



### RELIGIOUS SPIRITUALITY AND FAMILY RESILIENCE: THE CONTRIBUTION OF KYAI IN BUILDING THE SOCIAL RESILIENCE OF MUSLIM FAMILIES

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#### Article Info

#### Abstract

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#### Keyword:

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This study is based on the still-limited body of scholarly research that specifically examines the role of *kyai* in strengthening santri family resilience, grounded in the *maqāṣid al-sharia*, within pesantren environments in a comprehensive and in-depth manner. This research aims to analyze KH's thoughts, roles, and impacts. Yazid Karimullah is strengthening the resilience of santri families. The method used is a descriptive qualitative approach to gain an in-depth understanding of the *kyai* contributions to santri family resilience at Pesantren Nurul Qarnain Jember through interviews, observations, documentation, and systematic thematic analysis. The results show that family resilience according to KH. Yazid Karimullah is built on the principles of *al-amna* (security), *ash-shihah* (health), and *al-kifayah* (sufficiency), which complement each other in creating harmonious and sustainable families. This resilience is strengthened by religious, ethical, and moral values, resulting in *sakinah, mawaddah, wa rahmah* (tranquil, loving, and merciful) families. Various strategies are implemented, such as the establishment of ISNUQ, integration of marriage education into the curriculum, family counseling, conflict mediation, economic empowerment, religious sermons, and the prohibition of unregistered marriage (*nikah sirri*), early marriage, and domestic violence. These findings demonstrate the comprehensive implementation of *maqāṣid al-sharia* and the role of *kyai* as social agents who shape strong, independent, and adaptive santri families in facing modern challenges. The conclusion of this study is that santri family resilience is formed through the integration of religious values, pesantren strategies, and the *kyai*'s role as a social agent. The significance of this research enriches the study of *maqāṣid al-sharia* and provides practical contributions for pesantren in strengthening santri family resilience.

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## A. INTRODUCTION

Family resilience is an important issue because it serves as the foundation of societal well-being, beginning from the smallest unit, namely the family (Fadil et al., 2024). Family resilience enables adaptation to crises through communication, emotional support, and flexibility (Walsh, 2021). In addition, it enhances psychological well-being by reducing stress, anxiety, and depression while strengthening social functioning (Körün & Satici, 2026). Resilient families also contribute to broader societal resilience as a fundamental social unit (Pi



Ferrer et al., 2025). However, family resilience can be disrupted by economic instability, chronic illness, and changes in family structure (Wadley, 2025). Global crises such as the COVID-19 pandemic highlight the importance of family resilience in maintaining optimism and continuity in life (Pi Ferrer et al., 2025). Furthermore, a lack of social support from both community and formal systems can weaken family resilience (Yang et al., 2025).

Family resilience has a significant impact on community adaptation to various challenges, such as natural disasters, climate change, and economic crises, which require changes in behavior, priorities, and social beliefs for societal sustainability (Ferreira et al., 2024; Hölting et al., 2021). Social support from family, friends, and the community plays a crucial role in strengthening family resilience, especially in dealing with psychological and social pressures (Hsu et al., 2025), while social and economic capital, such as financial access, education, and social services, enhances families' adaptive capacity (Yang et al., 2021). Cultural values and spirituality serve as important foundations for families as they face challenges with optimism and strength (Barrett & Rishi, 2016). Therefore, family-based interventions are needed, including strengthening communication, financial management, and intra-family relationships to enhance resilience (Ardi et al., 2022), as well as cross-sector collaboration between governments, communities, and non-governmental organizations to create policies that support family and community resilience (Santa et al., 2025).

One of the regencies with a relatively high divorce rate in East Java is Jember Regency. Available data show that the number of divorce cases handled by the Religious Court (PA) of Jember has increased each year. In 2022, 6,057 divorce cases were recorded. Within a one-year period, the court handled 9,160 cases, of which 70% were divorce cases. From this number, contested divorces (*cerai gugat*) reached 4,568 cases. At the beginning of 2023, more than 6,000 Jember residents officially changed their status to widowed or divorced following court decisions. This situation should be a serious concern for government officials, policymakers, and religious leaders in Jember Regency (Firdausi, 2024).

