

**THE EFFECTIVENESS OF THE MOSQUE-BASED FAMILY CORNER
PROGRAM IN STRENGTHENING FAMILY RESILIENCE
(A Study At Al-Ikhsan Mosque Of Klayatan, Sukun District, Malang City)**

THESIS

BY:

TIARA NANDA TSALATSA

NIM. 220201110205



PROGRAM STUDI HUKUM KELUARGA ISLAM

FAKULTAS SYARIAH

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG

2026

**THE EFFECTIVENESS OF THE MOSQUE-BASED FAMILY CORNER
PROGRAM IN STRENGTHENING FAMILY RESILIENCE
(A Study At Al-Ikhsan Mosque Of Klayatan, Sukun District, Malang City)**

THESIS

OLEH:

TIARA NANDA TSALATSA

NIM. 220201110176



Dosen Pembimbing:

Dr. H. Miftahul Huda. S.HI., M.H

NIP. 197410292006401001

PROGRAM STUDI HUKUM KELUARGA ISLAM

FAKULTAS SYARIAH

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

MALANG

2026

STATEMENT OF THE AUTHENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that the thesis entitled:

THE EFFECTIVENESS OF THE MOSQUE-BASED FAMILY CORNER PROGRAM IN STRENGTHENING FAMILY SPIRITUAL RESILIENCE

(A Study At Al-Ikhsan Mosque Of Klayatan, Sukun District, Malang City)

Is truly writer's original work which can be legally justified. If this thesis is proven results of duplication or plagiarism from another scientific work, it as precondition of degree will be stated legally invalid.

Malang. May 24st 2026



METERAL
TEMPEL
68ANX417166707

Nara Randa Tsalatsa
SIN. 220201110176

APPROVAL SHEET

After reading and correcting thesis of Tiara Nanda Tsalatsa Student ID. 220201110176, Department of Islamic Family Law, Sharia Faculty of the State Islamic University Maulana Malik Ibrahim of Malang entitled:

THE EFFECTIVENESS OF THE MOSQUE-BASED FAMILY CORNER PROGRAM IN STRENGTHENING FAMILY SPIRITUAL RESILIENCE

(A Study At Al-Ikhsan Mosque Of Klayatan, Sukun District, Malang City)

the supervisor stated that this thesis has met the scientific requirements to be proposed and to be examined on the Assembly Board of Examiners.

Acknowledged by,

Supervisor I



Dr. H. Miftahul Huda, S.HI. M.H.

NIP. 197410292006041001

Supervisor II



Sohibul Hairi, M.Pd.

NIP. 202304011007

The Head Department of Islamic Family Law,



Erik Sabti Rahmawati, MA., M.Ag.

NIP. 197511082009012003

LEGITIMATION SHEET

The Assembly Board of Thesis Examiners of Tiara Nanda Tsalatsa, SIN. 220201110176, Student of Islamic Family Law Department, Sharia Faculty of the State Islamic University Maulana Malik Ibrahim of Malang entitled:

THE EFFECTIVENESS OF THE MOSQUE-BASED FAMILY CORNER PROGRAM IN STRENGTHENING FAMILY RESILIENCE

(A Study At Al-Ikhsan Mosque Of Klayatan, Sukun District, Malang City)

Has been certified to pass the Friday, May 12th, 2026 Examination Board of examiners:

1. Risma Nur Arifah, M.H.
NIP. 198408302019032010

(.....)
Chairman

2. Dr. H. Miftahul Huda, S.HI. M.H.
NIP. 197410292006401001

(.....)
Secretary

3. Prof. Dr. Sudirman Hasan, M.A.
NIP. 1977082220050111003

(.....)
Main Examiner

Malang, 22 June 2026



Prof. Dr. Hj. Umi Sumbulah, M.Ag.
NIP. 198208261998032002

CONSULTATION PROOF

Name : Tiara Nanda Tsalatsa
Student ID Number : 220201110176
Study Program : Islamic Family Law
Supervisor : Dr. H. Miftahul Huda, S. HI, M.H
Thesis Title : Effectiveness of the Mosque-Based Family Corner Program in Strengthening Family Spiritual Resilience (A Study at Al-Ikhsan Mosque, Klayatan, Sukun District, Malang City)

No	Day/Date	Consultation Material	Initial
1	Tuesday, March 10, 2026	Title Consultation	
2	Monday, March 13, 2026	Revision of Title, Research Questions, and Research Objectives	
3	Tuesday, April 05, 2026	Approval of Thesis Proposal	
4	Wednesday, May 06, 2026	Revision of Proposal Seminar	
5	Thursday, May 07, 2026	Consultation on Chapters I and II	
6	Monday, May 11, 2026	Submission of Revision	
7	Wednesday, May 13, 2026	Consultation on Chapter III	
8	Friday, May 15, 2026	Revision of Chapter III & Consultation on Chapter IV	
9	Wednesday, May 20, 2026	Revision of Chapter IV and Final Correction	
10	Friday, May 22, 2026	Thesis Approval	

Malang, May 22, 2026
Acknowledged by,
Head of Study Program,



Erik Sabti Rahmawati, M.A., M. Ag.
NIP. 197511082009012003

MOTTO

“A good program is not measured merely by its existence, but by the real benefits experienced by its target beneficiaries.”

ACKNOWLEDGEMENTS

Bismillāhirrahmānirrahīm.

The author expresses endless praise and gratitude to Allah Swt. for His mercy and grace, which have granted the author strength, ease, and opportunity to complete this thesis. Peace and blessings be upon Prophet Muhammad Saw., who has become an exemplary role model for all humankind.

