

# Empowering Youth through Maslahat-Based Education: The Role of IPNU-IPPNU Mentoring in the Nahdlatul Ulama Family Welfare Movement in Rembang

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## ARTICLE INFO

### Keywords:

Maslahat Benefits Relations Education;  
Leadership Development;  
Community Engagement

### Article history:

Received 2025-02-08

Revised 2025-03-24

Accepted 2025-05-08

## ABSTRACT

This study examines the influence of the Maslahat Benefits Relations Education and IPNU-IPPNU mentoring program within the Nahdlatul Ulama's *Rembang Maslahat Family Movement*. The research aims to assess how this initiative contributes to the educational and leadership development of IPNU-IPPNU cadres, grounded in the philosophical principles of Nahdlatul Ulama. A participatory community service approach was employed, engaging mentors and youth participants through interviews, surveys, and direct observation. This method facilitated active involvement and allowed for a comprehensive evaluation of the program's outcomes. Findings demonstrate a significant improvement in participants' leadership skills, social responsibility, and critical thinking. The mentoring program fostered a deeper alignment with Nahdlatul Ulama's values, particularly in promoting community empowerment and collective well-being. Participants exhibited an increased capacity to implement practical leadership in real-world community settings. The mentoring initiative proved effective in developing well-rounded young leaders who not only benefit personally but also contribute to the broader community. The integration of educational theory with community service highlights the program's dual impact—enhancing individual competence and reinforcing communal frameworks. This study underscores the importance of structured mentoring in shaping future leaders. By aligning personal development with community-based values, such programs offer a sustainable model for leadership cultivation in line with Nahdlatul Ulama's mission.

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## 1. INTRODUCTION

In rural areas of Indonesia, particularly in regions like Rembang, early marriage and youth disempowerment continue to pose serious threats to social and economic progress. Deep-rooted cultural norms, coupled with limited access to education and vocational opportunities, create conditions where young people—especially girls—are often steered toward early marriage as a perceived solution to economic or social uncertainty. This practice, however, restricts their potential for personal development, higher education, and long-term financial independence. Moreover, youth in these areas face rising concerns related to moral degradation, social delinquency, and a growing disconnection from religious and communal values, further compounding the problem.

In addressing these intersecting challenges, localized and culturally attuned solutions are essential. Community-based educational initiatives, particularly those grounded in religious and philosophical frameworks, have emerged as powerful tools for promoting youth empowerment. Nahdlatul Ulama (NU), Indonesia's largest Islamic organization, has taken a proactive role through its Gerakan Keluarga Maslahat Nahdlatul Ulama (GKMNU), or the Family Welfare Movement. This initiative seeks to strengthen family structures as a foundation for societal well-being, while also addressing the developmental needs of youth through structured mentoring programs.

Central to this effort are IPNU (Ikatan Pelajar Nahdlatul Ulama) and IPPNU (Ikatan Pelajar Putri Nahdlatul Ulama), NU-affiliated student organizations committed to nurturing the intellectual, moral, and leadership capacities of young members. Through these mentoring programs, GKMNU integrates *maslahat*-based education—a principle rooted in communal benefit and social good—to develop youth who are capable of bridging traditional values with modern responsibilities.

The GKMNU Program (Nahdlatul Ulama Family Welfare Movement) was established to strengthen the role of families in social and religious development. While its primary focus is on reinforcing family units, it also incorporates youth education and mentoring as part of its broader mission. The program promotes character-building activities, leadership training, and religious education to equip young people with the necessary skills to navigate societal challenges.

At the heart of GKMNU's youth mentoring efforts are IPNU and IPPNU, student organizations that serve as platforms for young NU members to develop leadership, social responsibility, and religious literacy. These organizations provide structured mentoring for youth, offering them opportunities to engage in educational, religious, and community-based activities. Through regular mentoring sessions, workshops, and collaborative events, IPNU-IPPNU helps young individuals transition into responsible members of society while preserving their Islamic identity.