The increasing divorce rate indicates weak family resilience and requires serious attention from various stakeholders. Divorce is influenced by economic factors, poor communication, infidelity, domestic violence, and marital incompatibility (Djawas et al., 2021; Zineldin, 2019). In Indonesia, economic factors are the main cause of divorce in many regions (Latifah & Ritonga, 2022). Family resilience refers to the ability to survive and recover from crises such as internal conflict and economic pressure, which is influenced by belief systems, family organization, communication, and problem-solving abilities (Çetinkaya Duman & Sari, 2021). Families with social support, effective communication, and flexibility are better able to face crises (Thongworn, 2023). Government efforts through premarital courses and marriage counseling have not been fully effective in reducing divorce rates (Djawas et al., 2022). Therefore, culturally and religiously based approaches, such as customary mediation and the involvement of community leaders, are needed to strengthen sustainable family resilience in the context of an adaptive modern Indonesian society (Zainuddin et al., 2022).

Religious spirituality and the role of *kyai* are important in building the social resilience of Muslim families through guidance, community leadership, and conflict resolution grounded in Islamic values, as well as spiritual and psychological support (Humam et al., 2023; Hamamra & Mahamid, 2026). In addition, *kyai* also serve as community leaders who strengthen social solidarity through religious activities and moral messaging (Thoha et al., 2025). Within the

family sphere, *kyai* contribute to conflict resolution by emphasizing values of justice, compassion, and responsibility as the foundation of household harmony (Zakaria et al., 2023). The integration of these religious values strengthens social identity and family resilience in facing modern challenges, such as moral crises (Leutar & Leutar, 2017), and is supported by a holistic approach grounded in religious education and community engagement (Gumiandari et al., 2024). In North Jember, pesantren play an important role in shaping the character of the Madurese community; however, social issues such as divorce and juvenile delinquency remain challenges. Therefore, KH Yazid Karimullah emphasizes strengthening *sakinah* families through Islamic preaching and the development of santri based on Islamic values.

Research shows that Islamic boarding schools (*pesantren*) play an important role in strengthening *sakinah* families through economic, educational, and character-building aspects. Pesantren develop cooperatives and business units that empower the economy of santri and surrounding communities, thereby strengthening family economic stability (Siregar et al., 2025). Entrepreneurship training in pesantren, such as food businesses, improves santri skills while supporting family economic independence (Yusuf et al., 2024). In family development, premarital programs through *taaruf* mechanisms in pesantren prepare santri to build harmonious families grounded in hadith values (Kusnadi et al., 2025). Pesantren education also plays a role in preventing radicalism and strengthening moral character, which supports the formation of strong *sakinah* families (Sadiyah, 2022).

This study examines a gap between the strong role of pesantrens as centers of Islamic education and the limited research specifically examining the thoughts and roles of *kyai* in strengthening santri family resilience, particularly from the perspective of Jamaluddin Athiyyah's *maqāṣid al-sharia*. In addition, studies on KH Yazid Karimullah have not been widely explored academically in the context of family resilience, thus offering novelty through an integrative analysis of his thoughts, socio-religious practices, and their impact on santri families. The objectives of this study are to describe and analyze KH Yazid Karimullah's thoughts on family resilience, examine his role within the framework of *maqāṣid al-sharia*, and evaluate the outcomes of the implementation of his thoughts and roles.

Theoretically, this research contributes to enriching Islamic family resilience studies and to understanding the relationship between pesantren and social value formation. In practice, it provides contributions to pesantren leaders, santri, and policymakers to strengthen the role of pesantren as institutions for developing resilient, religious, and sustainable families amid modern social dynamics.

## B. RESEARCH METHOD

This study employs a descriptive qualitative approach aimed at understanding social phenomena in depth, particularly regarding the role of *kyai* in strengthening santri family resilience at Pondok Pesantren Nurul Qarnain Jember. Qualitative research is a procedure that produces data in the form of written and spoken words from individuals as well as observable behaviors, allowing the researcher to interpret social reality in its natural setting. The main focus of this study is the role of KH Yazid Karimullah as a *kyai* who makes a tangible contribution to building and strengthening santri family resilience through religious values, education, and social development. This research not only describes the condition of santri family resilience but also analyzes the underlying social, cultural, and religious processes.