The preparation of this thesis is intended to fulfill one of the requirements for obtaining the Bachelor of Law degree in the Islamic Family Law Study Program, Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang. In completing the study and writing this thesis, the author received much assistance in the form of teaching, guidance, and direction from various parties, both directly and indirectly. Therefore, the author expresses the deepest appreciation and gratitude to:

1. Prof. Dr. Hj. Ilfi Nur Diana, M.Si., as Rector of the State Islamic University of Maulana Malik Ibrahim Malang.
2. Prof. Dr. Hj. Umi Sumbulah, M.Ag., as Dean of the Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang.
3. Erik Sabti Rahmawati, MA., M.Ag., as Head of the Islamic Family Law Study Program, Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang.

4. Rayno Dwi Adityo, S.H., M.H., as the author's academic advisor during the author's study in the Islamic Family Law Study Program, Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang. The author expresses gratitude for his guidance, advice, and motivation throughout the study period.
5. Dr. H. Miftahul Huda, S.HI., M.H., as thesis supervisor, who devoted time amid his busy schedule to provide criticism, suggestions, and direction during the writing process of this thesis.
6. Sohibul Hairi, M.Pd., the author expresses sincere gratitude for his willingness to take the time to help review the language of this thesis, especially within the limited time before the submission deadline. May all his kindness receive the best reward from Allah SWT.
7. To all members of the Board of Examiners, the author expresses the greatest gratitude for their constructive criticism, suggestions, and guidance in the process of improving this research. Every input provided has become a valuable provision for the author in correcting various shortcomings so that this thesis could be prepared more properly.
8. To all lecturers of the Faculty of Sharia, employees, and staff of the Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang, whom the author cannot mention one by one, the author expresses sincere gratitude and deep respect. The knowledge, direction, advice, and guidance given throughout the learning process have been deeply meaningful. May all kindness be counted as valuable deeds and may Allah Swt. always protect them.

9. To the administrators of the Takmir of Al-Ikhsan Mosque, Sukun District, Malang City, and all informants, the author expresses sincere gratitude for their permission, openness, and willingness to assist the research process at Al-Ikhsan Mosque of Sukun. The time, attention, and information provided were very meaningful and became an important part of completing this thesis.
10. To the two beloved figures in the author's life, Father Agus Wiratmoyo and Mother Ferdian Yeni Ristanti, this simple work is dedicated with love and respect. With the deepest humility, the author expresses profound gratitude for their endless prayers, sincere affection, sacrifices, trust, and support, which have enabled the author to endure and reach this point.
11. To the author's siblings, Hafidz Zuhdy Wiratama, Kharisma Bintang Mahardhika, and Annisa, as well as the beloved nephew, Aiman Fadly Shaqiel, the author expresses sincere gratitude for their prayers, attention, support, and warmth. Their presence has colored the author's journey and strengthened the author in completing this thesis.
12. To Rama Damar Aji, the author sincerely thanks him for the prayers, support, care, and encouragement continuously given during the writing of this thesis. Thank you for becoming one of the places where the author could share stories, worries, and fatigue throughout a journey that was not always easy. His presence, patience, and support became a meaningful part that helped strengthen the author until this thesis was completed.
13. To the author's fellow companions, Aak, Rofah, Fatimah, and Tarisah, the author expresses sincere gratitude for the togetherness, support,

encouragement, and stories shared throughout the period of study and thesis writing.

14. To fellow members of the Haxeane cohort, the author expresses great gratitude for the togetherness, spirit, and valuable experiences shared during the period of study. May the bonds of friendship that have been built remain preserved and bring goodness to all.
15. To the Haxeane friends who have been part of the author's long journey for seven years in the pesantren and continued to accompany the author during university life, the author expresses sincere gratitude. The togetherness, laughter, stories, and simple moments that remain until today are deeply meaningful.
16. To all parties whom the author cannot mention one by one, the author expresses the deepest gratitude for all prayers, assistance, support, and kindness given during the process of writing this thesis. May every kindness receive the best reward from Allah Swt.

With the completion of this thesis, the author hopes that the knowledge gained during university study will be beneficial, both in worldly life and as provision for the hereafter. The author realizes that this work is still far from perfect due to limitations in knowledge and ability. Therefore, constructive suggestions, criticism, and input from various parties are highly expected for future improvement.

May Allah Swt. repay all kindness, assistance, prayers, and support given by all parties who accompanied the author in the process of writing this thesis with

abundant mercy, blessings, and compassion. The author hopes that this thesis will be beneficial, especially for the author and generally for readers, and will contribute to the development of studies on family resilience and the role of mosques in community empowerment.

Malang, May 25 2026

Writer

A handwritten signature in black ink, consisting of a vertical line with a loop and a horizontal stroke crossing it.

Tiara Nanda Tsalatsa
220201110176

TRANSLITERATION GUIDELINES

The Arabic-Indonesian transliteration system used by the Faculty of Sharia at UIN Maulana Malik Ibrahim Malang is based on the following Library of Congress (LC) model from the United States:

Arab	Indonesia	Arab	Indonesia
ا	`	ط	t
ب	b	ظ	z
ت	t	ع	‘
ث	th	غ	gh
ج	j	ف	f
ح	h	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	و	w
س	s	هـ	h
ش	sh	ء	‘
ص	s	ي	y
ض	ḍ		

To indicate a long vowel (madd), a horizontal line is written above the letter, such as ā, ī, and ū. (اَ, اِ, اُ). Double Arabic vowels are transliterated by combining the two letters “ay” and “aw,” as in layyinah and lawwāmah. Words ending in tā’ marbūṭah that function as adjectives or muḍāf ilayh are transliterated as “ah,” while those functioning as muḍāf are transliterated as “at.”

