

**ISLAMIC LEADERSHIP
COUNSELING IN
STRENGTHENING THE
ROLE OF YOUTH AS
AGENTS FOR THE
PREVENTION OF ONLINE
GAMBLING: A
COMMUNITY SERVICE
INITIATIVE WITH
KARANG TARUNA YOUTH
IN PACAREJO VILLAGE,
GUNUNGKIDUL**

**Zaki Ulien Nuha¹, Maryono² Hisyam
U. Altuwy³, Kardina E. Siregar⁴,**

¹⁻³Sekolah tinggi Agama Islam Ali bin
Abi Tholib Surabaya, Indonesia

⁴Institut Imam Syafii Pekanbaru,
Indonesia

***Corresponding author**

Zaki Ulien Nuha

Email : hisyamhy115@gmail.com

Abstract

The rapid development of digital technology has brought significant impacts on society, including increased internet access that has triggered various social problems, one of which is the widespread practice of online gambling. This phenomenon has become a serious concern because young people, particularly adolescents and university students, are the groups most vulnerable to exposure due to the high intensity of digital media use, peer influence, and weak self-control. Therefore, this community service activity aims to describe the implementation of Islamic leadership counseling and analyze its role in enhancing the capacity of youth as community-based agents for the prevention of online gambling. The activity was conducted in Pacarejo Village, Semanu District, Gunungkidul Regency, involving youth members of the Karang Taruna organization as community service partners. The method employed was participatory counseling through interactive lectures, discussions, and collective reflection, using the Asset-Based Community Development (ABCD) approach, which emphasizes the utilization of local community potential and assets. The results of the activity, based on participant interviews, indicate changes in understanding and awareness regarding the dangers of online gambling, which affect not only economic aspects but also social and moral dimensions. In addition, participants demonstrated changes in attitude, including improved self-control, greater caution in social interactions, and the emergence of a commitment to actively participate in prevention efforts through information dissemination and the strengthening of the social environment. Thus, the activity illustrates the potential of Islamic leadership-based counseling combined with an asset-based approach to strengthen youth capacity as prevention agents and foster collective awareness within the community.

Keywords: Islamic Leadership; Youth Empowerment; Online Gambling Prevention; Community Service

Copyright © 2026 Zaki Ulien Nuha. This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY 4.0).

Article Info

Article History:

Received: 2026-05-20 Accepted: 2026-09-16 Publish: 2026-09-30



: 10.51590/jpm_assunnah.v6i3.1328



This work is licensed under a

[Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

Introduction

The development of digital technology in the contemporary era has brought significant changes to various aspects of social life, particularly through the increasing and unrestricted access to the internet. This accessibility has not only generated positive impacts in the fields of education, communication, and economics, but has also given rise to various new social problems, one of which is the widespread practice of online gambling. Online gambling refers to internet-based gambling activities that can be accessed through various digital devices, allowing individuals to participate flexibly without limitations of time and place. The ease of access to digital technology has made online gambling increasingly accessible to various groups, including young people who use digital devices intensively in their daily lives. Previous research indicates that adolescents and university students are among the groups that are particularly exposed to online gambling, suggesting that the expansion of digital access has increased opportunities for young people to encounter online gambling practices.¹ This condition highlights that the development of digital technology needs to be accompanied by adequate supervision and preventive efforts, particularly among young people who are highly exposed to digital activities.

The phenomenon of online gambling has now developed into a serious social problem in the digital era. The increase in online gambling practices is influenced by various factors, such as easy access to technology, low digital literacy, and the massive promotion of gambling through social media platforms. This condition not only affects the economic aspect of individuals but also triggers various social problems, including family conflicts, decreased productivity, and the potential emergence of criminal acts. Therefore, online gambling can no longer be viewed merely as an individual deviant behavior, but rather as a social issue that requires comprehensive and sustainable handling through both regulatory and educational approaches capable of building collective awareness within society.²

The impacts caused by online gambling practices are not limited to individual aspects but also extend to economic, social, and moral dimensions. Economically, involvement in online gambling can lead to substantial financial losses and even create dependency that drives individuals to continue gambling in an attempt to recover previous losses. From a social perspective, this practice often triggers family conflicts, reduces the quality of social interaction, and weakens individual productivity in daily life. In addition, from a moral perspective, online gambling may contribute to the degradation of ethical and spiritual values, especially among young people who are still in the process of character formation. This condition indicates that online gambling is not merely a matter of deviant behavior, but also a serious threat to both individual and social resilience that requires comprehensive attention and intervention.³

The issue of online gambling requires an approach that is not only repressive but also educational and based on religious values. Preventive efforts can be carried out through counseling that integrates Islamic leadership values, such as responsibility, self-control, and moral awareness. This approach is considered effective because it involves the role of religious institutions and religious leaders in continuously educating the public about the dangers of online gambling. The integration of Islamic values into counseling activities is expected to build awareness and strengthen the role of youth as prevention agents within their social environment.⁴

¹ Ahmad Al Amin, "Judi Online Di Kalangan Siswa Sekolah Menengah Atas Dan Mahasiswa: Studi Tinjauan Pustaka," *Martyvel: Jurnal Pendidikan Dan Pembelajaran* 1, no. 2 (2024): 40–43, <https://doi.org/10.33084/martyvel.v1i2.7513>.

