

Optimizing Youth Worship Guidance in Improving Character and Personality Quality in Padang Panjang Block Pariangan Village Tanah Datar Regency

Yuli Sabri¹, Sri Wahyuni Ningsih², Fitri Wakyuningsih³, Alfa Kurniawan⁴, Arika Viona⁵
^{1,2,3,4,5}STAI Al-Hikmah Pariangan Batusangkar, Indonesia



DOI : <https://doi.org/10.61796/jheaa.v3i4.1743>



Sections Info

Article history:

Submitted: February 15, 2025

Final Revised: March 06, 2025

Accepted: March 20, 2026

Published: April 08, 2026

Keywords:

Optimization of religious guidance

Adolescent character

Prevention of negative behaviors

ABSTRACT

Objective: This community service program aims to optimize the religious guidance for adolescents in Jorong Padang Panjang, Nagari Pariangan, Tanah Datar District, through the improvement of discipline, responsibility, religious understanding, and the prevention of negative behaviors. **Method:** The program was conducted from June 2 to June 21, 2025, involving 30 adolescents as participants. Before the program implementation, a pre-test was conducted to measure the participants' discipline, responsibility, and religious understanding, as well as to detect negative behaviors such as drug abuse and promiscuity. After the religious-based training involving families and schools, the post-test results show significant improvements in discipline (85%), responsibility (78%), and religious understanding (80%), as well as a decrease in negative behaviors to 30%. **Results:** The pre-test results show that only 40 % of adolescents have high discipline in performing religious duties, 50% feel responsible for religious and social obligations, and 65% are involved in negative behaviors. This program not only improves the technical aspects of religious practice but also contributes to strengthening the social relationship between parents and children and enhancing the participants' spiritual quality of life. The challenges faced, such as external influences still affecting adolescent behavior, were addressed with a more holistic approach, involving other community elements. **Novelty:** This program proves that a structured and community-based approach can have a significant impact on developing adolescents' discipline, responsibility, and strong character.

INTRODUCTION

In Jorong Padang Panjang, Nagari Pariangan, Tanah Datar Regency there is a challenge for teenagers to be able to balance with traditional values that have long been held by the community and modernization that develops very fast. (Jorong Padang Panjang in 2025) This region is also not unaffected by the strong currents of technological developments and globalization, which have unleashed changes in mindset patterns and behaviors of society, especially young people. This value transition makes social norms cherished by the local populace, for example, customs and traditions of reciprocal cooperation, reciprocal gratitude and restraint come to change at some point over time. Among its many consequences, this shift has led to an increase in negative behaviors among adolescents including drug abuse, promiscuity and reliance on technology. Such behaviors are definitely able to jeopardize their future and compromise the quality of society in general. Thus, this challenge has to be taken seriously where guidance and counseling can fruitfully provide direction and guidance for adolescents so as not to fall into the existing negative sides [1]. Hence, they really need moral reinforcement in

physical and non-physical forms, whereas a solution to fill the void of negative behavior is to foster worship based on strong religious teachings that will always guide them [2].

To attain a broader and more holistic effect, the placement of community service in Iranian society must be followed by planned measures involving families, schools, and religious educational institutions. The family is the first educational institution which enables adolescents to develop religious and moral values. Even the schools are very strategic place to build up mindset and character of teenagers. Hence, synergy among families, schools and religious educational institutions shall be existent for optimal religious development. Religious development that is so strong and based on religion will have a positive impact on the development of adolescent morals and personalities [3]. Worship in this background is an indispensable religious duty and means of educating adolescents to matured moral living. Such guidance follows this form, to ensure that teenagers grow up to become high-integrity citizens who are honest and responsible, while nurturing social concern for their fellows.

This activity is qualitatively in order to create adolescents who are noble, good character and resilient in the face of social problems. Just like in this research, worship development used with full awareness and appreciation can create adolescents who are more disciplined and are strongly responsible for themselves and others. Most often, noble morals can develop through the application of strengthened religious values in everyday life e.g., honesty, patience, compassion and respect for parents and others. Positive morals that the teenagers have will help them to cope better with the pressures around them, be it of promiscuity or any other undesirable trait. Above all else, they will be better equipped to meet the challenges of an increasingly complex world. Adolescents in Padang Magek have good character and moral resilience, which is expected to nurture them to become productive individuals with the ability to adjust to times and contribute positively to their surroundings.

