

Parenting Training as a Strategy for Strengthening Children's Moral Education

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Abstrak

Kegiatan pengabdian kepada masyarakat ini bertujuan untuk meningkatkan kapasitas orang tua dalam menerapkan parenting sebagai strategi penguatan pendidikan moral anak di lingkungan keluarga. Masalah yang mendasari kegiatan ini adalah masih terbatasnya pemahaman dan keterampilan orang tua dalam membangun komunikasi empatik, keteladanan, disiplin positif, serta pembiasaan nilai-nilai kejujuran, kesantunan, kepedulian, dan tanggung jawab. Kegiatan dilaksanakan pada Oktober 2022 di sekolah/madrasah mitra dengan melibatkan 40 orang tua siswa. Metode pelaksanaan menggunakan pendekatan partisipatif-aplikatif melalui ceramah interaktif, diskusi kelompok, simulasi kasus pengasuhan, refleksi pengalaman, penyusunan rencana aksi keluarga, pre-test, post-test, observasi, lembar refleksi, dan wawancara terbatas. Hasil kegiatan menunjukkan adanya peningkatan pemahaman peserta, ditandai dengan kenaikan skor rata-rata dari 62 pada pre-test menjadi 84 pada post-test. Selain itu, peserta mulai menyadari peran orang tua sebagai pendidik utama di rumah dan menyusun praktik sederhana berupa pembiasaan ibadah, komunikasi santun, pemberian tanggung jawab sesuai usia, keteladanan, serta pendampingan penggunaan gawai. Kegiatan ini juga menghasilkan komunitas "Orang Tua Cinta Akhlak" sebagai ruang tindak lanjut dan penguatan kemitraan keluarga-sekolah. Dengan demikian, pelatihan parenting berbasis nilai moral dan religius dapat menjadi model pendampingan orang tua yang aplikatif dan berkelanjutan.

Kata Kunci: Disiplin Positif; Keluarga; Pelatihan Parenting; Pendidikan Moral; Pengabdian Kepada Masyarakat

Abstract

This community service activity aimed to strengthen parents' capacity to implement parenting practices as a strategy for reinforcing children's moral education within the family context. The program was based on the need to improve parents' understanding and skills in developing empathetic communication, parental modelling, positive discipline, and the habituation of honesty, politeness, care, and responsibility. The activity was conducted in October 2022 at a partner school/madrasah and involved 40 parents. It employed a participatory and applicative approach through interactive lectures, group discussions, parenting case simulations, reflective sessions, family action plan development, pre-tests, post-tests, observation, reflection sheets, and limited interviews. The results showed an increase in participants' understanding, as indicated by the improvement of the average score from 62 in the pre-test to 84 in the post-test. Participants also became more aware of their role as primary educators at home and began formulating practical family routines, including religious habituation, polite communication, age-appropriate responsibilities, parental modelling, and guided use of digital devices. The program also established the "Orang Tua Cinta Akhlak" community as a follow-up forum to support family-school partnerships. Therefore, moral and religious value-based parenting training can serve as an applicative and sustainable model for parental assistance.

Keywords: Community Service; Family; Moral Education; Parenting Training; Positive Discipline

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Introduction

The underlying problem of PKM activities is the need to strengthen the capacity of parents in building parenting patterns that support children's moral and social development. Child development is determined not only by learning in school, but also by the quality of caregiver relationships, community support, and parent-child relationships in daily life (M. J. Morris et al., 2021; Saral & Acar, 2021). Inappropriate parenting can be related to the emergence of children's social problems, such as bullying behavior, vulnerability to victimization, weak moral identity, and low prosocial behavior (Fatima et al., 2022; Hong et al., 2021). This issue emphasizes the importance of parenting training to help parents understand their role as the main educator at home, build healthy communication, set an example, and get used to the values of honesty, courtesy, caring, and responsibility in family life.

The results of previous activities and interventions show that parenting training can increase parents' capacity to understand children's needs, improve parenting practices, strengthen the quality of parent-child communication, and reduce children's behavior problems (Jeong et al., 2021; Selph et al., 2026). Parent-based programs have also proven to be relevant to support children's moral and prosocial development because the family is the main space for the formation of empathy, emotion regulation, sympathy, and positive social habits (Malti & Speidel, 2024; Yavuz et al., 2024). In the context of strengthening moral education, parenting training needs to be directed at the practice of empathetic communication, example, positive discipline, habituation of honest, polite, caring, and responsible values so that children's good behavior can be formed consistently in the family environment (Malti & Speidel, 2023; Peplak et al., 2023).