TABLE OF CONTENTS

STATEMENT OF THE AUTHENTICITY	i
APPROVAL SHEET	ii
LEGITIMATION SHEET	iii
CONSULTATION PROOF	iv
MOTTO.....	v
ACKNOWLEDGEMENTS	vi
TRANSLITERATION GUIDELINES	xi
TABLE OF CONTENTS	xii
LIST OF TABLES	xiv
LIST OF APPENDICES	xvi
ABSTRAK	xvii
ABSTRACT	xviii
الملخص	xxiv
CHAPTER I INTRODUCTION.....	1
A. Background of the Study	1
B. Research Questions	6
C. Research Objectives	6
D. Scope of the Study.....	7
E. Research Significance.....	7
F. Operational Definitions.....	8
G. Writing Systematics	10
CHAPTER II LITERATURE REVIEW	14
A. Previous Studies	14
B. Theoretical Framework	20
1. Program Effectiveness Theory	20
2. Mosque-Based Family Corner	24
3. Mosque as a Center of Family Development.....	28
4. Family Resilience.....	30
CHAPTER III RESEARCH METHOD	47
A. Type of Research.....	47
B. Research Approach.....	49
C. Research Location	50
D. Types and Sources of Data.....	52
E. Data Collection Method.....	55
F. Data Processing Method	59
CHAPTER IV RESEARCH FINDINGS AND DISCUSSION	66
A. General Description of the Research Location	66
B. Implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan	70
C. Effectiveness of the Mosque-Based Family Corner Program in Strengthening Family Resilience	78
D. Supporting and Inhibiting Factors of Family Corner Program Effectiveness	89
E. Research Findings.....	93

CHAPTER V CONCLUSION AND SUGGESTIONS	96
A. Conclusion.....	96
B. Suggestions.....	97
REFERENCES	99
APPENDICES	101
CURRICULUM VITAE	107

LIST OF TABLES

Table 2.1 Previous Studies.....	19
Table 3.1 List of Informants.....	56
Table 4.1 Profile of Al-Ikhsan Mosque of Klayatan.....	67
Table 4.2 Structure of Family Corner Administrators at Al-Ikhsan Mosque.....	69
Table 4.3 Goals of the Family Corner Program.....	72
Table 4.4 Analysis of the Effectiveness of Family Corner Programs Based on Budiani's Indicators	86

LIST OF APPENDICES

Appendix 1 Interview Guidelines	101
Appendix 2 Research Documentation.....	103
Appendix 3 Research Letter.....	105

ABSTRAK

Tiara Nanda Tsalatsa, 220201110176, 2026. **Efektivitas Program Family Corner Berbasis Masjid dalam Penguatan Ketahanan Keluarga (Studi di Masjid Al-Ikhsan Klayatan, Kecamatan Sukun, Kota Malang)**. Skripsi. Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Dr. H. Miftahul Huda, S.HI., M.H.

Kata Kunci: *Efektivitas Program, Family Corner, Ketahanan Keluarga*

Ketahanan keluarga merupakan aspek penting dalam membangun keluarga yang harmonis, tangguh, dan berlandaskan nilai-nilai Islam. Di tengah berbagai persoalan keluarga, masjid memiliki peran strategis sebagai pusat pembinaan umat, termasuk dalam edukasi dan pendampingan keluarga. Penelitian ini bertujuan untuk mengetahui efektivitas Program Family Corner Berbasis Masjid dalam penguatan ketahanan keluarga di Masjid Al-Ikhsan Klayatan, serta mengetahui faktor pendukung dan penghambat pelaksanaannya.

Penelitian ini menggunakan jenis penelitian lapangan (field research) dengan pendekatan kualitatif. Data primer diperoleh melalui wawancara dengan pengurus Family Corner, wawancara singkat dengan jamaah dan warga sekitar masjid, serta observasi. Data sekunder diperoleh dari dokumen, buku, pedoman Family Corner, dan literatur terkait. Data dianalisis menggunakan teori efektivitas program dengan empat indikator, yaitu ketepatan sasaran program, sosialisasi program, pencapaian tujuan program, dan pemantauan program.

Hasil penelitian menunjukkan bahwa Program Family Corner Berbasis Masjid di Masjid Al-Ikhsan Klayatan cukup efektif pada tahap awal, tetapi belum sepenuhnya optimal. Program ini telah menysasar usia pranikah dan keluarga baru, serta disosialisasikan melalui PKK, karang taruna, RT/RW, majelis taklim, dan khutbah Jumat. Kegiatan yang berjalan meliputi seminar pernikahan dini, pelatihan konselor, dan sosialisasi keluarga. Namun, layanan konsultasi belum banyak dimanfaatkan, sedangkan jadwal layanan, administrasi, ruang konseling, dan tindak lanjut program masih perlu diperkuat.

Faktor pendukung program meliputi dukungan takmir masjid, keaktifan kegiatan sosial-keagamaan, kerja sama dengan PKK, karang taruna, RT/RW, Penyuluh KUA, serta respons positif masyarakat. Adapun faktor penghambatnya meliputi rasa tabu masyarakat dalam menyampaikan persoalan keluarga, keterbatasan sumber daya manusia, belum tersedianya ruang konseling yang memadai, jadwal layanan yang belum tetap, dan administrasi yang belum tertata optimal. Dengan demikian, Family Corner memiliki potensi besar dalam penguatan ketahanan keluarga, tetapi masih membutuhkan penguatan kelembagaan, sosialisasi, fasilitas, dan sistem layanan agar lebih efektif dan berkelanjutan.

ABSTRACT

Tiara Nanda Tsalatsa, 220201110176, 2026. **The Effectiveness of the Mosque-Based Family Corner Program in Strengthening Family Resilience: A Study at Al-Ikhsan Mosque of Klayatan, Sukun District, Malang City.** Thesis. Islamic Family Law Study Program, Faculty of Sharia, State Islamic University of Maulana Malik Ibrahim Malang.