The quantitative target of this service is to decrease the negative behavior among adolescents and encourage their participation in religion and social activity around them [4]. Examples of indicators that can be used to assess the success for this program include adolescent involvement in religious practices such as congregational prayer, religious study or fasting. No doubt adolescents will be more motivated to engage in religious activities if they are properly and systematically guided so as not to give them the opportunity to commit negative behaviors. Furthermore, the effectiveness of this program can be seen in enhancing adolescent's social relationship quality by their care for others, and cooperation with social activities while contributing to local community development.

The activity of optimizing the development of worship in Jorong Padang Panjang, Nagari Pariangan, Tanah Datar Regency is a strategic step that must be taken to improve the quality of adolescent character based on the existing problems. Planned religious development by all parties, including families, schools up to religious educational institutions is highly needed in order to form teenagers with high moral fortitude or Character and mentality. By continuing to develop religious-based worship, it is hoped

that the youth of Padang Magek will become the next generation of the nation who not only have good knowledge but also commendable morals. However, by engaging all spheres of society which includes religious leaders, community leaders and local government this program is believed to play a vital role in the social and spiritual development of adolescents. This will not only be beneficial for adolescents' personal life but also build a synergistic, peaceful, and productive community which is an indirect input to joint prosperity [5].

RESEARCH METHOD

The Practice Implementation of Developing Religious Worship for Teenagers in Padang Panjang settlement Pariangan Village Tanah Datar was carried out on 2 to 21 June 2025 with participants of the activity amounting to 30 teenagers who are directed at the Sabil mosque Padang Panjang Pariangan village. Water issues were ensued by the environment, which then led to Policy based approaches. Participatory methods are learning methods that engage participants actively in the learning process, wherein they do not just receive material but assume an active role in honing their skills through direct experience and repetition [4]. This is done through a team-oriented and cohesive support system between families, schools, and the community. Firstly, The program will start with intensive training (in set environments) on basic religious deeds like prayer and fasting inside the school and nearby mosques.

It is to teach them discipline, responsibility and the reality of what worship means in our day-to-day life. In addition, such a movement will also reinforce the involvement of parents in facilitating a stronger religious upbringing at home through outreach programs and guidance for the parents on how to assist their teenagers in fulfilling their Farz (religious duties). In addition, the guidance through faith-based extracurricular activities (regular religious studies and classical religious recitations, etc.) that can deepen the understanding of religion and enhance adolescents' morals. This activity also includes local Islamic boarding school (pesantren) as worship-based education institution, to nurture improvement of teenagers' character and morals. It is hoped that this program would include all segments of society from the religious class to youth, and help build an atmosphere dressed in positive characters rooted in firm religious values. It is hoped that using this method, religious advice can influence adolescents in Padang Magek to a large extent in establishing character and personality.

RESULTS AND DISCUSSION

The success of program implementation process to optimize religious guidance for 30 teens in Jorong Padang Panjang, Nagari Pariangan, Tanah Datar Regency can be seen from some data that show significantly better. Hasil perbandingan dari data sebelum dan sesudah diadakanya program untuk mengoptimalkan pembinaan agama remaja di Jorong Padang Panjang, Nagari Pariangan, Kabupaten Tanah Datar menunjukkan perubahan yang sangat signifikan. Just 40 percent of teens said they exercised strong discipline when maintaining religious obligations like prayer and fasting before the

activity started. After the program was implemented, however, this rate increased to 85%, a difference of 45% increase. On the other hand, half of adolescents felt responsible for religious and social responsibilities before starting the program, on the other hand after running a program it was increased to 78%, which means 28% increase in feeling responsible for their religious and social obligations. 65% of adolescents were previously involved in negative behaviors such as drugs abuse and promiscuity preventing negative behavior.