Thus, this approach provides the researcher with flexible space to deeply explore the dimensions of interaction between *kyai* and santri within the complex and dynamic context of pesantren life. The data sources include KH Yazid Karimullah, Ning Hj. Zulfa Yazid, KH Badrut Tamam, Ustadz H. Nurul Bari, and married santri couples, along with secondary data from relevant books and journals. Data Collection Techniques

Table 1. Interview Data Matrix

No	Informant	Role	Data Focus
1	KH Yazid Karimullah	Main pesantren leader	Strategies, values, and the role of <i>kyai</i> in santri family resilience
2	Kyai's family (Ning Hj. Zulfa Yazid, KH Badrut Tamam)	Deputy leaders and family	Views on the role of <i>kyai</i> in santri and family development
3	Santri	Primary subjects of guidance	Experiences of receiving guidance and its impact on life
4	Parents of santri	External family stakeholders	Changes in character and family resilience after guidance

Table 2. Participatory Observation Data Matrix

No	Aspect Observed	Focus of Observation	Purpose
1	Kyai's mentoring activities	Methods of advice and guidance	Identifying direct mentoring patterns
2	Interaction between kyai and santri	Social relations and communication	Understanding educational and spiritual approaches
3	Interaction with parents of santri	Family consultation and guidance	Assessing kyai's role in household resilience
4	Pesantren activities	Formal and non-formal education	Exploring santri character development context

Table 3. Documentation Data Matrix

No	Type of Document	Form	Data Function
1	Pesantren archives	Written records	Understanding education systems and policies
2	Sermon videos	Digital recordings	Analyzing preaching content and methods
3	Pesantren guidebooks	Printed documents	Understanding curriculum and educational values
4	Activity documentation	Photos and videos	Supporting evidence of mentoring activities
5	Interaction recordings	Audio/visual records	Assessing communication patterns between kyai, santri, and parents

The data analysis in this study follows Spradley's perspective, which defines analysis as a systematic thinking process for examining, categorizing, and identifying relationships among data components to form coherent conclusions. The analysis is conducted using thematic analysis, consisting of data condensation, data display, and conclusion drawing. Data condensation, according to Miles, Huberman, and Saldaña, involves selecting, focusing, simplifying, and transforming data from interviews, observations, and documentation to make it more relevant to the theme of santri family resilience, including Islamic values, moral development strategies, and interaction patterns between kyai and santri. Next, data are presented in narrative form, tables, and diagrams to facilitate understanding of KH Yazid Karimullah's role in strengthening santri family resilience, allowing relationships among

categories to be seen clearly and systematically. The final stage is conclusion drawing, which involves deep interpretation of all findings, particularly regarding the kyai's contribution to the mental, spiritual, and social development of santri.

Data validity in this study is ensured to maintain the credibility and reliability of findings so they can be scientifically accountable. The techniques used are source triangulation and method triangulation. Source triangulation is conducted by comparing data from various informants, namely KH Yazid Karimullah, santri, and parents of santri, to obtain multiple perspectives on the role of the *kyai* in strengthening family resilience. This comparison helps identify similarities and differences in views, which are then analyzed to produce a more objective understanding and reduce bias from a single source. Meanwhile, method triangulation is carried out by combining interviews, observation, and documentation. Interviews provide direct data from informants, observations allow the researcher to witness real mentoring practices in the field, and documentation serves as supporting evidence in the form of records, archives, or recordings of pesantren activities.

## C. RESULTS AND DISCUSSION

### 1. Family Resilience According to KH Yazid Karimullah

KH Yazid Karimullah explains that a stable and harmonious family life is built upon three main principles, namely *al-amna* (security), *ash-shihah* (health), and *al-kifayah* (economic sufficiency), which complement one another in forming family resilience. *Al-amna* is not only understood as physical safety but also as psychological tranquility arising from harmonious relationships, affection, and mutual trust among family members. *Ash-shihah* emphasizes the importance of good health so that each family member can fulfill their roles and responsibilities optimally, thereby maintaining household stability. Meanwhile, *al-kifayah* highlights economic sufficiency as the ability to meet basic needs, contributing to a sense of security and minimizing conflict caused by financial pressure, while also affirming the importance of economic independence as part of balancing the worldly and spiritual life. In addition, marital relationships must be built on religious foundations, ethics, morality, and exemplary conduct (*uswah hasanah*). Islamic values such as *ṣabr* (patience), *shukr* (gratitude), *tawakkul* (trust in God), and prayer serve as essential foundations in building family resilience. These values help families regulate emotions, make decisions, and maintain hope in the face of challenges (Marliani et al., 2023).

