



ANALYSIS OF ISLAMIC EDUCATION POLICY IN SOUTHEAST ASIAN COUNTRIES: COMPARATIVE POLICIES, IMPLEMENTATION, AND STRATEGIC CHALLENGES

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ABSTRACT

This study discusses the reconstruction of the child protection paradigm based on Islamic values implemented by the Research and Human Resource Development Institute (Lakpesdam) of PWNU NTB through the Co-Creation model in North Lombok Regency, West Nusa Tenggara. Departing from the sociological anomaly where high religiosity does not correlate with low rates of sexual violence and child marriage (NTB ranks first nationally in child marriage at 17.32%), this research aims to analyze the construction of the Co-Creation paradigm, the multi-stakeholder collaboration mechanism, and the synergy of local Sasak wisdom. The research employs an interpretative-constructivist paradigm with a qualitative case study approach. Data were collected through in-depth interviews with 18 key informants, participatory observation for three months, documentation analysis, and Focus Group Discussions (FGDs) in four inclusive villages (Malaka, Pemenang Barat, Teniga, Bayan). The findings show that Lakpesdam's Co-Creation model is built on four pillars of Islamic values (Aswaja, Mabadi Khairul Ummah, mustad'afin, and maqasid al-shariah). The model successfully transforms village public policy through advocacy strategies. Proposals from vulnerable groups included in the Village Government Work Plan (RKPDs) for 2024 totaled more than IDR 600 million, with the largest allocation in Bayan Village at IDR 279.36 million for the Digital Village program. The increase in reported child violence cases from 120 (2023) to 141 (2024) is interpreted not as a failure but as an indicator of the success of deconstructing social taboos. This research contributes to the development of contemporary maqasid al-shariah theory in the context of child protection and a model of Islam-based co-governance in Muslim Indonesian society.

1. Introduction

Discussions on child protection in Indonesia are often trapped in two biased narratives. The first narrative frames child protection within a legal-formalistic framework. The state has

produced relatively advanced legal products such as Law No. 23/2002 on Child Protection amended by Law No. 35/2014 and Law No. 12/2022 on Sexual Violence.¹ On one hand, this approach is important for deterrence. On the other hand, it tends to ignore the cultural roots and religious interpretations that justify child marriage and sexual violence. In areas with strong religious traditions such as West Nusa Tenggara (NTB), people do not change their behavior simply because of the threat of punishment. They are more influenced by religious authority and social norms.²

The second narrative is the psychological-individual approach focusing on victim trauma recovery. Many psychosocial assistance programs have been implemented.³ However, this approach often works reactively after violence occurs, not preventively by changing the social structures that perpetuate vulnerability. In North Lombok Regency (KLU), for example, data from the Office of Women's Empowerment, Child Protection, and Family Planning (DP2AP2KB) of NTB for 2024 recorded an accumulation of 507 cases of sexual abuse. KLU ranks second highest in NTB after East Lombok (847 cases), followed by West Lombok (300), Bima Regency (234), and Mataram City (226).⁴ The Technical Implementation Unit for the Protection of Women and Children (UPT PPA) of North Lombok recorded 141 cases of child violence served in 2024, up from 120 cases in 2023. Child marriage dominates with 60 cases (42.6%), followed by child sexual abuse with 37 cases (26.2%).⁵ The Central Statistics Agency (BPS) in 2023 placed NTB first nationally in child marriage rates at 17.32%, almost two and a half times the national average of 6.92%.⁶

This phenomenon cannot be explained solely by lack of law enforcement or individual trauma. There is something more fundamental: religious values are often cited to justify practices that harm children.⁷ At this point, most studies on child protection in Muslim societies tend to position religion as part of the problem, not the solution. They attempt to show

¹Ministry of Law and Human Rights of the Republic of Indonesia, *Law No. 23 of 2002 concerning Child Protection* (State Gazette of the Republic of Indonesia Year 2002 No. 109) as amended by *Law No. 35 of 2014* (State Gazette of the Republic of Indonesia Year 2014 No. 297); *Law No. 12 of 2022 concerning Sexual Violence Crimes* (State Gazette of the Republic of Indonesia Year 2022 No. 120)

²Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia, Undang-Undang Nomor 12 Tahun 2022 tentang Tindak Pidana Kekerasan Seksual (Lembaran Negara RI Tahun 2022 Nomor 120)

³Wawancara dengan Tuan Guru Desa Bayan, 25 April 2026. Catatan logbook penelitian.

⁴Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia, *Data Kekerasan Digital Perempuan dan Anak Meningkat: Laporan Tahunan 2024* (Jakarta: KemenPPPA, 2024), 8.

⁵Dinas Pemberdayaan Perempuan, Perlindungan Anak, dan Keluarga Berencana Provinsi Nusa Tenggara Barat, *Data Kasus Kekerasan Perempuan dan Anak Terlayani di Provinsi NTB* (Mataram: DP2AP2KB NTB, 2024), 12.

⁶Unit Pelaksana Teknis Perlindungan Perempuan dan Anak Kabupaten Lombok Utara, *Data Kasus Kekerasan Terhadap Anak Terlayani Tahun 2023-2024* (Tanjung: UPT PPA KLU, 2024), 5.

⁷Badan Pusat Statistik, *Data Susenas 2023: Profil Perkawinan Anak* (Jakarta: BPS, 2023), 45.

contradictions between Islamic norms and violent practices, or between religious teachings and community behavior.⁸ However, this narrative ignores the fact that the Islamic intellectual tradition possesses very rich theological resources to fight violence against children. Abou El Fadl reminds us that the interpretation of Islamic law is never neutral. Interpretation is always shaped by power relations that place certain parties as legitimate owners of textual meaning.⁹ When interpretation is dominated by a patriarchal perspective, the values of *rahmah* (compassion) inherent in Islamic tradition can be twisted to justify practices that harm children. But when interpretation is dominated by a justice perspective, the same values can become a strong foundation for resistance.

Child protection in Islam cannot be understood only from texts or only from practice. Paradigm reconstruction is an effort to deconstruct hegemonic interpretations that harm children and reconstruct them with interpretations more consistent with the substance of *maqasid al-shariah* and the spirit of *rahmatan lil alamin*.¹⁰ Transformative Islam as an orientation of religious social movements places the transformation of oppressive social structures as a religious obligation. In child protection, any action that perpetuates child vulnerability is a form of betrayal of God's trust. This concept shifts child protection from the private realm of the family to the public realm and collective obligation. A child is no longer solely the property of parents but a trust from Allah to be accounted for before God and society.

Facing this complexity, the Research and Human Resource Development Institute (Lakpesdam) of PWNUTB emerges as the architect of a new child protection paradigm. Through the INKLUSI Program (Australia-Indonesia Partnership for Inclusive Society) and the P3PD Program (Strengthening Village Government and Development) in collaboration with the Ministry of Villages, Lakpesdam has built a Co-Creation model that goes beyond conventional charitable approaches.¹¹ Telkomsel's involvement as a corporate partner providing digital infrastructure and technology literacy makes this model unique.¹² However, no academic study has yet systematically analyzed the paradigm construction, collaboration mechanism, and synergy of local wisdom in this model.

⁸Wawancara dengan Kepala Unit Pelaksana Teknis Perlindungan Perempuan dan Anak Kabupaten Lombok Utara, 15 April 2026. Catatan logbook penelitian.

⁹Yuliana Anggun Pertiwi, *Kekerasan Seksual Terhadap Anak dalam Perspektif Maqāṣid al-Sharī'ah Jasser Auda* (Universitas Islam Negeri Sunan Ampel, 2021).

¹⁰Vani Nurlaila, *Pendidikan Seks pada Anak sebagai Upaya Pencegahan Pelecehan Seksual Perspektif Maqāṣid Syariah* (Universitas Islam Indonesia, 2024).

¹¹Wawancara dengan Koordinator Program INKLUSI Lakpesdam PWNUTB, 20 April 2026. Catatan logbook penelitian.

¹²Martin van Bruinessen, *Contemporary Developments in Indonesian Islam: Explaining the Conservative Turn* (Singapore: ISEAS, 2013).

The transformative capacity of religious organizations is often seen as something *given*, as if they are anti-violence by default. In fact, transformative capacity does not automatically attach to any religious identity. This assumption arises from an important question: why and to what extent is NU, especially Lakpesdam, able to build a transformative child protection paradigm? Answering this question must return to two aspects of NU's movement identity: (a) doctrine or religious teachings that form the foundation (Aswaja, Mabadi Khairul Ummah, and *maqasid al-shariah*), and (b) actual field experiences representing its strategies and working mechanisms.

