

Fostering Family Welfare Towards *Sakinah* Families Through Economic Empowerment and Local Product-Based Business Innovation

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Article Info

Article History:

Received : 09/10/2025
Reviewed : 11/10/2025
Revised : 13/10/2025
Accepted : 03/11/2025

Keywords:

Asset-Based Community Development;
Sakinah Family;
Social Entrepreneurship,
sustainable Development;
Women's Empowerment;



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Abstract

This community service programme aimed to foster family welfare and strengthen *Sakinah* (harmonious and resilient) families in Palang Village, Tuban Regency, through the integration of *Sakinah* education and local product-based social entrepreneurship. Implemented using the Asset-Based Community Development (ABCD) approach, it empowered women and youth as agents of change in strengthening family ethics and economic resilience. Thirty five participants including PKK members, *posyandu* cadres, mosque youths, and prospective brides engaged in interactive legal literacy sessions, entrepreneurship workshops, and one-month business mentoring. Findings revealed that economic insecurity strongly affects family harmony, often leading to stress and conflict. The integration of Islamic legal literacy and entrepreneurship training enhanced participants' understanding of *Sakinah* principles, entrepreneurial competence, and digital marketing skills. Local marine resources, particularly yellowtail fish, were transformed into innovative products such as cookies and sticks, increasing income and reinforcing ethical, sustainable business practices. The programme contributes directly to Sustainable Development Goals (SDGs): SDG 1 (No Poverty), SDG 5 (Gender Equality), SDG 8 (Decent Work and Economic Growth), and SDG 12 (Responsible Consumption and Production). These outcomes demonstrate that Islamic value-based entrepreneurship provides a transformative framework for achieving family economic independence, gender empowerment, and sustainable community development, guiding the realisation of *Sakinah* families.

INTRODUCTION

According to data from the Tuban Regency Statistics Agency (BPS 2024), the average household income of coastal families remains below IDR 2,000,000 per year, with more than 60% reliant on seasonal fishing activities. This is further corroborated by initial observations in Palang Village, Palang Subdistrict, Tuban Regency, which indicate that fisher families and informal workers face complex challenges. Fluctuating fish prices, limited market access, and the absence of processing innovations have resulted in economic instability and dependency. Most women in these households do not have independent sources of income, and their participation in economic activities remains very low. This situation limits family resilience and weakens their capacity to sustain livelihoods (Singh, 2024).

The issue of entrepreneurship has not been described well in previous empowerment programmes. Most initiatives only mentioned economic improvement without explaining concrete entrepreneurial achievements. In fact, based on the team's initial field survey, 78% of households in Palang Village rely solely on raw fish sales without added value, and only 12% of women have

ever joined product training activities. There is a lack of practical business knowledge such as packaging design, digital promotion, and basic bookkeeping. These findings indicate that economic empowerment must go beyond production it must involve marketing, branding, and sustainable business mentoring supported by empirical monitoring data.

Economic insecurity, as reflected in these conditions, profoundly influences family harmony. When income becomes uncertain, households often experience stress and conflict over financial priorities, children's education, and daily expenditures (Noviarita et al. 2021). Prolonged financial instability tends to weaken communication, trust, and cooperation between spouses, eroding the core principles of Sakinah families tranquillity, balance, and mutual respect (Ayyappan & Sharfunisa, 2025). Therefore, entrepreneurship should be understood not merely as a means of economic survival but as a stabilising mechanism that restores emotional and relational equilibrium within the household. Social entrepreneurship rooted in Islamic ethical principles provides an integrative response to these dual challenges (Lăzăroiu et al. 2020; Sheth, 2022; Zhang, 2022). It enables families particularly women and youth to transform vulnerability into productivity, embedding moral and spiritual values into everyday economic practice. Consequently, the integration of Sakinah education with entrepreneurship innovation establishes a comprehensive empowerment framework that strengthens household economies whilst simultaneously fostering ethical awareness and enduring family harmony.

