of the education to recognize hijaiyah letters, read the Qur'an properly and correctly according to pronunciation and tajweed, and memorize the Qur'an.

The development of YISC Al-Azhar Foster Sister or often called PAYISC is one of the fields formed on the basis of TAQWA and the desire to share with fellow Muslims, especially for orphans and underprivileged children around the Great Mosque of Al-Azhar Kebayoran Baru. Payisc was first formed by the Board of YISC Al-Azhar in the period 1990-1991. With foster siblings who are in an environment that is less conducive to their life development, especially the mentality and education of children and their lack of confidence when interacting with other environments. The foster sister program is intended for orphans aged kindergarten to high school, with material in the form of recitation (Iqra, al-Qur'an, Tajweed, Hadith and Tahfizh) and education (English and mathematics).

Other programs routinely carried out by YISC Al-Azhar are monthly studies, social activities, and interest and talent programs including martial arts activities, Archery, Futsal, Theater.

Currently, the mosque adolescent development program that is carried out focuses more on fostering spiritual skills in the form of Qur'anic studies and guidance. The vocational skills provided are directly in the form of organizational practice in social activities and foster siblings.

- Remaja Masjid Bintaro Jaya (Remisya), Tangerang Selatan

Remisya is a mosque youth organization established in 1998, under the auspices of the Bintaro Jaya Grand Mosque. As an Islamic youth organization, Remisya has a goal of "Realizing a Superior, Productive, and Competitive Youth Organization"

Having a Vision to Realize a Superior, Productive and Competitive Islamic Youth Organization. Has a mission: (1) Strive to maximally restore the function of the mosque as the center of people's civilization; (2) Fostering adolescents and youth to understand the good and correct teachings of Islam and apply them in daily life; (3) Fostering and maintaining friendship and kinship and realizing complete cooperation and a spirit of devotion to religion and society; (4) Organizers of activities oriented towards fostering adolescents and youth who have

educational values and manners; (5) To produce young da'wah cadres who are professional, independent, and have the character of mosque-based leaders; (6) Restoring the Trend of *Food, Fashion, and Fun* for teenagers and youth in the corridors of Islam; (7) Planned regeneration to carry on the baton of the organization; and (8) Educate members in the manner of organizing, preaching, and muamalah.

Remisya organizes various Islamic da'wah activities, especially for Islamic teenagers and youths such as “Kuy Ngaji”, “Ladies day sit & sip”, “Nongkrong yuk”, “Tabligh Akbar”, “Gerakan Pemuda Subuh”, and other activities.

Currently, the target of the youth da'wah program aged 18-25 years. Meanwhile, member of Remisya under 18 years old act as contributors and participate in internal management training. The challenge faced today is how to attract teenagers to come to mosque adolescent events. Therefore, the selection of themes for external routine studies must look for themes needed by teenagers today, invite famous ustadz and celebrities, and maximize the use of social media and collaborate with other youth organizations to attract pilgrims.

- Sobat An Nashr (SONAR), Tangerang Selatan

Sobat An-Nashr was established in November 2017, has a vision to be a friend in the formation of leadership character to be an example for young people. While the missions include: 1) Being a Place to Find Friends in doing Good, 2) Conducting Scientific Studies & Leadership Training regularly, and 3) Making Young People Economically Independent. While the routine program of An Nashr Mosque adolescent is currently a monthly study with the theme of leadership which is carried out every Saturday Night, and a trimester study with a premarital theme. In addition, activities that are currently still going on are garbage alms activities and sports activities every month on Saturday mornings.

Currently, the development of *life skills* carried out by Sonar is carried out with a study and discussion program on the topic of Islamic leadership, and practice in waste alms activities.

- Remaja Masjid Jogokariyan, Yogyakarta

Jogokariyan Mosque is also known for its young people who are active in mosque activities. This Jogokariyan mosque teenager is one of the construction efforts by mosque managers for the regeneration of mosque managers in the future. It was through the youth of this mosque that golden generations were born.

Remaja Masjid Jogokariyan was established in 1976. Having a vision of realizing the order of mosque adolescent as the main barometer in creating a civil Islamic society, the mission of da'wah and inviting people to the Divine Path of Allah S.W.T by jointly prospering the mosque.

Every Wednesday night, Jogokariyan mosque teenagers routinely carry out youth studies, thoughts, and Islam. In addition to studies, Jogokariyan mosque teenagers also have a gathering of mosque adolescent alumni or commonly called the Mosque Alumni family (Kurma) which is useful for establishing friendship between generations of managers is also filled with Islamic studies. More clearly, this is the chain of cadres carried out by the Jogokariyan mosque: *First*, the Association of Mosque Children (Hamas), which consists of pre-kindergarten - grade 6 elementary school. The Hamas Board consists of members from the 1st grade of junior high school to the 2nd grade of high school. *Second*, Remaja Masjid (Remas), consists of members and administrators from grade 2 of high school until before marriage. *Third*, the Alumni Family, which consists of former Remas and young Fathers / Mothers and *Fourth*, Takmir Masjid, is an accumulation of various potentials that exist in the mosque. Both children, teenagers, teenage alumni / dates, and parents.

