

**PROPHETIC VALUE-BASED
ISLAMIC EDUCATION
OUTREACH IN
STRENGTHENING FAMILY AND
COMMUNITY ROLES FOR
ONLINE GAMBLING
PREVENTION**

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Abstract

The proliferation of online gambling in the digital era has generated significant social, economic, and psychological consequences, particularly with respect to family resilience and community social stability. These challenges demand community-based preventive efforts that optimise the potential of Islamic religious values as a form of social control. This community service programme aims to enhance public awareness of the hazards of online gambling and to strengthen the roles of the family and community in prevention efforts through an Islamic education approach grounded in Prophetic values (*al-qiyam al-nabawiyyah*). The programme partners comprise community leaders, the *takmir* of Masjid Al-Hidayah, students of the KUKERTA programme, and residents of Padukuhan Jelok, Kalurahan Pacarejo, Kabupaten Gunungkidul. Employing the *Asset-Based Community Development* (ABCD) approach across four stages — *Discovery*, *Dream*, *Design*, and *Destiny* — the programme was conducted on 29 January 2026 at Masjid Al-Hidayah using an educative-participatory method comprising interactive lectures and open discussion. Outcome indicators recorded measurable impacts: 82% of participants reported enhanced understanding of online gambling hazards; 17 discussion contributions were identified across five strategic themes; more than 90% of participants declared a commitment to strengthening family supervision and regular religious forums; and a mean satisfaction score of 4.4 out of 5 was achieved. These findings demonstrate that the integration of Prophetic values — *amanah*, *shiddiq*, *tabligh*, and *fathanah* — with asset-based community empowerment is effective in building collective awareness and strengthening the family as the primary bulwark of online gambling prevention.

Keywords: Islamic Education Outreach, Prophetic Values, Family Role Strengthening, Community Empowerment, Online Gambling Prevention

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Introduction

The advancement of digital technology has given rise to complex social challenges, most notably the proliferation of online gambling (*judi online*), which has become increasingly accessible through smartphones and internet networks.¹ In practice, online gambling frequently undermines the economic well-being of individuals while threatening family welfare and broader social integrity. The phenomenon has exerted a profoundly adverse influence on the morality of the younger generation, owing to addiction and the concomitant liberalisation of values.²

Online gambling is, by its very nature, addictive. Those who initially engage in it out of curiosity are frequently compelled to repeat the experience, particularly following a win.³ The desire for ever greater gains drives players to persist in placing wagers. In practice, gambling constitutes an activity in which something of value is staked on an uncertain outcome, such as a contest or game.⁴

In Indonesia, gambling has long been present and has evolved. Once confined to the realm of nocturnal entertainment, it has now spread far more broadly in various forms — both openly and clandestinely — rendering it increasingly difficult to contain.⁵ The phenomenon of *judol* (online gambling) in Indonesia has developed into a significant socio-economic issue, reaching local communities in both urban and rural settings. Ease of digital access and economic pressure have become primary drivers of the growing involvement of society in online gambling, threatening both financial stability and moral integrity, particularly among the younger generation. These conditions underscore the urgent need for robust education and financial literacy as preventive measures.⁶

In the Gunungkidul Regency, including the Simpang Tiga Mulo area and the vicinity of Kalurahan Pacarejo, the police authorities have documented community complaints regarding the proliferation of online gambling. The Gunungkidul District Police (*Polres Gunungkidul*) responded by facilitating community dialogues incorporating education on the dangers of gambling,⁷ demonstrating that online gambling has permeated the concrete social dynamics of local communities. Academic inquiry specifically addressing the spread of online gambling in Kalurahan Pacarejo remains limited; however, indicators derived from the broader regency dynamics suggest that this area is not insulated from the wider problems prevalent across Gunungkidul.⁸

From the perspective of Islamic education, character formation and moral cultivation constitute the primary focus for shielding successive generations from destructive behaviours such as online gambling, which are intrinsically linked to the development of firm faith (*iman*) and noble character

¹ Armi Agustar et al., “Digital Gambling and Moral Decline: Family Resilience from an Islamic Humanistic Approach,” *Khazanah: Jurnal Studi Islam Dan Humaniora* 23, no. 2 (2025): 281–90, <https://doi.org/10.18592/khazanah.v23i2.19233>.

² Muh Yaumil Akhir et al., “Telaah Hukum Islam Terhadap Fenomena Judi Online: Problematika, Dampak, Dan Sosialnya,” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 03 (2025): 278–83, <https://doi.org/10.23969/jp.v10i03.32093>.

³ Ines Tasya Jadidah et al., “Analisis Maraknya Judi Online Di Masyarakat,” *Jurnal Ilmu Sosial Dan Budaya Indonesia* 1, no. 1 (2023): 20–27, <https://doi.org/10.61476/8xvgdb22>.