In view of these conditions, this Community Service (PkM) activity is deemed necessary by integrating Islamic legal education with social entrepreneurship innovation based on the Asset-Based Community Development (ABCD) approach. This model promotes empowerment by utilising community assets including human, social, and natural resources focusing on existing capacities and potential (Jallad & Karadas, 2024). The programme combines two mutually reinforcing approaches: Sakinah education as the spiritual and social foundation of the family, and social entrepreneurship training based on local potential as a pillar of family economic independence. Theoretically, this integration affirms that Islamic law is not merely normative, but also transformative, serving as a social instrument that strengthens family resilience. From a social entrepreneurship perspective, incorporating Islamic values into business processes can foster ethical, innovative, and environmentally friendly economic behaviours.

The selection of Palang Village as the site for this programme was based on the identification of community needs, mapping of local potentials, and coordination with village authorities and local community leaders. This village is one of the coastal areas directly facing social and economic challenges, yet it also holds significant potential for development (Noviarita et al. 2021; Rahayu et al. 2023). The main reasons for choosing Palang Village as the assisted location include: the presence of community groups with high willingness to learn but lacking access to skills training and legal education; limited literacy in Sakinah among young couples and prospective spouses; abundant marine resources such as fish, shrimp, and seaweed that are not yet managed sustainably by the local community; and the presence of housewives and mosque youths who have the potential to become agents of change within the community (Bchini, 2024).

The primary objective of this programme is to foster new thinking towards family development, aiming to create independent and empowered families that uphold Islamic principles and are economically viable, particularly for the coastal population of Palang Village. Specific objectives include: enhancing community understanding of Sakinah principles, including the rights and obligations of husband and wife, maintenance law, children's rights, inheritance, and family conflict resolution; improving community skills, particularly among housewives and youths, in developing social entrepreneurship based on local resources; and realising resilient families that serve as the foundation for a more prosperous and harmonious coastal community.

Therefore, this community service activity explicitly identifies the existing gap, namely that previous community service programmes in coastal regions have focused primarily on skill-based economic training but have lacked integration between Islamic legal literacy and entrepreneurship innovation. The novelty of this programme lies in its integrated empowerment model, which combines Sakinah education as a moral and ethical framework with social entrepreneurship innovation grounded in the Asset-Based Community Development (ABCD) approach. This integration provides a holistic form of community development in which legal understanding reinforces family harmony, while entrepreneurship strengthens household economic resilience.

IMPLEMENTATION METHOD

This Community Service programme employs a local-strengths-based empowerment approach through the ABCD (Asset-Based Community Development) model. This approach emphasises the potential and assets possessed by the community, rather than focusing solely on problems or deficiencies. Consequently, the community is not made to feel constrained by their limitations but is empowered to recognise, explore, and develop the assets within themselves and their surrounding community. The approach highlights empowerment that grows from within (inside-out), ensuring that programme sustainability does not rely solely on external assistance.

The three main types of assets targeted for empowerment are human assets, social assets, and natural assets (Fitri, 2021; Šegota et al. 2022). Human resources are the central focus of the activities, targeting housewives, community health volunteers (posyandu cadres), as well as mosque youths and youth organisations (karang taruna); housewives are the primary focus of family law education as they are the main pillars of the household, while youths are involved in training on branding and distribution of processed fish products through digital skills and local social media (Noviarita et al. 2021). In total, 35 participants were involved in the programme, consisting of 15 members of the Family Welfare Movement (PKK), 8 posyandu cadres, 7 mosque youths, and 5 prospective brides. This demographic composition reflects a gender-inclusive and community-based approach to empowerment, ensuring the active participation of productive-age women and youths in both family resilience and entrepreneurship development.

The social assets of Palang Village, such as mosques, women's religious study groups, youth organisations, and tahlil congregation groups, serve as strategic channels for disseminating family law education and marketing community products, creating a collaborative atmosphere that accelerates social transformation from within the community (Machado, 2020; Ruiz-Real et al. 2020). The abundant natural resources are also utilised, for example, yellowtail fish is processed into fish cookies and savoury fish sticks, while marine by-products such as fish bones and heads are used to produce powdered stock or organic liquid fertiliser, supporting the zero-waste principle and promoting environmentally friendly coastal eco-entrepreneurship. Through skills training and production mentoring, participants are encouraged to view the sea not merely as a source of food, but as a source of creative livelihoods, thereby achieving sustainable local resource-based economic empowerment.