A central concept in Islamic ethics that guides GKMNU's approach is *maslahat* (benefit or public welfare). In Islamic jurisprudence, *maslahat* refers to actions and policies that promote the well-being of individuals and communities. Within the family structure, *maslahat*-based education aims to create a nurturing environment for the spiritual, intellectual, and social development of young individuals. It emphasizes moral guidance, social harmony, and personal discipline as fundamental aspects of education (Nuruddaroini, 2018).

Mentoring, in this context, serves as a practical extension of *maslahat*-based education, wherein young people are guided by experienced mentors who help them develop essential life skills. IPNU-IPPNU functions as the bridge between traditional Islamic values and contemporary youth challenges, ensuring that young individuals are equipped with both religious knowledge and practical competencies to engage with the modern world effectively (Asmani, 2024).

While the GKMNU program and IPNU-IPPNU mentoring initiatives have shown promising results, their implementation is not without challenges. One of the most significant difficulties is ensuring that traditional Islamic values remain relevant and appealing to youth in the digital age. The rapid flow of information through social media, entertainment platforms, and globalized digital culture has transformed the way young people perceive family, education, and religion. Many struggle to balance their religious identity with the expectations of modernity.

To address these challenges, GKMNU has integrated modern educational tools into its mentoring strategies, including digital literacy training, time management workshops, and communication skills development. By incorporating a holistic mentoring approach, the program strengthens young people's religious foundations and prepares them to navigate contemporary social and professional environments. Additionally, collaboration with religious leaders, educators, and government institutions has enhanced the program's impact, ensuring its objectives align with religious principles and societal needs (Rohmawati et al., 2024).

This study aims to analyze the implementation of *maslahat*-based education within the IPNU-IPPNU mentoring program under the GKMNU initiative in Rembang. Specifically, it investigates how youth mentoring grounded in Islamic values fosters character development, leadership potential, and a sense of social responsibility. Using a qualitative approach, the research will explore the lived experiences of both mentors and mentees to evaluate the program's effectiveness and identify areas for growth (NU Online Jateng, 2024).

The significance of this research lies in its contribution to the broader discourse on youth empowerment within religious communities. By offering empirical evidence on the application of *maslahat*-based education, this study presents a scalable and adaptable model for regions grappling with similar developmental and social challenges. It also emphasizes the importance of harmonizing Islamic teachings with modern educational practices to nurture a generation of well-rounded, ethically grounded, and socially engaged young leaders (Ashari et al., n.d.).

By centering the study on Rembang as a case example, this research seeks to address a gap in the existing literature concerning youth mentoring within Islamic organizational frameworks. The insights generated are expected to inform and benefit policymakers, religious institutions, and educators aiming to strengthen youth development programs at both local and international levels.

## 2. METHODS

This study adopts a qualitative descriptive research approach with a case study methodology to explore and understand the implementation of the Nahdlatul Ulama Family Welfare Movement (GKMNU) in supporting the IPNU-IPPNU cadres in Rembang Regency (NU Online Jateng, 2024). The use of a qualitative descriptive approach is appropriate for this research as it allows for an in-depth exploration of the dynamics, experiences, and challenges faced by the participants. This method provides a comprehensive understanding of the context and processes involved in the benefit-based education and mentoring practices, which are central to the GKMNU program. By employing a case study approach, the research aims to gather rich, detailed data about a specific setting—in this case, Rembang Regency—to answer the research questions regarding the effectiveness and impact of the GKMNU program (Brondz, 2012).

The research was conducted in Rembang Regency, located in Central Java, Indonesia. Rembang was selected as the research location because it serves as a key site for the implementation of GKMNU, especially in relation to the mentoring of IPNU-IPPNU members. This area is significant due to its strong religious and cultural traditions, which provide a context where the GKMNU program's values can be effectively integrated (Afandi et al., 2022). The selection of Rembang was also based on the active involvement of local communities in the GKMNU program, making it an ideal location to observe the practical application of benefit-based education and its effects on youth development (Miles et al., 2013).