The organizational structure of Jogokariyan Mosque Youth does not have a da'wah division, because each division carries out da'wah activities in accordance with its field. Especially for the youth guidance program for junior and senior high school age, guidance is more about the practice of teaching elementary school children. By being given that responsibility, they learn to be responsible and channel their potential with direct practice in the field. While the material guidance is carried out every Sunday night bada isya by the Jogokariyan Mosque adolescent Development division. The method is in the form of discussion of verses or actual everyday problems in community.

The Jogokariyan mosque adolescent development program that has been carried out includes spiritual development of youth studies, thought, and Islam. In addition, Remaja Masjid is widely involved as volunteers in social community activities, as a forum to forge social and vocational skills.

The target of Jogokariyan Mosque adolescent proselytizing is teenagers living in the Jogokariyan area. The challenge of da'wah is how to make teenagers interested in coming to the mosque, feel at home in the mosque, make the mosque a second home. So the da'wah program at the beginning was trying to invite teenagers to come to the mosque, attached to the mosque, only then could they enter religious material. The initial target is how to make teenagers interested in mosque activities, so an outing/motor touring program is made which is carried out at shubuh time which begins with congregational shakat shubuh. Furthermore, in order for teenagers to be attached to the mosque, the Jogokariyan mosque provides *basecamp* facilities for teenagers, so that they can move in the mosque comfortably. The youth of the mosque are scouted by older siblings, and conduct informal discussion activities about actual day-to-day problems. These various approaches are carried out in accordance with the vision of the Jogokariyan mosque, as a *role model* of the mosque, aiming to restore the function of the mosque in the time of the Prophet S.A.W, where the mosque is not only limited to a place of worship, but also the function of education and empowerment of the people.

**Table 1 Mosque Adolescent Life Skills Program**

No	Mosque Adolescent Organization	Life Skills Program
1	Remaja Masjid Sunda Kelapa (RISKA), Jakarta	<ul style="list-style-type: none"> <li>• Worship: knowing Allah, knowing the Messenger of Allah, Prayer and Thaharah, and the Quran</li> <li>• Know yourself, Emotional Management, and Communication.</li> <li>• Practical skills in the field are carried out through archery sports activities, <i>cooking classes</i>, and vocational <i>public speaking</i> skills.</li> </ul>
2	YISC Al Azhar, Jakarta	<ul style="list-style-type: none"> <li>• Study and guidance on reading the Qur'an.</li> <li>• Intensive Islamic Studies</li> <li>• Interest and talent programs include martial arts, archery, futsal, theater activities</li> <li>• Organizational practice in organizing and social programs of foster siblings.</li> </ul>
3	Remaja Mesjid Raya Bintaro Jaya (Remisya), Tangerang Selatan	<ul style="list-style-type: none"> <li>• Routine internal studies and thematic studies with spiritual themes tailored to the needs of adolescents at that time.</li> <li>• Current target of the youth da'wah program aged 18-25 years. Adolescent under 18 years old act as contributors and participate in internal management training.</li> </ul>
4	Sobat An Nashr (SONAR), Tangerang Selatan	<ul style="list-style-type: none"> <li>• Monthly studies on the topic of Islamic leadership</li> <li>• Practical activities in waste alms activities.</li> </ul>
5	Remaja Masjid Jogokariyan, Yogyakarta	<ul style="list-style-type: none"> <li>• Outing/touring program at shubuh time</li> <li>• Mentoring/discussion on actual problems in community</li> <li>• Practice teaching elementary school children</li> </ul>



No	Mosque Adolescent Organization	Life Skills Program
		<ul style="list-style-type: none"> <li>Involved as a volunteer in social community activities</li> </ul>

## 5. Discussion

The empowerment and mentoring of adolescents aims to make them become a good young generation; namely teenagers who are precious, have faith, knowledge, skills and noble morals. To foster Muslim teenagers can be done in various approaches, including through mosque adolescent activities. Remaja Masjid is an organization that accommodates the activities of Muslim teenagers in prospering the mosque. Youth mosques are one of the alternative places for youth development that is good and needed by the people. By being oriented towards mosque activities, Islam, science, youth and skills, this organization can provide opportunities for its members to develop themselves according to their talents and creativity. Mosque adolescent have a very important role because mosque adolescent is an organization that really thinks about the development of Islam. Mosque adolescent played a role in the spread of Islamic culture. Through mosque teenagers we can gradually instill Islamic values in children, so as to fortify the Islamic generation in every activity. The existence of mosque teenagers in the implementation of coaching to children can direct the younger generation of Islam to know themselves as Muslims and the environment in which they are. Through mosque adolescent we can motivate and help children as a young generation of Islam to explore their potential and motivate them by holding activities to display their creativity.<sup>9</sup>