In line with the focus on human assets in the ABCD empowerment model, this activity targets women as agents of change in community and family empowerment. Participants comprise members of the PKK, community health volunteers (posyandu cadres), mosque youths, and prospective spouses, who have been identified as groups capable of influencing family resilience and economic independence. The total number of participants is 35, with an age range of 20–35 years, representing the productive age group actively contributing to household management and community initiatives. The main community service activities were conducted at the Palang Village Hall (Balai Desa Palang) over two days, from 17 to 18 July 2025, involving interactive legal literacy sessions, entrepreneurship workshops, and product innovation training. The programme was subsequently followed by one month of direct mentoring throughout August 2025, focusing on business practice, packaging development, and marketing implementation to ensure sustainability and measurable community impact.

Most participants are engaged as housewives or informal workers with secondary-level education. This gender-based focus is intended to strengthen women's capacity in understanding Sakinah, managing household finances, and developing social entrepreneurship based on local potential.

The implementation methods are adapted to the educational and socio-economic conditions of the target participants (Syiva et al. 2023). Family law materials are delivered interactively through case discussions, legal games, and simulations, enabling participants to grasp the concepts in practice. Entrepreneurship training is conducted through hands-on practice with a learning-by-doing approach. All activities are designed to promote gender equality, active participation, and business sustainability, ensuring that the programme's impact is felt not only individually but also by the community as a whole.

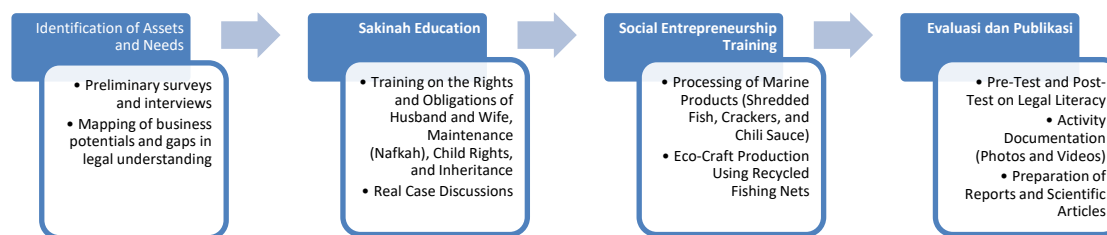


Figure 1. Steps of the Community Service Activities

RESULTS

This community service programme fostered family welfare and the realisation of *Sakinah* families through economic empowerment and local product-based business innovation. Participants included members of the Family Welfare Movement (PKK), *posyandu* cadres, mosque youths, and prospective brides, representing community groups with strategic social roles in strengthening family resilience. Using the Asset-Based Community Development (ABCD). As illustrated in Table 1, the programme consisted of four interconnected stages asset identification, *Sakinah* education, entrepreneurship training, and evaluation designed to ensure a balance between spiritual and economic dimensions of empowerment.

Table 1. Description of Activities

Documentation Photo	Description
	Initial Survey and Interview Process
	Process of Mapping Potential and Gaps in Legal Understanding



Atmosphere of Sakinah Education Activities



Process and Results of Golden Trevally Fish Cookies and Sticks



Activity Testimonials

Table 1 illustrates the initial survey and interview process conducted prior to programme implementation. This stage was crucial in identifying the socio-economic conditions, challenges, and aspirations of the target community in Palang Village. Through structured interviews and participatory observation, the research team gathered qualitative insights into family income stability, women's participation in household decision-making, and access to entrepreneurial opportunities. The visual documentation in Table 1 captures these interactions, showing direct engagement between facilitators and community members. This participatory assessment served as the foundation for tailoring the *Sakinah* education and entrepreneurship training to the real needs of the community, ensuring that the empowerment process remained contextually relevant and evidence-based.

Table presents the results of community asset mapping, showing participants identifying marine resources and social networks as economic strengths. The visual evidence demonstrates inclusivity and joint reflection, key indicators of successful empowerment. These findings revealed that Palang Village possesses abundant yet underutilised marine resources particularly yellowtail fish which were later developed into innovative local products, supported by active women's and youth groups.

Table 1 stage was Sakinah education, delivered through an interactive approach using case studies, legal games, and simulations illustrating the rights and obligations of husbands and wives. This method was designed to make participants more engaged and able to relate the material to their daily family experiences. Before presenting the data, the participants' characteristics were reorganised to provide a clearer overview of the target groups and their respective social roles in the community.