Thirty percent reported engaging in similar behavior after the program, a 35% reduction. On the other hand, observational data on religious understanding clearly reflected a difference; in pre-program variables, only 55% believed they had an understanding of religious teachings, while post-program showed that 80% of adolescents claimed to have a greater knowledge of religion an increase of 25%. In addition to all of this, parent-child relationships also underwent significant shifts; whereas before the program, 60% of parents reported a harmonious relationship with their children after the program, that number soared to 90%. Sejalan dengan penjelasan diatas, perbandingan data ini membuktikan bahwa penerapan petunjuk agama telah berhasil mengubah pemahaman Diri, disiplin dan rasa tanggung jawab serta berkurangnya perilaku negatif dikalangan remaja serta meningkatnya hubungan sosial dilingkungan keluarga dan masyarakat.

The success of this program in optimizing religious guidance for teenagers' character and personality can be seen from the many changes that occurred during this assistance in various aspects. As one of the primary outcomes, there was a dramatic increase in discipline (45% jump from 40% to 85%). This achievement proved that structured and intensive worship training methods are very effective in motivating teenagers to be more discipline in carrying out religious obligations. This is in agreement with the results of [2] which states that worship can serve to foster a disciplined character in adolescents. Also, responsibility for religious and social commitments increased by 28% (from 50%- 70%) which demonstrate that religious education provide spiritual bonding to adolescence at the same time assist in developing social value important to their life [1]. It was even able to reduce drug abuse and promiscuity by 35 per cent, proving that a worship-based approach can be very effective as a tool against self-destructive and harmful behaviour. This finding is in accordance with research from [3], which explains that religious worship carried out in a responsible manner can reduce negative behavior in adolescents. Moreover, success in instilling a deeper understanding of religious teachings in adolescents is evidenced by a 25% increase in this area (55% to 80%) [4].

It has made quite a big difference, the method used in this program is intensive training to groups then go back to families, schools and mosques. This generates full-scale assistance to adolescents in their home as well as social environment. Engaging parents, schools, and religious leaders in religious worship has shown to form a bond between teenagers and their families and the surrounding community. If we look at the positive movement from a conducive relationship between parents and children, 60%-

>90%, not only showed during this COVID times as children were trained to spend time away from family but also reduction of noise between child-parent. So that the involvement of parents in accompanying children to take worship will strengthen emotional ties, and create a fertile environment for shaping positive character in adolescents [6], [7].

While this project has undeniably met many of its goals, there are still aspects to consider before implementation that can bring it even greater success. For this reason, although religious guidance has won in reducing destructive behavior still there are 30% of teenagers who engaged to bad action for example drug addition and sexual acts. This proves that even though religious counselling has a great effect, but the influence from outside like social pressure, and environments possible to affect adolescent's behaviour [5]. Thus, for further dropping this number a continuous coaching with more holistic approach is required. It could involve more societal players like religious leaders and security forces, or social institutions that can offer more resounding support to adolescents.

For the most part, this worship development program has been more successful in instilling discipline, responsibility, religious understanding to reduce delinquency. A pooling of elements from the community through comprehensive religious education in Jorong Padang Panjang, Nagari Pariangan produced positive social impact. Not only does this program help produce a better, more disciplined and responsible generation of youth, integrated religious education is also important with families, schools and communities in creating conditions to develop stronger and civilized students focused on the formation of an ethical character.

Religious development activities for teenagers are intimately connected to initiatives to enhance the quality of their character and personality. The presence of worship formation itself not only serves to fulfill religious duties in the form of habit, but as a means to impose basic moral values that are firmly embedded in adolescent character formation. As [2] describes, regular ritual worship like prayer and fasting as well will provide discipline and nurture a sense of responsibility followed by the habit to manage time. The order expressed through constant worship builds a strong character. In addition, according to [3], one of the functions of worship is that it can create good morals such as honesty and patience in a person which are fundamental in forming a positive personality.

Religious development can be a means for teenagers to cultivate social values which are closely interlinked with their character and personality. Through worship itself, it is known that teenagers learn empathy, caring for others and respect for others [6]. These values not only serve as a foundation for good moral behavior, they also teach teens how to have positive relationships both at home, in school and within your community. Religious activities can build the character adolescence, social interaction skills, and emotional abilities to face life problems in everyday life through family, school; and community guidance [7].