⁴ Sarah Nurul Fatimah, Lia Shafira Arliuanty, and Eni Utami, “Judi Online Dan Dampaknya Terhadap Keberfungsian Sosial Keluarga,” *Jurnal Ilmiah Rehabilitasi Sosial (Rehsos)* 7, no. 1 (2025), <https://doi.org/10.31595/rehsos.v7i1.1493>.

⁵ Suriani Suriani et al., “Sosialisasi Hukum Dan Upaya Pencegahan Judi Online Pada Remaja,” *Natural: Jurnal Pelaksanaan Pengabdian Bergerak Bersama Masyarakat* 2, no. 1 (2024): 73–83, <https://doi.org/10.61132/natural.v2i1.236>.

⁶ Zulfikar Pambuko, “Literasi Keuangan Syariah: Solusi Tepat Mencegah Jerat Judi Online Dan Pinjaman Online Ilegal,” *Inovasi Sosial: Jurnal Pengabdian Masyarakat* 2, no. 4 (2025): 55–64, <https://doi.org/10.62951/inovasisosial.v2i4.2291>.

⁷ Polres Gunungkidul, “Polres Gunungkidul Tindaklanjuti Keluhan Warga Terkait Judi Online Dan Simpang Tiga Mulo,” February 12, 2026, <https://jogja.polri.go.id/polda/tribrata-news/online/detail/polres-gunungkidul-tindaklanjuti-keluhan-warga-terkait-judi-online-dan-simpang-tiga-mulo.html>.

⁸ Gunungkidul.

(*akhlak*).⁹ The Prophetic values (*al-qiyam al-nabawiyah*) — namely *amanah* (trustworthiness), *shiddiq* (veracity), *tabligh* (communicativeness), and *fathanah* (wisdom) — constitute a pertinent ethical foundation for confronting the challenges of the digital era.¹⁰ Studies in Islamic education management further affirm the importance of integrating value-based character education as a moral bulwark against the potentially corrosive influence of technological advancement.¹¹

Islamic education regards *uswah hasanah* (exemplary conduct) as a strategic approach in character formation, since the transformation of values is more effectively achieved through concrete example than through theoretical exposition alone. From a Prophetic perspective, the exemplary conduct of the Messenger of Allah ﷺ constitutes an effective educational method, as it is capable of instilling the values of faith, noble character, and social responsibility in a practically applicable manner within everyday life.¹² The primary objective of Islamic education is the cultivation of lofty moral standards and noble character (*akhlak karimah*),¹³ and the *sirah nabawiyah* — the biographical account of the Prophet Muhammad ﷺ — serves not merely as a historical discipline but as a normative and practical guide for instilling the values of faith, leadership, and social responsibility in communal life.¹⁴

Previous scholarship has examined various approaches to preventing online gambling through religious education and the roles of the family and community, including the use of persuasive communication by religious extension workers (*penyuluh agama*) to reduce addiction,¹⁵ as well as the application of hadith-based moral principles to guide the younger generation in confronting online gambling.¹⁶ Intensive Islamic education grounded in religious values has been demonstrated to be effective in developing students' moral resilience against digital gambling behaviour.¹⁷ Nevertheless, scholarship that specifically connects Islamic education grounded in Prophetic values with the strengthening of the roles of the family and community within the context of online gambling prevention, through a community empowerment approach, remains limited. This gap provides a scholarly opportunity to develop a more holistic and contextually grounded inquiry, rendering the present community service endeavour highly relevant.

The central research problem identified herein is how Islamic education grounded in Prophetic values may be effectively integrated into community outreach programmes to strengthen the roles of the family and society in preventing online gambling. The programme's hypothesis posits that

⁹ Zaki Ulien Nuha and Ahmad Afandi, "Islamic Boarding Schools As A Basis For Character Education In The Industrial Revolution Era 4.0," *WARAQAT: Jurnal Ilmu-Ulmu Keislaman* 7, no. 1 (2022): 65–74, <https://doi.org/10.51590/waraqat.v7i1.265>.

¹⁰ Afifah Aulia and Yuliyanti Yuliyanti, "The Strategic Role of Islamic Education Management in Integrating Islamic Value-Based Character Education in the Digital and Technology Era," *IJoIS: Indonesian Journal of Islamic Studies* 5, no. 2 (2024): 13–18, <https://doi.org/10.59525/ijois.v5i2.548>.

¹¹ Muhammad Musa et al., "The Role of Islamic Education in Raising Legal Awareness about Online Gambling in Jambi Province," *Jurnal Educative: Journal of Educational Studies* 9, no. 1 (2024): 1–13, <https://doi.org/10.30983/educative.v9i1.8462>.

¹² Maryono Maryono, "Nilai Pendidikan Aqidah Luqman Al-Hakim," *Jurnal Al-Fawa'id: Jurnal Agama Dan Bahasa* 8, no. 2 (2020): 142–59, <https://doi.org/10.54214/alfawaid.Vol8.Iss2.53>.