Participants for this study were selected through purposive sampling, a method that enables researchers to choose individuals who possess substantial knowledge and experience relevant to the research topic. This approach was employed to ensure that the selected participants could offer meaningful insights into the implementation and impact of the GKMNU program. The study engaged several key stakeholder groups, including GKMNU administrators responsible for overseeing and facilitating the program's activities; IPNU-IPPNU cadres who are directly involved in and benefit from

the mentoring process; the families of these cadres who play a supportive role; and local community figures and clerics who contribute guidance and reinforce the program's objectives within the broader societal context. By involving these diverse groups, the study captures a well-rounded perspective on the program's effectiveness and its influence across different segments of the community (Khasanah et al., 2024).

This study employed a qualitative approach to comprehensively explore the research questions, utilizing multiple methods to gather in-depth insights into the implementation and impact of the GKMNU mentoring program. In-depth interviews were conducted with GKMNU administrators, IPNU-IPPNU members, and their families to explore individual experiences, perceived challenges, and the outcomes of participation in the program. These interviews were crucial in capturing the personal perspectives of those directly engaged in the mentoring process.

In addition, focus group discussions were held with community leaders and clerics to collect collective insights regarding the program's effectiveness, sustainability, and broader social influence. These discussions helped uncover common themes, stakeholder opinions, and suggestions for future improvements. Participatory observation allowed the researcher to witness the daily activities and interpersonal dynamics within the program firsthand. By immersing in the daily routines of IPNU-IPPNU cadres and the wider community, the researcher gained a contextual understanding of how the program operates on the ground.

To complement these methods, documentation such as official reports, photographs, and video recordings of program activities were reviewed. These materials provided additional context and visual evidence of the program's evolution and outcomes over time. This combination of methods enabled a holistic understanding of the program's multifaceted impact (Zunaidi, 2024).

The data collected were analyzed using thematic analysis to identify recurring patterns and core themes. The process began with data reduction, where relevant information from interviews, discussions, observations, and documents was organized and sorted. The data were then coded to identify key themes related to *maslahat*-based education and the mentoring process. Patterns across the data were examined to understand how these themes were interconnected, offering a comprehensive picture of the program's implementation and its influence on youth development. From these patterns, broader themes were developed to directly address the research questions and interpret the program's effectiveness in achieving its goals.

To enhance the credibility of the findings, data triangulation was used by cross-verifying insights from interviews, focus groups, observations, and documentation. Member checks were also conducted by returning interpretations to participants to confirm the accuracy and authenticity of the data analysis (Miles et al., 2013).

The research was conducted with careful attention to ethical standards. All participants were fully informed about the purpose and procedures of the study, and informed consent was obtained prior to data collection. Confidentiality was maintained throughout the process to protect participant privacy. Furthermore, the researcher took measures to remain neutral and minimize bias, ensuring that all findings reflected the authentic voices and experiences of those involved in the program (Brondz, 2012).

### 3. FINDINGS AND DISCUSSION

#### 3.1 Introduction to Islamic Concepts of Benefit

In Islam, the concept of *maslahat* refers to actions or policies that promote the welfare of individuals and society, ensuring both individual and collective well-being. *Maslahat* serves as the foundation for various Islamic principles, which are embodied in the concept of *maqashid al-shariah* (the objectives of Islamic law) (Nafis et al., 2010). These principles guide all aspects of life, from personal development to family structure and community interactions. In the context of the GKMNU program and its youth mentoring efforts through IPNU-IPPNU, these principles provide a framework for nurturing a

responsible, morally guided, and socially responsible generation. The following sections discuss how these principles are applied in the study's context and their broader educational implications (Nurhidayatullah & Sw, 2024).

### **3.2 *Hifdz al-Din: Protecting Religion and Family Welfare***

Hifdz al-din (protection of religion) is one of the primary goals of *maqashid al-shariah* (Anwar et al., 2023) and involves ensuring that religious values are preserved and passed down to future generations. In the context of family education, the application of hifdz al-din plays a crucial role in shaping the moral and spiritual foundation of children. This principle emphasizes the role of families in nurturing religious values and moral integrity (Nasution et al., 2022).

The IPNU-IPPNU mentoring program in Rembang significantly focuses on strengthening religious education, ensuring that young individuals are rooted in Islamic values. Families, as the first educational institution, are encouraged to maintain an environment that fosters religious learning. The application of *hifdz al-din* in the family setting contributes to the spiritual and ethical development of youth, making them more responsible and morally grounded.

