

FROM NORMATIVE VALUES TO FAMILY WELFARE: A MAQASID-BASED EVALUATION OF THE KELUARGA MASLAHAH PROGRAM BY LKKNU CENTRAL JAVA

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ABSTRACT

This study evaluates the Keluarga Maslahah Program implemented by the Nahdlatul Ulama Family Welfare Institute (LKKNU) Central Java and examines its contribution to family welfare through a *Maqasid al-shari'ah*-based framework. Existing studies have predominantly approached Keluarga Maslahah from normative and conceptual perspectives, leaving limited empirical evidence on how its values are translated into community-based interventions and family welfare outcomes. This study employs a qualitative program evaluation using an embedded case study and Theory of Change framework. Data were collected through semi-structured interviews, observation, and document analysis involving LKKNU administrators, program facilitators, and beneficiary families in Kunir Village, Jepara. The findings indicate that the program operates through family education, counseling, parenting, economic empowerment through Joint Business Groups (KUBE), and religious and social activities. These interventions contribute to improvements in family literacy, economic skills, communication, religious awareness, social participation, and family economic resilience. The study also identifies an implementation gap between centralized program guidance and local adaptation, influenced by limited funding, uneven managerial participation, and weak monitoring and documentation systems. The study's novelty lies in positioning *Maqasid al-shari'ah* not merely as a normative foundation but as an empirical evaluative framework linking program inputs, activities, outputs, outcomes, and impacts to multidimensional family welfare. This approach demonstrates how Islamic normative values can be operationalized in evaluating faith-based family empowerment programs.

Keywords: *Keluarga Maslahah; Maqasid al-shari'ah; Program Evaluation; Family Welfare; Family Resilience; LKKNU.*

ABSTRAK

Penelitian ini mengevaluasi Program Keluarga Maslahah yang dilaksanakan oleh Lembaga Kemaslahatan Keluarga Nahdlatul Ulama (LKKNU) Jawa Tengah serta menganalisis kontribusinya terhadap kesejahteraan keluarga melalui kerangka *Maqasid al-shari'ah*. Kajian terdahulu lebih banyak menempatkan Keluarga Maslahah dalam perspektif normatif dan konseptual, sementara bukti empiris mengenai bagaimana nilai-nilai tersebut diterjemahkan ke dalam intervensi berbasis komunitas dan capaian kesejahteraan keluarga masih terbatas. Penelitian ini menggunakan evaluasi program kualitatif dengan desain studi kasus dan kerangka *Theory of Change*. Data diperoleh melalui wawancara semi-terstruktur, observasi, dan analisis dokumen yang melibatkan pengurus LKKNU, pendamping program, dan keluarga penerima manfaat di Desa Kunir, Jepara. Hasil penelitian menunjukkan bahwa program dilaksanakan melalui pendidikan keluarga, konseling, pengasuhan, pemberdayaan ekonomi melalui Kelompok Usaha Bersama (KUBE), serta kegiatan keagamaan dan sosial. Intervensi tersebut berkontribusi terhadap peningkatan literasi keluarga, keterampilan ekonomi, komunikasi, kesadaran keagamaan, partisipasi sosial, dan ketahanan ekonomi keluarga. Penelitian juga menemukan kesenjangan implementasi antara pedoman program yang terpusat dan adaptasi lokal akibat keterbatasan pendanaan, partisipasi pengelola yang tidak merata, serta lemahnya sistem monitoring dan dokumentasi. Novelty penelitian terletak pada penggunaan *Maqasid al-shari'ah* bukan semata sebagai landasan normatif, tetapi sebagai kerangka evaluasi empiris yang menghubungkan input, aktivitas, output, outcome, dan dampak program dengan kesejahteraan keluarga multidimensional. Pendekatan ini menunjukkan bagaimana nilai-nilai normatif Islam dapat dioperasionalkan dalam evaluasi program pemberdayaan keluarga berbasis komunitas.

Kata kunci: *Keluarga Maslahah; Maqasid al-shari'ah; Evaluasi Program; Kesejahteraan Keluarga; Ketahanan Keluarga; LKKNU.*

INTRODUCTION

Family resilience has become an increasingly important social issue in Indonesia, particularly in Central Java, where various indicators point to growing challenges affecting family stability. Data from the Central Statistics Agency (BPS) show that Central Java recorded approximately 21,830 divorce cases in 2024, placing it among the provinces with the highest divorce rates in Indonesia (Darmawan, 2026). At the same time, reports of domestic violence continue to increase. The Central Java Women's Empowerment and Child Protection Service documented 102 reported cases of violence against women during 2024, of which 42 were domestic violence cases (Fauziyah, 2025). Considering that many victims do not report incidents, these figures likely underestimate the actual prevalence. These conditions indicate that many families face difficulties in maintaining harmonious relationships, effective communication, economic stability, and social resilience.