Hence, religious activities of development have an important contribution to the improvement of personality and character among adolescents. This building process not only cultivates spiritual aspects but also develops adolescents' moral, social, and emotional aspects. Worship as a means of building good character and personality will help adolescents grow into persons who not only have intelligent knowledge but also possess wisdom, empathy, manners according to social norms. Hence, those activities are needed in producing a quality and humane generation who has both personal dan social contribution to the society at large [5].

The discussion focuses on the implementation of an optimal religious guidance program for 30 adolescents in Jorong Padang Panjang, Nagari Pariangan, Tanah Datar Regency. The research results indicate that the implemented program has successfully brought significant changes in various aspects of adolescents' lives, including religious discipline, sense of responsibility, negative behaviors, religious understanding, and parent-child relationships. The success of this program is attributed to a comprehensive approach that integrates spiritual, psychological, and social aspects in the adolescent development process.

The most significant improvement is observed in the aspect of religious discipline, where prior to the program, only 40% of adolescents had a strong discipline in fulfilling religious obligations such as prayers and fasting. After the program, this number increased to 85%, showing a 45% improvement. These findings align with a study conducted by Wardiman, Latifannisa, Rahmi, Friyatmi, and Susanti evaluating the Youth Wirid Program at SMAN 2 Lengayang using the CIPO model. The study found that religious-based adolescent development programs involving activities like group prayers, religious lectures, and Quranic memorization effectively enhance adolescent participation, religious knowledge, and positive behavioral changes [8].

The increase in religious discipline in Jorong Padang Panjang demonstrates that structured and ongoing religious guidance can foster a deeper religious awareness among adolescents. The second aspect that experienced a significant increase was teenagers' sense of responsibility towards their religious and social obligations. Prior to the program initiation, only 50 percent of teenagers felt responsible for their religious and social duties; however, after the program implementation, this figure rose to 78 percent, indicating a 28 percent increase. A study conducted by [9] on the integration of religious values to mitigate the decline of ethics among high school students found that incorporating religious values into the curriculum and extracurricular activities played a significant role in enhancing students' morals and ethics, particularly in terms of discipline, respect, and responsibility [9]. The increase in the sense of responsibility in Jorong Padang Panjang was attributed to a mentoring method that emphasized the internalization of religious values through the active involvement of teenagers in religious social activities in the community.

The reduction of negative behaviors is the most joyful outcome of this program. Prior to the program implementation, 65 percent of adolescents were involved in negative behaviors such as drug abuse and free mixing, but after the program was

implemented, only 30 percent of adolescents still reported involvement in similar behaviors, indicating a decrease of 35 percent. This finding is supported by a study conducted by [10] that evaluated the effectiveness of Islam-based counseling in enhancing adolescents' awareness of the dangers of drugs at Madrasah Aliyah. The research found that the internalization of Islamic values, especially *hifdz al-nafs* (preserving life) and *hifdz al-'aql* (preserving intellect), significantly strengthens spiritual awareness, rejection attitudes, and adaptive behaviors towards drug abuse [10]. The decrease in negative behaviors in Jorong Padang Panjang is also consistent with Karaca's research in 2025 published in the journal *Scientific Reports*, which indicates a moderate positive relationship between religious beliefs and adolescents' self-efficacy in protecting themselves from substance abuse, where the higher the level of religious belief among adolescents, the higher their self-efficacy in protecting themselves from drug abuse [11].

The increase in religious understanding is also evident from the obtained data. Prior to the program, only 55 percent of adolescents felt they had a good understanding of religious teachings, but after the program, this number increased to 80 percent, representing an increase of 25 percent. Research by Rahmana on the relationship between the intensity of participating in Islamic studies and the formation of adolescents' ethics at Masjid Nurul Ikhlas Kota Padang found that the intensity of participating in Islamic studies has a significant impact on behavioral changes, worship discipline, self-control, social ethics, and personal responsibility of adolescents [12]. The study asserts that Islamic studies serve as a means of internalizing noble ethical values and strengthening the religious character of adolescents, aligning with the findings of increased religious understanding in Jorong Padang Panjang. The final aspect that underwent significant changes is the relationship between parents and children.