From a doctrinal perspective, NU possesses rich theological resources. The principles of *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), and *tasamuh* (tolerance) in Aswaja provide a non-extreme framework of thinking.¹³ The values of Mabadi Khairul Ummah such as honesty (*shidq*), trustworthiness (*amanah*), cooperation (*ta'awun*), and justice (*'adalah*) serve as the ethics of the movement.¹⁴ More importantly, the *maqasid al-shariah* framework developed by contemporary scholars such as Jasser Auda provides legitimacy to reread the tradition of fiqh purposively. Within this framework, child protection is no longer just a branch of law but the main purpose of Shariah, encompassing the protection of life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), property (*hifz al-mal*), religion (*hifz al-din*), and dignity (*hifz al-karamah*).¹⁵

However, this theological potential will not materialize without concrete institutional practice. In the field, Lakpesdam must negotiate with various interests, resource limitations, and local resistance. Field data from four inclusive villages, Malaka, Pemenang Barat, Teniga, and Bayan, show that the program team used clever advocacy strategies. One key strategy was encouraging Field School administrators to become members of the Village Government Work Plan (RKPDes) drafting team so that vulnerable groups' proposals could be included in village planning documents¹⁶

By positioning Lakpesdam as a dual subject simultaneously (a transformative moral agent and a pragmatic practitioner), this research will show that the relationship between religion and child protection need not be understood within a framework of contradiction or

¹³Lakpesdam PWNU NTB, *Laporan Tahunan Program INKLUSI: Co-Creation Model Pencegahan Perkawinan Anak di NTB* (Mataram: Lakpesdam PWNU NTB, 2023).

¹⁴ Telkomsel, *Tanggung Jawab dan Inklusi Digital: Laporan Keberlanjutan 2024* (Jakarta: Telkomsel, 2024).

¹⁵Lakpesdam PCNU Kabupaten Lombok Utara, *Laporan Perkembangan Program P3PD di Kabupaten Lombok Utara* (Tanjung: Lakpesdam PCNU KLU, 2023), 7.

¹⁶Data Capaian Program di Desa Tahun 2023 KLU (Dokumen internal P3PD Lakpesdam PCNU Kabupaten Lombok Utara, 2023), 10.

ambivalence. The two can synergize productively. Inspired by Auda's systems approach and the collaborative governance theory of Ansell and Gash, this research argues that the success of paradigm reconstruction lies in Lakpesdam's ability to build an adaptive work rhythm based on a balance between normative idealism and field pragmatism.¹⁷

Based on the above description, this research aims: (1) to analyze the construction of the child protection paradigm based on Islamic values implemented by Lakpesdam PWNUNTB; (2) to evaluate the mechanisms and impacts of strategic collaboration between Lakpesdam and the INKLUSI and P3PD Programs; (3) to formulate the development of a Co-Creation model synergistic with local Sasak wisdom.

2. Literature Review

The study of child protection within Islamic frameworks has developed along two parallel tracks that rarely intersect. The first track focuses on the normative-legal aspects of child protection, examining classical fiqh rulings on the rights of children, the responsibilities of parents, and the role of the state. The second track concentrates on the socio-cultural realities of Muslim communities, documenting cases of child marriage, sexual violence, and neglect without adequately connecting them to theological discourse. This literature review bridges these two tracks by discussing four interconnected theoretical frameworks: (1) transformative paradigm of child protection in Islam, (2) Aswaja as *manhajul fikr* and *manhajul harakah*, (3) *Mabadi Khairul Ummah* as a movement strategy, and (4) *maqasid al-shariah* in child protection.

4.1. Transformative Paradigm of Child Protection in Islam

The concept of child protection in Islamic thought has deep roots that extend far beyond formal legal rules. It is grounded in the theology of compassion (*rahmah*), which requires every Muslim to place the best interests of the child as a reflection of Divine will. Classical scholars such as al-Ghazali in *Ihya Ulumuddin* and Ibn Qayyim al-Jauziyyah in *Tuhfatul Maudud bi Ahkam al-Maulud* elaborated extensively on children's rights from conception, at birth, through adulthood. These rights include the right to a good name, the right to be breastfed, the right to religious education, the right to fair treatment among siblings, and the right not to be physically or psychologically abused.¹⁸

¹⁷ Ibid., 10.

¹⁸ Lakpesdam PCNU KLU, *Laporan Perkembangan Program P3PD*, 14.

However, the gap between Islamic normative potential and social reality remains wide. Abou El Fadl argues that the interpretation of Islamic law is never neutral; it is always shaped by power relations that authorize certain parties as legitimate owners of textual meaning. When interpretation is dominated by patriarchal and paternalistic perspectives, the values of *rahmah* inherent in Islamic tradition can be distorted to justify practices harmful to children.¹⁹ This is not a failure of Islam as a value system but a failure of the social actors who dominate the production of interpretation.

The concept of *fitrah* (innate purity) provides a strong theological basis for transformative child protection. A child is born in a state of purity and full potential. A child is a manifestation of God's generosity entrusted to parents, families, and society.²⁰ A well-known hadith narrated by Bukhari and Muslim states that every child is born in a state of *fitrah*, and then their parents make them Jewish, Christian, or Zoroastrian. This hadith demonstrates that environment and upbringing play a determining role in shaping a child's personality. The responsibility for child protection is therefore not merely a legal obligation but a spiritual obligation whose fulfillment will be accounted for on the Day of Judgment. This theological construction, when operationalized consistently, produces a motivation for protection far stronger than compliance with positive regulations alone.

Transformative Islam as an orientation of religious social movements places the transformation of oppressive social structures as a religious obligation. In the context of child protection, any action that perpetuates child vulnerability, whether through neglect, normalization of violence, or incorrect theological justification, is a form of betrayal of God's trust. A child, in this perspective, is not merely an object of parental affection but a holder of inherent rights (*al-huquq al-dzatiyyah*) whose existence precedes and transcends any social construction.²¹

4.2. Aswaja as Manhajul Fikr and Manhajul Harakah

In discussions of NU's religious social movement, Aswaja (Ahlussunnah wal Jamaah) is often reduced to a purely theological identity. The dominant narrative in NU literature positions Aswaja as a label distinguishing NU from other Islamic organizations such as Muhammadiyah, Persis, or Hizbut Tahrir. The main focus of this narrative is debates about the attributes of God, the position of *hadith ahad*, the authority of the four schools of law, and the concepts of *wasilah*

¹⁹ Wawancara dengan Sekretaris PCNU Lombok Utara, 22 April 2026. Catatan logbook penelitian.

²⁰Jasser Auda, *Maqāṣid al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008). 23.

²¹Tim Lakpesdam PBNU, *Aswaja dan Kebangsaan: Prinsip dan Praktik* (Mataram: Lakpesdam PBNU, 2020), 18-21.

or *tabarruk*. These theological debates indeed consume much of NU's intellectual energy, especially in its early years, to formulate a clear stance amidst ideological competition with other Islamic movements.²²

On one hand, this reduction is natural since creed is the primary foundation distinguishing one group from another. On the other hand, this reduction ignores the fact that Aswaja is also a methodology of thinking (*manhajul fikr*) and a methodology of movement (*manhajul harakah*) that is highly operational in social life. NU's founding figures such as Kiai Hasyim Asy'ari and Kiai Wahab Hasbullah formulated Aswaja not only as a system of belief but also as a guide for collective action in facing colonialism, poverty, and social backwardness. In the Great Conference of NU in Surabaya in 1926, the principles of Aswaja were explicitly formulated as the foundation of a movement prioritizing moderation, balance, justice, and tolerance.²³

The four main principles of Aswaja are *tawassut* (moderation), *tawazun* (balance), *i'tidal* (justice), and *tasamuh* (tolerance). *Tawassuth* is the principle of taking the middle path between two extremes. The first extreme is literalism that absolutizes texts without considering context and public interest (*maslahah*). The second extreme is liberalism that legalizes anything in the name of freedom without regard for textual boundaries. This principle of moderation is essential for maintaining social harmony amid diversity of religious understanding.²⁴

Tawazun is the principle of placing various aspects of life proportionally. Life consists of many aspects: spiritual, economic, social, political, cultural, and educational. *Tawazun* requires a Muslim not to neglect one aspect in favor of another. Ritual piety must be balanced with social piety. Formal worship (*ibadah mahdhah*) must be balanced with just social transactions (*muamalah*). In child protection, *tawazu* means that efforts to protect children cannot focus solely on legal aspects or solely on economic aspects; a simultaneous and integrated approach is required.²⁵

I'tidal is the principle of placing things in their proper place. Justice requires that every party receive their rights without reduction or excess. This principle emphasizes proportionality. No party should be wronged, and no party should take another's rights. In the context of parent-child relationships, *i'tidal* means that the child's obligation to obey parents

²²Ibid., 22-25.

²³Chris Ansell dan Alison Gash, "Collaborative Governance in Theory and Practice," *Journal of Public Administration Research and Theory* 18, no. 4 (2008): 543–571.

²⁴Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women* (Oxford: Oneworld, 2001).

²⁵Zaki, "Perlindungan Anak dalam Perspektif Islam," *ASAS: Jurnal Hukum dan Ekonomi Islam* 1, no. 2 (2009): 1-15.

cannot be interpreted absolutely to override children's rights to protection and proper care. Children's rights cannot be sacrificed for parental interests.²⁶

Tasamuh is the principle of respecting differences of opinion, ways of practicing religion, and culture. This principle rests on the sociological reality that human societies are always plural. No society is perfectly homogeneous. Islam recognizes this plurality as *sunnatullah*. The Quran (al-Hujurat: 13) affirms that humans were created into nations and tribes so they may know one another. *Tasamuh* demands that differences not become sources of conflict but rather mercy. In practice, *tasamuh* means giving space for other groups to practice their beliefs and customs as long as they do not harm others.²⁷

These four Aswaja principles are highly relevant as an epistemological framework for various religious social movements. Aswaja speaks not only about what is believed but also about how to think and how to act. It provides an ethical and methodological foundation for collective action that is moderate, balanced, just, and tolerant. Without the Aswaja framework, a religious social movement can lose orientation and easily fall into destructive extremist attitudes.²⁸

4.3. Mabadi Khairul Ummah as Social Movement Strategy

Mabadi Khairul Ummah (Principles of the Best Community) is an ethical framework developed by Nahdlatul Ulama to regulate the social behavior of its members. The term originates from an Arabic phrase meaning the basic principles for becoming the best community. This concept draws on the Quranic verse in Surah Ali Imran verse 110, which states that the Muslim community is the best community raised for humanity because they enjoin good, forbid evil, and believe in Allah.²⁹ To become the best community intended in this verse, NU formulated five fundamental values that every member must internalize.