From a sociological perspective, the family functions as the primary institution for transmitting moral values, religious beliefs, and social norms across generations (Durkheim, 1933). Likewise, Islamic teachings regard the family as the foundation of social welfare and human development. The concept of family resilience is closely related to the realization of *maqasid al-shari'ah*, which emphasizes the protection of religion, life, intellect, lineage, and property (Auda, 2008). Consequently, strengthening family resilience has become both a social necessity and a religious obligation in contemporary Muslim society.

Within this context, Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia, introduced the Keluarga Masalahah Program as a community-based intervention designed to strengthen Muslim families through Islamic values rooted in *Ablussunnah wal Jama'ah*. Coordinated by the Nahdlatul Ulama Family Welfare Institute (LKKNU), the program integrates premarital education, post-marital counselling, Islamic parenting, women's empowerment, family economic development, and community religious education (Halim & Indriana, 2024). Rather than focusing solely on resolving family conflicts, the program seeks to build preventive family resilience by improving family literacy, strengthening social capital, encouraging productive economic activities, and fostering spiritual well-being. Therefore, the problem–intervention logic underlying this study is that increasing family vulnerability requires a multidimensional intervention combining educational, economic, social, and religious approaches, which constitutes the core design of the *Keluarga Masalahah* Program.

Central Java provides an appropriate setting for examining this intervention because it has one of the largest Nahdliyin populations in Indonesia and serves as an active region for

implementing the *Keluarga Maslahah* Program through the Regional Board of the Nahdlatul Ulama Family Welfare Institute (PW LKKNU Central Java). The implementation involves collaboration between provincial and district-level LKKNU branches to provide family education, counseling, community empowerment, and productive economic assistance. Consequently, this study focuses specifically on the implementation of the *Keluarga Maslahah* Program coordinated by PW LKKNU Central Java, rather than on a single local case, enabling a broader understanding of program implementation across the province.

Previous studies have primarily examined the *Keluarga Maslahah* concept from normative, legal, or theological perspectives. For example, Halim and Indriana (2024) discussed the transformation of Islamic family discourse from *keluarga sakinah* toward *keluarga maslahah* within the context of Islamic family law. Husna analyzed the concept from the perspective of Islamic legal interpretation (Husna, 2022), while Nawawi described the program's normative framework and institutional development within Nahdlatul Ulama (Al-Nawawi, 2002). Other studies have also explored family resilience in Muslim communities using Islamic legal or sociological perspectives (Zaenurrosyid, A. Azhar et al., 2024). However, these studies generally emphasize conceptual discussions and policy narratives rather than evaluating how the program is implemented at the regional level or assessing its outcomes for beneficiary families.

Accordingly, an important research gap remains. Empirical evidence regarding the implementation process of the *Keluarga Maslahah* Program by PW LKKNU Central Java is still limited. Existing literature has not sufficiently examined how program components are translated into community-based activities, how institutional collaboration supports implementation, what challenges emerge during implementation, and to what extent the program contributes to strengthening family literacy, social participation, economic empowerment, and family resilience. Consequently, there remains limited evidence regarding the effectiveness of this faith-based family empowerment model as a strategy for improving family welfare.

This study therefore aims to analyze the implementation of the *Keluarga Maslahah* Program conducted by PW LKKNU Central Java, examine its outputs, outcomes, and perceived impacts on Nahdliyin families, and identify the institutional and socio-cultural factors influencing program implementation. By employing a mixed-methods approach, this study contributes to the literature in three ways. First, it provides empirical evidence regarding the implementation of a faith-based family empowerment program at the regional level. Second, it develops an implementation framework linking program activities with outputs, outcomes, and long-term impacts based on the perspective of *maqasid al-shari'ah*. Third, it offers policy recommendations for strengthening

community-based family welfare programs implemented by Islamic civil society organizations in Indonesia.