According to KH Yazid Karimullah, family resilience weakens not only due to external factors but also because of unhealthy moral conditions and internal household dynamics. The trait of *takabbur* (arrogance) is a major factor because it undermines equality and mutual respect in marital relationships, leading to domination and prolonged conflict. Furthermore, *hasad* (envy) creates dissatisfaction through constant comparisons with other families, ultimately damaging gratitude and trust within relationships. The trait of greed (*tamak*) also worsens conditions through excessive economic demands and unbalanced consumption patterns, creating financial pressure.

On the other hand, the improper use of digital technology reduces the quality of communication and emotional closeness among family members. Domestic violence (*KDRT*) is the most destructive factor as it leads to the breakdown of relationships and severe psychological impacts within the family. In addition, early marriage without

sufficient psychological, emotional, and economic readiness increases the risk of household conflict. Furthermore, the proper implementation of Islamic family jurisprudence (*fiqh keluarga*), as seen in Gresik, demonstrates that Islamic values in economic, social, and psychological aspects can enhance family resilience and long-term stability (Fathoni, 2021).

## 2. The Role of KH Yazid Karimullah in Strengthening Santri Family Resilience at Pondok Pesantren Nurul Qarnain Jember

### a. Establishment of ISNUQ

The establishment of ISNUQ (*Ikatan Santri Nurul Qarnain*) by KH Yazid Karimullah can be understood as a strategic initiative to strengthen santri family resilience through an approach aligned with *maqāṣid al-sharī'ah*. In the framework of the seven objectives of *maqāṣid* formulated by Jamaluddin 'Athiyyah, ISNUQ is not merely an alumni organization but functions as a social instrument that integrates normative Islamic values with practical everyday life. This organization provides a space of interaction that enables alumni to continuously internalize Islamic teachings within the context of family life, ensuring that these values do not remain purely theoretical. In terms of regulating male-female relations, ISNUQ serves as a guidance platform that emphasizes ethical interactions in accordance with Sharia principles, including the understanding of rights and responsibilities between husband and wife, as well as the boundaries of interaction. Furthermore, ISNUQ contributes to the formation of *sakinah, mawaddah, wa Rahmah* families through educational activities that address communication, conflict resolution, and the fulfillment of emotional needs within the household. Islamic values such as *tawhid, taqwa, and ṣabr* (patience) play a crucial role in building family resilience. These values serve as guiding principles in emotional regulation, decision-making, and maintaining hope, especially when facing crises (Bukido et al., 2025).

ISNUQ also serves a preventive function by fostering awareness of the importance of lawful marriage (*nikah sah*) and by discouraging practices that may compromise lineage clarity. Continuous guidance strengthens understanding of the prohibition of *zina* and the importance of official marriage registration. In terms of religious preservation within families, ISNUQ serves as an extension of the pesantren through regular religious gatherings and thematic studies that foster the internalization of *aqidah, ibadah, and akhlaq* in alumni's lives. In addition, the organization contributes to the regulation of basic family structures by strengthening the understanding of family roles, responsibilities, and relationships, including the concepts of *mahram* and guardianship (*wilayah*). Economically, ISNUQ creates opportunities for members to collaborate through strong social networks, thereby supporting family financial stability. Religious leaders and community networks play an essential role in strengthening family resilience by providing guidance, encouraging religious practice, and helping families navigate various challenges (Abubakar et al., 2023). Moreover, technology and social media can serve as effective tools for digital *da'wah* and family education. However, their use must be properly supervised to ensure alignment with Islamic values and to avoid negative influences (Kustati et al., 2024; Amin et al., 2025).

### b. The Inclusion of Marriage Material in the Curriculum

The presence of marriage-related material in the pesantren curriculum designed by KH Yazid Karimullah reflects an educational strategy that is not limited to knowledge transmission but also shapes students' readiness for life in a comprehensive manner. Within the framework of *maqāṣid al-sharī'ah*, this approach represents a systematic effort to preserve the continuity and quality of the family institution from the premarital stage onward. Marriage material is not merely a normative jurisprudential (*fiqh*) study, but also a means of developing ethical, emotional, and social awareness in facing household realities. Santri are guided to understand male-female relations proportionately, including rights and obligations, the boundaries of interaction, and the principle of *mu'āsyarah bil ma'rūf* (living together in kindness), which forms the foundation of marital life. In addition, discussions on issues such as polygamy and divorce are presented in a contextual and responsible manner, preventing simplistic misunderstandings. Pesantren integrates religious teachings with social values such as inclusivity, tolerance, and cooperation. These values are taught through both formal curriculum and hidden curriculum, including social activities and cross-community interactions. This approach has the potential to strengthen family resilience, especially in a pluralistic society (Syarifah et al., 2025; Rostandi et al., 2026).

