

## EMPOWERMENT OF THE LEBUK COASTAL COMMUNITY IN UNDERSTANDING FAMILY FIQH TOWARD A DIGNIFIED SOCIETY

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**Abstract:** Coastal communities frequently encounter complex and interrelated challenges, including limited religious literacy that may shape socio-religious practices in ways that are not fully aligned with normative Islamic legal principles. In the Lebuk Coastal Region, insufficient understanding of family fiqh has contributed to socio-religious practices that potentially diverge from established sharia provisions. Addressing this gap, this community service program aimed to strengthen community literacy in family fiqh through a structured, systematic, and sustainable mentoring framework. The program was implemented using a Participatory Action Research (PAR) design, encompassing iterative phases of preparation, action, and evaluation. This approach ensured meaningful community participation at every stage of the intervention, enabling collaborative problem identification, context-sensitive learning, and continuous improvement of the mentoring process. Empirical findings indicate a statistically significant enhancement in participants' understanding, as reflected in the significance level below 0.05 calculated using IBM SPSS Statistics 26. These results substantiate the effectiveness of the staged mentoring model. The fundamental, progressive, and intensive mentoring framework grounded in PAR, therefore, demonstrates strong practical efficacy and offers a transferable model for communities with comparable socio-religious characteristics.

**Keywords:** Coastal Communities; Family Fiqh; Fiqh Understanding.

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### INTRODUCTION

The family is one of the important elements that receives national attention. It is because the family is the forerunner of the emergence of a golden generation. In addition, the family serves as the foundation of mental development and national stability. The family is the smallest social unit in society that plays an important role in shaping individuals and communities. The family is also the first place of socialization where individuals learn values, norms, and social behavior. As a small community within the social structure, the family can also form new cultures. It occurs due to the process of cultural acculturation when forming a new life within the family (Syarif, 2017). Within a limited social scope, the family is defined as a social environment closely related to an individual

(Ulfiyah, 2016). Social life within the family has many impacts across various sectors; therefore, religion becomes a necessity in family life (Muqit, 2019). Religion, as the foundation of life, spans all aspects of human existence (Nurdin et al., 2020).

A family life that is *sakinah*, *mawaddah*, and *rahmah* for husband and wife is very important to preserve as an effort to realize dignified human beings. According to Ulfiyah (2016), the family, in all its forms, is very important and must be prioritized because it is the first step toward understanding culture and serves as a forum with significant symbolic value in the development of character, creativity, and kinship. According to Basir (2019), community development will be strong if the family structure is well-organized and solid, and a clean and strong society will lead to a prosperous nation (*baldatun tayyibatun wa rabbun ghafur*). Therefore, the state must be present to ensure the realization of a society composed of *sakinah* families toward a modern and advanced nation (Zulkarnain, 2022).

A dignified human being is one who can strengthen religious understanding and faith based on the Qur'an and Hadith (Maslahat, 2020). It is emphasized by Allah that the Qur'an was revealed as a foundation to build life from darkness toward a bright path (Kadir et al., 2024). Understanding and properly practicing religious teachings is indeed the framework for a dignified human life. The practice of religious teachings should begin within the family environment. Therefore, a family that embodies *sakinah*, *mawaddah*, and *rahmah* is crucial to the formation of dignified human beings who practice religious teachings.

Realizing dignified human beings, starting from family life, is not easy; it requires religious knowledge, an understanding of the rights and obligations of husband and wife, trust and mutual respect, and the establishment of family ethics (Alawy, 2015). However, this is not fully experienced by some members of the Lebuk Coastal community, because they do not fully understand the essence of marriage, the rights and obligations of husband and wife, and how proper ethics should be practiced in household life. Disharmony within some families in the Lebuk Coastal community becomes a major obstacle to realizing dignified human beings. Based on reports from the *takmir* of Hafass Mosque, most of them have very low levels of education and are busy working daily to earn a living for their families. Many wives in the Lebuk Coastal area also work to meet family needs. Most of their occupations are fishermen.