² Izra Fauzi, "Judi Online Sebagai Problematika Yang Menggerogoti Dimensi Kehidupan Bersarang Dibalik Kemajuan Teknolologi Digital," *Jurnal Multidisiplin Ilmu Akademik* 1, no. 5 (2024), <https://doi.org/10.61722/jmia.v1i5.2698>.

³ Ida Ayu Pringga Mayradevi and David Hizkia Tobing, "Faktor-Faktor Yang Memengaruhi Perilaku Judi Online Pada Remaja: Narrative Literature Review," *Jurnal Psikologi Perseptual* 9, no. 1 (2024): 4–26, <https://doi.org/10.24176/perseptual.v9i1.11940>.

⁴ Maulana Yusup, Rahmat Riyan Fadilah, and Milana Abdillah Subarkah, "Peran Organisasi Islam Dalam Edukasi Bahaya Judi Online," *Masterpiece: Journal of Islamic Studies and Social Sciences* 2, no. 4 (2024): 199–206, <https://doi.org/10.62083/btm8f465>.

Islamic leadership can be understood as a form of leadership grounded in Islamic morality and encompassing both individual and social dimensions of leadership. Nugroho and Pratiwi explain that Islamic leadership is characterized by four main features: Islamic morality as its primary foundation, leadership as a responsibility of every human being, the integration of inward and outward dimensions of leadership, and leadership as a means rather than an end.¹ These characteristics indicate that Islamic leadership is not limited to the exercise of authority over others but also involves the ability to lead oneself, uphold moral values, and direct actions toward beneficial purposes. In the context of online gambling prevention, these principles can be translated into self-control, moral awareness, personal responsibility, and social responsibility as important aspects of youth leadership within their social environment.⁵

Various previous studies have examined the phenomenon of online gambling from different perspectives, particularly regarding the factors influencing adolescents' involvement in such activities. Mayradevi and Tobing (2024), through a narrative literature review, identified five categories of factors associated with online gambling behavior among adolescents, namely individual factors, family conditions, social environment, socioeconomic conditions, and internet features.⁶ Al Amin (2024) likewise highlighted the increasing attention given to online gambling among high school students and university students and examined the social, material, academic, and religious impacts associated with the phenomenon.⁷ Meanwhile, Sahputra, in a study of adolescents in Tebing Tinggi, examined the impacts of online gambling and showed that the phenomenon has implications beyond individual behavior, particularly for adolescents' social and personal lives.⁸ These studies indicate that adolescents' involvement in online gambling cannot be explained by a single factor, but is related to the interaction between individual conditions, family and social environments, socioeconomic circumstances, and the accessibility of digital technology. Although previous studies have provided important explanations regarding the factors and impacts associated with online gambling, their emphases differ from the approach developed in the present community engagement activity. The literature reviewed by Mayradevi and Tobing (2024) primarily maps the factors influencing adolescents' online gambling behavior, while Al Amin (2024) focuses on the development and trends of research concerning online gambling among students. These studies are important for understanding the problem, but they do not specifically develop an intervention that integrates Islamic leadership values with the strengthening of youth as community-based prevention agents. The present activity therefore places greater emphasis on the preventive dimension by combining participatory Islamic leadership counseling with an Asset-Based Community Development (ABCD) approach. This approach positions youth not merely as recipients of education, but as community members who can contribute to preventing online gambling through self-control, peer influence, and the utilization of local social assets.

Based on the background described above, the problem formulations of this community service activity are: (1) how is the implementation of Islamic leadership counseling in strengthening the role of Karang Taruna youth in Pacarejo Village as agents for the prevention of online gambling; and (2) how does Islamic leadership counseling contribute to enhancing youth capacity as community-based agents for the prevention of online gambling. The objective of this activity is to describe the implementation of Islamic leadership counseling and to analyze its role in improving the capacity and role of youth as agents for the prevention of online gambling within the community.

⁵ Randhy Nugroho and Nadia Rachma Pratiwi, "Revisiting Islamic Leadership: Clarifying Theoretical Issues," *Journal of Leadership in Organizations* 5, no. 2 (2023), <https://doi.org/10.22146/jlo.78412>.

⁶ Mayradevi and Tobing, "Faktor-Faktor Yang Memengaruhi Perilaku Judi Online Pada Remaja: Narrative Literature Review."

⁷ Al Amin, "Judi Online Di Kalangan Siswa Sekolah Menengah Atas Dan Mahasiswa: Studi Tinjauan Pustaka."