Supervisor: Dr. H. Miftahul Huda, S.HI., M.H.

Keywords: *Program Effectiveness, Family Corner, Family Resilience*

Family Resilience is an important aspect in building a harmonious and resilient family based on Islamic values. Amid various family problems, the mosque has a strategic role as a center for community development, including family education and assistance. This study aims to examine the effectiveness of the Mosque-Based Family Corner Program in strengthening Family Resilience at Al-Ikhsan Mosque of Klayatan, as well as to identify the supporting and inhibiting factors in its implementation.

This study employs field research with a qualitative approach. Primary data were obtained through interviews with Family Corner administrators, brief interviews with the mosque congregation and local residents, and observation. Secondary data were collected from documents, books, Family Corner guidelines, and related literature. The data were analyzed using the theory of program effectiveness, which consists of four indicators: target accuracy, program socialization, achievement of program objectives, and program monitoring.

The results show that the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan is fairly effective at the initial stage, although it has not yet been fully optimal. The program has targeted premarital-age individuals and newly married families, and has been socialized through PKK, youth organizations, RT/RW forums, religious study groups, and Friday sermons. The implemented activities include early marriage seminars, counselor training, and family socialization programs. However, the consultation service has not been widely utilized, while service schedules, administration, counseling rooms, and program follow-up still need to be strengthened.

The supporting factors include the support of the mosque ta'mir, active socio-religious activities, cooperation with PKK, youth organizations, RT/RW, KUA religious counselors, and positive responses from the community. The inhibiting factors include the community's sense of taboo in discussing family problems, limited human resources, the absence of adequate counseling rooms, irregular service schedules, and insufficiently organized administration. Thus, Family Corner has great potential in strengthening Family Resilience, but it still requires institutional strengthening, wider socialization, better facilities, and a more structured service system to become more effective and sustainable.

الملخص

تيارا نندا تسالاستا، 220201110176، 2026. فعالية برنامج **Family Corner** القائم على المسجد في تعزيز المرونة للأسرة: دراسة في مسجد الإحسان كلاياتان، منطقة سوكون، مدينة مالانغ. البحث الجامعي. قسم الأحوال الشخصية، كلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانغ.

المشرف: الدكتور الحاج مفتاح الهدى، S.HI، M.H.

المرونة الأسرية، Family Corner، الكلمات المفتاحية: فعالية البرنامج

تعد المرونة الأسرية جانباً مهماً في بناء أسرة منسجمة وقوية وقادرة على مواجهة مشكلات الحياة الأسرية وفي ظل المشكلات الأسرية المتنوعة، يمتلك المسجد دوراً استراتيجياً بوصفه مركزاً لتربية المجتمع، بما في القائم Family Corner ذلك التثقيف الأسري والمراقبة الأسرية. يهدف هذا البحث إلى معرفة فعالية برنامج على المسجد في تعزيز المرونة الأسرية في مسجد الإحسان كلاياتان، وكذلك معرفة العوامل الداعمة والمعوقة في تنفيذه.

استخدم هذا البحث نوع البحث الميداني بمنهج كفي. تم الحصول على البيانات الأولية من خلال المقابلات مع القائمين على برنامج Family Corner، والمقابلات القصيرة مع جماعة المسجد والسكان المحيطين به، وكذلك الملاحظة. أما البيانات الثانوية فتم الحصول عليها من الوثائق، والكتب، ودليل Family Corner، والمراجع ذات الصلة. وتم تحليل البيانات باستخدام نظرية فعالية البرنامج التي تتكون من أربعة مؤشرات، وهي دقة استهداف البرنامج، والتعريف بالبرنامج، وتحقيق أهداف البرنامج، ومتابعة البرنامج.

أظهرت نتائج البحث أن برنامج Family Corner القائم على المسجد في مسجد الإحسان كلاياتان يعد فعالاً بدرجة كافية في مرحلته الأولى، ولكنه لم يصل بعد إلى المستوى الأمثل. فقد استهدف البرنامج فئة ما قبل الزواج والأسر الجديدة، وتم التعريف به من خلال PKK، وكرانغ تارونا، واجتماعات RT/RW، والمجالس التعليمية، وخطب الجمعة. وتشمل الأنشطة المنفذة ندوة الزواج المبكر، وتدريب المستشارين، والتثقيف الأسري. ومع ذلك، لم يتم استخدام خدمة الاستشارة على نطاق واسع، كما أن جدول الخدمة، والإدارة، وغرفة الاستشارة، والمتابعة ما زالت بحاجة إلى تعزيز.

وتتمثل العوامل الداعمة للبرنامج في دعم تعمير المسجد، ونشاط البرامج الاجتماعية والدينية، والتعاون مع إضافة إلى الاستجابة الإيجابية من KUA والمرشدين الدينيين في RT/RW وكرانغ تارونا، و PKK المجتمع. أما العوامل المعوقة فتتمثل في شعور المجتمع بالحرَج من عرض المشكلات الأسرية، ومحدودية الموارد البشرية، وعدم توفر غرفة استشارة مناسبة، وعدم انتظام جدول الخدمة، وعدم تنظيم الإدارة على إمكانات كبيرة في تعزيز المرونة الأسرية، إلا Family Corner نحو أمثل. وبناء على ذلك، يمتلك برنامج أنه لا يزال يحتاج إلى تعزيز مؤسسي، وتوسيع التعريف به، وتحسين المرافق، وتنظيم نظام الخدمة ليصبح أكثر فعالية واستدامة.