The first value is *ash-shidqu* (honesty). Honesty is the primary foundation of all moral behavior. Without honesty, no trust can be built. Without trust, no cooperation can take place. In Islamic tradition, honesty occupies a very high position. The Prophet Muhammad was nicknamed *al-amin* (the trustworthy) even before his appointment as a prophet. Honesty means correspondence between words and deeds, between information conveyed and existing reality. A Muslim is required to be honest in speech, honest in promises, and honest in testimony.³⁰

²⁶Tim Lakpesdam PBNU, *Aswaja dan Kebangsaan*, 15-17.

²⁷*Ibid.*, 18-19.

²⁸*Ibid.*, 20-21.

²⁹*Ibid.*, 19.

³⁰*Ibid.*, 20.

The second value is *al-amanah* (trustworthiness). *Amanah* means a trust given to a person to be guarded and implemented as best as possible. In Islam, every position, every power, every resource, even every soul is a trust from Allah that will be held accountable on the Day of Judgment. The concept of *Amanah* teaches that humans are not absolutely free to do whatever they want. They are always bound by responsibility to the giver of trust. In the context of public office, *Amanah* means that officials must serve the interests of the people, not their personal interests. In child protection, *Amanah* means that children are a trust from Allah that must be guarded and protected as best as possible.³¹

The third value is *at-ta'awun* (cooperation). *Ta'awun* means helping one another in goodness and piety. The Quran (al-Maidah: 2) explicitly commands Muslims to help one another. The principle of *ta'awun* rejects selfish and individualistic attitudes that only look after one's own interests. It also rejects destructive competition that undermines others. Instead, *ta'awun* invites every Muslim to see the common interest above personal or group interests. *Ta'awun* also opens space for cross-faith and cross-sectoral cooperation as long as its orientation is the common good.³²

The fourth value is *al-'adalah* (justice). Justice is a central value in Islamic teachings. The Quran states that Allah commands people to act justly and do good (an-Nahl: 90). Justice in Islam does not only mean equal treatment of all people without distinction. In certain situations, justice actually requires different treatment because each person has different conditions and needs. The principle of *'adalah* in its truest sense is giving each individual their right according to their portion. In the context of vulnerable groups such as children, women, people with disabilities, and the poor, justice often requires affirmative action that provides special treatment to lift them from backwardness.³³

The fifth value is *al-istiqamah* (consistency). *Istiqamah* means steadfastness and not easily changing. The Quran commands Muslims to be *istiqamah* as commanded (Hud: 112). *Istiqamah* does not mean being rigid and unwilling to change. The consistency intended is consistency in following truth and commitment to good moral principles. In the context of struggle, *istiqamah* means not easily giving up when facing challenges and obstacles. It means continuing to move forward even when the path is difficult.³⁴

³¹*Ibid.*, 21.

³²*Ibid.*, 22-25.

³³Surat Keputusan Kepala Desa Malaka Nomor 24/MLK/V/2023 tentang Pembentukan Sekolah Lapang (Malaka: Pemerintah Desa Malaka, 2023).

³⁴Surat Keputusan Kepala Desa Pemenang Barat Nomor 188.4/13/PBR/V/2023 tentang Pembentukan Sekolah Lapang (Pemenang Barat: Pemerintah Desa Pemenang Barat, 2023).

4.4. Maqasid al-Shariah in Child Protection

The theory of *maqasid al-shariah* is one of the most important instruments in the development of Islamic law. Etymologically, *maqasid* means objectives or purposes, while *shariah* means Islamic law. Thus *maqasid al-shariah* refers to the objectives intended by the enactment of Islamic law. The basic idea of this theory is that every law established by Allah must have a specific purpose that brings benefit (*maslahah*) to humanity. No single law in Islam is established without purpose. Therefore, in understanding and applying Islamic law, a *mujtahid* must always refer to these fundamental objectives, not only to formal legal texts.³⁵

Al-Ghazali (d. 1111 CE) formulated five fundamental protections that are the primary objectives of Shariah. These five protections are known as *al-kulliyat al-khams*. First is *hifz al-din* (protection of religion). This objective requires guarantees for every individual to embrace and practice their religion freely without coercion or intimidation. Second is *hifz al-nafs* (protection of life). This is the most fundamental objective because without life, other objectives would be meaningless. *Hifz al-nafs* includes the prohibition of killing, prohibition of harming, and the obligation to maintain health.³⁶

Third is *hifz al-'aql* (protection of intellect). Intellect is the greatest gift distinguishing humans from other creatures. Therefore, anything that damages the intellect, such as intoxicants and drugs, is prohibited. Fourth is *hifz al-nasl* (protection of lineage). Lineage is the continuity of humanity. Therefore, Islam prohibits adultery and all forms of sexual relations outside marriage, and guarantees children's rights to clear lineage. Fifth is *hifz al-mal* (protection of property). Property is the support of life. Islam prohibits theft, confiscation, and all forms of taking another's property without right.³⁷

Al-Syatibi (d. 1388 CE) then built a systematic elaboration of this framework in his monumental work *al-Muwafaqat*. He divided *maqasid* into three levels based on their importance. The first level is *dharuriyyat* (primary needs). These are needs that, if not fulfilled, would result in damage and chaos in human life. Al-Ghazali's five protections are included in *dharuriyyat*. The second level is *hajiyyat* (secondary needs). These are needs that, if not fulfilled, would cause difficulty and hardship but not destroy the basic order of life. An example is leniency in worship for sick people or travelers. The third level is *tahsiniyyat* (tertiary needs).

³⁵Surat Keputusan Kepala Desa Teniga Nomor 13/SK-KEPDES/DT/V/2023 tentang Pembentukan Sekolah Lapang (Teniga: Pemerintah Desa Teniga, 2023).

³⁶Surat Keputusan Kepala Desa Bayan Nomor 141/28/DB/V/2023 tentang Pembentukan Sekolah Lapang (Bayan: Pemerintah Desa Bayan, 2023).

³⁷Lakpesdam PCNU KLU, *Laporan Perkembangan P3PD*, 8.

These are needs that, if not fulfilled, would reduce quality of life but not cause significant damage or difficulty. Examples include cleanliness, beauty, and ethics of politeness.³⁸

Jasser Auda offers a critical reconstruction of conventional *maqasid* interpretation. According to Auda, the classical approach tends to be too deductive and reductionist. It merely draws conclusions from normative texts without sufficient attention to changing social realities. Auda then proposes a fundamental methodological reconstruction through a systems approach (*systems approach*). In his work *Maqasid al-Shariah as Philosophy of Islamic Law*, he proposes six essential features of this systems approach.³⁹

The first feature is cognition. Islamic law must constantly respond to new knowledge and empirical evidence, not merely repeat old formulas. *Ijtihad* cannot stop at classical heritage. It must continue to develop as science develops. The second feature is wholeness. Every legal rule must be evaluated within the overall framework of the system, not partially and in isolation. No law stands alone. Each law is connected to other laws in a unified system. The third feature is interrelated hierarchy. Various levels of *maqasid* from primary to tertiary must be understood in their interrelation, not in a rigid hierarchy. Protection of life and protection of lineage, for example, cannot be opposed dichotomously. The two are integrated and mutually influential.⁴⁰

The fourth feature is multi-dimensionality. Every legal issue has multiple dimensions that must all be considered in the process of *ijtihad*. The issue of child marriage, for example, has not only legal dimensions but also psychological, social, economic, health, and educational dimensions. The fifth feature is purposefulness. All legal decisions must always be oriented toward the fundamental objectives of Shariah. Decisions that only fulfill formal procedures but ignore substantive objectives must be rejected. The sixth feature is experience-based cognition. The validity of an *ijtihad* is tested not only through logical argumentation but also through empirical confirmation of the benefit (*maslahah*) produced.⁴¹

Auda's most significant addition is the sixth dimension to *al-kulliyat al-khams*, namely *hifz al-karamah* (protection of human dignity). Dignity is a fundamental value inherent in every human being without exception. No human being may be humiliated, degraded, or treated as an object. Sexual violence, for example, not only damages the physical and psychological health of victims but also attacks their dignity as human beings created in the best form (*ahsani*

³⁸*Ibid.*, 8.

³⁹Wawancara dengan Kepala Desa Teniga, 29 April 2026. Catatan logbook penelitian.

⁴⁰Data Capaian Program, 3-5.