Based on social analysis and observations of the partner community, several problems were found in the family and social life of the Lebuk Coastal community, including: 1) many married couples lack understanding of rights and obligations within the family, 2) some couples do not understand that pronouncing divorce (*talak*) up to three times has consequences for divorce, 3) lack of understanding of family ethics, resulting in disharmony in family life, and 4) the

implementation of fard kifayah in the form of *tajhizul mayyit* (funeral management) is only carried out by men, causing delays, and sometimes the bathing of deceased women is carried out by non-mahram men.

Based on the description of these problems, the Lebuk Coastal community was chosen as the partner for assistance. On the other hand, geographically, Lebuk Coastal is not far from a large traditional Islamic boarding school, at approximately 1.5 km. It becomes a unique condition that necessitates community service and assistance. Indirectly, it strongly indicates that proximity to well-known Islamic educational institutions does not guarantee the perfection of religious competence within a community. If these problems are not addressed, social inequality and weak transformation of Islamic learning may occur. Meanwhile, in Lebuk Coastal, there are insufficient resources to provide religious education, and many husbands and wives are busy with daily work to meet family needs, resulting in low enthusiasm for learning religion.

Several previous studies have discussed family fiqh and coastal communities. For example, Pitriani & Muin (2025) examined the implementation of family fiqh in urban communities and found many challenges due to increasing work mobility. Zulfikar et al. (2022) conducted a community service focused on improving women's understanding of fiqh, achieving optimal results. Hafizh (2022) highlighted unregistered marriages and found gaps between practice and Islamic as well as state law. Other studies focus on economic empowerment (Zahara, 2023) and Islamic education for fishermen's children (Munirah, 2019).

The novelty of this community service program lies in its effort to integrate the empowerment of coastal communities with the deepening of understanding of family fiqh. The specific context of the Lebuk coastal community makes it distinct from previous community service programs while also offering a new, more comprehensive approach. Previous community service programs, as described above, have examined aspects of family fiqh, religious understanding, and community empowerment in coastal areas. However, their focus still appears partial: some emphasize women's fiqh, others discuss unregistered marriage (*nikah sirri*), others highlight Islamic education within the family, and still others focus on the economic empowerment of families in coastal regions. Therefore, the direct relationship between the understanding and practice of family fiqh and the comprehensive process of coastal community empowerment has rarely been addressed.

Based on the description above, this community service program aims to integrate family fiqh mentoring with a participatory community empowerment approach in the Lebuk coastal community. This approach emphasizes not only the transmission of religious knowledge but also the internalization of values, changes in mindset, and the formation of practical religious practices

in domestic and social life. Thus, strengthening understanding of family fiqh is expected to lay the foundation for the realization of harmonious, religious, and dignified families, while simultaneously sustainably reinforcing the social structure of coastal communities.

## RESEARCH METHOD

This empowerment activity employed a Participatory Action Research (PAR) approach to help the community understand and implement family fiqh. The PAR method was chosen for its practical benefits, including encouraging the community to act as agents of change, generating contextual, applicable knowledge through shared experiential processes, strengthening collaboration and community participation, and providing sustainable solutions in accordance with local needs (Hariyanto et al., 2023). The process of this community service activity consisted of a preparation stage in the form of collaboration and socialization, an implementation stage in the form of training and intensive mentoring for the Lebuk Coastal community, and an evaluation stage in the form of an assessment of the impact of the community service implementation on the cognitive aspect of the community’s understanding of family fiqh. The following illustrates the stages of the community service process in the Lebuk Coastal area, as shown in Figure 1.



**Figure 1.** Stages of the Implementation of Community Service in the Lebuk Coastal Area

The partners who served as the subjects in this community service activity were members of the Lebuk Coastal community. The selection of partners was based on the early and developmental phases of a family, which can generally be identified from the individuals’ ages. These community service partners were selected in coordination with KHR. Ach. Fawaid Mosque's management board (takmir). The details of the community members who became partners in this program are presented in Table 1 below.