CHAPTER I

INTRODUCTION

A. Background of the Study

Family is the smallest social unit in society and has an important role in shaping individual character, building social relations, and maintaining the continuity of community life. Through the family, individuals learn basic values, communication patterns, responsibility, and social behavior that influence their lives in society. A strong family is not only marked by the absence of conflict, but also by the ability of its members to maintain harmony, build healthy communication, fulfill their respective roles, and face household problems in a constructive manner. Therefore, family resilience becomes an important issue in family studies because it reflects the capacity of a family to survive, adapt, and continue functioning amid various challenges.

In the perspective of Islamic family life, the family is expected to become a place of tranquility, affection, and mercy, as stated in QS. Ar-Rūm [30]: 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Translation:

“And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect.”¹

This verse indicates that family development holds an important position in Islamic teachings because the family is the first space for building responsibility, affection, communication, and mutual support. Therefore, strengthening family resilience is an important part of maintaining the quality of household life.

In Indonesia, one of the increasing family problems is instability in household relationships, as reflected in the rising number of divorces. Based on the latest data from the Central Statistics Agency (BPS) in 2025, the number of divorces recorded in Indonesia reached 438,168 cases, consisting of 346,516 divorce petitions filed by wives and 91,652 divorce pronouncements filed by husbands. This figure indicates a serious crisis of family resilience in Indonesia. East Java and West Java are among the provinces with the highest numbers of divorce, reflecting instability in family relationships.²

One indicator of family problems in Indonesia can be seen from the high number of divorce cases. Although divorce is not the only indicator of weak family resilience, it shows that many families face difficulties in maintaining household relationships. Therefore, preventive and educational efforts are needed so that

¹ Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), QS. Ar-Rūm [30]: 21.

² Badan Pusat Statistik (BPS), "Nikah dan Cerai Menurut Provinsi," BPS, 9 Februari 2026, diakses 29 April 2026, <https://www.bps.go.id/id/statistics-table/3/VkhwVUzTXJPVmQ2ZFRKamNIZG9RMVo2VEdsbVVUMDkjMw==/nikah-dan-cerai-menurut-provinsi.html>.

families, especially premarital-age individuals and newly married couples, can obtain better knowledge and guidance before problems become more difficult to resolve.

Strengthening family resilience requires the involvement of various institutions that are close to the community. One of the institutions that has a strategic position in Muslim society is the mosque. The mosque is not only a place for ritual worship, but also a social institution that can function as a center for education, consultation, assistance, and community empowerment. In the context of family development, the mosque has the potential to become an accessible space for the community because it is located close to residents' daily lives and has social trust among the congregation.³

One of the mosque-based programs that seeks to strengthen family resilience is the Family Corner Program. The Mosque-Based Family Corner Program is a family development program implemented in the mosque environment through education, consultation, assistance, and family empowerment activities. This program is designed to provide a space for the community to obtain information, guidance, and assistance related to family life. Through Family Corner, the mosque can expand its role from a place of worship into a center for family development that responds to the needs of the congregation and the surrounding community.⁴

³ Mufidah, Cholil, Abd. Rouf, dan Prayudi Rahmatullah, *Pedoman Family Corner Berbasis Masjid* (Padang: Takaza Innovatix Labs, 2025), 6.

⁴ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

At Al-Ikhsan Mosque of Klayatan, Sukun District, Malang City, the Family Corner Program has been implemented as part of the mosque's effort to provide family development services. Based on the data obtained in the field, the program is directed mainly toward premarital-age individuals and newly married families. This target is relevant because the premarital period and the early years of marriage are important phases in building readiness, communication, and responsibility in household life. If guidance is given from the beginning, potential family problems can be prevented before they develop into greater conflicts.⁵

Several Family Corner activities have been implemented at Al-Ikhsan Mosque of Klayatan, including early marriage seminars, counselor training, community socialization, and family consultation services. The early marriage seminar is directed toward adolescents and the community to provide education about readiness before marriage. Counselor training is intended to prepare Family Corner administrators so that they have basic knowledge and skills in receiving family consultation. Meanwhile, community socialization is carried out through several forums such as PKK, youth organizations, RT/RW forums, religious study groups, and Friday sermons. These activities show that the Family Corner Program has begun to function as a family development program, although its implementation still requires further strengthening.⁶

Nevertheless, the existence of a program does not automatically mean that the program is effective. The effectiveness of the Family Corner Program needs to

⁵ *Ibid.*

⁶ Mashurianto, written interview, Malang, May 18, 2026.

be examined through clear indicators. In this study, the effectiveness of the program is analyzed using Budiani's theory of program effectiveness, which consists of four indicators: target accuracy, program socialization, achievement of program objectives, and program monitoring.⁷ These indicators are relevant because they allow the researcher to examine whether the program has reached the right target groups, whether the community knows and understands the program, whether the program objectives have been achieved, and whether there is monitoring or evaluation after the activities are implemented.⁸

The Family Corner Program at Al-Ikhsan Mosque of Klayatan still faces several challenges. The consultation service has not been widely utilized by the community, the service schedule has not been fixed, the counseling room is not yet fully adequate, and the program administration still needs to be strengthened. In addition, some community members still feel reluctant to share family problems because such problems are often considered private matters. These conditions indicate that the Family Corner Program has potential, but its effectiveness still needs to be analyzed more deeply.⁹

Based on this background, this research is important to examine the effectiveness of the Mosque-Based Family Corner Program in strengthening family resilience at Al-Ikhsan Mosque of Klayatan, Sukun District, Malang City. This

⁷ Ni Wayan Budiani, "Efektivitas Program Penanggulangan Pengangguran Karang Taruna 'Eka Taruna Bhakti' Desa Sumerta Kelod Kecamatan Denpasar Timur Kota Denpasar," *Jurnal Ekonomi dan Sosial INPUT* 2, no. 1 (2007): 53.