RESEARCH METHODS

This study employed a qualitative program evaluation approach guided by the Theory of Change (ToC) framework to evaluate the implementation of the *Keluarga Maslahah* Program coordinated by the Regional Board of the Nahdlatul Ulama Family Welfare Institute (PW LKKNU Central Java). Rather than testing hypotheses, this approach sought to understand how the program was implemented, how its activities generated intended outcomes, and the extent to which the program contributed to strengthening family welfare among Nahdliyin families. The Theory of Change framework was adopted because it provides a systematic explanation of the causal pathway linking program inputs, activities, outputs, outcomes, and long-term impacts within a community-based intervention (Phillips, 2023). Since the *Keluarga Maslahah* Program integrates religious, educational, social, and economic dimensions, qualitative program evaluation is appropriate for examining not only implementation processes but also contextual factors influencing program effectiveness.

The study was conducted at the Regional Board of LKKNU Central Java (PW LKKNU Central Java) with an embedded case study in Kunir Village, Jepara Regency, one of the active implementation areas of the *Keluarga Maslahah* Program. This design enabled the study to evaluate the provincial implementation strategy while obtaining an in-depth understanding of program delivery and community responses at the local level.

The evaluation unit was the implementation of the *Keluarga Maslahah* Program. Specifically, the evaluation examined four interconnected dimensions: (1) program implementation processes, including planning, coordination, mentoring, and community participation; (2) program outputs, such as family education sessions, premarital and post-marital counseling, parenting training, women's empowerment activities, and the establishment of Joint Business Groups (*Kelompok Usaha Bersama*—KUBE); (3) program outcomes, including improved family literacy, strengthened family communication, enhanced household financial management, increased health awareness, and greater community participation; and (4) perceived long-term impacts, including improved family resilience and greater economic self-reliance.

Participants were selected purposively based on their direct involvement in the program. The study involved six administrators of PW and district-level LKKNU responsible for program planning and implementation, together with five beneficiary families representing different program activities (Zaenurrosyid, A. Azhar et al., 2024). Additional informants were identified

using snowball sampling until information redundancy indicated data saturation (Lenaini et al., 2021).

Primary data were collected through semi-structured interviews, participant observation, field documentation, and reflective field notes. Secondary data consisted of program manuals, implementation reports, organizational documents, activity records, publications issued by NU, and demographic data from Statistics Indonesia (BPS). These multiple sources enabled methodological and source triangulation to enhance the credibility of the evaluation (Ramdhan, 2021).

Data were analyzed using reflexive thematic analysis following Braun and Clarke's six-stage procedure: familiarization with the data, initial coding, theme development, theme review, theme definition, and report production (Sitefane et al., 2024). Coding was organized according to the Theory of Change framework so that themes could be interpreted within the sequence of inputs, activities, outputs, outcomes, and impacts. Throughout the analysis, interview findings were continuously compared with observational evidence and documentary records to verify consistency and strengthen interpretive validity (Byrne, 2022).

To distinguish changes that were plausibly associated with the *Keluarga Masalah* Program from changes resulting from external influences, the evaluation applied pattern matching and data triangulation. Information obtained from beneficiary families was compared with accounts from program administrators, field observations, and documentary evidence. Participants were also asked to describe conditions before and after joining the program and to identify other factors that might have influenced observed changes. This process allowed the researchers to assess the program's contribution while recognizing that family welfare is also affected by broader social and economic conditions. Consequently, the study emphasizes contribution rather than strict causal attribution.

The trustworthiness of the findings was ensured through prolonged engagement, triangulation of data sources and collection methods, member checking with selected informants, peer debriefing, and maintaining an audit trail throughout the research process. Ethical considerations included obtaining informed consent from all participants, guaranteeing confidentiality, and anonymizing personal information in all research outputs.

FINDINGS AND DISCUSSION

The findings of this study are presented as an empirical evaluation of the implementation of the *Maslahah Family* Program rather than as a repetition of the theoretical discussion presented in the literature review. (Mutmainah et al., 2024) Accordingly, the findings are organized to reflect

the program's chain of change, enabling readers to understand how institutional resources were transformed into measurable impacts on family welfare. This approach is consistent with the contemporary understanding of *maqasid al-shari'ah* as an evaluative framework that connects normative principles with empirical social realities rather than merely serving as a legal doctrine (Sanusi, 2025). The presentation therefore begins with the empirical context of program implementation in Kunir Village, Jepara, describing the institutional setting, target beneficiaries, and organizational actors involved in implementing the *Maslahah Family* Program.