Furthermore, marriage education also covers broader dimensions within the *maqāṣid* framework, particularly the preservation of lineage (*nasl*), religiosity (*dīn*), and family stability. Santri are equipped with an understanding of the importance of lawful marriage, protection of lineage, and reproductive responsibility, including awareness of health and ethics in generational continuity. At the same time, the curriculum instills religious values as the foundation of family life, emphasizing the role of parents in creating an environment grounded in *aqidah*, *ibadah*, and *akhlaq*. Structural aspects of the family are also explained in detail, including internal relations, caregiving responsibilities, and kinship systems, providing santri with a comprehensive understanding of the Islamic family system. Economic dimensions are also addressed through discussions of livelihood (*nafkah*), financial management, and principles of inheritance distribution (*waris*). Some pesantren adopt a holistic curriculum approach, such as the "Life and Living Curriculum," which integrates life skills, cultural values, and religious teachings. This approach helps santri face life challenges more comprehensively, including in building resilient families (Putro et al., 2019). Traditional (*salaḥiyah*) pesantren emphasize spiritual strengthening through worship, reflection, and classical Islamic texts (*kitab kuning*), which are believed to shape strong personalities and support harmonious family relationships (Ayubi & Masruri, 2025).

#### c. Provision of Family Counseling Services

Marriage and family counseling services conducted by KH Yazid Karimullah represent a socio-religious intervention that is not only responsive to household problems but also proactive in building santri family resilience. Within the framework of *maqāṣid al-sharī'ah*, this counseling functions as a strategic instrument that integrates preventive, curative, and educational dimensions into a continuous guidance system. Through a dialogical and contextual approach, counseling provides a space for

married couples to reassess their rights and responsibilities proportionally, while internalizing the principle of *mu'āsyaarah bil ma'rūf* in daily life. Issues such as miscommunication, role imbalance, and potential relational deviations can be identified and resolved constructively in line with Islamic values. In Islamic boarding school education practices, Islamic guidance and counseling have been implemented to help santri deal with both academic and personal issues. This indicates that pesantren already have a strong foundation for developing broader counseling services, including family counseling (Abdurrahman et al., 2021). Moreover, the pesantren education system, which emphasizes character formation such as responsibility, discipline, and inclusivity, serves as an important foundation for creating *sakinah* families. These values can be further strengthened through integrated counseling services within educational programs (Jusubaidi et al., 2024).

On a broader level, counseling services also address lineage protection, spiritual strengthening, and the stability of family structure and the economy. Couples are guided in understanding reproductive and parenting responsibilities, including issues related to health, education, and family development dynamics. Counseling also strengthens religious values by reinforcing *aqidah*, *ibadah*, and *akhlaq*, ensuring that families are not only socially stable but also spiritually strong. Family structural aspects are clarified through the understanding of the roles of husband, wife, and parents, as well as relationships with extended families. Economically, counseling helps couples plan their finances wisely, thereby minimizing financial-related conflicts. One of the main challenges is limited resources, particularly the lack of professional counselors. In addition, the traditional, hierarchical structure of pesantrens may hinder the adoption of formal innovations, such as structured family counseling services (Fauzi et al., 2025). Nevertheless, pesantrens have strong potential due to their moral and spiritual environments, which provide a solid foundation for developing *sakinah* family counseling services aligned with the goal of forming harmonious individuals and families (Ayubi & Masruri, 2025).