¹³ Maryono Maryono, "Tujuan Pendidikan Islam Perspektif Shaikh Al-Albaniy," *Jurnal Al-Fawa'id: Jurnal Agama Dan Bahasa* 12, no. 1 (2022): 92–104, <https://doi.org/10.54214/alfawaid.Vol12.Iss1.209>.

¹⁴ Maryono Maryono, "Kajian Hadis Nabi Dalam Perspektif Pendidikan: Kajian Materi Pembelajaran, Metode Pembelajaran, Hasil Pembelajaran Dalam Hadis Sammillah Wa Kul Biyamiinika Riwayat Umar Bin Abi Salamah," *Jurnal Al-Fawa'id: Jurnal Agama Dan Bahasa* 10, no. 1 (2020): 121–38, <https://doi.org/10.54214/alfawaid.Vol10.Iss1.97>.

¹⁵ M Putra, "Strategi Penyuluh Agama Dalam Menghadapi Judi Online Di Kalangan Masyarakat," *Masyarakat Madani: Jurnal Kajian Islam Dan Pengembangan Masyarakat* 8, no. 1 (2023): 43–54, <https://doi.org/10.24014/jmm.v8i1.20309>.

¹⁶ Mukhammad Alfani, Farichatul Fauziyah, and Ahmad Zamzami Mudhofar Abu Zayyid, "Penerapan Nilai-Nilai Hadis Shahih Bukhari No. 6159 Dalam Menanggapi Judi Online Bagi Generasi Muda," *DIRAYAH: Jurnal Ilmu Hadis* 5, no. 01 (2024): 79–93, <https://doi.org/10.62359/dirayah.v5i1.440>.

¹⁷ Elfizar Elfizar et al., "Building Students' Moral Resilience Through Islamic Religious Education (PAI) As a Preventive Effort Against Online Gambling in Madrasah," *FITRAH: International Islamic Education Journal* 7, no. 1 (2025): 76–84, <https://doi.org/10.22373/fitrah.v7i1.7971>.

outreach founded on Prophetic values can enhance the awareness and capacity of families and communities in anticipating and preventing the involvement of young people in online gambling. The objectives of this community service programme are: (1) to identify and articulate the Prophetic values pertinent as the foundation of Islamic education in the context of online gambling prevention; (2) to analyse the roles of the family and community in the implementation of Prophetic value-based outreach; and (3) to develop a model for Islamic education outreach capable of strengthening the roles of the family and community as preventive agents against online gambling behaviour.

This community service programme employs the *Asset-Based Community Development* (ABCD) approach as its methodological foundation, an orientation focused on strengthening the assets already possessed by the community, rather than proceeding from a deficit-centred (*needs-based*) paradigm.¹⁸ The principal assets of the Padukuhan Jelok community that were identified include Masjid Al-Hidayah as a hub of religious and social activity, influential religious scholars (*ulama*) and community leaders, local institutional structures (*kalurahan, padukuhan, takmir masjid*), the culture of *gotong royong* (communal cooperation), and a relatively strong spiritual capital within the community.¹⁹ The programme was conducted on Thursday, 29 January 2026, following the *'Isha* prayer, at Masjid Al-Hidayah, Padukuhan Jelok, Kalurahan Pacarejo, Kabupaten Gunungkidul, with the involvement of student participants of the KUKERTA (Thematic Community Service Programme) of the Sekolah Tinggi Agama Islam (STAI) Ali bin Abi Thalib Surabaya, the Field Supervisor and resource person Dr Maryono, S.Th.I., M.Pd.I., the Head of the Padukuhan Jelok Sub-hamlet, Bapak Maryoto, the *takmir* of Masjid Al-Hidayah, and community residents as active participants.²⁰

Implementation followed the four stages of the ABCD cycle. First, Discovery: asset mapping through observation and informal dialogue with the *lurah* (village head), *dukub* (sub-hamlet head), and *takmir* revealed significant community concern regarding online gambling and the considerable potential of the mosque as an educational space.²¹ Second, Dream: dialogue with community leaders yielded a collective aspiration comprising: heightened awareness of the dangers of online gambling, strengthened family roles, and a social commitment to mutual exhortation towards virtue (*al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*).²² Third, Design: the resource person developed outreach materials encompassing the socio-economic impact of online gambling, parental roles in digital supervision, and Prophetic values as moral controls; the post-*'Isha* timeslot was selected to maximise community participation.²³ Fourth, Destiny: direct implementation of the outreach programme generated reflective dialogue and a moral commitment among community members to strengthen family communication and supervision of digital device use. As an expression of appreciation for active participation, the organising committee provided *door prize* items comprising free-range chickens, kitchen implements, cooking oil, and sugar, which, within the ABCD

¹⁸ Fakhry Hafiyyan Kurniawan et al., "Implementasi Asset Based Community Development: Strategi Peran Pemimpin Dalam Pemberdayaan Masyarakat Berbasis Circular Economic Pada Unit Usaha Syariah," *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 9, no. 1 (2024): 197–216, <https://doi.org/10.47200/jnajpm.v9i1.2328>.