The findings subsequently describe the program inputs identified from field data, including institutional support provided by LKKNU, collaboration with the village government, Muslimat NU, Fatayat NU, religious leaders, community facilitators, financial resources, technical guidelines, and community participation that enabled the program to operate. These inputs constitute the institutional foundation upon which all program activities were implemented and reflect the collaborative governance model promoted by the *Maslahah Family* Program (Alfiyah & Anshori, 2025).

Building upon these inputs, the findings present the activities implemented in the field, including premarital education, family counselling, parenting education, economic empowerment initiatives, religious moderation programs, and environmental awareness activities (Layyinah et al., 2024). Rather than merely listing these activities, the analysis explains their implementation mechanisms, the actors involved, community participation, and the interaction between institutional policy and local implementation. Such an approach reflects the operational orientation of the *Maslahah Family* concept, which emphasizes community-based empowerment rather than passive family counseling (Ikhsan, 2025).

The subsequent findings focus on the immediate outputs generated through these activities, including the number of training sessions conducted, counseling services delivered, family groups established, and community participation achieved. Presenting these outputs separately from program impacts enables a clearer assessment of whether planned activities were successfully implemented before evaluating their effectiveness (Guidance, n.d.).

The analysis then examines the short-term outcomes emerging from program implementation. Based on interviews, observations, and documentary evidence, this section evaluates changes in family communication, parenting practices, religious awareness, financial literacy, women's participation, and social interaction among *Nahdliyin* families. These behavioral changes represent the initial effects of the program and demonstrate whether program outputs have begun to influence family life in accordance with the objectives of the *Maslahah Family* framework (Musarrofa & Muttaqin, 2024).

Beyond these immediate outcomes, the findings evaluate the long-term outcomes observed during the research period. These include improvements in family resilience, multidimensional welfare, educational development, economic stability, religious moderation, environmental awareness, and social cohesion within the community. This perspective reflects the contemporary transformation of Islamic family thought in which the family is understood not only as a private institution but also as an active contributor to public welfare and social transformation (Layyinah et al., 2024).

The findings also identify the principal challenges encountered during implementation. Field evidence indicates that limitations in financial resources, facilitator capacity, community participation, monitoring mechanisms, and institutional coordination affected the effectiveness of several program activities. Examining these implementation constraints provides an empirical basis for identifying the gap between program design and implementation while offering recommendations for future program improvement (Mutmainah et al., 2024).

Finally, the empirical findings are evaluated using the *Maslahah Family* framework grounded in *maqasid al-shari'ah*. Rather than functioning merely as a normative doctrine, *maqasid* serves as an analytical and evaluative framework through which the program's achievements are assessed across the dimensions of *hifẓ al-dīn*, *hifẓ al-nafs*, *hifẓ al-'aql*, *hifẓ al-nasl*, *hifẓ al-māl*, and the additional dimension of *hifẓ al-bi'ah* developed by LKKNU (Sanusi, 2025). This evaluative framework enables the analysis to determine not only whether program activities were successfully implemented but also the extent to which they contributed to multidimensional family welfare as envisioned by the *Maslahah Family* paradigm. Consequently, the findings chapter presents a coherent chain of change from institutional inputs, implementation processes, immediate outputs, short-term outcomes, and long-term outcomes to their broader contribution to the welfare of *Nahdliyyin* families in Kunir Village, Jepara.

Table 1: Conceptual Distinction between Sakinah Family and Maslahah Family

Dimensions	Sakinah Family	Maslahah Family (NU)
Main Orientation	Internal (inner) peace and harmony of family members	Internal and external well-being; the family as a social agent
Coverage	Relationship between husband and wife and between family members (private)	Family, society, country, global (rahmatan lil 'alamin)
Success Indicators	Harmony, love, mercy	Conflict resolution, financial well-being, protection from domestic violence and exploitation, religious moderation

Dimensions	Sakinah Family	Maslahah Family (NU)
Theoretical Foundation	Classical munakahat fiqh	<i>Maqasid al-shari'ah</i> + mubādalāh (mutuality) approach
Social Function	A pious individual in a harmonious family	From pious individuals → family benefits → welfare of the ummah → welfare for the world → rahmatan lil 'ālamīn

Implementation of the Family Maslahah Program: Mechanism, Structure, and Field Implementation