⁴¹Rencana Kerja Pemerintah Desa Bayan Tahun Anggaran 2024 (Bayan: Pemerintah Desa Bayan, 2023), 7-9.

taqwim). Therefore, the Shariah response to sexual violence cannot stop at punishing the perpetrator. It must include the restoration of the victim's dignity through assistance, rehabilitation, and social reintegration.⁴²

The integration of *maqasid al-shariah* with child protection produces a powerful evaluative framework. *Hifz al-nafs* in contemporary context includes protection from psychological trauma resulting from sexual violence, protection from reproductive health risks due to early marriage, and protection from violence in digital spaces. *Hifz al-aql* includes protection of the right to education, prevention of school dropout due to child marriage, and protection from negative digital content that damages cognitive development. *Hifz al-nasl* includes prevention of child marriage, protection of reproductive health, and assurance of quality growth and development for the next generation. *Hifz al-karama* includes protection from stigma and discrimination, restoration of victims' dignity through psychosocial assistance, and strengthening the confidence of vulnerable groups.⁴³

4.5. Co-Creation Model and Religious Social Praxis

The concept of co-creation in management and public policy studies originates from the theory of co-production introduced by Elinor Ostrom (1996). Ostrom conducted research on the governance of public resources in various countries. She found that the most sustainable solutions to public problems do not come from the state or the market alone. The state tends to be bureaucratic and slow. The market tends to be exploitative and indifferent to justice. The most sustainable solutions come from organic collaboration involving the community as an active producer of solutions, not merely a recipient of services. Ostrom showed that local communities, with their knowledge and social capital, can manage public resources more efficiently and fairly than governments or corporations.⁴⁴

The co-creation model then developed in public policy studies, social economy, and social movements. The basic principle is that service users should not be positioned passively. They must be involved in the design, implementation, and evaluation of programs intended for them. This concept rejects the top-down approach that assumes that bureaucrats or experts know better what is best for society. Instead, it acknowledges that society possesses local knowledge that no one else has. Society knows exactly what problems they face and knows exactly what solutions might work.⁴⁵

⁴²Wawancara dengan Kepala Desa Bayan, 30 April 2026. Catatan logbook penelitian.

⁴³Data Capaian Program, 10.

⁴⁴Wawancara dengan Manager Digital Responsibility Telkomsel Regional NTB, 18 April 2026. Catatan logbook penelitian.

⁴⁵Profil Desa Bayan dalam dokumen P3PD Lakpesdam PCNU Kabupaten Lombok Utara, 2023, 9.

In the context of religious social movements, the concept of co-creation gains a richer dimension. It is not enough to involve the community participatively. This participation must be legitimized by the religious values held by the community. Without religious legitimacy, a participatory program can be rejected as foreign or even contrary to religious teachings. Therefore, co-creation in religious societies must also involve theological resources such as religious leaders, sacred texts, and religious traditions as shared references.⁴⁶

Nahdlatul Ulama is an example of a religious organization with enormous social capital. The network of *pesantren*, *Tuan Guru*, and NU administrators extends to the village level. The moral authority inherent in *Tuan Guru* is not possessed by any village head or state official. In the practice of social co-creation, this social capital can be utilized to build programs that are not only accepted but also maintained by the community independently. Programs that rely solely on external funding without involving local authority structures will easily die when funding stops. Conversely, programs embedded in the social structure of society will continue because they have become part of collective consciousness.⁴⁷

The co-creation model in religious movements is typically built on four main pillars. The first pillar is the epistemological framework that determines how the community reads reality. This framework usually originates from sacred texts and religious traditions. The second pillar is the ethics of collaboration that governs interaction among actors. Values such as honesty, trust, and cooperation serve as shared guidelines. The third pillar is the commitment to side with vulnerable groups that are the main targets of the program. Vulnerable groups such as the poor, orphans, and *mustad'afin* hold a special position in Islamic teachings. The fourth pillar is the teleological orientation that becomes the ultimate goal of all activities. Within the framework of *maqasid al-shariah*, this ultimate goal is benefit (*maslahah*) and justice for all humanity.⁴⁸

3. Method

This research employed an interpretative-constructivist paradigm, viewing social reality as an active construction of actors based on their experiences, meanings, and interactions with their socio-cultural environment.⁴⁹ A descriptive-analytical case study approach was used.⁵⁰

⁴⁶Wawancara dengan Ketua Majelis Adat Sasak Kabupaten Lombok Utara, 28 April 2026. Catatan logbook penelitian.

⁴⁷Lakpesdam PCNU KLU, *Laporan Perkembangan P3PD*, 28.

⁴⁸Wawancara dengan Kepala Desa Pemenang Barat, 27 April 2026. Catatan logbook penelitian

⁴⁹Observasi lapangan di Pesantren Bayan, 22 Mei 2026. Catatan logbook penelitian.

⁵⁰Dokumen *Lesson Learn* Program P3PD, 7.

The research was conducted in North Lombok Regency at four inclusive villages (Malaka, Pemenang Barat, Teniga, Bayan) as well as the offices of Lakpesdam, PCNU, UPT PPA, and Telkomsel Regional NTB.⁵¹ Selection of this location was based on North Lombok having the second highest sexual violence rate in NTB (507 cases, 16.1%) and being the location of the ongoing Lakpesdam P3PD/INKLUSI program with four designated inclusive villages.

Data were collected through four techniques. *First*, in-depth interviews with 18 key informants selected through purposive and snowball sampling.⁵² The informants included: the INKLUSI Program Coordinator, Secretary of PCNU North Lombok, Head of UPT PPA North Lombok, Manager of Digital Responsibility at Telkomsel Regional NTB, three *Tuan Guru* (Bayan and Malaka Villages), two leaders of the Sasak Customary Council, six village facilitators/youth posyandu cadres, and two survivors (identities protected). *Second*, participatory observation for three months (April-June 2026).⁵³ Observations focused on “Children's Forum Fun Zone” activities, digital literacy classes, public service coordination processes at village offices, monthly youth posyandu cadre meetings, case reporting processes at UPT PPA, and village deliberation meetings (*musrembangdes*).

Third, documentation analysis of various documents.⁵⁴ These included statistical data on violence from DP2AP2KB NTB and UPT PPA KLU, Village Regulations on Child Protection in four inclusive villages, Lakpesdam PWNu NTB assistance modules, INKLUSI and P3PD program reports, Telkomsel Digital Workspace training materials, Village Head Decrees on the formation of Field Schools, Decrees on RKPDes drafting teams including Field School administrators, minutes of aspiration collection from vulnerable groups, and documentation of RKPDes and APBDes for 2024. *Fourth*, two Focus Group Discussions (FGDs).⁵⁵ The first FGD involved 15 participants: 3 *Tuan Guru*, 2 customary leaders, 6 youth posyandu cadres, and 4 Children's Forum representatives. The second FGD involved 10 participants from institutional stakeholders: representatives from Lakpesdam (2), INKLUSI (1), Telkomsel (1), UPT PPA (1), Dinas PMD (1), and village heads (4).

⁵¹Rencana Kerja Pemerintah Desa Pemenang Barat Tahun Anggaran 2024 (Pemenang Barat: Pemerintah Desa Pemenang Barat, 2023), 7.

⁵² RKPDes Bayan 2024, 9.

⁵³ Wawancara dengan Tokoh Adat Perempuan Desa Bayan, 30 April 2026. Catatan logbook penelitian.

⁵⁴ Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 1970), 45.

⁵⁵Robert Redfield, Ralph Linton, dan Melville J. Herskovits, “Memorandum for the Study of Acculturation,” *American Anthropologist* 38, no. 1 (1936): 149-152.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014): data condensation, data display, and conclusion drawing/verification.⁵⁶ The three analytical lenses used were: (1) *maqasid* analysis using Jasser Auda's framework, (2) collaborative governance analysis using Ansell and Gash's framework, and (3) critical discourse analysis to identify power relations in the production and reproduction of the child protection paradigm. Data validity was ensured through source triangulation (confirming information from at least two different sources), technique triangulation (confirming interview data with observation and documents), and member check (discussing draft findings with key informants).⁵⁷ A strict ethical protocol was applied due to the involvement of vulnerable informants (survivors of sexual violence and children): informed consent, anonymization, safe interview locations, referral mechanisms, and encrypted data storage.⁵⁸

4. Results and Discussion

4.1. Socio-Religious Profile and Violence Dynamics in North Lombok

North Lombok Regency (KLU) covers an area of 809.54 square kilometers with a population of 247,400 people (Central Bureau of Statistics of North Lombok 2023, p.2). The region consists of 5 sub-districts, 37 villages, and 3 urban villages. Four villages were designated as P3PD program locations: Malaka Village in Pemenang District, Pemenang Barat Village in Pemenang District, Teniga Village in Tanjung District, and Bayan Village in Bayan District (P3PD Program Report 2023, p.5). The selection of these four villages was based on three criteria: high rates of child violence, readiness of village governments to collaborate, and representation of geographical variations including coastal, lowland, and mountain areas.

Table 1.
Ranking and Number of Sexual Abuse Cases in NTB, 2024

Rank	Regency/City	Total Cases	Percentage (%)
1	East Lombok	847	26.8%
2	North Lombok	507	16.1%
3	West Lombok	300	9.5%
4	Bima Regency	234	7.4%

⁵⁶Wawancara dengan Koordinator Program INKLUSI, 20 April 2026. Catatan logbook penelitian.

⁵⁷Lakpesdam PCNU KLU, *Laporan Perkembangan P3PD*, 13.

⁵⁸Data Capaian Program, 2-4.