Table 2. Participant Characteristics

Descriptions	Category	Frequency	%
Group	PKK	15	42,86%
	Posyandu Cadres	8	22,86%
	Mosque Youths	7	20,00%
	Prospective Spouses	5	14,29%
Gender	Female	35	100%
Age	17–25 years	7	20,00%
	19–25 years	5	14,29%
	25-35 years	23	65,71%
Education	Junior High school	7	20,00%
	Senior High School	26	74,29%
	Bachelor	2	5,71%
Type Business	Snack (Dry) Seller	3	8,57%
	Snack (Wet) Seller	4	11,43%
	Not Yet Running a Business	28	80,00%
Total		35	100%

Table 2 present the demographic and visual characteristics of 35 participants: 15 PKK members, 8 posyandu cadres, 7 mosque youths, and 5 prospective brides, mostly women aged 20-35 years. This composition reflects a productive and socially active demographic capable of linking household welfare with economic innovation. The image presentation demonstrates diverse participation and enthusiasm during Sakinah education activities, that women and youth act as agents of change in strengthening family harmony through entrepreneurship and local product innovation.

In terms of family law education, participants experienced an increased understanding of the rights and obligations of husband and wife, maintenance law, inheritance, and the management of domestic conflicts in accordance with Sharia. A case discussion and simulation approach made it easier for participants to grasp the legal context in everyday life (Kasmad, 2020; Monica & Abidah, 2021).

The third stage was social entrepreneurship training, conducted participatively by involving participants in hands-on practice of processing marine products into economically valuable products, namely the production of golden trevally fish cookies and golden trevally fish sticks. These products were chosen because their raw materials are abundant and inexpensive. Golden trevally was selected as it is plentiful in the coastal area of Palang Village, yet had not previously been utilised optimally.

These fish cookies and sticks have a higher market value and contain nutrients beneficial for children's growth. Beyond nutrition, this activity created real economic empowerment for participants. They learned to calculate production costs, determine selling prices, and manage small business capital. Each product was sold at an average of IDR 15,000 20,000 per pack,

generating a profit margin of around 25%. The initial capital was jointly collected by group members, while the PKM team provided assistance for packaging materials.

In addition to production, participants were trained in marketing and digital promotion. Mosque youths supported PKK mothers in designing product labels, taking promotional photos, and selling through WhatsApp and local shops. This combination of creativity and collaboration helped transform participants from home-based producers into independent micro-entrepreneurs.

Socially, the programme strengthened cooperation between PKK members, youth groups, and health cadres, forming a network of families who are economically independent, legally literate, and socially cohesive. These outcomes align with the concept of *sakinah* families households that balance faith, ethics, and economic stability (Umah et al. 2021).

The final stage involved conducting an evaluation and gathering activity testimonials, as shown in table 2. At this stage, qualitative data were collected as evidence of the impact of the empowerment activities through direct testimonials. Family law education had a significant effect on enhancing the capacity of PKK members in Palang Village. Mothers who initially only participated in routine social gatherings and *posyandu* activities now demonstrate active participation in legal discussions and household economic training. During group reflection sessions, several participants revealed that it was the first time they fully understood the rights to maintenance, the obligations of husband and wife, and legal procedures for resolving domestic conflicts (Andriamahery & Qamruzzaman, 2022).

"I only just realised that a husband must provide both physical and emotional maintenance for three months, and that a wife has the right to file for divorce. Until now, we only kept it to ourselves and didn't know this" (Mrs Tutik).

The PKK also became the driving force behind the joint production of golden trevally fish sticks and cookies. Some mothers began organising "production and packaging schedules" on a rotating basis (Jatiningrum et al. 2025; Rahayu et al. 2023; Thousani et al. 2023; Wut et al. 2021).

We usually provided mung bean porridge or packaged milk. Now, after learning that golden trevally is high in protein, we encourage mothers to buy the pre-packaged fish sticks. They are more practical and healthy." (Cadre, Neriza).