The implementation of the LKKNU Family Maslahah Program takes place within a hierarchical institutional structure, starting from the LKKNU Nahdlatul Ulama Executive Board (PBNU) at the national level, the LKKNU Regional Board (PWNU) at the provincial level, the LKKNU Branch Board (PCNU) at the district/city level, and down to coordinators at the sub-district and branch levels. However, the planning mechanism is not entirely top-down; there is significant room for adaptation based on regional needs. The Regional Coordination Meeting (rakorwil), held every two years at the regional level, serves as the primary forum for gathering aspirations and needs from various residencies. In this forum, each residency presents its priority family issues, which are then formulated into priority programs for the LKKNU region. This approach allows for synchronization between national programs and real-world conditions. For example, the high divorce rate in Jepara Regency forms the basis for prioritizing divorce prevention programs, while Kendal prioritizes family economic empowerment programs. At the district level, programs are distributed to sub-district coordinators, taking into account the potential of each region. Informant X5 explained that in Keling District, only a portion of the seven central programs can be implemented, tailored to local potential.

There are four main programs of LKKNU and their implementation, namely the Maslahah Family Relations Program. This program focuses on establishing a fair and balanced relationship pattern (muwazanah) between family members, both between husband and wife and between generations. Activities include marriage guidance education, family counseling, thematic book studies, and the formation of maslahah family activists who are tasked with conducting outreach in the field. The Prosperous Family Program is one of the programs with the most concrete implementation in the field. The main activities include family financial literacy and the provision of working capital through Joint Business Groups (KUBE). KUBE is the main instrument for economic empowerment, with priority targets for families who are economically vulnerable. In Jepara Regency, the implementation of this program also includes educational scholarship

assistance for underprivileged children, including orphaned tahfidz students. Informant X4 revealed that this educational assistance is distributed routinely through partnerships with donors from abroad and is managed through school institutions so that its use can be monitored accountably. The Educated Family Program focuses on parenting education within the family, with the goal of developing critical thinking and empathy in each family member. The LKKNU (National Student Association) takes on the parenting aspect, while formal education is delegated to existing NU educational institutions, such as the Ma'arif Institute. The Moderate Family Program provides education on moderate thinking in religious and cultural life, particularly in dealing with the flow of cultural acculturation accelerated by the development of social media and technology. This program is delivered through a participatory educational series (Kuyateh, n.d.).

At the operational level, program implementation in Kunir Village involved collaboration between the sub-district LKKNU coordinator, local religious leaders as field facilitators, and beneficiary residents. Informant X5 explained that program implementation began with the preparation of a work plan and the formation of a team, followed by a direct needs survey of potential beneficiaries. The role of Kunir Village religious leaders (X6) as religious instructors was very strategic in identifying potential beneficiaries through the network of religious study groups in each village. The business capital distribution mechanism was carried out through an institutional partnership with the National Zakat Agency (BAZNAS), which enabled LKKNU to distribute capital assistance to target families without relying entirely on internal funds. The Business Assistance Program in Kunir Village began at the end of November 2025 and at the time of the research had been running for more than four months. The participant informants (X7, X8, X9, X10) confirmed that they received program information from Mr. Ma'ruf (X6) directly and through religious study group meetings. The products developed in the business group were various chips, which are products made from local ingredients available in the area.

The monitoring system implemented by LKKNU varies according to the type and nature of the program. For programs involving financial accountability, such as KUBE, direct monitoring is conducted in the field, including visits and verification between administrative reports and real conditions. Meanwhile, for education-based programs, monitoring is informal through photo/video reporting and online communication. At the sub-district level, informant X5 implements monthly monitoring of two types of programs: the development of the business of the fostered groups and the development of the Quran memorization of the tahfidz scholarship participants. Monitoring is carried out directly with group administrators and through coordination with the madrasah. Informant X2 added that the ultimate goal of monitoring is the independence

of the fostered groups, where the program can continue without continuous dependence on LKKNU mentoring.

Table 2. Indicators of Nahdliyin Family Welfare Based on *Maqasid al-shari'ah*

Dimensions of Maqāṣid	Welfare Aspects	Process Indicator (Program)	Outcome Indicators (Impact)
<i>Hifẓ al-Dīn</i>	Religiosity and religious moderation	Implementation of Aswaja value education, active religious study groups	Increased frequency of worship, moderate behavior, no radicalization
<i>Hifẓ al-Nafs</i>	Physical and psychological health; safety from violence	Socialization of divorce prevention, family counseling, domestic violence advocacy	Decrease in divorce rates, no cases of domestic violence, psychological stability of families
<i>Hifẓ al-'Aql</i>	Literacy capacity and cognitive resilience	Parenting program, digital literacy education, family critical thinking	Increased parental involvement in education, digital information filtering capabilities
<i>Hifẓ al-Nasl</i>	Generation quality and parenting patterns	Premarital guidance, Islamic parenting education, mother-child health programs	Mature marriage age, no early marriage, quality of child growth and development, free from stunting
<i>Hifẓ al-Māl</i>	Economic resilience and financial independence	KUBE, financial literacy, family economic management	Increased income, not registered in DTKS/PKH, family savings