**Table 1.** Characteristics of Community Service Partners in the Lebuk Coastal Area

Number of Subjects (Partners)	Gender		Age	
	Female	Male	20-30 Years	≥ 30 Years
23 people	15	8	17	6

A test was used to measure the Lebuk Coastal community’s understanding of family fiqh.

The test was administered before and after the implementation of the community service activities. It consisted of multiple-choice questions prepared based on the questions provided in Mabadi' al-Fiqh, Volumes 1 and 2. This community service activity may be said to have had a positive impact if the post-test administered to the community showed positive results in comparison with the pre-test. The test given to the community was in the form of multiple-choice questions in order to accommodate the participants' varied age levels.

## RESULTS AND DISCUSSION

The following are several stages of the implementation of community service activities in the Lebuk Coastal area, which were carried out continuously from one stage to the next.

### A. Preparation Stage

At this stage, a site survey was conducted along with visits to stakeholders in Sumberejo Village. The survey conducted on March 1, 2024, produced a general overview of the Lebuk Coastal community. The visit to stakeholders on March 2, 2024, was successfully carried out and received positive acceptance for the implementation of this community service program. The implementing team conveyed the objectives of the program and the urgency of understanding family fiqh for the Lebuk Coastal community.

Lebuk Hamlet is located in Sukorejo Village, Banyuputih District, Situbondo Regency, East Java, and is one of the areas with great potential for developing community-based service programs. This location was chosen based on initial problems, namely that many families still do not fully understand family rights and obligations, have a weak understanding of Islamic law—especially regarding divorce lack understanding of family ethics, and the implementation of funeral management that does not fully comply with Islamic law.

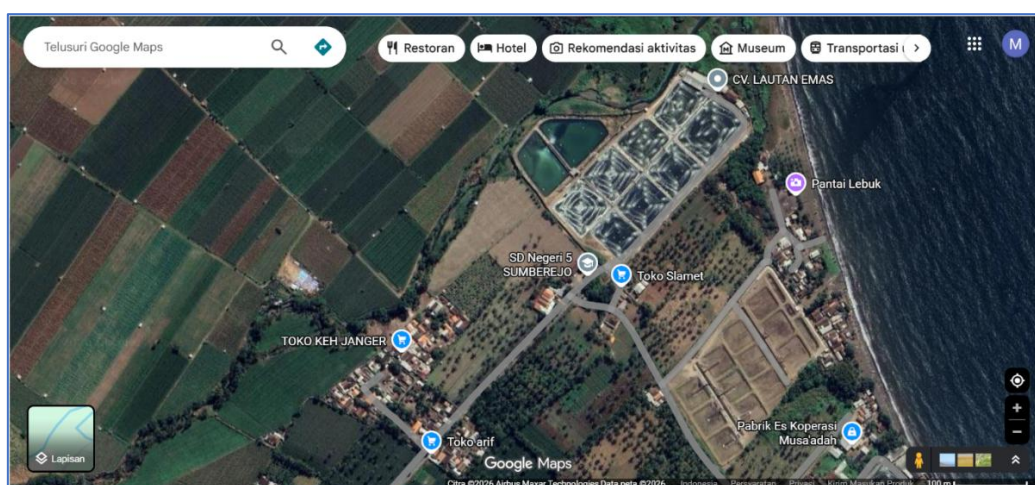


Figure 2. Geographical Location of Lebuk Beach Coast

Socially, Lebuk Hamlet is inhabited by people who still strongly uphold the values of cooperation, solidarity, and local wisdom. The social structure generally consists of extended families that are closely interconnected. This condition strongly supports the implementation of community service programs aimed at improving understanding of family and social fiqh, as well as harmony within families and society through educational activities and practical mentoring.

Next, an initial meeting was held with representatives of the Lebuk Coastal community to identify the community members who would be involved and to agree on the schedule of activities. This initial meeting was attended by five community representatives, consisting of three women and two men. The agreed schedule of activities is as follows.