⁸ Dika Sahputra et al., "Dampak Judi Online Terhadap Kalangan Remaja (Studi Kasus Tebing Tinggi)," *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 6, no. 2 (2022): 139–56, <https://doi.org/10.29240/jbk.v6i2.3866>.

Methods

This community service activity was conducted in Pacarejo Village, Semanu District, Gunungkidul Regency, Special Region of Yogyakarta, involving 12 youths who are members of the Karang Taruna organization as both participants and community service partners. The participants consisted of 7 males and 5 females, aged between 15 and 18 years. The methods employed included counseling through interactive lectures, participatory discussions, and collective reflection to encourage active participant involvement in understanding the dangers of online gambling and the role of Islamic leadership. The approach used was Asset-Based Community Development (ABCD), with the implementation of this activity focusing on two initial stages: local asset and needs identification (asset mapping) and youth capacity strengthening based on existing community potential. The subsequent stages, namely collaborative action planning and participatory implementation of prevention activities within the social environment, are positioned as prospects for follow-up activities. The activity obtained permission from the local village government and involved participants voluntarily. Before participating, the participants were informed about the objectives of the activity, while data obtained from selected interview participants were kept confidential and anonymized in the report to protect participant privacy.

Ethical Consideration

This community service activity was conducted in full compliance with the ethical standards of community engagement and academic research. Prior to the commencement of the program, formal permission was obtained from the local village government of Pacarejo, Semanu District, Gunungkidul Regency, and the activity involved the members of the Karang Taruna organization on a strictly voluntary basis. Before participating, all youths were comprehensively informed about the objectives, procedures, and expected outcomes of the activity, ensuring their informed consent. Furthermore, to guarantee the protection of participant privacy, all data obtained from selected interviewees were kept strictly confidential and their identities were fully anonymized in the preparation of this report.

Results and Discussion

This Community Service Program (PkM) was conducted in Pacarejo Village, Semanu District, Gunungkidul Regency, Special Region of Yogyakarta, involving youth members of the Karang Taruna organization as activity partners. The implementation consisted of several stages, including an initial asset-mapping and needs-identification process conducted prior to the counseling session, the main offline counseling activity conducted on January 29, 2026, and a follow-up process after the counseling activity. The initial mapping was carried out indirectly through observations and interactions with the community to identify the social conditions, potential assets, and issues related to online gambling among youth. The main counseling session was conducted at night after the participants had completed their primary daily activities, allowing the youth to participate more actively. A follow-up process was subsequently conducted to obtain participants' responses and identify changes in their understanding and awareness following the counseling activity.

The counseling activity focused on strengthening youths' understanding of the dangers of online gambling and instilling Islamic leadership values as a foundation for character building and social responsibility. The materials presented included the factors contributing to youth involvement in online gambling, the impacts arising from economic, social, and psychological aspects, as well as the importance of self-control and responsibility as part of leadership from an Islamic perspective. The activity was conducted interactively through lectures, discussions, and reflective sessions that encouraged participants to actively express their opinions and experiences related to the phenomenon of online gambling within their surrounding environment.

Interview results with participants indicated that online gambling had become a widespread phenomenon among youth in the community. This finding is reflected in the statement of

Participant 1, who explained, “menurut saya, permasalahan judi online ini cukup besar di lingkungan saya karena banyak orang yang terjerumus di judi online ini.” Similarly, Participant 2 stated that “masalah judi online di lingkungan saya sudah menjadi tren di kalangan pemuda.” Participant 3 even described the phenomenon as “wabah masyarakat karena banyak orang ingin mendapat uang lebih instan.” These statements indicate that online gambling is perceived by participants not merely as an individual behavior but as a social phenomenon that has become increasingly visible among young people. The participants also identified peer influence, social media, and economic motives as factors contributing to this situation. Participant 1 mentioned “pergaulan bebas atau faktor ekonomi,” while Participant 2 pointed to “media sosial atau pergaulan.” Participant 3 similarly explained that some young people are influenced by their friends because they seek to obtain money instantly. These findings show that youth involvement in online gambling is closely related to the interaction between social environment, digital accessibility, and the desire for immediate financial gain.

Further interview findings showed changes in participants’ understanding and awareness after attending the counseling sessions. Participants began to realize that online gambling not only causes financial losses but can also lead to mental health problems, damage future prospects, and reduce the quality of social life. The perspective of Islamic leadership also encouraged participants to recognize the importance of self-leadership as the first step in preventing involvement in negative behavior.

Improved understanding also encouraged concrete commitments to actively prevent online gambling in their surrounding environment. These commitments included providing advice to peers, disseminating information regarding the dangers of online gambling, and avoiding environments that could lead to harmful behavior. Several participants even expressed their readiness to take concrete actions, such as blocking access to online gambling websites and redirecting their activities toward more productive endeavors.