This study analyzed five (5) mosque adolescent programs related to life skills. In general, mosque adolescent development activities have been carried out regularly. The provision of material is generally related to personal skills with worship materials such as Qur'an reading programs and other worship materials. Because basically the mosque program carries out various things related to religious activities along with religious education activities. The relationship between religious activities, especially those related to the pillars of Islam (shahada, prayer, fasting, zakat and hajj) with Islamic religious education is very close. In order to perfectly implement the five pillars of Islam, everyone needs understanding (cognitive), skills (psychomotor) and passion (affective) to do so. These three aspects are expected from mosque education.<sup>10</sup>

The mosque adolescent life skills guidance program refers to the concept of life skills which was compiled by the author as a synthesis of the concept of life skills based on Law No. 20 of 2003 concerning the National Education System, Ministry of National Education and WHO; which consists of 4 aspects of life skills consisting of: (1) Personal Skills, (2) Social Skills, (3) Rational Skills and 4) Vocational Skills. Each life skills component is explained in the following table.

<sup>9</sup>Beny Sintasari, "Empowering Mosque adolescent and Its Role in Islamic Education", *Urwatul Wutqo, Journal of Education and Islam*, 2021, pp. 100-114.

<sup>10</sup>Abuddin Nata, The role and function of mosques in Indonesia in the perspective of Islamic education. *Ta'dibuna: Journal of Islamic Education*, 10(3), 2021, p. 414-432.

Table 2 Life Skills Concept for Mosque Adolescent Program

Personal Skills
<ul style="list-style-type: none"> <li>• Self-awareness as servant of Allah S.W.T.</li> <li>• Awareness of self-potential</li> <li>• Emotional skills</li> <li>• Self-regulation skills</li> </ul>
Social Skills
<ul style="list-style-type: none"> <li>• Communication skills</li> <li>• Collaboration and teamwork</li> </ul>
Rational Skills
<ul style="list-style-type: none"> <li>• Problem-solving skills</li> <li>• Decision-making skills</li> </ul>
Vocational Skills
<ul style="list-style-type: none"> <li>• Understanding interest and talent for future career</li> <li>• Basic entrepreneur skills</li> </ul>

However, based on the results of the analysis of existing mosque adolescent guidance programs, there has not been found comprehensive and structured life skills material, the content of *life skills* that have been carried out in the mosque is in the form of direct practice in organizing and social activities, as well as sports activities and hobbies. But specifically for the youth guidance program at RISK, has been included life skills material in a fairly complete and structured manner. For example in personal skills, include material about know oneself in relation to being a servant of Allah S.W.T. and the Prophet S.A.W., emotional skills, and communication skills associated with morals and civility. In addition, vocational skills materials in the form of *public speaking* skills, cooking, archery, and other sports.

Program for adolescent in YISC Al Azhar related to life skills, is discussion about Islamic worldview, which will provide insight and knowledge of the challenges and issues of the Islamic world today. By being accustomed to the Islamic worldview, stimulating the ability to think critically, creatively in problem solving while encouraging adolescents to have concern for the problems faced by the community.

In the youth development program at Remisya and Sonar, life skills content is found in direct practical activities in the field by involving teenagers in social activities carried out at mosques such as waste processing activities, foster siblings, almsgiving, and other mosque social programs. This is done to forge social skills and at the same time learn to organize and solve problems encountered in their activities.

Meanwhile, for teenagers at the Jogokariyan mosque, the main focus at the moment is how to attract teenagers around the mosque to be willing and interested in coming to the mosque. The way to attract them is not directly with program, but with activities that are interesting to teenagers, such as outings/touring activities, to attract teenagers to the mosque. Next, after closeness is established, the material is included in an informal discussion with the supervisor. Furthermore, for regeneration, teenagers are involved in activities that forge life skills such as coaching foster siblings and social activities in the Jogokariyan environment.

Overall, the results of the research on mosque adolescent programs, it is concluded that the current mosque adolescent programs do not yet cover life skills content ideally. For this reason, it is necessary to develop existing mosque adolescent programs, by including more structured and comprehensive life skills material adapted to the life skills concept based on this research. Life skills content needs to include 4 aspects of life skills needed by teenagers, including personal skills, social skills, rational skills and vocational skills. Providing



material can be a combination of material and practice in the field. Using the methods used in the guidance program can be adapted to teenagers, who like activities that are informal, 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 development of mosque adolescent life skills development programs, it is necessary to develop program topics that can attract teenagers, with interactive teaching methods and in the form of practice according to the needs of adolescents. And also done with language that suits their understanding, material that is easy to understand and touches their lives, with a variety of interesting methods and media so that it is actual, factual and contextual. In addition, it is important to do socialization and improved communication with mosque administrators regarding the importance of this mosque adolescent program, as well as strategies in the implementation stage so that operational obstacles can be overcome and the coaching program can run effectively.

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