Prior to the program, only 60 percent of parents reported having a harmonious relationship with their children, but after the program was implemented, this figure jumped to 90 percent, indicating a 30 percent increase. A study by Anjila, Hakim, and Maulidia on the improvement of self-control and peer attachment as counseling strategies to reduce juvenile delinquency in Islamic boarding schools found that self-control and peer attachment significantly influence juvenile delinquency, with peer attachment showing a stronger impact [13].

The research recommends the need for ongoing collaboration among counselors, parents, and school authorities to create an environment that supports the moral and character development of students. The improvement in parent-child relationships in Jorong Padang Panjang suggests that religious mentoring programs involving active parental participation can create a supportive family environment for fostering positive adolescent character formation. A study by Putra and Nopriza on the implementation of reinforcing religious character education through a teenage *dhikr* program at SMAN 2 Lengayang also found that *dhikr* activities, including congregational *zuhur* prayer, religious lectures, Qur'anic memorization, charitable giving, and attendance checks, effectively cultivate religious values such as discipline, responsibility, tolerance, and love

for Islamic teachings, with regular evaluations aiding in promoting the enhancement and development of activities [14].

Overall, the comparison of data before and after the program proves that the implementation of religious guidance has successfully transformed adolescents' self-understanding, discipline, and sense of responsibility, as well as reduced negative behaviors among adolescents and improved social relationships within the family and community [15]. The success of this program indicates that well-designed and consistently implemented religious guidance can be an effective solution for various complex adolescent issues. The program has not only been successful in the short term but has also laid the groundwork for long-term change by building the internal capacities of adolescents and external support systems around them.

Adolescents who have participated in this program have not only changed their own behavior but also have the potential to be agents of change for their peers. Similarly, parents who have improved the quality of their relationships with their children can continue to support their children's positive development even after the program ends. This success provides a valuable lesson that adolescent development cannot be done partially but must encompass various aspects of adolescent life simultaneously, including spiritual, psychological, social, and familial aspects. This holistic approach is the key to the success of the optimization program for adolescent religious guidance in Jorong Padang Panjang, Nagari Pariangan, Tanah Datar District.

CONCLUSION

Fundamental Finding : The implementation of the program optimizing religious worship development for adolescents in Jorong Padang Panjang, Padang Magek Village, Tanah Datar Regency, demonstrated a clear success in improving adolescent character formation. The most prominent outcomes were reflected in the significant increase in discipline, responsibility, and religious understanding, indicating that structured worship training effectively contributes to strengthening adolescent character development. **Implication :** These findings imply that religious guidance programs can function not only as spiritual education but also as a preventive social intervention against harmful behaviors among adolescents. The decline in negative behaviors indicates that involving families, schools, mosques, and wider community institutions creates a collaborative framework capable of supporting the development of disciplined, responsible, and morally resilient young people. **Limitation :** Despite the positive outcomes, the program has not fully eliminated problematic behavior, as around 30% of adolescents still showed negative conduct after implementation. This indicates that external environmental influences and broader social factors remain significant challenges that cannot be addressed solely through worship-based intervention. **Future Research :** Future studies should examine how external social environments influence the sustainability of behavioral change after religious intervention programs. Further development is also needed through broader multi-sector collaboration involving

religious leaders, security authorities, and social institutions to assess long-term effectiveness and scalability of similar programs in other communities.