Implementation of Islamic Leadership Counseling in the Prevention of Online Gambling

Field findings indicate that the practice of online gambling among youth has developed into a serious social issue at the community level. Interview results revealed that youth involvement in such activities is no longer sporadic, but has become a widespread phenomenon, in some cases even accompanied by involvement in online loans. This condition reflects that online gambling has shifted from merely an individual behavior into a social phenomenon with systemic impacts on both economic and psychological aspects. This reality is in line with research findings showing that adolescents’ involvement in online gambling is influenced by the desire to obtain instant profits and has impacts on individuals’ mental and social conditions.⁹ Other studies also emphasize that the increasing practice of gambling among adolescents requires more systematic educational and preventive interventions.¹⁰ The high intensity of digital media usage without adequate supervision further increases youth vulnerability to online gambling practices, making the strengthening of religious value-based education necessary as a preventive measure within society.¹¹ Therefore, the level of online gambling problems among youth cannot merely be regarded as an ordinary phenomenon, but rather as a complex and multidimensional social issue.

The identification of causal factors indicates that youth involvement in online gambling is influenced by a combination of economic factors, peer environment, and the ease of access to digital technology. Economic pressure encourages some young people to seek instant profits, while a permissive social environment further increases the likelihood of involvement in such practices.

⁹ Sahputra et al.

¹⁰ Fransisko Chaniago et al., “Pencegahan Judi Online Terhadap Remaja Di Sekolah Menengah Atas Negeri 4 Tanjung Jabung Timur,” *Jurnal Pengabdian Kepada Masyarakat Nusantara* 5, no. 3 (2024): 3640–46.

¹¹ Zaki Ulien Nuha Maryono, Rosan Mohamad Puji Santoso, and La Ode Muhammad Butra Gueno Rere, “Prophetic Value-Based Islamic Education Outreach in Strengthening Family and Community Roles for Online Gambling Prevention,” *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 6, no. 1 (2026): 1–15, https://doi.org/10.51590/jpm_assunnah.v6i1.1275.

The intensity of digital media usage without adequate control further strengthens this condition, particularly because online gambling is easily accessible, anonymous in nature, and offers quick financial gains. This phenomenon reflects an imbalance between the level of technological access and individuals' digital literacy and self-control abilities. Similar findings were also revealed in studies stating that the ease of access and anonymous nature of online gambling are major factors contributing to the increasing public participation in gambling activities.¹² Weak social supervision and limited understanding of legal risks further aggravate the situation.¹³ The complexity of these factors demonstrates that the issue of online gambling cannot be separated from social dynamics and technological developments that are not accompanied by the strengthening of values and social control.

Youth understanding of their role from the perspective of Islamic leadership demonstrates a growing tendency toward moral awareness and personal responsibility. Interview findings showed that some participants interpreted leadership not merely as the ability to lead others, but as beginning with the ability to lead oneself, maintain proper behavior, and become a role model within the social environment. This awareness is important considering that the role of youth as agents of change in society is greatly determined by the quality of their character. Islamic leadership values such as responsibility, trustworthiness (*amanah*), and self-control serve as the primary foundation in shaping behavior that aligns with religious and social norms. The counseling approach, which emphasizes the internalization of these values, is consistent with the concept of religious guidance that places active participant involvement as an essential factor in the development process.¹⁴

The implementation of counseling in this activity was designed in a participatory and contextual manner in order to address the realities faced by youth. The delivery of materials was not conducted in a one-way manner but was developed through interactive discussions and collective reflection, enabling participants to relate the material to their daily experiences. The dynamics of the discussions indicated that participants were more open in expressing their views regarding the phenomenon of online gambling within their environment, thereby creating a more meaningful learning process and encouraging the formation of collective awareness. Participatory approaches such as this have been proven to increase participant involvement and awareness in community service activities.¹⁵ In addition, the dialogical process that provided space for reflection and exchange of experiences was also effective in strengthening the internalization of values, as participants were not merely recipients of information but also actively involved in constructing shared understanding.¹⁶ This condition is in line with studies emphasizing that transformational leadership based on religious values is capable of building motivation, character, and a positive social culture through exemplary conduct and the reinforcement of moral values.¹⁷

Initial changes in youth understanding and awareness began to emerge after participating in the counseling sessions. Interview findings showed that participants started to understand the impacts of online gambling not only from an economic perspective but also in terms of mental health and

¹² Ari Dermawan, Rahmat Rahmat, and Rahmat Suhargon, "Tindak Pidana Terhadap Masyarakat Menawarkan Perjudian Online," *Jurnal Pendidikan Tambusai* 6, no. 1 (2022): 4643–51, <https://doi.org/10.31004/jptam.v6i1.3605>.

¹³ Alfathur Muharam, Paranio Rajata Butar Butar, and Muhammad Rizky Yoga Wibawanto, "Implementasi Fungsi Keimigrasian Dalam Keamanan Negara," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 4, no. 2 (2022): 573–82, <https://doi.org/10.37680/almanhaj.v4i2.2007>.