#### d. Family Problem Mediator

The role of KH Yazid Karimullah as a mediator in handling santri family conflicts demonstrates the *kyai* function, which goes beyond formal teaching into practical socio-religious leadership. Within the framework of *maqāṣid al-sharī'ah*, this mediation is not only oriented toward short-term conflict resolution but also toward preserving the continuity of the family institution as a fundamental pillar of society. When tension arises in marital relationships, the mediation process aims to restore the relationship to the principle of *mu'āsyaarah bil ma'rūf*, namely interaction based on justice, balance, and mutual respect. KH Yazid Karimullah helps couples identify the root causes of conflict, whether stemming from miscommunication, role imbalance, or differences in expectations, and then guides them toward solutions grounded in Islamic values. Beyond normative aspects, the mediation process also touches emotional dimensions by rebuilding trust, empathy, and shared commitment. In this context, *kyai* have a significant role as mediators. As respected religious figures trusted by the community, they can help resolve family conflicts using an Islamic approach that emphasizes peace and reconciliation, as reflected in Qur'anic principles

of conflict resolution in family life (Nuraeni & Sururi, 2022).

Furthermore, this mediation practice reflects a comprehensive effort to safeguard other dimensions of *maqāṣid*, such as lineage protection (*hifz al-nasl*), strengthening religiosity, and maintaining structural and economic family stability. Mediation functions as a preventive measure against unnecessary divorce by encouraging reconciliation before final decisions are made. This is important for maintaining lineage clarity and reducing psychological and social impacts, especially on children. The approach is always grounded in spiritual values, encouraging couples to return to religious teachings as the primary reference for resolving disputes. Mediation also helps clarify family roles and responsibilities, creating a more stable and harmonious structure. In economic aspects, financial conflicts are addressed by emphasizing responsibility for *nafkah*, transparency, and mutual understanding. In Indonesia and Malaysia, mediation (*sulh*) is integrated into the judicial system and is considered a humanistic and constructive approach to resolving family disputes. However, challenges such as limited mediator training and a lack of good-faith among participants continue to hinder its effectiveness (Ismayawati et al., 2024).

e. Empowering Santri for Economic Independence

KH Yazid Karimullah's role in empowering santri toward economic independence reflects an approach that is not narrow, but rather integrated within the broader framework of *maqāṣid al-sharī'ah* as formulated by Jamaluddin Athiyyah. In this framework, the economic dimension is not merely about fulfilling material needs but also serves as an essential foundation for sustaining the quality and continuity of family life. Economic empowerment through various pesantren business units shapes santri's readiness to enter married life with realistic, sustainable skills. In the context of male-female relations, economic independence strengthens a husband's ability to fulfill financial obligations (*nafkah*) and creates a more balanced and dignified relationship. When economic needs are met, the potential for conflict caused by financial pressure can be reduced, allowing marital relations to be guided more easily toward the principle of *mu'āsyarah bil ma'rūf*. In addition, economic readiness functions as a preventive mechanism against social deviance, as individuals possess sufficient capacity to build lawful and responsible livelihoods. Pesantren integrates entrepreneurial principles with spiritual and moral values, thereby shaping resilience, creativity, and sustainability among santri. This approach equips santri with business skills while maintaining concern for social welfare and environmental sustainability (Fadhlurrahman et al., 2025; Mof et al., 2026).

More broadly, this economic empowerment has significant implications for other dimensions of *maqāṣid*, particularly in preserving lineage, religiosity, and overall family stability. Economic sufficiency enables families to meet children's basic needs, including education and health, thereby contributing to the development of a quality generation. In efforts to achieve *sakinah, mawaddah, wa rahmah* families, economic stability becomes a supporting factor that strengthens household harmony and emotional tranquility. At the same time, economic activities in pesantren remain grounded in spiritual values, ensuring that santri are not only taught how to earn income but also how to maintain ethical conduct and blessings (*barakah*) in their

work.

The family's structure becomes stronger because each member can fulfill their role optimally without excessive financial pressure. In financial management, santri are trained to manage income, understand *nafkah* responsibilities, and develop long-term financial planning skills. Many pesantren establish cooperatives and various business units such as agribusiness, halal value chains, and social enterprises. These initiatives enhance economic independence while providing practical training in resource management applicable to household financial management (Fadhilah & Syamsuri, 2023). Programs such as screen-printing training and agribusiness activities help santri develop entrepreneurial skills and independence, which are essential for managing family finances and responsibilities (Mas'udi et al., 2025).