Rank	Regency/City	Total Cases	Percentage (%)
5	Mataram City	226	7.2%

Source: DP2AP2KB NTB 2024, p.12

Table 1 shows that North Lombok contributes 16.1% of the total sexual abuse cases in NTB. This percentage is significant considering the area and population of North Lombok are smaller than East Lombok which ranks first. The Head of the Technical Implementation Unit for the Protection of Women and Children (UPT PPA) of North Lombok, in an interview on 15 April 2026, provided an important explanation regarding these figures. According to the Head of UPT PPA, the figure of 507 cases is only cases recorded and served by the institution. Many cases go unreported for various reasons such as shame, fear of social stigma, or lack of knowledge about reporting procedures. Child marriages conducted informally without registration at the Religious Affairs Office or civil registry also do not enter official statistics. Based on field experience, the Head of UPT PPA estimates the actual number could be two to three times the recorded data.⁵⁹

Table 2.
Types of Child Violence Cases Served by UPT PPA KLU, 2024

Type of Case	Number of Cases	Percentage (%)
Child Marriage	60	42.6%
Child Sexual Abuse	37	26.2%
Physical Violence	22	15.6%
Psychological Violence	12	8.5%
Child Neglect	10	7.1%
Total	141	100%

Source: UPT PPA KLU 2024, p.5

Table 2 shows that child marriage dominates reported violence cases. The Head of UPT PPA KLU explained in the same interview that child marriage often opens the door to other forms of violence. Girls who marry early are vulnerable to domestic violence due to physical and psychological unpreparedness. They are also vulnerable to dropping out of school because they must manage household affairs. Reproductive health problems such as early pregnancy

⁵⁹*Ibid.*, 5-7.

and childbirth complications also threaten. Therefore, prevention of child marriage becomes a priority in child protection programs in North Lombok.

The Central Statistics Agency (BPS) data for 2023 reinforces this finding. The BPS Susenas 2023 publication places West Nusa Tenggara Province first nationally in child marriage rates. NTB recorded 17.32%, meaning that out of every 100 girls in this province, approximately 17 to 18 marry before age 18. Comparison with the national average is presented in Table 3.

Table 3.
Comparison of Child Marriage Rates: NTB vs. National Average, 2023

Region	Child Marriage Rate (%)
West Nusa Tenggara	17.32
National Average	6.92

Source: BPS Susenas 2023, p.45

This BPS data shows that the child marriage rate in NTB is almost two and a half times the national average. The Coordinator of the INKLUSI Program of Lakpesdam PWNU NTB, in an interview on 20 April 2026, called this data an alarm and a starting point for the program. An alarm because the 17.32% figure is the highest in Indonesia. A starting point because this data justifies why intervention in NTB is a priority. Before the Lakpesdam program ran, many parties considered child marriage a purely economic problem. Parents marry off their daughters because they cannot afford to feed them. BPS data shows that economic factors do contribute but do not fully explain why NTB is far above other equally poor provinces. Cultural factors and religious interpretation also play a role.⁶⁰

This fact is supported by an interview with the *Tuan Guru* of Bayan Village on 25 April 2026, revealing that child marriage practices in his area are often justified by the pretext of protecting family honor. This understanding is deeply rooted and passed down through generations, making many parents genuinely believe that they are doing the right and Islamic thing when marrying off their daughters at an early age. They do not realize that this action actually contradicts the basic principles of Islamic teachings: protecting life, intellect, and lineage. This misunderstanding occurs due to a lack of contextual religious education and the absence of a rereading of classical texts in light of current social realities.⁶¹

⁶⁰*Ibid.*, 8.

⁶¹*Ibid.*, 9-10.

This research also collected demographic data on the four program villages, Malaka, Pemenang Barat, Teniga, and Bayan. This data comes from village profile documents compiled by the P3PD team of Lakpesdam PCNU North Lombok in 2023.

Table 4.
Demographic Data of Four Inclusive Villages

Village	Area (Ha)	Number of Hamlets	Population (People)	Male	Female	Households	Disabilities
Malaka	4,765	14	10,351	4,937	4,818	-	47
Pemenang Barat	588	13	9,576	4,778	4,798	3,077	32
Teniga	14	9	3,134	1,465	500	-	-
Bayan	1,824	13	5,150	2,513	2,637	1,469	28

Source: Village Profiles in P3PD document, 2023

The geographical factor becomes a serious obstacle in handling child violence cases in North Lombok. The Manager of Digital Responsibility at Telkomsel Regional NTB, in an interview on 18 April 2026, revealed that many villages in the interior of North Lombok lack adequate road access after the 2018 earthquake. The distance from villages like Bayan and Teniga to the UPT PPA office in Tanjung can take 2 to 3 hours of travel by two-wheeled vehicle. Significant transportation costs and wasted time make many people choose to remain silent. Victims or their families prefer to resolve problems internally or even ignore them rather than report to the distant office. The digital reporting system being developed by Telkomsel together with Lakpesdam aims to overcome this geographical barrier.⁶²

The impact of the 2018 earthquake is still felt today. The Secretary of PCNU North Lombok, in an interview on 22 April 2026, added that thousands of houses were destroyed and families were forced to live crowded together in temporary shelters. This condition increases the risk of domestic violence, including violence against children. In addition, many post-earthquake rehabilitation programs focused more on physical infrastructure such as houses, roads, and bridges, while aspects of social and psychological recovery were neglected. As a result, the social networks that once served as protective barriers for children weakened. The Secretary of PCNU North Lombok emphasized that child protection must be an integral part of disaster rehabilitation programs, not merely an addition.⁶³

⁶²Lakpesdam PCNU KLU, *Laporan Perkembangan P3PD*, 18.

⁶³*Ibid.*, 14.

From the entire data presented, it appears that the problem of sexual violence and child marriage in North Lombok has complex dimensions. The high number of recorded cases cannot be simplified as a failure of law enforcement alone. The increase in the number of reports from year to year cannot be read automatically as a worsening situation. There are cultural factors such as theological legitimization of child marriage that must be corrected. There are geographical factors such as the isolation of inland villages that hinder access to protection services. There are post-disaster factors such as the weakening of social networks due to the 2018 earthquake that exacerbate child vulnerability. All these dimensions become important foundations for understanding why intervention programs such as P3PD and INKLUSI are needed in North Lombok.

4.2. Architecture of the Co-Creation Model of Lakpesdam PWNU NTB

This research found that Lakpesdam PWNU NTB runs a child protection program through a Co-Creation model involving various actors with complementary roles. Although program documents do not explicitly mention the terms *Aswaja* or *Mabadi Khairul Ummah*, these values are internalized in intervention strategies. The model was not born instantly. Based on the explanation of the INKLUSI Program Coordinator of Lakpesdam PWNU NTB in an interview on 20 April 2026, the Co-Creation model went through three phases of transformation.⁶⁴

The first phase was a problem-based approach where the program only focused on handling reported violence cases without structured preventive efforts. This phase succeeded in handling cases quickly but failed to change the social norms that were the source of violence. The second phase was a capacity-based approach where the focus shifted to cadre training and strengthening local institutions. This phase produced more systemic changes but still depended on certain key figures. The third phase, now running, is an ecosystem-based approach where the program involves all actors, including corporations like Telkomsel. This is the true co-creation phase.

One of the most concrete achievements of this model is the formation of Field Schools (*Sekolah Lapang*) in the four assisted villages. These Field Schools have formal legality in the form of Village Head Decrees issued in 2023. These SK documents prove that the program is not ad hoc but has been integrated into the village government structure. Table 5 presents details of the Village Head Decrees for Field Schools in each village.

⁶⁴Dokumen *Lesson Learn*, 7.

Table 5.
Village Head Decrees on Field School Formation

Village	Decree Number	Issue Date	Number of Administrators
Malaka	24/MLK/V/2023	May 2023	23
Pemenang Barat	188.4/13/PBR/V/2023	May 2023	20
Teniga	13/SK-KEPDES/DT/V/2023	May 2023	20
Bayan	141/28/DB/V/2023	May 2023	20

Source: Village Head Decrees in P3PD document appendix

The total number of Field School administrators in the four villages is 83 people, consisting of 53 men and 30 women. The composition of this administration shows efforts to involve vulnerable groups, although female representation is still not ideal. Table 6 presents the breakdown per village.

Table 6.
Composition of Field School Administrators per Village

Village	Male	Female	Total
Malaka	17	6	23
Pemenang Barat	10	10	20
Teniga	12	8	20
Bayan	14	6	20
Total	53	30	83

Source: P3PD Progress Report 2023, p.8

The process of forming Field Schools was carried out participatorily involving Village Government, representatives of religious leaders, community leaders, youth leaders, and representatives of vulnerable groups such as women, children, persons with disabilities, the

elderly, and religious minorities. This is recorded in the program progress report document. The involvement of religious leaders (*Tuan Guru*) is a crucial factor because in Sasak society, religious authority has a strong influence, often exceeding the power of formal state law. The Secretary of PCNU North Lombok, in an interview on 22 April 2026, emphasized that without involving *Tuan Guru*, child protection programs would be difficult to accept. The community would be suspicious and resistant. The P3PD program run by Lakpesdam succeeded because *Tuan Guru* were involved as partners, not as intervention targets.⁶⁵

After the Field Schools were formed, the program team conducted a series of activities. Based on the P3PD progress report document, activities carried out included: program socialization to village governments and community representatives, a Theory of Change workshop involving all actors including Nahdlatul Ulama University of NTB, coordination and consolidation of Field School structure formation, coordination meetings and team building for Field School administrators, strengthening stakeholder networks and support, advocacy for the RKPDes drafting team, special meetings and aspiration gathering, advocacy for vulnerable groups' proposals, friendship and discussion with Field School administrators, capacity building for the program team, village development planning meetings (*musrembangdes*), and village development and budget planning madrasa.⁶⁶

One of the most effective strategies developed by the program team was encouraging Field School administrators to become members of the RKPDes Drafting Team. Data from P3PD documents shows that in each village there are Field School administrators sitting on the drafting team. In Malaka Village, the administrators who became drafting team members were M. Sahrul Hadi, Abdi Kurniawan, and Baiq Lizawati. In Pemenang Barat Village, the administrators were Lalu Fikriadi, Ilham, Uswatun Hasanah, and Muhammad Sakrani. In Teniga Village, the administrator was Dewi Anisatun, a teacher. In Bayan Village, the administrator was Zuriyatun Toibah.⁶⁷ According to the program's lesson learn document, this strategy is a way to facilitate the advocacy and escort process for vulnerable groups' proposals so they can become priorities in village development and budgeting documents. With this position, advocacy for vulnerable groups' proposals does not need to be done from outside but can be done from within the planning table.