The Impact of the Family Welfare Program on the Welfare of Nahdliyin Families in Kunir Village (Economic Impact (Hifdzul Mal): Improved Material Welfare)

One of the most measurable dimensions of the Family Welfare Program's impact is improving the economic capacity of beneficiary families. In Kunir Village, the business capital assistance program, distributed by LKKNU in partnership with BAZNAS, has provided a tangible stimulus for the development of the businesses of its assisted groups. Participant informants (X7, X8, X9, X10) stated that the business assistance they received had a positive impact on their family's economy. Their business of making various chips, made from locally sourced ingredients, grew after receiving capital from the program. Housewives in Kunir Village, who previously had no additional source of income, now have productive activities that generate income, even though their businesses are located far from busy centers and market access. Informant X5 confirmed measurable material changes in the fostered group. Business development does not stop at adding

production assets, but also includes efforts to formalize the business. Informant X5 revealed LKKNU's plan to assist in processing business permits (UMK) for fostered groups that do not yet have business legality, as a strategic step to increase their competitiveness and market accessibility. In a broader context, the education assistance program managed by LKKNU Jepara Regency (X4) also shows a significant long-term economic impact. Through the aid management model via school accounts, the education savings of beneficiary children can be collected systematically. Some beneficiaries have succeeded in accumulating savings of up to tens of millions of rupiah, which are then used as capital to continue their education to college or start independent businesses.

Social and Psychological Impact (Hifdzun Nafs and Hifdzun Nasl). Beyond the economic dimension, the LKKNU program also demonstrates a significant impact on the social and psychological aspects of Nahdliyin family life. Through mentoring programs, family consultations, and coaching in Islamic study groups, LKKNU acts as a catalyst for strengthening family resilience against the threat of social disorganization, particularly divorce and domestic violence. Informant X5 revealed that economic pressure is a major trigger for family conflict, including domestic violence and divorce, in his area of responsibility. The capital assistance program indirectly functions as a preventative intervention against family disorganization. The LKKNU of Jepara Regency, under the coordination of informant X4, has developed a special mentoring program for child victims of domestic violence and couples experiencing violence. This mentoring includes direct coaching, consultation, and in extreme cases, the provision of temporary shelter. Participant informants also revealed that they received guidance from Mr. Ma'ruf (X6) not only in terms of business management, but also in aspects of family life and religion. The guidance provided includes family health issues and strengthening religious values through regular religious study. This reflects the LKKNU's holistic approach in fostering family welfare that is not reduced to mere economic aspects.

Impact on Family Literacy and Mindset (Hifdzul 'Aql). In addition to its material and social impact, the LKKNU program also contributes to broadening the understanding and changing the mindset of the Nahdliyin community regarding the concept of a beneficial family. Through outreach activities, counseling, and religious study groups, this program instills financial literacy, health literacy, and family literacy, which are increasingly perceived as relevant by the community. Informant X2 reflected that the program's impact on literacy is a tangible, identifiable achievement, although it cannot yet be statistically quantified. The meaning of welfare has also expanded among beneficiaries. For the women in Kunir Village, participation in the business program is not only seen as an effort to earn additional income, but also as a form of self-empowerment and an active

contribution to family welfare. This aligns with the spirit of the Keluarga Masalah program, which encourages family members to become active actors (fa'il al-khayr), not merely passive recipients.

Although the program has demonstrated a number of encouraging achievements, several structural and situational barriers have impacted its implementation effectiveness. At least three categories of barriers can be identified from field data. First, limited financial resources. Informant X4 emphasized that budget constraints are the most significant obstacle limiting the program's reach and intensity. LKKNU, as a social organization, is self-sufficient and heavily dependent on donations, partnerships, and allocations from the National Student Council (PWNU). Similarly, informant X2 described this situation by citing the idea that emphasizes the three requirements of a social movement: 'muscle, brain, and cost', where the management's intellectual capacity and dedication are sufficient, but the availability of funds is the main bottleneck. Second, there are limited human resources and commitment of the management. Informant X3 identified that LKKNU's biggest challenge stems from internal aspects, namely the management's willingness and consistency to actively engage. Third, there are weaknesses in the administration and documentation systems. Although data and documentation of activities are available, there is no organized and standardized archiving system. This complicates data-based evaluation processes and scientifically validates claims of program success. Informant X5 added that the need for formal instruments, such as structured budget plans and figures, is essential to strengthen the program's accountability and transparency going forward. Without organized formal instruments, objectively measuring program progress becomes difficult.