f. Delivering Marriage Sermons

The role of KH Yazid Karimullah in delivering religious sermons on marriage, both within the pesantren environment and in broader public spaces, can be understood as a form of da'wah that carries both educational and transformative dimensions in strengthening family resilience. Within the framework of *maqāṣid al-sharī'ah*, these sermons function not only as the transmission of normative Islamic teachings but also as a medium for internalizing values that guide social behavior toward more stable, harmonious, and responsible family life. Through a communicative and contextual approach, he emphasizes the importance of understanding male-female relations within the framework of *mu'āsyarah bil ma'rūf*, including the rights and responsibilities of husband and wife, as well as the ethical boundaries of interaction. These sermons also serve as a preventive instrument against various forms of relational deviation, such as extramarital relationships or violations of social ethics, by strengthening moral and religious awareness. In pesantren settings, *kyai* function as central figures who not only oversee education but also serve as moral and spiritual role models for santri. In the context of marriage, *kyai* often deliver sermons emphasizing religious, moral, and traditional values (Supriani et al., 2023; Sauri et al., 2016). In some pesantren, marriage arrangements are even linked to efforts to maintain lineage (*dzurriyah*) continuity and to preserve religious and family traditions (Sallom & Syu'aib, 2022).

Furthermore, KH Yazid Karimullah's sermons also encompass broader dimensions of *maqāṣid*, including the preservation of lineage, strengthening religiosity, structuring family systems, and supporting household economic stability. In terms of lineage, he emphasizes reproductive responsibility, child rearing, and protecting future generations from moral and social deviance. In terms of religiosity, sermons strengthen *aqidah*, *ibadah*, and *akhlak*, laying the foundation for a strong family. Structurally, he explains the proportional roles of each family member to create a harmonious, well-organized household. Economically, his teachings highlight *nafkah* responsibilities, work ethics, and financial management in accordance with Islamic principles. Overall, these sermons demonstrate that his da'wah is not partial but integrative and applicable, bridging Islamic values with social reality. In some pesantrens, such as Pondok Pesantren Hidayatullah Balikpapan, marriage practices are conducted without direct *taaruf*, in which partners may only see

each other's photos before marriage. However, this approach remains effective through adaptation to social norms and integration of traditional pesantren values (Kusnadi et al., 2025).

g. Prohibition of *Nikah Sirri* and Early Marriage Among Santri

KH Yazid Karimullah's efforts to prevent *nikah sirri* (unregistered marriage) and early marriage among santri represent a normative and preventive intervention with strong relevance to Jamaluddin Athiyyah's *maqāṣid al-sharī'ah*. This policy reflects not only adherence to substantive Islamic legal principles but also concern for social realities that may weaken the foundation of family resilience. Within the *maqāṣid* framework, this initiative can be understood as an effort to maintain family stability by simultaneously protecting relational integrity, lineage, dignity, religiosity, social structure, and economic security. In terms of gender relations, preventing *nikah sirri* and early marriage ensures that marital bonds are legally valid, responsible, and meet Islamic requirements. This helps avoid legal uncertainty that may harm women and children, while also preventing households formed without sufficient emotional, psychological, and social readiness. Studies show that Communication, Information, and Education (CIE) approaches through Interprofessional Education (IPE) can improve adolescents' awareness of the appropriate marriage age. These interventions involve religious leaders, psychologists, and health professionals to provide comprehensive education (Saudah et al., 2023).

Furthermore, this policy has significant implications for lineage preservation, religiosity, and overall family stability. Preventing early marriage ensures that reproduction and child-rearing occur in more mature conditions, thereby improving generational quality. Rejecting *nikah sirri* also helps maintain legal clarity of lineage, which affects inheritance rights and guardianship. From a religious perspective, marriage is emphasized not merely as a formal contract but as a spiritual responsibility requiring moral and spiritual readiness. Structurally, this policy contributes to more organized families, where roles are carried out in proportion under stable conditions. Economically, preventing early marriage reduces the risk of financial instability, which is often a trigger for household conflict. Pesantren can play a crucial role in preventing *nikah sirri* and early marriage by integrating moral, social, and legal education into their curriculum, alongside stronger internal supervision and policies that protect the rights of children and women (Fauzi et al., 2025).

h. Prohibition of Domestic Violence (KDRT)

KH Yazid Karimullah's firm stance against domestic violence (KDRT) reflects religious leadership oriented toward protecting human dignity and strengthening family resilience. Within the *maqāṣid al-sharī'ah* framework, this position is not merely a moral prohibition but a systematic effort to safeguard the core objectives of Islamic law holistically. In the context of marital relations, the prohibition of KDRT affirms that husband-wife relationships must be based on *mu'āsyarah bil ma'rūf*, characterized by compassion, respect, and responsibility. Violence, whether physical, verbal, or psychological, is considered a deviation because it disrupts relational balance and places one party in a vulnerable position. Through sermons, advice, and guidance, KH Yazid Karimullah emphasizes that leadership within the family is not a

justification for domination, but an amanah (trust) to protect and guide. The social impact of domestic violence includes family instability, social stigma, and negative consequences for children, such as malnutrition and intergenerational trauma (Saktaganova et al., 2023).