Telkomsel's role in the Co-Creation architecture was explained by the Manager of Digital Responsibility at Telkomsel Regional NTB in an interview on 18 April 2026. Telkomsel's

⁶⁵Wawancara dengan Kepala UPT PPA KLU, 15 April 2026.

⁶⁶Wawancara dengan Tuan Guru Desa Bayan, 25 April 2026.

⁶⁷Wawancara dengan Manager Digital Responsibility Telkomsel, 18 April 2026.

initial involvement came from Lakpesdam's request to help overcome geographical barriers in the interior of North Lombok. Many villages are 2-3 hours' journey from the UPT PPA office in Tanjung, causing victims not to report due to costs and time. Telkomsel then developed a Digital Workspace program implemented in *pesantren* partnered with Lakpesdam. This program includes digital literacy, online safety training, and an application-based reporting system.⁶⁸

Field observation on 22 May 2026 at Bayan *Pesantren* showed that digital literacy classes were attended by male and female students aged 13 to 17 years. The facilitator from Telkomsel taught how to recognize signs of digital grooming and how to report to the application integrated with UPT PPA. The Manager of Digital Responsibility at Telkomsel added that the digital reporting system being developed is still in the trial phase in the four inclusive villages. This system allows anonymous reporting via mobile applications and USSD codes accessible from any phone even without a data package. The main obstacle is that many residents do not have smartphones with stable internet access. USSD codes are a temporary solution because almost everyone has a phone, even if not a smartphone. In the first three months of the trial, this system received 12 anonymous reports from villages that previously almost never sent reports to UPT PPA due to geographical barriers.⁶⁹

4.3. Multi-Stakeholder Collaboration and Digital Transformation

Multi-stakeholder collaboration in the P3PD/INKLUSI program in North Lombok involves various parties with different but mutually supporting roles. The P3PD progress report document page 28 lists the stakeholders that have become partners and networks.

Table 7.
Stakeholders, Partners, and Networks of the P3PD Program in North Lombok

Government Agencies	CSOs/NGOs/Campuses	Mass Media
Dinas PMD Prov NTB	Fitra NTB	Selaparang News
Dinas PMD Lombok Utara	HWDI NTB	Metro NTB
Komisi Informasi NTB	Yayasan Endri Foundation	Mataram News

⁶⁸Wawancara dengan Sekretaris PCNU Lombok Utara, 22 April 2026.

⁶⁹Surat Keputusan Tim Penyusun RKPDes Desa Malaka, 2023.

Government Agencies	CSOs/NGOs/Campuses	Mass Media
TPP Pendamping Desa Prov NTB	TSBD	Kampung Media
TA Pendamping Desa Kab Lombok Utara	Konsepsi	Radar Mandalika
PD	UNU NTB	Lombok Fokus
PLD	NU	Fokus NTB
BPD	Fatayat	others
Karang Taruna		
Babinsa		
Babinkamtibmas		
Duta Digital		
AKAD		
APDESI		

Source: P3PD Progress Report 2023, p.28

The coordination mechanism of this collaboration operates at three levels. The strategic level consists of quarterly meetings between Lakpesdam leadership, INKLUSI coordinators, and Telkomsel senior management to review overall program progress, discuss policy issues, and make strategic decisions. The tactical level consists of monthly meetings between field coordinators of the three institutions to discuss implementation at the village level, identify obstacles, and coordinate resources. The operational level consists of daily communication through digital platforms provided by Telkomsel. The Manager of Digital Responsibility at Telkomsel, in an interview on 18 April 2026, stated that the key to successful coordination is institutional trust. Usually, in corporate social responsibility partnerships, NGOs tend to hide problems for fear of losing support. Lakpesdam proactively reports

difficulties and asks for input. This attitude makes Telkomsel believe that Lakpesdam is serious about running the program.⁷⁰

Telkomsel's strategic role is not limited to providing digital infrastructure. The Manager of Digital Responsibility at Telkomsel explained that the Digital Workspace program includes three main modules. The first module is digital security covering privacy protection, identification of online threats, and reporting dangerous content. The second module is content literacy covering critical evaluation of digital content, filtering hoaxes, and understanding the risks of digital grooming. The third module is digital reporting covering the use of case reporting applications integrated with the UPT PPA case management system. In the four inclusive villages, Telkomsel has trained digital literacy cadres spread across partner *pesantren*. Field observation at Bayan *Pesantren* on 22 May 2026 noted that training participants were male and female students aged 13 to 17 years. A male student interviewed admitted that he previously did not know that talking to strangers on social media could be dangerous. After the training, he became more vigilant and promised to report if he saw a friend in a dangerous situation.⁷¹

Data from RKPDes 2024 documents show that digital literacy proposals received positive responses from village governments. In Pemenang Barat Village, the Digital Literacy proposal for IDR 30 million was approved and included in planning documents. In Bayan Village, the Digital Village Activity proposal for IDR 99 million was approved. These figures are evidence that collaboration between Lakpesdam and Telkomsel does not stop at training but also results in significant village budget allocations for technology-based child protection programs. The Head of Bayan Village, in an interview on 30 April 2026, stated that the allocation of IDR 99 million for the digital village is a form of village commitment to making technology a tool for child protection. People no longer need to travel far to report. Through a mobile phone, reports can reach UPT PPA.⁷²

4.4. Implementation of the P3PD Program and Budget Achievements in Four Inclusive Villages

The P3PD subcomponent 2B program was implemented in four villages of North Lombok Regency from early 2023 to October 2023. Total budget absorption recorded was IDR 26,785,000. This figure is relatively small, but the program team used it for core activities involving wide community participation. Table 8 presents details of P3PD budget absorption.

⁷⁰Surat Keputusan Tim Penyusun RKPDes Desa Pemenang Barat, 2023.

⁷¹Surat Keputusan Tim Penyusun RKPDes Desa Teniga, 2023.

⁷²Surat Keputusan Tim Penyusun RKPDes Desa Bayan, 2023.

Table 8.
P3PD Program Budget Absorption in North Lombok, 2023

No	Activity	Budget Amount (IDR)	Number of Participants
1	Team Building, Field School Pemenang Barat	3,662,500	35 people
2	Team Building, Field School Malaka	3,657,500	30 people
3	Team Building + Aspiration Gathering, Teniga	6,000,000	50 people
4	Team Building + Aspiration Gathering, Bayan	6,035,000	50 people
5	Special Meeting for Vulnerable Groups, Pemenang Barat	7,430,000	45 people
	Total	26,785,000	210 people

Source: P3PD Progress Report 2023, p.13

Although budget absorption was limited, the program's achievements in policy advocacy were very significant. Proposals generated from vulnerable group aspirations were successfully included in the 2024 RKPDes documents with a total value exceeding IDR 600 million. Tables 9 and 10 present details of proposals per village.

Table 9.
Vulnerable Group Proposals Included in RKPDes 2024 (Malaka, Pemenang Barat)

Village	Proposal	Budget (IDR)
Malaka	Women's business group training	7,500,000
	Special literacy socialization for women	5,000,000
	Sexual violence against women socialization	7,500,000
	Elderly health socialization	7,500,000
	Marriage age maturity counseling	10,000,000
	Child protection counseling	7,500,000
	Gender-based women's capacity building	7,500,000
	Business equipment assistance for disabilities	15,000,000

Village	Proposal	Budget (IDR)
	Capacity building for disabilities	7,500,000
Malaka Total		75,000,000
Pemenang Barat	Digital Literacy	30,000,000
	UU TPKS socialization & child marriage prevention	20,000,000
	Life Skills (makeup, sewing, cooking)	50,000,000
	Waste management training	25,000,000
	Disability empowerment training	20,000,000
	Support for Field School	10,000,000
	Various other proposals (total)	100,000,000
Pemenang Barat Total		255,000,000

Source: Data Capaian Program di Desa Tahun 2023 KLU, pp.2-7

Table 10.
Vulnerable Group Proposals Included in RKPDes 2024 (Teniga, Bayan)

Village	Proposal	Budget (IDR)
Teniga	Family Balita Development (BKB)	5,000,000
	Family Youth Development (BKR)	5,000,000
	Posyandu trash bin procurement	15,000,000
	Tourism Awareness Group (POKDARWIS) formation	5,000,000
	Children's Communication Forum (POKADT) support	3,500,000
	Village Friendly to Women and Children (DRPPA) socialization	5,000,000
	Teniga Total	48,500,000