A challenge in implementing this principle within the community was reconciling traditional religious values with the increasing influence of modern digital culture. Despite the strong religious foundation, some youth struggled with external distractions that challenged their adherence to these values. The principle of *hifdz al-din* can be integrated into curricula and youth programs by emphasizing the role of families in supporting religious education, fostering a culture of mutual respect, and reinforcing the importance of moral values in daily life.

### **3.3 *Hifdz al-Nafs: Protecting Life and Creating Beneficial Relationships***

*Hifdz al-nafs* (protection of life) emphasizes the preservation of human life in all aspects—physical, mental, and spiritual. In the educational context, this principle encourages the creation of environments that support personal growth, emotional well-being, and mental health (Abubakar et al., 2021).

In the context of IPNU-IPPNU mentoring, *hifdz al-nafs* plays a significant role in promoting empathy, self-awareness, and conflict resolution among youth. The mentoring program encourages youth to build harmonious relationships based on mutual respect and understanding, aligning with the Islamic principle of compassion. The program's focus on mental health and well-being also resonates with the broader goals of youth development, fostering an environment where youth feel safe and supported.

One of the key challenges was addressing the increasing pressures from social media and peer influences, which often lead to emotional distress and conflicts among the youth. Balancing modern influences with traditional values was crucial in ensuring the mental well-being of participants. Implementing *hifdz al-nafs* can enhance educational curricula by focusing on emotional intelligence, and teaching youth how to handle stress, resolve conflicts, and build positive relationships. Family engagement plays a pivotal role in supporting these values by providing emotional stability and guidance.

### **3.4 *Hifdz al-Aql: Developing Reason and Preventing Corruption***

*Hifdz al-'aql* (protection of the intellect) emphasizes the significance of intellectual development and the safeguarding of cognitive faculties. In Islam, the intellect is regarded as a divine trust, essential for understanding religious teachings and making ethical decisions. It must therefore, be shielded from harmful influences—such as misinformation, ideological manipulation, or environments that hinder rational thought—which may distort sound reasoning and moral judgment.

The IPNU-IPPNU mentoring program embodies the principle of *hifdz al-'aql* by cultivating critical thinking, problem-solving abilities, and analytical reasoning. Through structured learning activities, participants are encouraged to explore complex ideas, engage in meaningful discussions, and reflect

deeply on current issues. This intellectual engagement is particularly crucial in the digital age, where youth are frequently exposed to misleading narratives and superficial content. By challenging students to evaluate information sources and apply logical frameworks, the program equips them with the tools needed to make informed and ethical decisions.

One notable challenge faced in this context is the ongoing tension between traditional, often didactic, educational methods and the increasing reliance on digital platforms, which do not always promote intellectual depth or critical engagement. Many young individuals turn to social media and unverified online sources as primary avenues for information, making it essential to nurture digital literacy alongside intellectual discipline. Mentors play a key role in guiding youth toward content that enhances reasoning and aligns with Islamic epistemological values.

The integration of *hifdz al-'aql* in educational settings contributes to the formation of a generation of critical thinkers who are not only spiritually grounded but also intellectually resilient. Encouraging habits such as inquiry, logical analysis, and open dialogue within youth programs can serve as a powerful antidote to the spread of intellectual complacency and disinformation. Educational systems can reinforce this by embedding principles of academic rigor, structured debate, and reflective decision-making, thus ensuring that the intellectual integrity of the next generation is preserved and strengthened in alignment with Islamic values.

### **3.5 Hifdz al-Nasl: Protecting Descendants and Building a Quality Generation**

*Hifdz al-nasl* (protection of descendants) emphasizes the importance of raising a generation that is morally upright, spiritually aware, and intellectually competent. This principle is intrinsically tied to Islamic education, which seeks to nurture youth who possess both deep religious understanding and strong ethical character. It reflects the broader goals of Islamic pedagogy, which aims not only at personal piety but also at the formation of socially responsible individuals capable of upholding communal values.