Policy Transmission Mechanisms: Between Normative Centralization and Local Flexibility

Institutionally, the implementation flow follows a hierarchy from PBNU (National) → PWNU (Provincial) → PCNU (Regency/City) → Sub-district coordinator → Branch. However, the implementation mechanism is not purely top-down. The Regional Coordination Meeting (Rakorwil), held every two years, functions as a two-way forum, with the central government providing an outline of the program, while each residency presents the most pressing family problems in its region. Informant X2 explained this regional adaptation with concrete examples: Jepara Regency, which recorded a high divorce rate, prioritized marriage guidance and divorce prevention, while Kendal Regency focused more on strengthening the household economy (Kuswana, 2024).

This adaptation demonstrates the program's contextual sensitivity, enabling relevance across demographics. Informant X5, from his position as a sub-district coordinator, provides a more critical and realistic perspective. The gap between X2's narrative (adaptive flexibility as a

strength) and X5's narrative (forced selectivity due to limitations) reveals a fundamental analytical tension: what at the provincial level is referred to as local adaptation is, at the sub-district level, actually a forced reduction. This difference in perspective is not a contradiction that negates one party, but rather reflects the implementation gap inherent in programs based on a hierarchical institutional network. Informant X3 adds another dimension to this problem: the absence of an integrated monitoring system has left program synchronization between PCNUs an unresolved issue, making aggregate impact data difficult to collect and weakening LKKNU's advocacy position with external stakeholders (Analysis et al., n.d.).

This transmission model can be interpreted through the concept of adaptive governance in public policy studies, namely an approach that reconciles the central normative framework with local operational flexibility (Empowerment, n.d.). From an Islamic-normative perspective, this local adaptation reflects the principle of *al-maslahah al-mursalah*, meaning that benefit must be interpreted from the real conditions of society, not imposed from an ideal, non-contextual standard. The field authority held by sub-district coordinators can be interpreted as a manifestation of *al-siyāsah al-syar'iyah*, a policy based on considerations of real benefit. The implementation gap identified in this mechanism is not simply a technical administrative issue (Fery & McLaren, n.d.). It reflects a structural imbalance between broad program ambitions and limited institutional capacity. Without an integrated monitoring system and mutually agreed-upon performance indicators, local flexibility has the potential to transform into systemic inconsistencies that reduce overall program accountability (Group, 2019).

Field Practice in Kunir Village: KUBE as a Value-Based Social Movement

Among the LKKNU programs running in Kunir Village, Keling District, Jepara Regency, the Prosperous Family Program through the Joint Business Group (KUBE) scheme for various chips, implemented in partnership with BAZNAS, is the most active program and has the most measurable impact. This program operates through three channels: institutional cooperation between LKKNU and BAZNAS, the use of the majelis ta'lim forum as a medium for socialization, and the involvement of local religious leaders as facilitators. Informant X5 confirmed the occurrence of measurable material changes in the assisted group. X5's statement contains an important empirical indicator: the distributed capital is not simply consumed, but is reinvested to increase production capacity. This is evidence of a change in economic orientation from consumptive to productive-investive. Informant X5 also mentioned an innovative and administratively measurable benchmark for success: a family is considered successful not only because its business is growing, but also when its name is no longer listed on the DTKS or the list of PKH recipients. Informant X6 provides a complementary perspective from a social capital

perspective, the program is accepted by residents not as something that comes from outside, but as part of a joint effort within a religious framework. X6 functions as a cultural broker, utilizing his moral authority to introduce the program through a network of entrenched religious study groups. The combination of perspectives X5 (measurable material impact) and X6 (social acceptance factors) reveals two mutually supportive dimensions of success, the program is successful because its design is technically sound (X5) and because it is culturally accepted (X6).