The gap in PKM activities lies in the limited parenting training program which applicatively links the strengthening of parental capacity with the moral education of children in the family environment. So far, children's moral education is more often charged to schools, while the role of parents as the main educators at home has not always been strengthened through structured mentoring. The parenting training available also tends to focus on improving parenting knowledge, not specifically directed at habituating moral values such as honesty, politeness, caring, responsibility, empathic communication, exemplary, and positive discipline. Therefore, this PKM activity aims to improve parents' understanding and skills in implementing parenting as a strategy to strengthen children's moral education in the family environment.

The contribution of this PKM activity lies in the development of a participatory-based parenting training model that places parents as the main actor in the formation of a family moral culture. The program not only provides knowledge about parenting, but also engages parents in discussions, case simulations, reflections, and the preparation of follow-up plans that can be implemented at home. Practically, this activity can be a model of assistance for schools, madrasas, and educational institutions in building synergy between families and schools to strengthen children's moral education in a sustainable manner.

Method

This community service activity uses a participatory-applicative approach based on strengthening the capacity of parents. The participatory approach is used because PKM activities

not only place parents as training participants, but also as partners involved in recognizing parenting problems, discussing experiences, formulating solutions, and developing family follow-up plans. This approach is relevant to the principle of community engagement which emphasizes cooperation between program implementers and target communities so that the activities carried out are in accordance with the real needs of partners (Turin et al., 2021, 2022).

The applicative approach is used so that parenting material does not stop at conceptual understanding, but is translated into parenting practices at home. The training materials are prepared in the form of interactive lectures, group discussions, case simulations, reflection on experiences, and the preparation of family action plans. This strategy was chosen because community intervention-based PKM activities need to be directed at changing participants' knowledge, attitudes, and practices through an active, contextual, and applicable learning process in daily life (Dada et al., 2023; Skivington et al., 2021).

The activity was held in October 2022 in the partner school/madrasah with 40 parents of students. The implementation team consists of lecturers of the Islamic Religious Education Study Program STIT Al-Quraniyah Manna South Bengkulu and students involved in field activities. The target of the activity is parents of students who need to strengthen their understanding of children's moral education, family communication, parental examples, positive discipline, habituation of the values of honesty, politeness, care, and responsibility in family life.

The implementation of activities is carried out through four stages, namely preparation, training, evaluation, and follow-up. The preparation stage includes coordination with partners, identification of participant needs, preparation of materials, and preparation of evaluation instruments. The implementation stage is carried out through the delivery of parenting materials, discussion of parenting problems, case solving simulations, reflection on participants' experiences, and the preparation of family action plans. The evaluation stage was carried out through pre-test, post-test, activity observation, participant reflection sheets, and interviews limited to 10 participants. The follow-up stage was carried out through the formation of a parent community as a space to share experiences and strengthen the commitment to implementing parenting at home.

Activity data was obtained from the participant attendance list, program documentation, pre-test and post-test results, observation notes, participant reflection sheets, and limited interviews. Pre-test and post-test were used to see changes in participants' understanding before and after training descriptively. Observations, reflections, and interviews were used to describe participants' responses, changes in consciousness, commitment, and plans for implementing parenting in the family. This evaluation is used to assess the achievement of PKM activities in terms of participation, increased understanding, participant response, and program sustainability (Skivington et al., 2021; Turin et al., 2021).

Table 1. Stages of Implementation of the PKM Parenting Program

| Tahap | Kegiatan Utama | Teknik Pelaksanaan | Luaran |
|----------------|--|---|---|
| Preparation | Coordination of Team meetings, partners, identification of participant needs, preparation of materials, and preparation of evaluation instruments. | Team meetings, communication with partners, needs analysis, and the preparation of short modules. | Training materials, activity schedules, and pre-test/post-test instruments. |
| Implementation | Delivery of parenting materials, discussions, | Interactive lectures, group discussions, case | Increased understanding, |

| | |
|------------|---|
| | case simulations, studies, participant reflection on experiences, reflections, and action and preparation of plan preparation commitment to family action plans. practices. implementing parenting at home. |
| Evaluation | Measurement of Pre-test, post-test, participant observation, reflection understanding and sheet, and interview are collection of responses to limited. Data on changes in understanding, participant responses, and themes of activity results. |
| Follow-up | Formation of a parent Communication forums, The "Parents Love community and follow-up agreements, Morals" community preparation of a family and plans for the and family action plans. practice plan. implementation of moral values at home. |