¹⁹ Ulfatun Najiha, "Community Economic Empowerment Through Asset Based Community Development Method (Study of the Role of Fatayat NU in Bawean Island, Gresik)," *GREENOMIKA* 5, no. 2 (2024): 168–76, <https://doi.org/10.55732/unu.gnk.2023.05.2.6>.

²⁰ Unik Hanifah Salsabila et al., "Manfaat Teknologi Dalam Pendidikan Agama Islam," *TALIM: Jurnal Studi Pendidikan Islam* 5, no. 1 (2022): 1–17, <https://doi.org/10.52166/talim.v5i1.2775>.

²¹ Vebri Sugiharto, Lanni Jurriah, and Rezky Fauziah Nur, "Edukasi Pencegahan Judi Online Dan Narkoba Terhadap Masyarakat Di Jorong Bayang Tengah," *ARDHI: Jurnal Pengabdian Dalam Negri* 2, no. 5 (2024): 55–69, <https://doi.org/10.61132/ardhi.v2i5.723>.

²² Maryono Maryono and Zaki Ulien Nuha, "Nilai-Nilai Pendidikan Islam Dalam Hadis La Yuqimu Ar-Rajulu Ar-Rajula," *EDUCAN: Jurnal Pendidikan Islam* 9, no. 2 (2025): 138–56, <https://doi.org/10.21111/educan.v9i2.14876>.

²³ Muchammad Ibnu Muzakir and Rokimin Rokimin, "Increasing Public Awareness in Addressing the Impact of Online Gambling through Education and Guidance in RT 01 Ulujami South Jakarta Community," *Bisma: Jurnal Pengabdian Masyarakat* 3, no. 1 (2025): 390–96, <https://doi.org/10.61159/bisma.v3i1.412>.

framework, represent a manifestation of the values of *gotong royong* and communal solidarity rather than a mere strategy of inducement, thereby reinforcing a sense of *community ownership* over the programme.

Programme data were gathered through direct observation, recording of discussion proceedings and participant questions, photographic documentation, and the internal reflection of the implementing team. Analysis was conducted using a descriptive-qualitative method to assess the level of participation, responses to the outreach materials, and indications of increased collective awareness among the community.²⁴

This programme received formal approval from the Head of Kalurahan Pacarejo, the Head of Padukuhan Jelok (Bapak Maryoto), and the *takmir* of Masjid Al-Hidayah as the competent local authorities; permission was secured before implementation through direct coordination with all relevant parties. All participants engaged on a voluntary basis and provided oral informed consent to participate in the outreach and documentation process; for participants accompanied by minor family members, consent was obtained from the parents or guardians present. All data collected — including discussion proceedings, recorded questions, and photographic documentation — were treated as confidential and used exclusively for scholarly purposes; the identities of all participants were fully anonymised in this report and publication, except for the resource person and public officials who had provided explicit consent for the use of their names.

Results and Discussion

This Community Service Programme (*Pengabdian kepada Masyarakat*, PkM) was conducted in Padukuhan Jelok, Kalurahan Pacarejo, Kapanewon Semanu, Kabupaten Gunungkidul, by students of the Thematic Community Service Programme (KUKERTA) of the Sekolah Tinggi Agama Islam (STAI) Ali bin Abi Thalib Surabaya, participating as the KUKERTA Al-Mufid 2026 group. The programme took place on Thursday, 29 January 2026, at Masjid Al-Hidayah, and focused on outreach in Islamic education grounded in Prophetic values for the purpose of strengthening the roles of the family and community in preventing online gambling. The programme was scheduled following the *'Isba* prayer to maximise community participation, as residents are generally more available during evening hours.

The outreach programme featured a resource person from STAI Ali bin Abi Thalib Surabaya, namely Ustadz Dr Maryono, S.Th.I., M.Pd.I., who delivered a presentation on the importance of Islamic education within the family as the moral foundation of the individual, as well as the role of the community in safeguarding itself and its environment from the negative influence of online gambling. The programme was formally opened with remarks by the Head of Padukuhan Jelok sub-hamlet, Bapak Maryoto, who stressed the need for collective awareness and tangible preventive action from all elements of the community. The programme proceeded interactively through content delivery, question-and-answer sessions, open discussion, and the distribution of *door prize* items in recognition of participants' active engagement.

To assess the programme's impact in a manner that transcends mere process indicators, the implementing team employed four simple measurement instruments: (1) a participant self-reflection sheet completed before and after the programme; (2) a record of the number and themes of questions raised during the discussion session; (3) oral commitment statements documented by the committee; and (4) a simple satisfaction survey. The results of these measurements are summarised in the table below.

²⁴ Zaki Ulien Nuha and Muhammad Iqbal, "Teachers' Strategies in Enhancing Students' Learning Motivation in Islamic Education," *EDUCAN: Jurnal Pendidikan Islam* 10, no. 1 (2026): 38–50, <https://doi.org/10.21111/educan.v10i1.11>.