To measure the effectiveness of the programme implementation, both quantitative and qualitative evaluations were conducted. Quantitatively, participants' level of understanding was assessed using pre-test and post-test instruments focusing on two main aspects: comprehension of *Sakinah* principles and entrepreneurial awareness related to local economic potential. The results indicated a substantial improvement in participants' understanding and engagement. The average score for legal literacy increased from 40% before the programme to 85% after, while knowledge of social entrepreneurship and local business opportunities rose from 50% to 90%. These findings demonstrate that the integration of Islamic legal education with entrepreneurial training effectively enhances participants' capacities in both spiritual and economic dimensions.

Additionally, qualitative feedback collected through interviews and satisfaction surveys revealed that over 90% of participants expressed high satisfaction with the relevance of the training material, practical guidance, and mentoring approach. They acknowledged that the programme not only provided economic benefits but also strengthened their awareness of Islamic values in business ethics, such as *halal* production, honesty, and social responsibility. The combination of improved legal knowledge, enhanced business capacity, and high participant satisfaction confirms that the programme successfully achieved its objectives within the scope of Islamic economics and community-based entrepreneurship. To ensure more accurate measurement, the evaluation was refined with specific and measurable indicators covering legal literacy, entrepreneurial competence, marketing skills, and participant satisfaction.

Table 3. Evaluation Indicators

Evaluation Indicator	Measurement Description	Before Programme	After Programme	Improvement
Sakinah aspect	Knowledge of marriage rights, inheritance, and domestic conflict resolution	40%	85%	45%
Entrepreneurial competence	Ability to process fish products, manage production costs, and calculate profit margins	35%	88%	53%
Marketing and digital promotion skills	Ability to process fish products, manage production costs, and calculate profit margins	35%	82%	52%
Marketing and digital promotion skills	Capacity to brand, package, and sell products via social media or local markets	30%	82%	52%
Awareness of economic opportunities	Recognition of local resource potential and sustainable business models	50%	90%	40%
Participant satisfaction	Evaluation of relevance, practicality, and mentoring effectiveness	50%	93%	43%

The results show significant improvement across all indicators. Participants not only demonstrated higher legal literacy but also developed entrepreneurial and marketing skills that translated into real business practices. The group of prospective brides and grooms also became an essential target of this programme. The pre-test and post-test results revealed an average increase of 45% in legal understanding scores. Before the training, only 20% of participants knew that a marriage contract (*akad nikah*) without a legally recognised guardian according to state law may result in it not being registered at the Office of Religious Affairs (KUA), but after the session, this figure rose to 87%. This indicates a growing awareness of lawful and ethical marriage practices that support both family harmony and socio-economic stability. *“I thought that once the ijab qabul is conducted in front of a kiai, it is already valid. But it turns out that if it is not registered at the KUA, I will not have a marriage certificate. This is important for making and managing the Family Card, BPJS, and our children’s schooling in the future,”* said Rissa, a prospective bride.

DISCUSSION

The discussion of this community empowerment initiative highlights the convergence of *Sakinah* values and economic innovation in fostering family welfare. The model developed in this programme demonstrates that family harmony can be strengthened when economic empowerment is grounded in ethical awareness and collective well-being. This directly aligns with the article’s main theme, *Fostering Family Welfare Towards Sakinah Families Through Economic Empowerment and Local Product-Based Business Innovation*.

The evaluation indicators reflect this holistic transformation. The indicator of understanding of *Sakinah* reveals that participants not only gained knowledge of marital rights, obligations, and conflict resolution but also internalised Islamic ethical values within daily decision-making (Kasmad, 2020). This moral awareness translated into behavioural improvements enhanced communication within households, increased emotional stability, and a fairer distribution of domestic responsibilities. Such transformation corresponds with the *maqāṣid*

al-shar'ah principles of safeguarding the family (*hifz al-nasl*) and intellect (*hifz al-'aql*), realised through reflective, value-based education.

The indicator of entrepreneurial competence shows a shift from dependency to self-reliance through innovation based in local resources. By transforming yellowtail fish into value-added products such as cookies and savoury snacks, participants demonstrated the potential of ethical entrepreneurship rooted in sustainability. This transformation connects economic progress with environmental responsibility, reflecting the Islamic principle of balance (*mīzān*). The initiative contributes to SDG 8 (Decent Work and Economic Growth) by promoting inclusive local employment, and to SDG 12 (Responsible Consumption and Production) by encouraging environmentally responsible business practices and minimising waste through the utilisation of local resources. From the perspective of social entrepreneurship, the utilisation of golden fish (*ikan kuningan*) to produce cookies and sticks not only creates new economic value but also reinforces Islamic values. Production is carried out in accordance with principles of halal, hygiene, and honesty (Jansen et al. 2024; Margarena and Setiawan 2022; Thanh et al. 2021).