**Table 2.** Details of Community Service Implementation Activities in the Lebuk Coastal Area

No	Activity Stage	Activity Name	Schedule
1.	Activity I	Fundamental mentoring of family fiqh	August 26, 2024
2.	Activity II	Progressive mentoring of family fiqh	August 30, 2024
3.	Activity III	Intensive mentoring of dignified family fiqh	September 6, 2024

As shown in Table 2 above, this community service program is designed to be carried out continuously as a multi-year program. However, in this article, the authors limit the discussion to the activities conducted in 2024. The next step was to prepare the pre-test and post-test questions to be administered before and after the implementation of the community service activities. Each of the pre-test and post-test consisted of 10 multiple-choice questions. These questions were adapted from Mabadi' al-Fiqh, Volumes 1 and 2. The use of multiple-choice questions was based on the varied characteristics of the respondents in terms of education, age, gender, and occupation. The summary of the pre-test and post-test questions is as follows.

**Table 3.** Summary of Pre-test and Post-test Questions

Competency Indicator	Material	Question No.	Cognitive Level	Type
Participants can understand the purpose of marriage in Islam	Purpose of marriage (sakinah, mawaddah, rahmah)	1	C2	Pre-test
		1	C3	Post-test
Participants can identify the husband's obligations within the family	Rights and obligations of the husband	2	C2	Pre-test
		2	C3	Post-test
Participants can explain the principles of husband-wife relations	Consultation (musyawarah) and partnership	3	C2	Pre-test
		3	C3	Post-test
Participants can determine	Household conflict	4	C3	Pre-test

Competency Indicator	Material	Question No.	Cognitive Level	Type
initial steps in resolving family conflicts	management	4	C4	Post-test
Participants can identify parents' responsibilities toward children	Parenting in Islam	5	C2	Pre-test
		5	C3	Post-test
Participants can apply principles of supervising social media use in the family	Parenting in the digital era	6	C3	Pre-test
		6	C3	Post-test
Participants can understand the position of divorce in Islam	Divorce provisions	7	C2	Pre-test
		7	C4	Post-test
Participants can explain the meaning of justice within the family	Principles of justice and proportionality	8	C3	Pre-test
		8	C3	Post-test
Participants can identify ways to maintain family harmony	Communication and harmony	9	C2	Pre-test
		9	C3	Post-test
Participants can understand the validity requirements of marriage	Pillars and conditions of marriage	10	C2	Pre-test
		10	C3	Post-test

## B. Implementation Stage

At this stage, three phases of activities were carried out to provide an in-depth understanding of family fiqh to the Lebuk Coastal community. The first and second activities consisted of fundamental and progressive mentoring of family fiqh. Meanwhile, the third activity was an intensive mentoring program conducted continuously and with focused attention over several days to achieve truly optimal results. Before carrying out Stage I activities, the participants were first instructed to complete the pre-test prepared by the community service team. Subsequently, the post-test was administered after the completion of Stage III activities.

### Stage I Activity: Fundamental Mentoring of Family Fiqh

The implementation of Stage I activities in the form of fundamental mentoring of family fiqh was carried out optimally. It was indicated by a 100% attendance rate of participants, meaning that no partners were absent during this stage. In addition, participant attendance was highly disciplined, as evidenced by their punctuality.

This activity lasted for 120 minutes, from 19:00 to 21:00 WIB, and was held at KHR. Ach. Fawaid Mosque, which is located not far from Lebuk Beach. This stage had three main objectives: (1) to provide the community with an understanding of the basic concepts of family fiqh (*munākahāt*), (2) to equip participants with the ability to resolve family problems in a preventive and solution-oriented manner based on Islamic values, and (3) to encourage the formation of family

resilience grounded in the principles of justice, responsibility, and public welfare (*maṣlaḥah*).