Moreover, the prohibition of KDRT has broader implications across other dimensions of *maqāsid*, particularly in preserving lineage, religiosity, family structure, and socio-economic stability. A violence-free family environment creates a healthy space for children's psychological and emotional development, thereby improving generational quality. In terms of *sakinah*, *mawaddah*, *wa rahmah*, the absence of violence is a fundamental prerequisite for achieving peace and affection within the household. Religiously, this prohibition strengthens Islamic moral values, emphasizing gentleness, justice, and empathy in family interactions. Structurally, preventing KDRT helps maintain family integrity and avoids social disintegration. Economically, this policy is also relevant in managing financial stress that could otherwise escalate into destructive conflict. Legal frameworks against domestic violence have been implemented in various countries to protect victims and prevent further abuse, such as in Lagos, Nigeria, and Serbia (Kolarić & Marković, 2022). Research also shows that domestic violence laws can improve women's autonomy in health decisions and reduce child malnutrition (Bhuwania et al., 2024).

#### D. CONCLUSION

Family resilience according to KH Yazid Karimullah is built on three main principles, namely *al-amna* (security), *ash-shihah* (health), and *al-kifayah* (economic sufficiency), which complement one another in creating harmonious, stable, and sustainable families. This resilience is further strengthened by religious, ethical, and moral foundations in marital relationships, aiming to form *sakinah*, *mawaddah*, *wa rahmah* families. Factors that weaken family resilience do not come only from external influences but also from internal conditions such as takabbur (arrogance), hasad (envy), tamak (greed), misuse of technology, domestic violence (KDRT), and early marriage without adequate preparation. In strengthening santri family resilience, KH Yazid Karimullah plays a central role through various strategies, including the establishment of ISNUQ, integration of marriage education in the pesantren curriculum, family counseling services, household conflict mediation, santri economic empowerment, religious sermons, and prohibitions against *nikah sirri*, early marriage, and domestic violence. These efforts reflect the comprehensive implementation of *maqāsid al-sharī'ah*, encompassing the protection of religion, life, lineage, intellect, and wealth.

Theoretically, this study enriches the Islamic family resilience literature by integrating Jamaluddin Athiyyah's concept of *maqāsid al-sharia* into socio-religious practices within pesantren, an area that remains relatively underexplored. This integration demonstrates that family resilience is not only a normative concept but also a social reality that can be implemented through education, guidance, and the role of *kyai* within pesantren environments. In practice, this research contributes to pesantren leaders, santri, and policymakers by helping them formulate more applicable, context-specific strategies to strengthen family resilience grounded in pesantren values. It also emphasizes the role of *kyai* as a key actor in the sustainable development of Muslim families in the context of modern societal dynamics,

shaping families that are religious, independent, and adaptive. Thus, the *kyai* is not only a spiritual educator but also a social agent who actively contributes to building strong, independent, and resilient santri families in facing contemporary challenges.

#### E. DECLARATION OF AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

This manuscript benefited from artificial intelligence tools employed exclusively for linguistic enhancement: ChatGPT assisted in translation, while Grammarly contributed to stylistic polishing. No AI-generated content was retained without critical scrutiny. Following an intensive process of verification, revision, and final validation, the author unequivocally affirms the work's accuracy and originality. Full and sole responsibility is assumed for all intellectual content, including the central arguments, interpretation of data, and any remaining errors or omissions. The author confirms that the scientific substance, conclusions, and accountability rest entirely with human judgment.

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#### G. AUTHOR CONTRIBUTIONS

- Author 1 : Responsible for research design formulation, selection of the descriptive qualitative approach, and development of the conceptual framework and data collection instruments.
- Author 2 : Responsible for field data collection through interviews, observations, and documentation, as well as ensuring the validity of data obtained from research informants.
- Author 3 : Contributed to data analysis, including data condensation, data display, and conclusion drawing, as well as compiling the research findings into a systematic academic narrative.

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