REFERENCES

- [1] R. Sari and M. Jannah, "Pembinaan ibadah dalam mencegah perilaku negatif remaja," *J. Pendidik. dan Sos.*, vol. 16, no. 2, pp. 110–124, 2021.
- [2] S. Sutrisno, "Peran ibadah dalam membentuk kedisiplinan remaja," *J. Pendidik. Islam*, vol. 19, no. 1, pp. 33–42, 2020.
- [3] F. Fauzan, "Pendidikan agama dalam membentuk karakter remaja di pesantren," *J. Pendidik. Islam*, vol. 15, no. 2, pp. 45–58, 2019.
- [4] A. Rahman, "Kesadaran ibadah dan pengaruhnya terhadap perilaku remaja," *J. Psikol. Pendidik.*, vol. 13, no. 1, pp. 102–113, 2020.
- [5] S. Prasetyo, "Pengaruh lingkungan terhadap perilaku remaja dalam konteks ibadah dan moralitas," *J. Sos. dan Agama*, vol. 14, no. 4, pp. 70–82, 2022.
- [6] S. Hidayah, "Peran keluarga dalam pembinaan ibadah remaja," *J. Stud. Pendidik.*, vol. 12, no. 1, pp. 90–101, 2019.
- [7] M. Mansur, "Pendidikan karakter melalui ibadah di sekolah," *J. Pendidik. Islam*, vol. 11, no. 3, pp. 125–137, 2018.
- [8] J. Wardiman, N. Latifannisa, Y. Rahmi, Friyatmi, and D. Susanti, "Evaluation of the wirid youth program using the CIPO model," *Ta'dib J. Pendidik. Islam*, vol. 29, no. 1, pp. 18–35, 2024, doi: 10.19109/td.v29i1.23714.
- [9] F. Rozi, V. A. Bulqis, and M. Fachri, "Integration of religious values to reduce the decline of adolescent ethics in high school," *Int. J. Relig. Educ. Res.*, vol. 4, no. 4, 2025, doi: 10.51574/ijrer.v4i4.3672.
- [10] T. Ginanjar and S. Miharja, "Strengthening teenagers' awareness about the dangers of drugs through Islamic counseling at Madrasah Aliyah," *J. Bimbingan. Penyul. Islam*, 2025, doi: 10.32332/56ceqj18.
- [11] H. N. Karaca, "The relationship between religious beliefs and substance abuse protection self efficacy of high school students," *Sci. Rep.*, vol. 15, no. 1, p. 13332, 2025, doi: 10.1038/s41598-025-97541-y.
- [12] S. Rahmana, "Hubungan intensitas mengikuti kajian Islami terhadap pembentukan akhlak remaja Masjid Nurul Ikhlas Kota Padang: Pendekatan kualitatif dalam pendidikan agama Islam," *Haumeni J. Ilm. Pendidik. Agama Islam*, 2025, [Online]. Available: <https://ejurnal.undana.ac.id/index.php/haumeni/article/view/26437>
- [13] W. N. Anjila, A. R. Hakim, and A. S. Maulidia, "Enhancing self-control and peer attachment: Counseling strategies for reducing juvenile delinquency in Islamic boarding school," *J. Bimbingan. dan Konseling Terap.*, vol. 9, no. 1, pp. 15–24, 2025, doi: 10.30598/bkt.v9i1.17106.
- [14] R. Putra and C. Nopriza, "Implementasi penguatan pendidikan karakter religius melalui program wirid remaja," *An-Nuha J. Pendidik. Islam*, vol. 5, no. 2, pp. 194–206, 2025, doi: 10.24036/annuha.v5i2.614.
- [15] H. Kim, C. A. Smith, T. O. Ireland, and T. P. Thornberry, "A model of religious involvement, family processes, self-control, and juvenile delinquency in two-parent families," *Child. Youth Serv. Rev.*, vol. 91, pp. 321–330, 2018, doi: 10.1016/j.childyouth.2018.06.020.

***Yuli Sabri (Corresponding Author)**

STAI Al-Hikmah Pariangan Batusangkar, Indonesia

Email: yulisabri@staialhikmahpariangan.ac.id

Sri Wahyuni Ningsih

STAI Al-Hikmah Pariangan Batusangkar, Indonesia

Fitri Wakyuningsih

STAI Al-Hikmah Pariangan Batusangkar, Indonesia

Alfa Kurniawan

STAI Al-Hikmah Pariangan Batusangkar, Indonesia

Arika Viona

STAI Al-Hikmah Pariangan Batusangkar, Indonesia