¹⁴ Juhri Ahmad, "Bimbingan Agama Untuk Meningkatkan Etos Kerja Anggota Kepolisian Di Polres Gayo Lues," *Inteligensia* 7, no. 2 (2022): 101–13, <https://doi.org/10.54604/itg.v7i2.195>.

¹⁵ Nicole M Ardoin, Alison W Bowers, and Estelle Gaillard, "A Systematic Mixed Studies Review of Civic Engagement Outcomes in Environmental Education," *Environmental Education Research* 29, no. 1 (2023): 1–26, <https://doi.org/10.1080/13504622.2022.2135688>.

¹⁶ Fanny Hasbi Assyidiqi et al., "Optimalisasi Pembelajaran Iqra' Pada Tpq Ubay Bin Ka 'Ab Melalui Pendekatan Berbasis Komunitas," *DEVELOPMENT: Journal of Community Engagement* 5, no. 1 (2026): 80–95.

¹⁷ Usamah Azzuhri and Zaki Ulien Nuha, "Transformational Leadership Management At State Islamic Junior High School," *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam* 7, no. 1 (2025): 91–101, <https://doi.org/10.32478/leadership.v7i1.4360>.

future prospects. This awareness was followed by the emergence of cautious attitudes in choosing social environments and efforts to control themselves from engaging in risky activities. These changes indicate that counseling functions not only as a medium for knowledge transfer but also as a means of shaping participants' attitudes and self-control. These findings are consistent with studies emphasizing that emotional and spiritual intelligence play important roles in shaping individual behavior and improving the ability to face negative environmental influences.¹⁸

The function of counseling in this activity was not limited to educational aspects alone, but also developed into a form of social control within the community. Discussions during the activity encouraged participants to understand that online gambling is not merely an individual issue, but a collective problem that affects social life. The openness in discussing this phenomenon indicates a shift in perspective from a private issue to a collective concern. This condition strengthens the role of counseling as a means of social development capable of instilling values and norms within society. The role of religious counseling in fostering social harmony through strengthening shared values and awareness has also been emphasized in relevant studies.¹⁹ Thus, Islamic leadership counseling in this activity not only contributed to increasing individual awareness but also strengthened the role of the community in exercising social control over online gambling practices.



Figure 1. Documentation of the Implementation of Islamic Leadership Counseling for the Community and Karang Taruna Youth in Efforts to Prevent Online Gambling

The Role of Counseling in Enhancing Youth Capacity as Prevention Agents

The role of counseling in enhancing youth capacity as prevention agents began to emerge through changes in participants' understanding and attitudes after participating in the activity. Based on the interview results, most participants admitted that they had started to realize that online gambling not only causes economic losses but can also damage mental health, social relationships, and the future of young people. This awareness was followed by the emergence of more cautious attitudes in using digital media and selecting social environments. Several participants also stated that the Islamic leadership materials helped them understand the importance of moral responsibility and self-control as part of a young person's character. These changes indicate that the counseling activities did not stop at merely delivering information, but also touched the affective dimension of participants through reflection on the social experiences they encounter in daily life. This

¹⁸ Sahputra et al., "Dampak Judi Online Terhadap Kalangan Remaja (Studi Kasus Tebing Tinggi)."

¹⁹ Asep Indra, "Peran Penyuluh Agama Dalam Membentuk Keluarga Harmonis," *At-Tathbiq* 7, no. 1 (2022): 26–35.

condition shows that youth gradually began to position themselves not as groups vulnerable to negative influences, but as individuals who possess awareness in protecting themselves and their surrounding environment. These findings are in line with community service activities based on participatory education, which demonstrate that the active involvement of youth in social learning processes can increase their awareness and role within society.²⁰

The dialogical atmosphere of the counseling sessions also contributed to the formation of these attitudinal changes. The open discussion process enabled participants to more freely express their experiences, views, and concerns regarding the phenomenon of online gambling in their surrounding environment. This condition caused participants not only to receive material passively, but also to build understanding through social interaction and the exchange of experiences among participants. During this process, participants began to realize that online gambling is not merely an individual issue, but part of a social problem that requires collective concern. Such learning patterns indicate that awareness is more easily developed when participants are actively involved in contextual learning processes closely related to their social realities. Participatory approaches of this kind also allow the values conveyed to be more easily internalized because participants are directly engaged in the process of collective reflection. Studies on strengthening social values through community-based education indicate that learning processes which position participants as active subjects are capable of fostering more reflective and sustainable awareness.²¹

The Islamic leadership values delivered during the counseling sessions also influenced the way youth interpreted their roles within the social environment. Based on participants' responses, leadership began to be understood not merely as the ability to lead others, but more fundamentally as the ability to lead oneself, maintain integrity, and become a role model in everyday behavior. This understanding was reflected in the emergence of awareness among several participants to avoid prohibited activities and to provide positive influence to their peers. This process demonstrates that the leadership values delivered were not only understood at a conceptual level, but also began to be internalized within the participants' mindset and attitudes. From the perspective of Islamic leadership, characteristics such as trustworthiness (*amanah*), responsibility, and exemplary conduct constitute the primary foundation in shaping individuals capable of bringing positive influence to society.²² These findings also reinforce the view that strengthening character education based on Islamic values contributes significantly to developing social awareness, self-control, and moral responsibility among youth as part of efforts to prevent deviant behavior within society.²³