Results and Discussion

Implementation of Parenting Training as Strengthening Parental Capacity

PKM activities are carried out through participatory-applicative-based parenting training involving 40 parents of students. The training is carried out through the delivery of materials, group discussions, simulations of parenting cases, reflection on experiences, and the preparation of family action plans. This pattern shows that participants not only receive information, but are also involved in connecting the material with the real problems they face when accompanying their children at home. This implementation is in line with the principle of strengthening family capacity, which is an educational process that helps parents understand problems, reflect on experiences, and develop a more conscious, directed, and consistent parenting strategy (Cui et al., 2023; Paine et al., 2021).

When compared to the results of previous parenting programs, this PKM activity has similarities in the use of participants' experiences as a learning resource. An effective parenting program generally does not stop at the delivery of material, but provides space for parents to discuss, practice, receive feedback, and adjust parenting strategies to the needs of the child. In the context of this PKM, this can be seen from the involvement of participants in case simulations, reflection on family communication patterns, and the preparation of simple action plans to familiarize moral values at home. This type of training pattern is important because parenting changes are more likely to occur when parents understand the moral reasons behind the rules, rather than simply receiving technical instruction on how to discipline the child (Cipriano et al., 2023; Turhan et al., 2026).

The training material is directed at strengthening the role of parents as the main educators, family communication, example, positive discipline, habituation of worship, and instilling moral values in children's daily lives. Participants were invited to understand that moral education is not enough to be done through spontaneous advice, but needs to be built through consistent habituation, healthy emotional relationships, family rules, and real examples from parents. Compared to parenting training which is more oriented towards changing children's behavior in general, this PKM activity has a peculiarity because it integrates parenting with moral education based on family and religious values. This peculiarity places parents not only as supervisors of

children's behavior, but also as moral examples in building honest, polite, caring, and responsible habits in the family environment (Fatima et al., 2022; Zgambo et al., 2025).

Increased Participants' Understanding of Parenting

The results of the pre-test and post-test showed an increase in participants' understanding after participating in parenting training. The average pre-test score of 62 participants increased to 84 in the post-test, resulting in an increase of 22 points descriptively. This improvement shows that the delivery of materials, group discussions, and case simulations help participants understand the concept of parenting, parental responsibility in children's moral education, and strategies for habitualizing values at home. These findings are in line with parenting studies that confirm that parenting patterns, parent-child communication quality, and parental involvement are related to children's social, emotional, and behavioral development (Hays-Grudo et al., 2021; A. S. Morris et al., 2021).

The increase in understanding is also related to training strategies that connect the material with the participants' real experiences in accompanying children. Participants not only received information, but were also invited to reflect on parenting patterns that have been carried out, discuss family problems, and develop simple ways to habituate moral values at home. This pattern is relevant to studies that show that parental factors, the quality of family interactions, and the way parents build emotional support play a role in a child's social and behavioral development (Paine et al., 2021; Wright & Jackson, 2024).

Table 2. Summary of Participant Understanding Evaluation Results

| Indicator | Before Training | After Training | Interpretasi |
|-----------------------------------|---|--|--|
| Average comprehension score | 62 | 84 | Increased by 22 points descriptively. |
| Understanding the role of parents | Children's moral education tends to be left to schools. | Participants began to realize parents as the primary educators at home. | There has been a strengthening of awareness of the role of the family. |
| Moral education strategies | More in the form of spontaneous advice. | It began to be directed at habits, examples, dialogue, and family rules. | There has been a shift towards more planned parenting. |

Strengthening Parents' Awareness as Primary Educators

Group discussions and reflections of participants showed a change in the way parents view their role in children's moral education. Before the training, some participants still understood moral education as the main responsibility of schools or religious teachers. After the training, participants began to realize that the formation of children's morals takes place in the daily interactions of the family, such as the way parents speak, give advice, accompany worship, enforce rules, and show social responsibility. Healthy family relationships have an important role in shaping children's social competence and development because children learn from first-hand experiences at home (Saral & Acar, 2021; Morris et al., 2021).