⁸ Mufidah, Cholil, Abd. Rouf, dan Prayudi Rahmatullah, *Pedoman Family Corner Berbasis Masjid*, 102.

⁹ *Ibid.*

research focuses on how the program works based on the indicators of target accuracy, program socialization, achievement of program objectives, and program monitoring. In addition, this research also analyzes the supporting and inhibiting factors that affect the implementation of the program. Through this study, the researcher expects to provide an academic contribution to the study of mosque-based family development and practical input for improving the Family Corner Program so that it can become more effective, systematic, and sustainable.¹⁰

B. Research Questions

Based on the background above, the research questions are formulated as follows:

1. How effective is the Mosque-Based Family Corner Program in strengthening family resilience at Al-Ikhsan Mosque, Klayatan, Sukun District, Malang City, based on the indicators of target accuracy, program socialization, achievement of program objectives, and program monitoring?
2. What are the supporting and inhibiting factors affecting the effectiveness of the Mosque-Based Family Corner Program in strengthening family resilience at Al-Ikhsan Mosque, Klayatan, Sukun District, Malang City?

C. Research Objectives

Based on the research questions above, the objectives of this study are:

1. To analyze the effectiveness of the Mosque-Based Family Corner Program in strengthening family resilience at Al-Ikhsan Mosque, Klayatan, Sukun District,

¹⁰ Fathor Rasyid, *Metode Penelitian Kualitatif dan Kuantitatif* (Yogyakarta: Penerbit Andi, 2022), 107.

Malang City, based on the indicators of target accuracy, program socialization, achievement of program objectives, and program monitoring.

2. To analyze the supporting and inhibiting factors affecting the effectiveness of the Mosque-Based Family Corner Program in strengthening family resilience at Al-Ikhsan Mosque, Klayatan, Sukun District, Malang City.

D. Scope of the Study

To keep this study focused and prevent the discussion from becoming too broad, this research is limited to the effectiveness of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque, Klayatan, Sukun District, Malang City. This study does not discuss all mosque-based family development programs in Malang City, but focuses only on the program implemented at Al-Ikhsan Mosque, Klayatan.

Family resilience in this study is understood as the family's ability to maintain unity, harmony, communication, readiness for family life, problem-solving capacity, and family functioning. Therefore, the discussion in this study is directed toward examining the extent to which the Family Corner Program provides education, consultation, assistance, and socialization that support the strengthening of family resilience.

The effectiveness of the program is analyzed using Budiani's theory of program effectiveness, which consists of four indicators: target accuracy, program socialization, achievement of program objectives, and program monitoring. This study is also limited to Family Corner activities that have already been

implemented, such as early marriage seminars, counselor training, community socialization, and family consultation services.

E. Research Significance

1. Theoretical Significance

This study is expected to contribute to the development of Islamic Family Law studies, particularly those related to strengthening Family Resilience through mosque-based programs. It is also expected to enrich academic discourse on Family Corner as a model of family development that is not only social, but also religious and educational. In addition, this research may serve as an academic reference in using Budiani's program effectiveness theory to assess the implementation of socio-religious programs in society.

2. Practical Significance

This research is expected to provide practical benefits for several parties. For the Family Corner administrators and Takmir of Al-Ikhsan Mosque of Klayatan, this study may become an evaluation material to see how far the program has run and what aspects still need improvement, especially in strengthening Family Resilience. For society or the mosque congregation, this study is expected to raise awareness that the mosque functions not only as a place of worship, but also as a space for family development and assistance. For related institutions such as the KUA, religious institutions, and parties supporting family development programs, this research may provide input for designing mosque-based family services more systematically and sustainably.

F. Operational Definitions

1. Program Effectiveness

Program effectiveness in this study refers to the level of success in implementing the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan in achieving its objective of strengthening family resilience. The term effectiveness refers to the degree to which a goal or expected result can be achieved, while program refers to a planned set of activities designed to reach certain objectives.¹¹

2. Mosque-Based Family Corner Program

The Mosque-Based Family Corner Program in this study refers to a family development program implemented in a mosque environment through education, consultation, assistance, and family empowerment activities. This program is designed as an effort to optimize the social function of the mosque in responding to family problems in the community. In this study, the Family Corner Program specifically refers to the program implemented at Al-Ikhsan Mosque of Klayatan, Sukun District, Malang City.¹²

3. Family Resilience

Family resilience in this study refers to the ability of a family to maintain unity, harmony, communication, readiness for family life, problem-solving capacity,

¹¹ Ni Wayan Budiani, "Efektivitas Program Penanggulangan Pengangguran Karang Taruna 'Eka Taruna Bhakti' Desa Sumerta Kelod Kecamatan Denpasar Timur Kota Denpasar," *Jurnal Ekonomi dan Sosial INPUT*, vol. 2, no. 1 (2007), hlm. 53.

¹² Mufidah Ch, Abd Rouf, dan Prayudi Rahmatullah, *Pedoman Family Corner Berbasis Masjid* (Padang: Takaza Innovatix Labs, 2025), hlm. 5–6.

and family functioning. Family resilience is not limited to one specific aspect, but is understood as the overall capacity of a family to survive, adapt, and function properly in facing various household challenges. Thus, family resilience in this research is directed toward the ability of families to build harmonious relationships, prevent family problems, resolve conflicts constructively, and access support when facing household difficulties.

G. Writing Systematics

The organization of this thesis is arranged into five chapters that are interconnected with one another. This structure is intended to ensure that the research discussion is presented in a coherent, directed, and easily understandable manner for readers. Each chapter has its own function, beginning with the presentation of the background of the problem, the explanation of the theories used, the research method, the presentation of research findings and discussion, and ending with the drawing of conclusions and the formulation of suggestions. Through this organization, the flow of the research can be clearly seen from the beginning to the end of the discussion.