Changes in participants' behavior were also reflected in interview responses to the fifth question regarding the forms of commitment they intended to undertake after participating in the counseling sessions. Several participants expressed their readiness to avoid environments associated with online gambling practices, remind peers, restrict access to gambling websites, and encourage the surrounding community to use digital media more wisely. These commitments indicate that the counseling activities encouraged the emergence of concrete awareness and real actions among participants. Youth were no longer positioned merely as targets of education, but gradually developed into part of the solution in efforts to prevent online gambling at the community level. The Asset-Based Community Development (ABCD) approach applied in this activity also

²⁰ Supardi Supardi, Dian Sudiantini, and Kudsi Holil, "Peningkatan Kesadaran Dan Pengetahuan Tentang Bahaya Judi Online Pada Generasi Muda Di Kota Bandung Melalui Pendidikan Literasi Digital," *Jurnal Ilmu Pendidikan* 1, no. 2 (2024): 67–71, <https://doi.org/10.59066/jip.v1i2.1077>.

²¹ Mohammad Affan and Zaki Ulien Nuha, "Maṣādiru Tamwīlil Ta'limi Fī Al-Madrasati Al-Islāmiyati Min Manẓūri Nizāmi Tamwili at-Ta'limi Fī Indūnisiyā," *Jurnal Al-Fawa'id: Jurnal Agama Dan Bahasa* 14, no. 2 (2024): 202–21, <https://doi.org/10.54214/alfawaid.Vol14.Iss2.678>.

²² Fatma Sari, "Kajian Smart Leadership Pada Kepemimpinan Nabi Muhammad Saw. Dalam Membangun Peradaban Islam," *Tasamuh: Jurnal Studi Islam* 14, no. 2 (2022): 287–94, <https://doi.org/10.47945/tasamuh.v14i2.682>.

²³ Muhammad Zaid Arsyad et al., "Visionary Leadership and Teacher Professionalism: A Managerial Analysis in Islamic Education," *Jurnal Manajemen Pendidikan Islam Darussalam* 8, no. 1 (2026): 76–90, <https://doi.org/10.30739/jmpid.v8i1.4939>.

demonstrated that the existence of Karang Taruna youth, social relations among community members, and village religious forums are social assets that can be optimized in building community-based prevention movements. The perspective of community empowerment emphasizes that sustainable social change is more effective when communities are empowered through their own potentials.²⁴ Furthermore, community asset-based strengthening models also indicate that optimizing local resources can reinforce social capacity in addressing moral and digital challenges.²⁵

Overall, the findings of this activity indicate that efforts to prevent online gambling among youth require the integration of individual awareness strengthening, the internalization of religious values, and supportive social environments. The changes emerging among participants demonstrate that developing self-control functions as an internal form of control, while social concern and interactions among youth evolve into forms of external control within the community environment. These two aspects complement one another in building stronger and more sustainable prevention mechanisms. The asset-based approach applied in this activity also demonstrates that local potentials, particularly the role of youth and social solidarity within the community, can serve as important foundations in building community-based prevention movements. These findings indicate that when society is positioned as a subject possessing capacity and potential, social change processes become not only temporary, but also capable of developing independently from within the community itself.²⁶



Figure 2 presents a conceptual model illustrating the transformation process of Islamic leadership counseling in efforts to prevent online gambling among youth.

²⁴ Rudy C Tarumingkeng, "Grand Theory, Middle Theory, Dan Operational Theory Dalam Penelitian," *RUDYCT E-Press, Table 10* (2024): 1–25.

²⁵ Ach Sayyi et al., "Pendampingan Berbasis Edukasi Dalam Mencegah Bahaya Judi Online Bagi Generasi Pemuda Di Pamekasan," *ABDINA: Jurnal Sosial Dan Pengabdian Kepada Masyarakat* 4, no. 1 (2025), <https://doi.org/10.28944/abdina.v4i1.2208>.

²⁶ Hendri Hermawan Adinugraha et al., "Community Empowerment in Kebanggan Village: Asset-Based Community-Driven Development (ABCD) Approach," *IKHLAS: Jurnal Pengabdian Dosen Dan Mahasiswa* 3, no. 1 (2024): 58–65, <https://doi.org/10.58707/ikhlas.v3i1.994>.

The model demonstrates that the phenomenon of online gambling, which is influenced by economic, social, and digital factors, requires preventive intervention through participatory and value-based Islamic leadership counseling. Through processes of dialogue, reflection, and internalization of Islamic values, participants experienced transformations in understanding, awareness, self-control, and personal commitment. This process subsequently strengthened the role of youth as community-based prevention agents through the Asset-Based Community Development (ABCD) approach, thereby encouraging the development of social awareness and sustainable collective prevention efforts within the community.