The IPNU-IPPNU mentoring program serves as a practical embodiment of the *hifdz al-nasl* principle by promoting Islamic character education, a sense of responsibility, and active social participation among youth. Through structured mentorship, the program reinforces core family values and cultivates leadership skills rooted in Islamic teachings. It not only aims to produce devout individuals but also envisions young people as agents of change within their communities. Furthermore, by emphasizing intellectual growth alongside spiritual development, the program ensures that youth are well-prepared to navigate modern societal challenges while maintaining their religious identity and values.

However, the application of *hifdz al-nasl* is not without its challenges. A notable difficulty arises when working with youth who are disengaged from formal education or resistant to moral and ethical frameworks. Addressing these challenges requires persistent mentorship, a compassionate approach, and a supportive environment that bridges generational and cultural gaps. Success in this context is often linked to the mentor's ability to foster trust and dialogue, thereby encouraging youth to reflect on their values and responsibilities.

The principle of *hifdz al-nasl* underscores the necessity of integrating character-building education into both formal curricula and informal mentorship activities. Family education plays a foundational role in this integration, serving as the first and most influential space where values are instilled. When schools, families, and religious organizations work collaboratively, the impact of *hifdz al-nasl* is amplified, creating a framework for raising individuals who are not only personally virtuous but also actively contribute to the welfare and harmony of society.

### **3.6 Hifdz Mal: Protecting Wealth and Teaching Responsibility**

*Hifdz mal* (protection of wealth) emphasizes the ethical use of resources, ensuring that wealth is preserved, managed wisely, and used for the benefit of individuals and society.

The *hifdz mal* principle is incorporated into IPNU-IPPNU's mentoring program by teaching financial literacy, resource management, and the ethical use of wealth. Participants are encouraged to

make responsible financial decisions and engage in Sharia-compliant financial practices such as saving, investing, and charitable giving (e.g., zakat) (Sanuri, 2022).

The challenge was ensuring that financial education aligns with traditional values and practices, especially for youth in rural areas who may lack exposure to formal financial literacy programs. The *hifdz mal* principle can be integrated into youth education programs by emphasizing financial responsibility, ethical entrepreneurship, and community welfare. By teaching youth to manage wealth responsibly, we create a generation capable of contributing to economic development while adhering to Islamic values.

The study reveals that the application of Islamic principles, particularly those derived from *maqashid al-shariah*, has a profound impact on the development of youth through IPNU-IPPNU mentoring programs in Rembang. These principles—*hifdz al-din*, *hifdz al-nafs*, *hifdz al-aql*, *hifdz al-nasl*, and *hifdz mal*—provide a holistic framework for nurturing a morally, intellectually, and spiritually sound generation. However, challenges such as the influence of modern digital culture and the integration of these values into contemporary education systems remain.

The insights gained from this study offer valuable implications for youth education in religious and rural communities. Curriculum development should emphasize not only intellectual and spiritual growth but also social responsibility and financial literacy. Moreover, family engagement remains crucial in ensuring the successful application of these principles.

Future research could explore the long-term impact of these mentoring programs on the life outcomes of youth, especially in terms of their leadership capabilities, community involvement, and personal well-being. Additionally, exploring the scalability of these programs to other regions would provide insights into how Islamic principles can be applied in diverse cultural contexts.

#### 4. CONCLUSION

This study concludes that the GKMNU mentoring program plays a vital role in empowering rural youth by integrating Islamic principles with practical leadership development and community engagement. The program has demonstrated a significant positive impact on enhancing participants' leadership abilities, fostering religious moderation, and cultivating social awareness. By promoting collaboration among academic institutions, youth organizations such as IPNU-IPPNU, and the local community, the program offers a comprehensive model for youth development that is both culturally grounded and future-oriented. Participants emerged with strengthened moral integrity and leadership competence, positioning them to navigate modern societal demands while remaining rooted in traditional values. Despite its successes, the study acknowledges certain limitations, particularly the scope of its data collection, which was confined to a specific geographic area and relied primarily on qualitative methods. These constraints may limit the generalizability of the findings to broader contexts. Therefore, future research should consider expanding the study to multiple regions and incorporating quantitative approaches to measure long-term outcomes and program scalability. Further investigation into the comparative effectiveness of similar models in different cultural or institutional settings would also provide valuable insights for the continued evolution of community-based youth education initiatives.

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