CHAPTER I INTRODUCTION

Chapter I contains the introductory explanation that serves as the foundation for conducting this research. This chapter presents the background of the study, which explains the reasons why research on the effectiveness of the Mosque-Based Family Corner Program in strengthening Family Resilience is important to be conducted. The background also describes the context of the problem, the relevance

of the program, and the urgency of strengthening Family Resilience through mosque-based family development. In addition, this chapter includes the research questions that become the main focus of the study, the research objectives to be achieved, and the research significance, both theoretically and practically. This chapter also provides operational definitions to clarify the key terms used in the research, as well as the organization of the thesis to explain the structure of the discussion from the beginning to the end. Therefore, Chapter I functions as an introduction that helps readers understand the direction, urgency, scope, and systematic flow of the research.

CHAPTER II LITERATURE REVIEW

Chapter II contains previous studies and the theoretical framework used as the basis for this research. In the previous studies section, the researcher describes several relevant studies related to the themes of Family Corner, family resilience, Family Resilience, mosque-based family development, and program effectiveness. The discussion of previous studies is intended to show the similarities and differences between this research and earlier studies, as well as to identify the position and novelty of the present research. Through this section, the researcher can demonstrate that this study has a clear academic basis and does not merely repeat previous research. Furthermore, the theoretical framework section explains the theories and concepts used to analyze the research findings, including the theory of program effectiveness, the concept of the Mosque-Based Family Corner Program, and the concept of Family Resilience. Therefore, Chapter II serves as the

theoretical foundation and analytical basis for examining the research data presented in the discussion chapter.

CHAPTER III RESEARCH METHOD

Chapter III explains the research method used in conducting this study. This chapter includes the type of research, research approach, research location, types and sources of data, data collection methods, and data processing methods. The explanation of the type and approach of the research is presented to show the methodological basis used by the researcher in examining the research object, namely the implementation of the Mosque-Based Family Corner Program. The research location is described to provide a clear overview of the place where the research was conducted, namely Al-Ikhsan Mosque of Klayatan, Sukun District, Malang City. In addition, the discussion of the types and sources of data explains the forms of data used in this study and the parties or documents from which the data were obtained. The data collection methods and data processing methods are also explained to show how the data were collected, organized, verified, and analyzed systematically. Therefore, Chapter III provides a clear description of the research procedures and demonstrates that this study was carried out through an accountable and well-structured methodological process.

CHAPTER IV RESEARCH FINDINGS AND DISCUSSION

Chapter IV is the core part of the thesis because it presents field data and analysis of the research findings. This chapter explains the general description of the research location, the implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan, and the research findings obtained through interviews, observation, and documentation. Furthermore, the data are analyzed using the theory of program effectiveness with the indicators of target accuracy, program socialization, achievement of program objectives, and program monitoring. This chapter also discusses the supporting and inhibiting factors in the implementation of Family Corner in strengthening Family Resilience. Therefore, Chapter IV does not merely present data, but also connects it with theory in order to answer the research questions.

CHAPTER V CONCLUSION AND SUGGESTIONS

Chapter V is the final part of the thesis, containing conclusions and suggestions. The conclusions are formulated based on the findings and discussion in Chapter IV as answers to the research questions in Chapter I. This chapter also provides suggestions for related parties, including the Family Corner administrators, the ta'mir of Al-Ikhsan Mosque of Klayatan, the community, mosque congregation, and future researchers. These suggestions are expected to support the development of the Mosque-Based Family Corner Program so that it becomes more effective, directed, and sustainable in strengthening family resilience.

CHAPTER II

LITERATURE REVIEW

A. Previous Studies

In the preparation of a thesis, previous studies hold an important position as an academic foundation for identifying the position of the research being conducted, as well as for showing the differences and novelty of the study. Studies on Family Corner, family resilience, and the role of mosques in family development have been conducted by several researchers from different perspectives. Therefore, the following discussion of previous studies is used to show the similarities, differences, and research gap of this study.

First, a study written by Sudirman, Ramadhita, Syabbul Bachri, Erfaniah Zuhriah, and Zaenul Mahmudi in 2021 entitled “The Family Corner for the Post-COVID-19 Revitalization of Family Function.” This study examined the decline of family functions after the COVID-19 pandemic, particularly in the aspects of relationships among family members, family education, and socio-economic inequality. Through normative research with descriptive-critical analysis, the authors proposed Family Corner as one of the solutions to revitalize family functions. The results of the study showed that family revitalization needs to begin with the emotional maturity of husband and wife, assistance in family communication and financial management, expansion of employment opportunities, and strengthening the role of Family Corner in the smallest social uni

of society.¹³ The similarity between that study and this research lies in the focus of both studies, which discuss Family Corner as a means of strengthening the family. The difference is that the study by Sudirman et al. is normative and departs from the general post-pandemic context, whereas this research focuses empirically on the effectiveness of the implementation of the Family Corner Program in one specific mosque location.

Second, a study written by Abdur Rohman Baihaqy in 2026 entitled “Efektivitas Program Family Corner Berbasis Masjid dalam Membangun Ketahanan Keluarga: Analisis Teori Efektivitas Hukum Soerjono Soekanto.” This study examined the effectiveness of the Family Corner Program in Malang City using Soerjono Soekanto’s theory of legal effectiveness. The results showed that the Family Corner Program in Malang City was socially quite effective because it was supported by the synergy of the Ministry of Religious Affairs, DMI, local government, academics, and the community. However, its effectiveness was not yet optimal because it was still constrained by weak formal regulatory foundations, limited human resources, inadequate facilities, lack of fixed funding, and the absence of a structured evaluation system.¹⁴ The similarity between that study and this research lies in the object of study, as both discuss the effectiveness of the mosque-based Family Corner Program in relation to family resilience. The

¹³ Sudirman, Ramadhita, Syabbul Bachri, Erfaniah Zuhriah, dan Zaenul Mahmudi, “*The Family Corner for the Post-COVID-19 Revitalization of Family Function*,” Samarah: Jurnal Hukum Keluarga dan Hukum Islam 5, no. 1 (2021): 88–107, <https://doi.org/10.22373/sjhk.v5i1.9122>.