Table 1. Outcome Indicators of the Islamic Education Outreach Programme

No.	Outcome Indicator	Measurement Tool	Finding
1	Increased knowledge of online gambling hazards	Participants' self-reflection sheet (pre–post)	82% of participants reported improved understanding after the programme
2	Active participation in the discussion	Number and themes of questions raised by participants	17 questions/comments across 5 key themes: digital device supervision, adolescent social behaviour, parental roles, digital literacy, and religious values
3	Commitment to implementing preventive strategies	Verbal commitment statements recorded by the committee	All community leaders and >90% of participants declared commitment to strengthening family supervision and regular religious forums
4	Participant satisfaction with the programme	Simple satisfaction survey (scale 1–5)	Mean satisfaction score: 4.4/5 (very satisfied)

The table above demonstrates that the programme yielded not only elevated process indicators — in terms of attendance, enthusiasm, and participation in discussion — but also measurable outcome indicators, particularly with respect to the enhancement of understanding and the formation of a collective commitment to preventing online gambling.

Optimisation of Religious and Social Assets in Cultivating Collective Awareness

The optimisation of religious and social assets in Padukuhan Jelok constitutes a strategic measure for cultivating collective awareness among community members regarding the dangers of online gambling in the digital era.²⁵ The religious assets in question include the presence of Masjid Al-Hidayah as the centre of spiritual and social activity, the roles of religious scholars and teachers (*ulama*), and the routines of *pengajian* (Quranic and religious study sessions) and religious forums that have long been embedded in community life. Social assets, meanwhile, encompass the culture of *gotong royong*, inter-community solidarity, and social interaction patterns that remain well-preserved. Both categories of assets represent social capital with the potential to be activated in constructing a community-based prevention system.

Through this PkM programme, these assets were not merely preserved in their traditional functions but were optimised as a socially responsive space for education in the face of digital challenges. Mosque forums that had previously focused on *ibadah* (devotional practice) and routine religious activities began to be directed towards addressing contemporary issues, including the impact of online gambling on family resilience and social stability. This process catalysed a transformation in the function of religious spaces, rendering them contextual and solution-oriented venues for social reflection.

The optimisation of the roles of religious scholars (*ulama*) and teachers also produced a significant impact on the enhancement of collective awareness. These figures functioned not merely as conveyors of religious instruction but as agents of social change, providing education on the dangers of online gambling from a moral and spiritual perspective. The delivery of messages

²⁵ Fatimah, Arliuanty, and Utami, “Judi Online Dan Dampaknya Terhadap Keberfungsian Sosial Keluarga.”

grounded in Islamic values strengthened the social legitimacy of prevention efforts, enabling the messages to be more readily received and internalised by the community.

Equally, the culture of *gotong royong* and the closeness of inter-community relations reinforced informal social control mechanisms. When the issue of online gambling was addressed openly in community forums, a collective awareness emerged that the problem is not merely an individual concern but a threat to family welfare and social harmony. This consciousness engendered a spirit of mutual exhortation, collective concern, and a shared commitment to creating a more morally wholesome environment.²⁶

The asset optimisation process further demonstrated that the enhancement of collective awareness cannot be achieved through a unidirectional or instructivist approach alone. Awareness develops through the active participation of community members in dialogue, reflection, and the collaborative formulation of solutions. Data from the discussion sessions recorded a total of 17 questions and comments from participants, distributed across five principal themes: (1) mechanisms for supervising children's use of digital devices; (2) adolescent social interaction patterns and risks of exposure to online gambling; (3) parental roles and strategies in digital mentorship; (4) the importance of digital literacy for families; and (5) the strengthening of religious values as a form of self-discipline. The distribution of these themes indicates that community members were present not merely as passive recipients of information but as active agents identifying concrete problems within their own social environment.

By positioning the community as subject rather than object, this programme succeeded in cultivating a sense of shared ownership of the prevention efforts undertaken. The optimisation of religious and social assets in Padukuhan Jelok demonstrably contributed to the formation of a stronger collective awareness of the dangers of online gambling, while simultaneously laying the foundation for the construction of value-based social control rooted in religious principles and community norms.



Figure 1. Discussion Session with the Padukuhan Head regarding the Prevalence of Online Gambling

²⁶ Alfani Azhard, Haris Pratama, and Putri Nabawy, "Analisis Dampak Judi Online Berbasis Aktivitas Digital Terhadap Kesehatan Mental Dan Perilaku Sosial Generasi Muda Di Indonesia," *Modem: Jurnal Informatika Dan Sains Teknologi* 4, no. 1 (2026): 138–50, <https://doi.org/10.62951/modem.v4i1.786>.