This awareness is also seen in the participants' understanding of the importance of warm and consistent communication. Participants began to distinguish between advising angrily and

advising through dialogue. Inappropriate parenting patterns can be related to children's social problems, such as low prosocial behavior, weak moral identity, and increased risk of negative behavior in society (Hong, 2021; Fatima, 2022). Therefore, parenting training needs to encourage parents to build emotional closeness, set clear boundaries, and get children used to understanding the moral reasons behind each family rule.

Application of Moral Values in Family Routines

Interviews limited to 10 participants showed that some parents began to develop simple practices to instill moral values at home. These practices include getting used to praying together, praying in congregation, reading the Qur'an, having a polite dialogue with children, giving age-appropriate household chores, and arranging a schedule for the use of gadgets. This practice shows that training helps participants translate parenting concepts into family routines. Moral education is stronger when values are practiced repeatedly in daily relationships, rather than just verbally explained (Morris et al., 2021; Jeong et al., 2021).

Another aspect that emerged was assistance in the use of gadgets. Participants realized that total bans are not always effective because children continue to interact with technology through friends, school, and the surrounding environment. Therefore, the training emphasizes the importance of family rules, dialogue about the risks of digital media, content mentoring, and parental role models in using digital devices. This approach is in line with digital parenting studies that emphasize active mediation and parent-child communication as a more educational strategy than unilateral supervision (Wang et al., 2021; Marengo et al., 2021).



Figure 1. Parenting training documentation for students' parents.

Establishment of Parent Community as a Follow-up to the Program

One of the outputs of the activity is the formation of the "Parents of Moral Love" community. The community is designed as a space for sharing experiences, strengthening each other, and discussing parenting best practices after the training is complete. The existence of community is important because changing parenting practices requires social support, repetition, and ongoing reinforcement. Community programs that actively involve participants can strengthen the sustainability of activity outcomes because participants have space to maintain commitments and solve problems together (Turin et al., 2021; Skivington et al., 2021).

Parent communities also strengthen family and school partnerships. In children's moral education, family and school cooperation is needed so that the values taught at school can be strengthened through habituation at home. This partnership can be directed to value agreement, strengthening worship habits, supervision of digital behavior, teacher-parent communication, and

child assistance when disciplinary or social behavior problems arise. The relationship between parents, teachers, and children is an important part in shaping children's social competence more fully (Saral & Acar, 2021; Morris et al., 2021).

Table 3. Synthesis of Program Findings, Meaning, and Implications

| Key Findings | Meaning Program | Implications |
|---|--|---|
| Comprehension scores increased from 62 to 84. | The training materials and methods help participants understand parenting as a moral education strategy. | Training can be replicated with stronger evaluations. |
| Parents are aware of the role of primary educators. | Children's moral education cannot be left to schools alone. | Schools need to establish regular communication with parents. |
| Participants began to draw up a family action plan. | Moral values translate into daily routines. | Post-training assistance is required. |
| The "Parents of Moral Love" community was formed. | The program has a sustainability mechanism. | The community can be a model for school or madrasah parenting forums. |

This activity has several limitations. Quantitative evaluation only uses pre-test and post-test averages, so it is not possible to inferentially state the effectiveness of the program. Follow-up interviews were also only conducted on 10 participants, so they did not describe all the variations of parents' experiences. In addition, the activity has not carried out longitudinal monitoring of changes in children's behavior at home and school. Follow-up programs need to use stronger evaluation instruments, simple statistical analysis, long-term observation, and teacher involvement to more comprehensively assess changes in children's behavior.

Conclusion

The parenting training program demonstrated that a participatory and applicative approach can strengthen parents' capacity to support children's moral education within the family context. The main findings indicate an increase in participants' understanding, as reflected in the improvement of the average score from 62 in the pre-test to 84 in the post-test. The program also strengthened parents' awareness of their role as the primary educators at home and encouraged them to formulate practical family action plans, including religious habituation, polite communication, parental modelling, age-appropriate responsibilities, and guided use of digital devices. Thus, the PKM objectives were achieved, as the training not only improved parental knowledge but also encouraged a shift in perspective and readiness to implement more conscious, value-based, and morally oriented parenting practices.

The establishment of the "Orang Tua Cinta Akhlak" community became an important output that supports the sustainability of the program through experience sharing, mutual reinforcement, and family-school partnership. The implication of this PKM is that moral and religious value-based parenting training can be replicated in schools or madrasahs as a model for parental assistance. However, future programs should develop stronger evaluation instruments, conduct long-term monitoring, and involve teachers in assessing changes in children's behaviour more comprehensively.

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