Conclusion

This community service activity through Islamic leadership counseling conducted in Pacarejo Village demonstrated that an educational approach based on religious values was able to enhance youth understanding and awareness regarding the dangers of online gambling. The participatory counseling process not only provided knowledge but also encouraged the development of attitudes and self-control as part of leadership from an Islamic perspective. This was reflected in the participants' changing perceptions of online gambling, which was no longer viewed merely as an ordinary activity, but as a behavior with serious economic, social, and moral consequences. Thus, this counseling activity served as an initial step in building critical awareness among youth regarding the phenomenon.

In addition, this activity also demonstrated an increase in the capacity of youth to take on roles as prevention agents within their social environment. This change was indicated by the emergence of participants' commitment to avoiding online gambling practices, maintaining healthy social environments, and disseminating information regarding the dangers of online gambling to the surrounding community. The integration of Islamic leadership values with an asset-based approach through the Asset-Based Community Development (ABCD) method showed that youth can become part of the solution when their potential is optimally empowered. This condition indicates that prevention efforts do not solely depend on individuals but are also strengthened by social and environmental support formed through interaction and collective awareness within the community. Based on these findings, it is recommended that similar counseling programs be implemented continuously by involving more youth and expanding the target areas. In addition, stronger collaboration among village governments, religious institutions, and youth organizations is needed to develop more structured and sustainable prevention programs. Community-based approaches such as ABCD also need to be continuously optimized as empowerment strategies capable of building independent social resilience. For future development, similar activities are expected to examine long-term impacts and develop intervention models that are more adaptive to technological dynamics and youth behavior in the digital era.

This manuscript was submitted and reviewed before the journal's AI Policy came into effect on 1 October 2026; a declaration on the use of generative AI tools was therefore not requested from the authors at the time of submission. In accordance with the journal's Publication Ethics, the authors remain fully responsible for the originality and accuracy of the content of this article

Reference

- Adinugraha, Hendri Hermawan, Ikrom Al Masobih, Ilma Nafiyah, and Ahmad Anas. "Community Empowerment in Kebanggan Village: Asset-Based Community-Driven Development (ABCD) Approach." *IKHLAS: Jurnal Pengabdian Dosen Dan Mahasiswa* 3, no. 1 (2024): 58–65. <https://doi.org/10.58707/ikhlas.v3i1.994>.
- Affan, Mohammad, and Zaki Ulien Nuha. "Maṣādiru Tamwīlil Ta'limi Fī Al-Madrasati Al-Islāmiyati Min Manzūri Nizāmi Tamwili at-Ta'limi Fī Indūnisiyā." *Jurnal Al-Fawa'id: Jurnal Agama Dan Bahasa* 14, no. 2 (2024): 202–21. <https://doi.org/10.54214/alfawaid.Vol14.Iss2.678>.