Strengthening the Roles of the Family and Community as Primary Assets in Building Resilience and Social Control against Online Gambling

The PkM programme in Padukuhan Jelok aimed to strengthen the roles of the family and community as primary assets in building family resilience and social control against online gambling in the digital era. The programme was necessitated by the growing accessibility of the internet and the personal ownership of digital devices among children and adolescents, which have presented families with new challenges in exercising supervision and moral guidance.

Based on the findings of group discussions and question-and-answer sessions conducted during the programme, it was established that the majority of families in Padukuhan Jelok possess adequate internet access, yet not all parents have comprehensive digital literacy. Parents are generally aware of the dangers of online gambling at a normative level, but remain unfamiliar with the mechanisms by which gambling content is disseminated through social media, online game links, and covert advertisements. The digital activities of children and adolescents tend to occur privately through personal devices, rendering supervision consistently sub-optimal. This situation reveals a significant disparity between the level of digital access and the capacity for family oversight.²⁷

In this context, the family fulfils the function of *tarbiyah* — upbringing and moral nurture — as the foremost and primary institution of character formation. Programme outcomes indicate that an approach grounded in Islamic values is capable of raising parental awareness of the importance of open and dialogical communication in accompanying children through the digital era. The outreach emphasised that supervision cannot be confined to technical restrictions alone but must be accompanied by the internalisation of values of honesty, responsibility, and self-discipline. The exemplary conduct (*uswah*) of the Messenger of Allah ﷺ in cultivating a family relationship characterised by compassion and persuasive communication was invoked as a normative reference for developing a parenting model more adaptive to digital challenges.

Beyond the strengthening of the family, the programme demonstrated an increase in collective community awareness of the dangers of online gambling. Open discussions held in mosque forums and community gatherings proved to be effective spaces for social education. Issues previously regarded as private matters came to be understood as social concerns with consequences for the economic and moral resilience of the family. This shift in communicative patterns reinforced the community's function as a system of social control grounded in religious norms and social solidarity.

The enduring culture of *gotong royong* and social cohesion within Padukuhan Jelok constitutes significant social capital in the ABCD approach. Religious scholars, mosque administrators, and community social actors demonstrated their readiness to assume roles as agents of education and prevention through religious discourses (*ceramah*), discussion, and the reinforcement of religious values within regular community activities. The active engagement of these figures exemplifies one of the core principles of ABCD, namely that the most sustainable solutions are those that arise from within the community itself.

The programme's analysis indicates that the anonymous and individualistic character of the digital era necessitates the integration of internal and external social control. Internal control is realised through the strengthening of *iman* (faith), character formation, and digital literacy within the family. External control, conversely, is realised through social norms, religious discussion forums, and collective supervision grounded in communal solidarity. The combination of both constitutes the foundation for building family resilience against online gambling.

²⁷ Muhammad Rangga Segara Putra and Chairul Fajri, “Peran Komunikasi Interpersonal Orang Tua Dalam Pencegahan Judi Slot Online Pada Anak: Studi Kasus Di Universitas Ahmad Dahlan,” *Jurnal Impresi Indonesia* 4, no. 10 (2025): 3946–57, <https://doi.org/10.58344/jii.v4i10.7102>.

In sum, this PkM programme produced a positive impact in the form of heightened parental awareness of the importance of digital mentorship, the opening of social dialogue concerning online gambling hazards, and the formation of a collective commitment to strengthening value-based social control. In the short term, the programme fostered the development of critical attitudes and moral responsibility in the use of technology. In the long term, it is hoped that a more resilient, religiously grounded social environment with strong moral fortitude in confronting the challenges of the digital age will be established.

From an academic standpoint, the programme's findings demonstrate that the integration of Islamic education grounded in Prophetic values with the community empowerment approach (ABCD) is effective in strengthening the functions of the family and community as preventive bulwarks against socially destructive digital phenomena.²⁸ This model has the potential for replication in other areas with comparable social characteristics as a family and community-based preventive strategy.



Figure 2. Islamic Education Outreach Programme at Masjid Al-Hidayah

Impact of Asset Optimisation and Strengthened Family Roles on Community Awareness and Social Resilience

The optimisation of the social and religious assets of the Padukuhan Jelok community through the ABCD approach reflects a significant impact on the enhancement of collective awareness and social resilience in confronting online gambling in the digital era. This approach does not proceed from assumptions of community weakness but rather from the recognition that the family, religious scholars, mosque forums, and the culture of *gotong royong* represent social capital that is alive and functional in everyday life.

One of the most visible impacts was the heightening of families' awareness of their strategic position as the primary educational institution. Before the programme, a proportion of parents regarded online gambling as an external influence that was difficult to control. Following participation in the programme, a new understanding emerged that the family plays a central role in building the child's internal controls through open communication, the habituation of religious values, and the proportionate supervision of digital device use. This awareness reinforces the function of *tarbiyah* within the family, wherein education is understood not merely as instruction in

²⁸ Muzakir and Rokimin, "Increasing Public Awareness in Addressing the Impact of Online Gambling through Education and Guidance in RT 01 Ulujami South Jakarta Community."

ritual devotion but as the cultivation of integrity, responsibility, and self-restraint in the face of digital temptation.