The delivery of the material was conducted in a systematic, engaging, and dialogical manner. The session began precisely at 19:15 WIB, led by the first speaker, Dr. H. Abd. Muqit, M.Pd.I., followed by the second speaker, Ny. Hj. Djuwairiyah, M.Pd.I., Ph.D. The first speaker presented material on the principles of *maqāṣid al-sharī'ah* in building a *sakinah* family and family conflict management from a *fiqh* perspective. Meanwhile, the second speaker discussed the basic concepts of marriage in Islam, including its objectives, pillars, conditions, as well as the rights and obligations of husbands and wives. The following is documentation of the Stage I activity.



**Figure 3.** Stage I Activity: Fundamental Mentoring of Family Fiqh

After the presentation of the material, the audience was given the opportunity to ask questions. There were three participants who asked questions. The details of the discussion questions are as follows.

**Table 4.** Details of Discussion Questions in Stage I

No	Questioner	Question	Respondent
1.	Umami Tatik	In Islam, what are the main obligations of a husband toward his wife and children?	Dr. H. Abd. Muqit, M.Pd.I.
2.	Ayu	How should one deal with a husband who is difficult to communicate with?	Dr. H. Abd. Muqit, M.Pd.I.
3.	Nur Jannah	How can family harmony be maintained to prevent conflicts?	Ny. Hj. Djuwairiyah, M.Pd.I.

This Stage I activity not only ran optimally but can also be considered successful. The three questioners expressed satisfaction with the answers provided by the speakers. In addition, other participants also demonstrated a clear understanding of the material, as evidenced by the absence

of follow-up questions after the initial three. It indicates that the session concluded with participants who were able to comprehend the material by actively and attentively receiving all the information delivered by the speakers. The event concluded with a closing statement by Dr. H. Abd. Muqit, M.Pd.I., followed by a prayer led by Ny. Hj. Djuwairiyah, M.Pd.I.

This approach aligns with the paradigm of community service based on community empowerment, where the community is not positioned as an object of outreach but as an active subject in the learning process (Pradana et al., 2025). Active participant involvement in discussions and case studies strengthens value internalization and enhances reflective capacity regarding their family life practices. It is consistent with the findings of Salama (2025), which indicate that active engagement in discussions significantly contributes to real-life learning experiences.

Furthermore, strengthening the *maqāṣid al-sharī'ah* aspect within the mentoring materials provides a more substantive framework of understanding. Participants not only grasp legal rules at a textual level but are also able to capture the broader spirit of public welfare, protection of life, lineage, and dignity as the foundation of family life. This approach has proven helpful in enabling participants to formulate proportionate solutions.

### **Stage II Activity: Progressive Mentoring of Family Fiqh**

The Stage II activity, in the form of progressive mentoring of family fiqh, was a continuation of Stage I. While the previous stage focused on strengthening basic understanding, Stage II was directed toward deepening and contextualizing family fiqh values within contemporary social dynamics.

Unlike Stage I, participants in Stage II also included alumni of the Salafiyah Syafi'iyah Sukorejo Islamic boarding school. The diversity of participants indicated that this stage was conducted optimally. The activity lasted for 75 minutes, from 08:30 to 09:45 WIB, and was held at Hafas Mosque, located near the Lebuk Coastal area. The primary objective of this stage was to provide an understanding of fiqh principles in relation to contemporary social realities.

The material was delivered systematically and dialogically. The session began at 08:45 WIB, with Dr. H. Abd. Muqit, M.Ag., serving as the main speaker. The material had been previously reviewed and approved by KH. Afifuddin Muhajir. The topics covered included marriage as an act of worship and a foundation for social resilience, the importance of marriage registration, and the rights and protection of women and children from both Islamic and positive legal perspectives.

After the presentation, participants were given the opportunity to ask questions. Three participants raised questions, as detailed below.