From the perspective of *maqasid al-shari'ah*, the KUBE practice in Kunir Village is the actualization of *hifẓ al-māl* in its most productive dimension, not merely protecting assets from loss, but developing mal through halal and sustainable businesses. The plan to formalize the business through MSME permits adds another layer of meaning, this is the transformation of *hifẓ al-māl* from a protective dimension (preventing poverty) to a promotive dimension (encouraging sustainable and legally protected economic progress). The relationship patterns between LKKN, religious leaders, and the residents of Kunir Village reflect the concept of social capital in its most functional form : a network of trust (bonding social capital) based on the religious community that serves as the foundation for program acceptance and sustainability. Without this social capital, community-based empowerment programs potentially face greater resistance or apathy. These findings convey an important strategic message: successful program replication in other regions is not simply about duplicating KUBE's technical mechanisms. More crucial is the availability of a socio-religious capital ecosystem capable of fostering program acceptance and sustainability. Mapping social capital prior to program intervention should be an integral part of implementation planning. Thematic analysis identified three clusters of obstacles that consistently emerged across various levels of implementation: 1) institutional financial deficits, 2) unequal participation among administrators, and 3) fragility of program administration and documentation systems. Financial obstacles were most strongly voiced by X4, who noted that the lack of adequate funding was the biggest inhibiting factor in expanding the program's reach.

X3 quantitatively revealed human resource constraints, noting that only about ten percent of administrators in each branch were actively involved substantively. X3 acknowledged administrative constraints, noting that activity records do exist, but they are not yet managed in a uniform format and archived regularly. A comparison of these three barriers reveals an interesting gradation: financial barriers are exogenous (dependent on partners and donors), human resource barriers are semi-endogenous (remediable through capacity-building programs), and administrative barriers are endogenous-systemic (requiring internal procedural reform). Therefore, solutions to these three barriers require different strategies: diversification of funding sources for financial barriers, training and incentives for human resource barriers, and standardization of management

information systems for administrative barriers. When examined through the *maqāṣid* framework, the institutional financial deficit touches on the dimension of *hifẓ al-māl* at the institutional level. Institutions that should play a role in protecting the welfare of the community instead face financial vulnerabilities. This creates a structural paradox: strong normative legitimacy rests on a fragile material foundation. This phenomenon is not an anomaly; it is a common pattern found in various voluntary religious organizations in Indonesia, where institutional capacity is not yet commensurate with the ambition of their missions.

Strengthening the Keluarga Masalah Program cannot stop at merely conceptual and normative aspects. It must be accompanied by concrete investments in three institutional areas, diversification of funding sources (including partnerships with the government and Islamic philanthropy), continuous capacity building of administrators through structured training programs, and the development of a standardized and integrated program management information system across PCNU.

CONCLUSION

This study demonstrates that the implementation of the *Keluarga Masalah* Program by PW LKKNU Central Java represents a context-sensitive model of family empowerment that combines organizational guidance from the provincial level with adaptations to local socio-cultural conditions. The case study in Kunir Village, Jepara, shows that the program has generated positive outcomes in strengthening family economic resilience, family relations, educational awareness, and religious values. These outcomes are reflected across the dimensions of *maqasid al-shari'ah*, particularly *hifẓ al-māl*, *hifẓ al-nafs*, *hifẓ al-'aql*, *hifẓ al-dīn*, and *hifẓ al-nas*. At the same time, the evaluation identifies several institutional constraints, including limited financial resources, uneven managerial capacity, and weaknesses in monitoring and documentation systems, which reduce the consistency and scalability of program implementation.

The findings contribute both theoretically and practically to the study of Islamic family development and community-based program evaluation. Rather than viewing *maqasid al-shari'ah* solely as a normative framework, this research demonstrates its applicability as an evaluative framework for assessing program outcomes within family empowerment initiatives. The study also highlights that the effectiveness of the *Keluarga Masalah* Program depends on the interaction of three mutually reinforcing elements: the institutional capacity of LKKNU, the socio-religious capital embedded within Nahdliyin communities, and measurable *maqāṣid*-based indicators that enable systematic evaluation of program outcomes. These findings provide practical implications

for strengthening programme management, inter-institutional collaboration, and evidence-based monitoring within faith-based social welfare programmes.

This study is limited by its qualitative case-study design conducted in a single local setting, which does not permit broad statistical generalization or definitive causal attribution between the programme and all observed changes. Future research should therefore examine the implementation of the *Keluarga Maslahah* Program across multiple regions using comparative case studies or mixed-method approaches, supported by baseline and endline measurements. Strengthening standardized monitoring systems and developing measurable *maqāṣid*-based evaluation indicators will also improve programme accountability, facilitate replication, and support the sustainable scaling of the programme in diverse social contexts.

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