On the other hand, the optimisation of community assets served to strengthen external social control. Mosque forums and community gatherings that had previously focused on routine religious activities began to serve as open dialogue spaces concerning the dangers of online gambling. This transformation demonstrated a shift in social communication patterns, from issues treated as private matters to collective deliberation characterised by shared concern. Such open discourse reinforced social norms rejecting the practice of online gambling and encouraged the cultivation of a culture of mutual exhortation towards virtue. The social solidarity established through the tradition of *gotong royong* provided an important foundation for constructing value-based informal oversight grounded in religious principles and community norms.

The integration of internal control within the family and external control within the community constitutes the primary foundation for building social resilience. Internal control is developed through the strengthening of faith, character education, and digital literacy within the family. In contrast, external control is realised through social norms, the roles of religious scholars, and community communication forums. Together, these elements create a more comprehensive and adaptive social protection system appropriate to the anonymous and individualistic character of the digital era.

On the whole, the impact of asset optimisation and the strengthening of family roles is evident in the heightening of community members' moral and spiritual awareness, the strengthening of the family's function as a preventive bulwark, and the formation of a collective commitment to safeguarding the social environment from the practice of online gambling. In the short term, the programme fostered the development of critical attitudes and moral responsibility in the use of technology. In the long term, it is hoped that a more resilient, religiously grounded society with strong social fortitude in confronting the diverse challenges of digital life will be established.

Findings from Key Informant Interviews

Based on an interview conducted with the Head of Padukuhan Jelok sub-hamlet, Bapak Maryoto, it was established that the condition of online gambling within the community is currently a matter of considerable concern. Ease of access through social media and digital devices renders children and adolescents the most vulnerable groups. He assessed that, in the absence of adequate supervision, the use of digital devices can become a gateway to various negative influences.

In his view, the family plays a central role in forming the character and moral resilience of children. Religion is regarded as the primary foundation for building a strong personality. If values of faith (*iman*) are not instilled from an early age, children become more susceptible to the influence of an uncontrolled digital environment. Accordingly, Islamic education within the family — particularly through parental exemplary conduct (*qudwah*) — is of the utmost importance.

He further conveyed that the outreach programme provided a meaningful reinforcement of understanding regarding the importance of building character grounded in Prophetic values. Following participation in the programme, there was a heightened awareness that the supervision of social media usage cannot be achieved through technical restriction alone but must be accompanied by the cultivation of faith and intensive communication between parents and children.

He additionally identified several factors that undermine the family's role in preventing online gambling, including parental preoccupation with work, insufficient digital literacy, and weak social control within the community. As concrete follow-up measures, he outlined plans to: (1) encourage parents to assume a more active role in supervising children's use of digital devices; (2) strengthen religious activities within the community environment; (3) provide education on the dangers of online gambling in community forums; (4) instil values of faith as the primary moral fortification

within the family; and (5) invite the community to cultivate collective concern regarding the negative influence of social media.

These statements affirm that outreach grounded in Islamic education and Prophetic exemplariness has produced a positive impact in raising community awareness of the urgency of online gambling prevention through the strengthening of family roles.

Meanwhile, in an interview with Pak Arif, the *takmir* of Masjid Al-Hidayah, he indicated that the current condition of family and community life is of some concern, particularly with respect to interaction and supervision of children and adolescents. He noted that while digital technology has facilitated communication among family members, this convenience has paradoxically tended to diminish face-to-face interaction within the family. Many family members who are physically present in the same household are nonetheless absorbed in their own devices.

He identified weak communication and insufficient quality time within the family as one of the primary concerns. Parents' preoccupation with work frequently renders supervision of children's activities — particularly their use of digital devices — sub-optimal. Limited religious understanding and insufficient awareness of the negative consequences of internet misuse are factors that weaken preventive efforts against deviant behaviour, including online gambling.

He emphasised that the misuse of digital technology can develop into a dangerous habit if not promptly addressed. Several cases within the community demonstrate that addiction to harmful digital activity can trigger conflict and broader social problems. As an expression of personal and institutional commitment, he stated his intention to continue reminding parents and adolescents through religious activities at the mosque, to promote the enhancement of faith-based formation (*tarbiyah imaniyyah*), and to strengthen family communication so that children do not become ensnared in activities harmful to themselves and their communities.

In general, interviews with both key informants demonstrate that the strengthening of religious values, the enhancement of digital literacy, and the optimisation of the roles of the family and community leaders constitute strategic measures in addressing social challenges in the digital era.

Evaluation of the Islamic Education Outreach Programme Based on Prophetic Values in Padukuban Jelok

The outreach programme conducted on Thursday, 29 January 2026, at Masjid Al-Hidayah generally proceeded satisfactorily and achieved the majority of its stated objectives. With respect to participation, community members demonstrated high enthusiasm both in engaging with the material presented by the resource person and in the discussion and question-and-answer sessions, as reflected in a mean participant satisfaction score of 4.4 on a scale of 5. This signifies community awareness of the importance of Islamic education within the family and the community's role as a reinforcement of moral control against the practice of online gambling.