**Table 5.** Details of Discussion Questions in Stage II

No	Questioner	Question	Respondent
1.	Kulsum	How can marriage as an act of worship create harmony within the family?	Dr. H. Abd. Muqit, M.Pd.I.
2.	Ida Fauziyah	How can family life be developed to build social resilience?	H. Moh. Faizin, M.Pd.I.
3.	Aisyah	How important is marriage registration according to Islamic law?	Dr. H. Abd. Muqit, M.Pd.I.

The results of Stage II confirm that a progressive mentoring approach has a greater impact in encouraging changes in understanding compared to a one-way lecture method. Active participant involvement in discussions was a key factor in the process of understanding family fiqh. Although this activity can be considered successful, several challenges were identified, including: (1) differences in educational levels affecting the speed of comprehension, (2) suboptimal media facilities for delivering material, and (3) limited time for conducting the sessions.

Despite these challenges, overall, Stage II demonstrated that progressive mentoring can promote both transformation in understanding and practical application in family life. This program not only improved religious literacy but also contributed to strengthening socially resilient communities based on contextual Islamic values. Although similar in focusing on family fiqh, this community service program explored the subject in greater depth through multiple stages. It distinguishes it from other programs (Muntholib & Hasan, 2025; Suryantoro, 2025; Taqiyuddin et al., 2023), which primarily focus on textual study with students (santri) as their target participants.

### **Stage III Activity: Intensive Mentoring of Dignified Family Fiqh**

The third stage, consisting of intensive mentoring of dignified family fiqh, was implemented using a special model in which the service team directly visited all participants on a door-to-door basis. This activity took place from October 4 to October 11, 2024. This intensive mentoring aimed to provide direct assistance to the Lebuk Coastal community so that the principles of family fiqh could be applied in daily life. It also served as a continuation of the previous stages. This mentoring focused on practical aspects such as Islamic communication between husband and wife, parenting patterns in Islam, and household problem management based on fiqh teachings.

The service team visited several households in rotation to provide direct guidance. This approach offered concrete examples of the application of fiqh in family interactions, including proper communication, financial responsibilities, and rules for child education. As expressed by participant BN, the mentoring helped improve communication between spouses and their children.

According to DS, intensive mentoring allowed obstacles or problems to be identified and addressed more quickly, with solutions being more relevant due to in-depth analysis during the process.

Following the intensive mentoring, simulation, or role-playing sessions were conducted. Simulation is a training or learning method that replicates real-life situations within a controlled environment, where participants are assigned specific roles (such as husband, wife, or child) and encouraged to practice family fiqh in particular scenarios. This approach enables participants to directly experience how Islamic values can be applied in an ideal family life. Simulation also enhances training effectiveness by optimizing time and resources.

Role-playing learning has been proven to have a positive impact on various aspects of learning outcomes. It is evidenced by its ability to encourage the exploration of ideas, dialogue, and reflection, thereby strengthening the construction of individual knowledge (Salsabila et al., 2025). Role simulation also helps participants understand events more deeply rather than merely memorizing facts (Yonggom & Ayomi, 2023). In addition, this method increases motivation and learning interest by creating an interactive and engaging learning environment (Afifah & Rifiyati, 2025).

After the intensive mentoring on dignified family fiqh was completed, the community service team administered a post-test to all participants. The post-test was conducted in a controlled manner while maintaining the confidentiality of the questions. It was intended to ensure that the scores obtained truly reflected the participants' authentic understanding after completing the entire series of activities from Stage I to Stage III.

### C. Evaluation Stage

The impact of the community service activities on the understanding of family fiqh was determined through the analysis of pre-test and post-test scores. The analysis results indicate a difference between pre-test and post-test scores, suggesting an improvement in community understanding. The following presents the descriptive statistical analysis of the pre-test and post-test scores using IBM SPSS Statistics 26.