The indicator of *marketing and digital promotion skills* demonstrates the empowerment of women and youth within community-based enterprises. Their involvement in branding, packaging, and online marketing signifies adaptability and collaboration (*ta'āwun*), while upholding family harmony. This outcome supports SDG 5 (Gender Equality) by reinforcing women's participation in productive and decision-making roles. It also reflects how digital literacy can function as an ethical tool for entrepreneurship, simultaneously fostering social cohesion and economic resilience.

The indicator of *participant satisfaction* affirms the relevance and effectiveness of the integrated model. Participants acknowledged that *Sakinah* education deepened their moral awareness, whereas entrepreneurship training provided tangible strategies for improving household income. This synergy supports SDG 1 (No Poverty) by reducing economic vulnerability and encouraging sustainable livelihoods through community-based enterprises.

As an immediate outcome, participants began marketing their products independently through both local village outlets and social media platforms. Several women's groups took the initiative to establish home-based microenterprises. A tangible impact of this programme is the revitalisation of the PKK Working Group as a centre for family business innovation. Through practical and participatory training, the community successfully developed Tuban's signature products derived from golden fish, notably fish cookies and fish sticks (Balmer, 2024).

Posyandu cadres in Palang Village also experienced a shift in their roles and functions after participating in the Community Service Programme. They no longer only perform routine tasks such as monitoring child nutrition and recording data on toddlers; they now also promote the consumption of protein derived from local marine products to young mothers. Processed products, such as fish cookies and fish sticks, are incorporated as part of alternative supplementary nutrition for underweight toddlers.

From an economic perspective, the success of the programme is evident in the participants' ability to initiate or sustain micro-scale home industries. A majority of the women involved began producing and selling processed fish products through social networks and digital marketplaces. This outcome demonstrates the practical application of training into real business practices (De Clercq, Kaciak, & Thongpapanl, 2022). Social change is also evident: PKK mothers are increasingly active as agents of legal literacy, posyandu cadres link local products to nutrition programmes, and adolescents play a role in digital promotion (Yang et al. 2020).

This integration contributes to the development of a holistic model of Islamic community empowerment, connecting law, gender, and economics through a values-based approach. It reinforces the idea that Islamic law is not only normative but also transformative, capable of influencing behavioural change and enhancing socio economic productivity. These findings enrich the theoretical dialogue between Islamic law, social entrepreneurship, and community-based economic development, establishing that family education can serve as a key driver of local business innovation.

Practically, this activity has implications for community service models in similar contexts. First, the programme demonstrates that the empowerment of women through Islamic legal education can directly enhance household economic performance when combined with

entrepreneurship training. Second, this activity offers a framework that can be replicated in other coastal or rural areas seeking sustainable empowerment by integrating religious literacy with business innovation. Third, the programme reinforces that Islamic ethics honesty, trustworthiness (*amanah*), and social responsibility are not merely abstract ideals but principles that can be applied in the development of local micro enterprises.

Thus, the integrated approach of ABCD (Asset-Based Community Development) and Sakinah used in this programme shows that empowerment solutions do not need to come from outside they can be achieved by harnessing the existing potential within the community (Zakariya et al. 2021). By nurturing the roles of community actors such as the PKK Working Group, posyandu cadres, and adolescents, this activity successfully links family economic strengthening with social resilience grounded in Sharia values.

Based on the testimonies, behavioural changes, and social roles observed, it is evident that legal education and economic innovation have created an empowerment ecosystem that encourages families to: become more aware of the law and family rights, resolve conflicts using both Sharia-compliant and legal approaches, and achieve economic independence through social collaboration.

This highlights the importance of family law education not only for adults or community leaders but also from the premarital stage, within women's groups, and integrated into community health services. The integration between Islamic law education and entrepreneurship training creates a holistic empowerment model that enhances both economic resilience and spiritual values. Such integration transforms entrepreneurship into a *moral economy* a medium for achieving *halal rizq* (lawful income), fairness, and sustainability.