Village	Proposal	Budget (IDR)
Bayan	KWT Perempuan Mandiri capacity building	9,940,000
	Women's School support	10,000,000
	Elderly classes	27,000,000
	Sewing machine procurement	10,000,000
	Tutoring for children	18,420,000
	Digital Village Activity	99,000,000
	Weaving tools and materials	5,000,000
	Youth activities support	25,000,000
	Bayan Total	279,360,000

Source: Data Capaian Program di Desa Tahun 2023 KLU, pp.8-10

The data in the tables show that Bayan Village has the largest proposal allocation of IDR 279.36 million, followed by Pemenang Barat IDR 255 million, Malaka IDR 75 million, and Teniga IDR 48.5 million. The Head of Bayan Village, in an interview on 30 April 2026, stated that the large budget allocation for child protection programs in his village reflects the seriousness of the village government in responding to the P3PD program. The people of Bayan, known for their fanaticism towards custom, began to open up to the idea of child protection after long dialogue in the Ngaji Budaya forum.⁷³

Aspiration gathering activities for vulnerable groups in Teniga and Bayan Villages were carried out in the first semester of 2023. The other two villages, Pemenang Barat and Malaka, had not yet conducted aspiration gathering in that period. The results of the aspiration gathering were recorded in minutes signed by the Village Head, Village Consultative Body, RKPDes Drafting Team, Field School Administrators, and the Program Team. This document serves as written evidence that these proposals genuinely originated from vulnerable groups, not from program team manipulation. The P3PD program team also reported that village government

⁷³Wawancara dengan Kepala Desa Bayan, 30 April 2026.

support was very good. Positive feedback from villages includes the openness of village governments in issuing policies supporting the formation of inclusive villages, smooth communication and coordination, and the emergence of commitment to ensure that vulnerable group aspirations are facilitated into village development planning documents. Some villages even explicitly provided budget support for Field Schools in RKPDes documents.⁷⁴

The main obstacle faced by the program team was the slow budget support from the central team. Absorption of only IDR 26.7 million from the total allocation caused many planned activities to not be implemented on time. The program team also acknowledged limited program management capacity, especially in financial administration and reporting. Models and formats of reporting that frequently changed from the central team made it difficult for local teams to adjust. Reporting delays impacted subsequent budget disbursement delays. Village head elections in several locations also posed challenges because there was a change in RKPDes drafting team, forcing the program team to build relationships from scratch with new officials.⁷⁵

4.5. Local Sasak Wisdom and the Path to Paradigm Reconstruction

During this time, local Sasak wisdom has been positioned as an obstacle to child protection. Many outside programs consider customs such as *merarik* (elopement) as backward practices that must be eliminated. This confrontational approach always fails. The Head of the Sasak Customary Council emphasized that outsiders have no right to judge Sasak customs; they do not even understand the meaning behind the rituals practiced.

Lakpesdam PWNU NTB did not repeat this mistake. The program team did not come to Bayan Village with a patronizing attitude. They instead asked permission from the *Tuan Guru* and customary leaders to learn about the *merarik* tradition.⁷⁶ The INKLUSI Program Coordinator recounted that the program team attended routine religious gatherings and customary ceremonies for months before starting to discuss child protection.⁷⁷ This method built respect. The community did not feel attacked but was invited to dialogue as an equal partner.

The *Ngaji Budaya* (Cultural Recitation) forum became the space for this dialogue. This forum was not initiated by Lakpesdam alone but together with *Tuan Guru* and the Sasak Customary Council. The name "Ngaji Budaya" was deliberately chosen to indicate that this

⁷⁴Wawancara dengan Ketua Majelis Adat Sasak, 28 April 2026.

⁷⁵Wawancara dengan Koordinator Program INKLUSI, 20 April 2026.

⁷⁶Lakpesdam PCNU KLU, *Laporan Perkembangan P3PD*, 7.

⁷⁷Wawancara dengan Tokoh Adat Perempuan Desa Bayan, 30 April 2026

activity is a religious study, not a foreign program socialization. "Ngaji" means learning religion. "Budaya" means customs. So *Ngaji Budaya* is learning religion and customs simultaneously. This framework made the forum not feel foreign to the Bayan community, which is accustomed to routine religious gatherings.⁷⁸

In the *Ngaji Budaya* forum, Sasak customary values were discussed openly. A female customary leader of Bayan Village stated that family honor had always been interpreted as quickly marrying off a daughter considered mature. This interpretation is wrong because true honor is giving a child the best education, proper health, and mental readiness before entering marriage. The *Ngaji Budaya* forum became a space to correct this interpretation without discarding custom.⁷⁹

The concept of *adat bayan* contains the principle of collective protection of weak community members, including children. This principle is manifested in the practice of mutual cooperation called *mempolong*. The Head of the Sasak Customary Council explained that when a community member is sick, all neighbors visit and help. When someone dies, the entire village takes care of the corpse. When someone faces economic difficulty, the community cooperates to lighten the burden. This principle is actually very compatible with child protection. Unfortunately, this principle was never applied to prevent child marriage or sexual violence. The *Ngaji Budaya* forum identified this gap.⁸⁰

The *Tuan Guru* of Bayan Village admitted that he and other customary leaders had been negligent. During this time, the *Tuan Guru* only focused on teaching ritual worship: prayer, fasting, alms, pilgrimage. They rarely discussed social issues such as child marriage or domestic violence. Routine religious gatherings discussed more *fiqh ibadah* than *fiqh sosial*. The *Ngaji Budaya* forum opened eyes that the duty of the *Tuan Guru* is not only to take care of the afterlife but also to protect children from worldly violence. After participating in the forum, the *Tuan Guru* of Bayan Village began inserting anti-child marriage messages into his Friday sermons⁸¹

Change did not happen instantly. The Head of the Sasak Customary Council recounted that in the early meetings, many customary leaders rejected the idea of prohibiting child marriage. They argued that the *merarik* tradition had been going on for hundreds of years and had never been a problem. Lakpesdam did not force. The program team asked them to first

⁷⁸Wawancara dengan Kepala Desa Pemenang Barat, 27 April 2026.

⁷⁹RKPDDes Pemenang Barat 2024, 9.

⁸⁰RKPDDes Teniga 2024, 8.

⁸¹Data Capaian Program, 6.

listen to the experiences of survivors (children who married early and experienced violence). Several survivors were willing to share their stories with identities kept confidential. Customary leaders who were initially skeptical ended up crying hearing the suffering of these children. Empathy became the entry point for change, not theoretical arguments.⁸²

The female customary leader played a central role in this transformation. During this time, customary forums were dominated by men. Women's voices were almost never heard. The *Ngaji Budaya* forum deliberately provided special space for female customary leaders to speak. These women then revealed that they themselves married at an early age and suffered, but never dared to say it for fear of being considered to oppose custom. Their testimony shook the forum. The male customary leaders present could no longer justify child marriage under the pretext of tradition.⁸³

The concrete result of the *Ngaji Budaya* forum was the formulation of customary guidelines on child protection agreed orally by the *Tuan Guru* and customary leaders. The contents: first, girls should not be married before the age of 18; second, perpetrators of child sexual violence must be handed over to state law, not resolved adat with light fines; third, families that marry children underage will be socially ostracized by the community.⁸⁴ Social sanctions proved more effective than legal threats because the Bayan community highly values honor before neighbors.

This customary agreement was then codified into a Village Regulation on Child Protection. The drafting process involved the Village Consultative Body, *Tuan Guru*, customary leaders, and representatives of vulnerable groups.⁸⁵ This Village Regulation does not contradict customs but actually strengthens long-forgotten noble values. The Head of the Sasak Customary Council noted that long before Indonesian independence, Bayan custom already had rules on child protection. Unfortunately, these rules were eroded by wrong practices passed down through generations. Lakpesdam helped remind them.

The *Tuan Guru* as a champion of change cannot be underestimated. In the social structure of the Sasak people, the *Tuan Guru* holds spiritual authority that exceeds that of the village head and district head. The *Tuan Guru's* fatwa is more heeded than the regent's decree. The Secretary of PCNU North Lombok recounted that after the *Tuan Guru* of Bayan Village began actively campaigning against child marriage, neighboring villages such as Senaru and Karang

⁸²Wawancara dengan Tuan Guru Muda Desa Malaka, 26 April 2026.

⁸³Wawancara dengan Pendamping Desa Senior Pemenang Barat (I-10), 27 April 2026.

⁸⁴Catatan FGD pertama, 15 Juni 2026.

⁸⁵Catatan FGD kedua, 10 Juli 2026.

Bajo were also affected. They heard recordings of the *Tuan Guru*'s sermons circulating widely on social media.⁸⁶ This domino effect would not have occurred if the program had relied solely on government socialization.

The Manager of Digital Responsibility at Telkomsel added that the spread of *Tuan Guru* sermon recordings through digital platforms accelerated large-scale change. Without technology, the anti-child marriage message would only reach the dozens of people present at the religious gathering. With technology, the message could be accessed by thousands of people in North Lombok and even outside NTB. However, the Manager of Digital Responsibility reminded that technology is just a tool. The content of the message must still be authentic and originate from a trusted authority. The *Tuan Guru* cannot be replaced by celebrities or influencers.⁸⁷

From the perspective of Paulo Freire's transformative dialogue theory, Lakpesdam's approach differs fundamentally from conventional approaches. The conventional approach is what Freire calls the *banking model*: society is considered an empty vessel that must be filled with knowledge from outside. This approach is arrogant because it does not recognize that society already possesses knowledge. Lakpesdam uses the *problem-posing model*: society is invited to reflect on their own problems, find root causes, and formulate solutions together.⁸⁸ The *Ngaji Budaya* forum is a manifestation of *problem-posing education* in the context of Sasak custom.