- Ahmad, Juhri. "Bimbingan Agama Untuk Meningkatkan Etos Kerja Anggota Kepolisian Di Polres Gayo Lues." *Inteligencia* 7, no. 2 (2022): 101–13. <https://doi.org/10.54604/itg.v7i2.195>.
- Amin, Ahmad Al. "Judi Online Di Kalangan Siswa Sekolah Menengah Atas Dan Mahasiswa: Studi Tinjauan Pustaka." *Martyvel: Jurnal Pendidikan Dan Pembelajaran* 1, no. 2 (2024): 40–43. <https://doi.org/10.33084/martyvel.v1i2.7513>.
- Ardoin, Nicole M, Alison W Bowers, and Estelle Gaillard. "A Systematic Mixed Studies Review of Civic Engagement Outcomes in Environmental Education." *Environmental Education Research* 29, no. 1 (2023): 1–26. <https://doi.org/10.1080/13504622.2022.2135688>.
- Arsyad, Muhammad Zaid, Hisyam Umar Altuw, Zaki Ulien Nuha, and Maryono Maryono. "Visionary Leadership and Teacher Professionalism: A Managerial Analysis in Islamic Education." *Jurnal Manajemen Pendidikan Islam Darussalam* 8, no. 1 (2026): 76–90. <https://doi.org/10.30739/jmpid.v8i1.4939>.
- Assyidiqi, Fanny Hasbi, Mohammad Imam Safe'i, Muhammad Yufri Bramantio Aly, and Zaki Ulien Nuha. "Optimalisasi Pembelajaran Iqra' Pada Tpq Ubay Bin Ka 'Ab Melalui Pendekatan Berbasis Komunitas." *DEVELOPMENT: Journal of Community Engagement* 5, no. 1 (2026): 80–95.
- Azzuhri, Usamah, and Zaki Ulien Nuha. "Transformational Leadership Management At State Islamic Junior High School." *Leadership: Jurnal Mahasiswa Manajemen Pendidikan Islam* 7, no. 1 (2025): 91–101. <https://doi.org/10.32478/leadership.v7i1.4360>.
- Chaniago, Fransisko, Bobby Yasman Purnama, Fina Badriyah, Ari Iranto, Bintang Maharani, Linda Julianti, Atila Khalifa, and Hamidah Suci Rahmadani. "Pencegahan Judi Online Terhadap Remaja Di Sekolah Menengah Atas Negeri 4 Tanjung Jabung Timur." *Jurnal Pengabdian Kepada Masyarakat Nusantara* 5, no. 3 (2024): 3640–46.
- Dermawan, Ari, Rahmat Rahmat, and Rahmat Suhargon. "Tindak Pidana Terhadap Masyarakat Menawarkan Perjudian Online." *Jurnal Pendidikan Tambusai* 6, no. 1 (2022): 4643–51. <https://doi.org/10.31004/jptam.v6i1.3605>.
- Fauzi, Izra. "Judi Online Sebagai Problematika Yang Menggerogoti Dimensi Kehidupan Bersarang Dibalik Kemajuan Teknolokgi Digital." *Jurnal Multidisiplin Ilmu Akademik* 1, no. 5 (2024). <https://doi.org/10.61722/jmia.v1i5.2698>.
- Indra, Asep. "Peran Penyuluh Agama Dalam Membentuk Keluarga Harmonis." *At-Tatbiq* 7, no. 1 (2022): 26–35.
- Maryono, Zaki Ulien Nuha, Rosan Mohamad Puji Santoso, and La Ode Muhammad Butra Gueno Rere. "Prophetic Value-Based Islamic Education Outreach in Strengthening Family and Community Roles for Online Gambling Prevention." *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 6, no. 1 (2026): 1–15. https://doi.org/10.51590/jpm_assunnah.v6i1.1275.
- Mayradevi, Ida Ayu Pringga, and David Hizkia Tobing. "Faktor-Faktor Yang Memengaruhi Perilaku Judi Online Pada Remaja: Narrative Literature Review." *Jurnal Psikologi Perseptual* 9, no. 1 (2024): 4–26. <https://doi.org/10.24176/perseptual.v9i1.11940>.
- Muharam, Alfathur, Paranio Rajata Butar Butar, and Muhammad Rizky Yoga Wibawanto. "Implementasi Fungsi Keimigrasian Dalam Keamanan Negara." *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 4, no. 2 (2022): 573–82. <https://doi.org/10.37680/almanhaj.v4i2.2007>.
- Nugroho, Randhy, and Nadia Rachma Pratiwi. "Revisiting Islamic Leadership: Clarifying Theoretical Issues." *Journal of Leadership in Organizations* 5, no. 2 (2023). <https://doi.org/10.22146/jlo.78412>.
- Sahputra, Dika, Anisya Afifa, Adinda Muna Salwa, Nurman Yudhistira, and Liyani Azizah Lingga. "Dampak Judi Online Terhadap Kalangan Remaja (Studi Kasus Tebing Tinggi)." *Islamic Counseling: Jurnal Bimbingan Konseling Islam* 6, no. 2 (2022): 139–56. <https://doi.org/10.29240/jbk.v6i2.3866>.
- Sari, Fatma. "Kajian Smart Leadership Pada Kepemimpinan Nabi Muhammad Saw. Dalam Membangun Peradaban Islam." *Tasamub: Jurnal Studi Islam* 14, no. 2 (2022): 287–94.

- <https://doi.org/10.47945/tasamuh.v14i2.682>.
- Sayyi, Ach, Abdul Halim, Sheik Muhamed S H, and Fajriyah Fajriyah. "Pendampingan Berbasis Edukasi Dalam Mencegah Bahaya Judi Online Bagi Generasi Pemuda Di Pamekasan." *ABDINA: Jurnal Sosial Dan Pengabdian Kepada Masyarakat* 4, no. 1 (2025). <https://doi.org/10.28944/abdina.v4i1.2208>.
- Supardi, Supardi, Dian Sudiantini, and Kudsi Holil. "Peningkatan Kesadaran Dan Pengetahuan Tentang Bahaya Judi Online Pada Generasi Muda Di Kota Bandung Melalui Pendidikan Literasi Digital." *Jurnal Ilmu Pendidikan* 1, no. 2 (2024): 67–71. <https://doi.org/10.59066/jip.v1i2.1077>.
- Tarumingkeng, Rudy C. "Grand Theory, Middle Theory, Dan Operational Theory Dalam Penelitian." *RUDYCT E-Press, Table* 10 (2024): 1–25.
- Yusup, Maulana, Rahmat Riyan Fadilah, and Milana Abdillah Subarkah. "Peran Organisasi Islam Dalam Edukasi Bahaya Judi Online." *Masterpiece: Journal of Islamic Studies and Social Sciences* 2, no. 4 (2024): 199–206. <https://doi.org/10.62083/btm8f465>.