Ultimately, these achievements embody the characteristics of sakinah families those that balance spirituality, economic independence, and social harmony. Entrepreneurship grounded in Sharia ethics enables families to become both self reliant and socially responsible. Behavioural changes observed during mentoring such as responsible decision making, fair financial management, and cooperation among family members illustrate how Islamic legal literacy can reinforce the moral foundations of economic activity.

Overall, this initiative demonstrates that economic empowerment anchored in Islamic ethical values and local product innovation generates two interdependent outcomes: sustainable livelihoods and spiritual well-being. The integration of moral education, gender equality, and entrepreneurship produces a comprehensive empowerment model that nurtures material prosperity alongside inner balance. This framework provides a replicable path for cultivating *Sakinah* families economically independent, ethically conscious, and socially resilient contributing to the broader vision of sustainable community development.

CONCLUSIONS

First, the identification of community assets and needs. In Palang Village, there is a strong social asset in the form of active youth organisations, PKK (Family Welfare Movement) groups, and mosque youth, all of which demonstrate a high spirit of collaboration. Natural assets include abundant marine resources such as golden fish (*ikan kuningan*), mackerel (*kembung*), tuna (*tongkol*), and shrimp. Second, Sakinah education demonstrated that women's empowerment through legal literacy can strengthen family welfare and community solidarity. Third, social entrepreneurship education provided the community with knowledge on utilising natural resources through product innovation, namely processing golden fish into cookies and fish sticks. Fourth, the evaluation of activities was conducted through direct testimonies, showing that Sakinah education and entrepreneurship training had a significant impact on improving the legal understanding and entrepreneurial innovation capacity of PKK members in Palang Village.

This community service programme demonstrates that the integration of Islamic legal literacy with entrepreneurship training can produce measurable and sustainable empowerment outcomes. The participants' legal understanding improved alongside their entrepreneurial capacity, marketing skills, and confidence in managing small-scale businesses. The development of fish-based processed products not only increased household income but also strengthened the community's ability to identify, utilise, and commercialise local resources.

From the perspective of entrepreneurship development, this programme successfully transformed participants from passive beneficiaries into active micro-entrepreneurs. They learned to analyse market demand, calculate production costs, determine selling prices, and apply digital marketing strategies. These practical outcomes indicate that entrepreneurship education when combined with mentoring and community collaboration can significantly enhance economic resilience and business innovation in rural coastal areas.

At the same time, the integration with Sakinah education ensures that entrepreneurship growth remains ethically grounded. Business practices are guided by honesty (*sidq*), trustworthiness (*amānah*), and social responsibility, forming the moral basis for sustainable family enterprises. Therefore, the empowerment model developed through this programme not only improves economic independence but also nurtures the formation of *sakinah* families households that are harmonious, law-abiding, and economically productive.

ACKNOWLEDGEMENTS

We would like to express our deepest gratitude to all parties who have supported the implementation of this Community Service Programme. Our special appreciation goes to the Government of Palang Village, community leaders, and all residents who willingly participated and provided full support throughout the programme. We also extend our thanks to the PKK mothers, posyandu cadres, mosque youth, and prospective brides and grooms, who enthusiastically took part in every activity, enabling the achievement of family empowerment and social entrepreneurship development objectives. Lastly, we would like to acknowledge the Community Service Programme team for their hard work in designing, mentoring, and guiding all participants with dedication. We hope that the results of this programme will provide tangible benefits to the people of Palang Village and serve as an inspiration for the development of similar empowerment programmes in the future.

ETHICAL CONSIDERATIONS

We guarantee that all community service activities are conducted based on ethics, fully informed voluntary participation, clear transparency of information, full respect for the rights of partners, and confidentiality of sensitive data in accordance with privacy standard to maintain integrity and trust.

CONFLICT OF INTEREST

The authors state that there are no conflicts of interest with this publication of community service activities.

FUNDING

This community service activity was fully supported and funded by the Institute for Research and Community Service (LPPM) of the Nahdlatul Ulama Islamic Institute (IAINU) Tuban through the 2025 Community Service Grant Scheme. The funding covered the costs of training materials, participant facilitation, and documentation related to the implementation of the programme entitled “Empowering Coastal Families through Sakinah Education and Social Entrepreneurship Innovation in Palang Village, Tuban Regency.”

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