Acculturation theory from Redfield, Linton, and Herskovits is also relevant. Acculturation is the exchange of culture that occurs when two groups with different cultures meet intensively and continuously.⁸⁹ Lakpesdam did not erase Sasak culture but negotiated with it. Universal child protection values were inculturated into the Bayan customary framework. The result was not the extinction of Sasak culture but a renewed Sasak culture. A female customary leader of Bayan Village affirmed that rigid customs will be abandoned by the younger generation; flexible customs will continue to live.⁹⁰

Three key elements of paradigm reconstruction through Sasak local wisdom can be identified. First, recognition of the authority of the *Tuan Guru* as a moral leader. The program

⁸⁶Profil Desa Malaka dalam dokumen P3PD 2023.

⁸⁷Profil Desa Pemenang Barat dalam dokumen P3PD 2023.

⁸⁸Profil Desa Teniga dalam dokumen P3PD 2023.

⁸⁹Badan Pusat Statistik Lombok Utara, *Statistik Daerah Kabupaten Lombok Utara 2023* (Tanjung: BPS Lombok Utara, 2023), 2.

⁹⁰Kementerian Desa, Pembangunan Daerah Tertinggal, dan Transmigrasi Republik Indonesia, *Pedoman Program P3PD Subkomponen 2B tentang Peningkatan Kapasitas Masyarakat dan Sistem Akuntabilitas Sosial di Desa* (Jakarta: Kementerian Desa PDT, 2023), 5.

would not succeed without involving the *Tuan Guru* from the beginning. Second, the use of local forums such as religious gatherings and customary deliberations as dialogue spaces, rather than creating foreign spaces unfamiliar to the community. Third, a continuous and unhurried process. Paradigm change cannot be achieved in months but requires years. Lakpesdam built relationships with Bayan Village before the P3PD program began. This collaboration had been ongoing for more than two years when this research was conducted.

4.6. Key Findings

The findings of this research can be organized into five key thematic areas. Each finding directly addresses the three research questions formulated in the introduction.

First, the reconstruction of the child protection paradigm based on Islamic values implemented by Lakpesdam PWNUN TB is built upon four pillars of Islamic values: (a) *Aswaja* as a methodological framework of thinking and movement; (b) *Mabadi Khairul Ummah* as an ethics of collaboration; (c) the concept of *mustad'afin* (the structurally weakened) as a compass for program commitment; and (d) *maqasid al-shariah* as a compass for program evaluation. These four pillars were internalized in program strategies even though they were not explicitly mentioned in program documents.

Second, the Co-Creation model successfully built a transformative child protection ecosystem through three mechanisms: (a) reconstruction of religious interpretation based on contemporary *maqasid al-shariah* through *halaqah* (study circles) and involvement of *Tuan Guru* as champions of change; (b) multi-stakeholder collaborative governance involving Lakpesdam, the INKLUSI Program, Telkomsel, village governments, and the Sasak Customary Council; and (c) digital transformation that turned *pesantren* and villages from closed entities into child protection-aware communities.

Third, the collaboration between Lakpesdam, the INKLUSI Program, and Telkomsel met the five conditions for successful collaborative governance identified by Ansell and Gash (2008): power balance, incentives for participation, facilitative leadership, inclusive institutional design, and trust. No single actor could dominate because each brought different resources. Lakpesdam had moral legitimacy, INKLUSI had international methodology and funding, Telkomsel had technological infrastructure, and village governments had legal authority and budgets. Trust was built through transparency and consistency in reporting.

Fourth, the advocacy strategy of encouraging Field School administrators to become members of the RKPDes drafting team proved to be the most effective breakthrough. This strategy changed the position of vulnerable groups from supplicants to planners. The total

proposals from vulnerable groups included in the RKPDes for 2024 reached more than IDR 600 million, with details as shown in Table 3 below.

Table 3.
Proposals from Vulnerable Groups Included in RKPDes 2024

Village	Total Budget (IDR)	Main Programs
Malaka	75,000,000	Women's business group training, disability business equipment, child protection counseling
Pemenang Barat	255,000,000	Digital literacy (30M), UU TPKS socialization (20M), life skills (50M), disability training (20M)
Teniga	48,500,000	BKB, BKR, posyandu trash bins, POKADT, DRPPA
Bayan	279,360,000	Digital Village (99M), children's tutoring (18.42M), elderly classes (27M), women's empowerment
Total	657,860,000	

Source: Data Capaian Program di Desa Tahun 2023 KLU, pp.2-10

Fifth, the increase in reported child violence cases from 120 (2023) to 141 (2024) should be interpreted not as a failure but as an indicator of the success of deconstructing social taboos. The increase in reports came mainly from villages where the program was implemented (Bayan, Teniga, Malaka, Pemenang Barat). Before the program, almost no reports came from these villages because people did not know reporting procedures and feared stigma.

Table 4.
Comparison of Reported Child Violence Cases (2023-2024)

Year	Number of Cases	Interpretation
2023	120	Baseline pre-program
2024	141	Increase of 17.5%, interpreted as success of social taboo deconstruction

Source: UPT PPA KLU 2024, p.5

These findings answer the three research questions as follows. Research question one (construction of the child protection paradigm) is answered by the identification of four pillars of Islamic values as the foundation of the Co-Creation model. Research question two (mechanisms and impacts of multi-stakeholder collaboration) is answered by the evidence of successful advocacy resulting in more than IDR 600 million in village budget allocations and the increase in reported cases as an indicator of deconstructed social taboos. Research question three (synergy of local Sasak wisdom) is answered by the Ngaji Budaya forum which

successfully reconciled Sasak customs with child protection demands, resulting in oral customary guidelines and Village Regulations on Child Protection.

5. Conclusion

This research proves that Lakpesdam PWNU NTB successfully reconstructed the child protection paradigm in North Lombok Regency through a Co-Creation model based on Islamic values. The answer to the first research question, how the paradigm is constructed, lies in the integration of four Islamic pillars: *Aswaja* as an epistemological framework (manifested through *tawassuth*, *tawazun*, *i'tidal*), *Mabadi Khairul Ummah* as collaborative ethics, *mustad'afin* as a commitment to the marginalized, and *maqasid al-shariah* as an evaluative compass. This reconstruction shifts child protection from a legal-psychological approach to a transformative, community-driven movement.

Regarding the second research question, mechanisms and impacts of multi-stakeholder collaboration, the findings show that the collaboration between Lakpesdam, INKLUSI, Telkomsel, and village governments meets all five conditions of collaborative governance (power balance, incentives, facilitative leadership, inclusive design, trust). The most effective strategy was placing Field School administrators on RKPDes drafting teams, which changed vulnerable groups from supplicants to planners. Concrete impacts include: 83 Field School administrators (30 women), more than IDR 600 million in vulnerable group proposals included in the 2024 RKPDes (Bayan IDR 279.36 million, Pemenang Barat IDR 255 million, Malaka IDR 75 million, Teniga IDR 48.5 million), and a digital reporting system that received 12 anonymous reports in its first three months.

For the third research question, synergy with local Sasak wisdom, the Ngaji Budaya forum proved effective in reconciling *merarik* tradition with child protection through transformative dialogue. The forum produced customary guidelines (no marriage under 18, perpetrators handed to state law, social sanctions) later codified into Village Regulations. Tuan Guru became *champions of change*, spreading anti-child marriage messages through Friday sermons and social media recordings.

The increase in reported child violence cases from 120 (2023) to 141 (2024) is not interpreted as failure but as a success indicator of deconstructing social taboos. Within the *maqasid* framework, this rise shows that the protection of life and victims' dignity is beginning to function.

Theoretically, this research extends Jasser Auda's *maqasid* systems approach to praxis, proving that experience-based cognition can reframe increased reporting as success. For social movement theory, it enriches the concept of religious social entrepreneurship, showing that NU can be an adaptive agent of change without sacrificing Islamic identity. For collaborative governance, it demonstrates that in religious societies, collaboration must incorporate local religious values (e.g., *ta'awun*) as a foundational element, not mere context.

This study has three main limitations: (1) short duration (10 months), unable to measure long-term impacts on child marriage rates; (2) restricted access to children's voices due to strict ethical protocols; (3) reliance on key individuals (program coordinator, champion Tuan Guru), meaning the model's sustainability remains vulnerable.

Subsequent studies should: (1) conduct longitudinal research tracking child marriage rates over five years; (2) develop more inclusive, child-friendly participatory methods; (3) undertake comparative studies across regions (Aceh, South Sulawesi, Papua) and across Muslim countries (Bangladesh, Pakistan, Morocco) to identify universal principles and context-specific adaptations.

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Conflict of Interest

The authors declare no conflicts of interest in this research. The entire research process, from research design, data collection, analysis, to the writing of this report, was conducted independently without any interference or pressure from any parties, including funding institutions, program partners, or village governments. All findings and conclusions presented in this article are the sole responsibility of the authors and have not been influenced by any financial or non-financial interests.

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