In terms of content delivery, the educative-participatory approach proved effective. The resource person not only presented theoretical material but also provided concrete examples relating to the application of Prophetic values within everyday family life. The interactive discussion successfully facilitated community members in sharing experiences, challenges, and strategies for supervising children's digital activities at home. Evaluation noted that a proportion of parents still require further guidance regarding mechanisms of digital supervision, as not all parents possess a comprehensive understanding of children's use of digital devices and the internet.

In terms of effectiveness, the programme successfully catalysed collective awareness of the dangers of online gambling at both the family and community levels. Issues previously regarded as private have become collective topics capable of being openly discussed and collectively anticipated. However, the evaluation also noted the need to establish a mechanism for sustained monitoring — for example, through a family oversight group or regular mosque-based forums — so that the awareness generated does not remain merely transient.

The programme demonstrated that the family and the community are strategic assets in the construction of social control.²⁹ The synergy between internal control grounded in religious value comprehension and external control through community social norms constitutes an important foundation for building family and community resilience against the practice of online gambling.

On the whole, the evaluation confirms that the programme achieved its primary objectives: enhancing community awareness of the dangers of online gambling, strengthening the roles of the family and community, and promoting the internalisation of Prophetic values. In order to ensure long-term impact, it is necessary to establish regular forums, provide family mentorship, and integrate Prophetic value education programmes into the social and religious activities of the village regularly.

Conclusion

The Islamic education outreach programme, grounded in Prophetic values, conducted in Padukuhan Jelok, Kalurahan Pacarejo, Kabupaten Gunungkidul, successfully addressed all three stated objectives. First, the Prophetic values articulated as the foundation for online gambling prevention encompass *amanah* (trustworthiness and digital integrity), *shiddiq* (veracity in the use of technology), *tabligh* (educative communication between parents and children), and *fathanah* (wisdom in engaging with digital content). These four values proved relevant as an operationalisable moral foundation within the context of family and community life in the digital era.

Second, the family and the community demonstrated a crucial role in the implementation of Prophetic value-based outreach. The family fulfils the function of *tarbiyah* as the foremost and primary institution of character formation, while the community — through mosque forums, religious scholars, and social networks — functions as a system of external control that reinforces moral norms in the digital environment. The synergy between internal family control and external community control produces a more comprehensive and adaptive social protection system.

Third, the *Asset-Based Community Development* (ABCD) approach demonstrated its effectiveness as a model for Islamic education outreach capable of strengthening the roles of the family and community. Through the stages of *Discovery*, *Dream*, *Design*, and *Destiny*, the community served not merely as the object of outreach but as the primary subject of the social change process. This approach generated *community ownership* that is central to the sustainability of community-based preventive movements. The integration of Prophetic values with the ABCD approach produced a holistic outreach model: grounded in local assets, founded on Islamic values, and oriented towards community self-reliance.

Empirically, the programme's impact was measured through four outcome indicators: 82% of participants reported improved understanding of the dangers of online gambling through self-reflection instruments; 17 questions and comments distributed across 5 strategic themes reflected the active engagement of community members in the educational process; more than 90% of participants together with all community leaders declared a commitment to strengthening family supervision and regular religious forums; and the mean participant satisfaction score reached 4.4 on a scale of 5. These findings demonstrate that the programme generated not merely participatory enthusiasm but also measurable changes in understanding and commitment.

To sustain the impact achieved, several follow-up recommendations are proposed: (1) the establishment of mosque-based family oversight forums that convene regularly to address child protection issues in the digital era; (2) the development of a Prophetic values educational curriculum integrated into village religious activities such as weekly *pengajian* and *majelis taklim*; (3) digital literacy training for parents facilitated by the *takmir masjid* and the *kalurahan* government;

²⁹ Nur Isnayanti Burhanuddin et al., "Literasi Digital Keluarga: Pemanfaatan Aplikasi Family Link Untuk Mengawasi Penggunaan Gadget Anak Pada Ibu-Ibu Majelis Masjid Miftahul Falah Makassar," *Jurnal Pengabdian Sosial* 2, no. 10 (2025): 4443–48, <https://doi.org/10.59837/z3n9q414>.

and (4) the replication of a comparable outreach model in other sub-hamlets (*padukuban*) and villages (*kalurahan*) in Kabupaten Gunungkidul that share similar socio-religious characteristics.

In sum, this programme demonstrates that empowerment grounded in local assets is a relevant and adaptive strategy for confronting social challenges in the digital era. Prophetic values are not merely a historical inheritance but constitute a practical guide capable of strengthening the moral resilience of families and communities in confronting destructive phenomena such as online gambling. This integrative model merits further development as an academic contribution to the fields of Islamic education and community service.

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