**Table 6.** Results of Descriptive Statistical Analysis

	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Minimum</b>	<b>Maximum</b>
Before treatment (Pre-test)	23	60	7.977	50	70
After treatment (Post-test)	23	84.35	5.069	80	90

Based on the descriptive statistical analysis above, the number of respondents was 23 for

both pre- and post-measurements. Before treatment, the mean score was 60 with a standard deviation of 7.977, a minimum score of 50, and a maximum of 70. It indicates that the participants' initial ability was at a moderate level with relatively high variation, as reflected by the standard deviation close to 8 points.

After the intervention, there was a significant increase in the mean score to 84.35, with a standard deviation of 5.069, a minimum score of 80, and a maximum of 90. The increase of 24.35 points in the mean score indicates a substantial performance improvement. Additionally, the decrease in standard deviation from 7.977 to 5.069 suggests that participants' learning outcomes became more homogeneous. Descriptively, these findings demonstrate that the intervention was effective in improving participants' understanding, both in terms of average score improvement and consistency of results.

Next, a difference test between the pre-test and post-test scores was conducted using the Wilcoxon test. This test is a non-parametric analysis technique that does not require prerequisite tests of normality and reliability. Therefore, the pre-test data collected before the implementation of the community service program and the post-test data collected afterward could be directly analyzed using IBM SPSS 25. The following are the results of the paired difference test using the Wilcoxon test.

**Table 7.** Results of Wilcoxon Test Analysis

		N	Mean Rank	Sum of Ranks
After Treatment – Before Treatment	Negative Ranks	0 <sup>a</sup>	.00	.00
	Positive Ranks	23 <sup>b</sup>	12.00	276.00
	Ties	0 <sup>c</sup>		
	Total	23		

a. After treatment < Before treatment

b. After treatment > Before treatment

c. After treatment = Before treatment

Test Statistics <sup>a</sup>	
After Treatment – Before Treatment	
Z	-4.280 <sup>b</sup>
Asymp. Sig. (2-tailed)	.000
a. Wilcoxon Signed Ranks Test	
b. Based on negative ranks.	

Based on the results of the Wilcoxon Signed Ranks Test in Table 5, the Z value obtained is -4.280 with a significance value of Asymp. Sig. (2-tailed) of 0.000. This test is used to determine the difference in scores before and after treatment in paired samples. The basis for decision-making in this study uses a significance level ( $\alpha$ ) of 0.05.

Since the significance value of  $0.000 < 0.05$ , it can be concluded that there is a significant difference between the results before and after the treatment. The negative Z value indicates that, in general, there was an increase in scores after the treatment compared to before the treatment (based on the negative ranks in the output). Thus, statistically, it can be concluded that the treatment provided had a significant effect on improving participants' outcomes. This finding reinforces the previous descriptive analysis, which showed an increase in the mean score after the intervention, indicating that the applied treatment can be considered statistically effective at the 5% significance level.

These results indicate that the implementation of the community service program in the Lebuk Coastal area had a significant impact on improving the understanding of family fiqh. Through several stages of activities—namely, fundamental mentoring of family fiqh, progressive mentoring, and intensive mentoring of dignified family fiqh—the program demonstrated positive outcomes. It is evidenced by the difference in the community's level of understanding before and after the implementation of the community service activities, as described in the previous sections.

## CONCLUSION

This community service program was successfully implemented through several stages, including fundamental mentoring of family fiqh, progressive mentoring of family fiqh, and finally intensive mentoring of dignified family fiqh. The implementation of this program showed positive results in improving the understanding of family fiqh. It is evidenced by the increase in pre-test and post-test scores from 60 to 84.35, while the Wilcoxon test result ( $p = 0.000$ ) indicates that the treatment in the form of various community mentoring activities had a significant effect on improving the partners' understanding of family fiqh in the Lebuk Coastal area.

The PAR-based community service model has proven to be effective in enhancing participants' understanding of family fiqh, making it replicable for implementation in other regions with similar characteristics. This approach focuses not only on the transfer of religious knowledge but also on the internalization of values, the transformation of mindsets, and the development of applicable religious practices in fostering dignified family life. Future community service programs may focus on mentoring in fiqh muamalah for coastal communities.

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