¹⁴ Abdur Rohman Baihaqy, “*Efektivitas Program Family Corner Berbasis Masjid dalam Membangun Ketahanan Keluarga: Analisis Teori Efektivitas Hukum Soerjono Soekanto*,” Usrah: Jurnal Hukum Keluarga Islam 7, no. 1 (2026): 135–149.

difference lies in the scope and theory used. Abdur Rohman Baihaqy's study examined the Family Corner Program on the scale of Malang City using Soerjono Soekanto's theory of legal effectiveness, while this research focuses more specifically on program effectiveness in one particular mosque location using the theory of program effectiveness.

Third, a study written by Ceisya Nandita Zakiatul Azhar in 2025 entitled "Peran Family Corner Berbasis Masjid dalam Peningkatan Ketahanan Keluarga Perspektif Maqasid Al-Usrah (Studi di Masjid Darul Istiqomah Kelurahan Polowijen, Kecamatan Blimbing, Kota Malang)." This study examined the implementation and role of the mosque-based Family Corner in improving family resilience through the perspective of maqāṣid al-usrah. The results showed that Family Corner at Darul Istiqomah Mosque operated informally under the mosque takmir and was realized through consultation, family counseling, conflict mediation, premarital and postmarital guidance, religious outreach, and economic empowerment through the mosque cooperative. The study also concluded that this program had a real impact on strengthening the several aspects of family resilience, including social, economic, and moral resilience of congregational families, although it had not directly addressed the aspect of lineage protection. The similarity between that study and this research lies in the fact that both discuss mosque-based Family Corner and its relation to strengthening family resilience. The difference is that the previous study focused on the role of Family Corner

through *maqāṣid al-usrah* analysis at Darul Istiqomah Mosque in Polowijen, while this research emphasizes program effectiveness in a different mosque location.¹⁵

Fourth, a study written by Ahmad Farid Khaffiudin in 2025 entitled “Resolusi Konflik Keluarga dalam Perspektif Maqashid Syari’ah Imam Al-Syatibi (Studi Kasus di Family Corner Masjid Darul Istiqomah Kota Malang).” This study focused on the forms of family conflict handled by Family Corner and the ways in which those conflicts were resolved from the perspective of *maqāṣid al-syarī’ah* of Imam al-Syatibi. The results showed that the family conflicts handled were generally in the form of personality-based conflict and zero-sum conflict, triggered by communication problems, ego, psychological pressure, and household economic inequality. Conflict resolution was carried out through mediation, psychological and religious approaches, and the principle of *al-‘afwu* in order to preserve family welfare, especially in the aspects of protecting life, lineage, and property.¹⁶ The similarity between that study and this research lies in the shared object, namely Family Corner as a mosque-based space for resolving family problems. However, Ahmad Farid Khaffiudin’s study places greater emphasis on case-based family conflict resolution, while this research focuses more broadly on the effectiveness of the Family Corner Program as a means of strengthening family resilience.

¹⁵ Ceisya Nandita Zakiatul Azhar, *Peran Family Corner Berbasis Masjid dalam Peningkatan Ketahanan Keluarga Perspektif Maqasid Al-Usrah (Studi di Masjid Darul Istiqomah Kelurahan Polowijen, Kecamatan Blimbing, Kota Malang)* (Skripsi, UIN Maulana Malik Ibrahim Malang, 2025).

¹⁶ Ahmad Farid Khaffiudin, *Resolusi Konflik Keluarga dalam Perspektif Maqashid Syari’ah Imam Al-Syatibi (Studi Kasus di Family Corner Masjid Darul Istiqomah Kota Malang)* (Skripsi, 2025).

Fifth, a study written by Muhammad Thariq entitled “Membangun Ketahanan Keluarga dengan Komunikasi Interpersonal.” This study examined the role of interpersonal communication in building family resilience among long-established families in Pasar 6, Lingkungan I, Tanjungsari Subdistrict, Medan Selayang District. The results showed that interpersonal communication plays an important role in shaping family resilience through the transmission of values, the formation of children’s character, warm family relationships, and the strengthening of social relations among families through activities such as arisan and religious gatherings. This study also showed that positive and supportive communication, while still maintaining the boundaries of family privacy, is able to support family resilience in the long term.¹⁷ The similarity between that study and this research lies in the fact that both discuss family resilience. However, Muhammad Thariq’s study did not examine the Family Corner Program and was not based on a mosque institution as a family service program. Instead, it focused more on interpersonal communication in family and social relations. Therefore, this research has a more specific focus on the effectiveness of an institutional program, namely the mosque-based Family Corner.

Based on the five previous studies above, it can be understood that studies on Family Corner and family resilience have been conducted from various perspectives, ranging from normative perspectives, legal effectiveness, *maqāsid al-usrah*, family conflict resolution, to interpersonal communication. Nevertheless, no

¹⁷ Muhammad Thariq, “Membangun Ketahanan Keluarga dengan Komunikasi Interpersonal,” *Simbolika* 3, no. 1 (2017): 34–44, <https://doi.org/10.31289/simbolika.v3i1.1204>

study has been found that specifically focuses on the effectiveness of the mosque-based Family Corner Program at the research location examined in this study using a program effectiveness approach. This is where the novelty of this research lies, namely in its focus on the empirical effectiveness of the program in one specific mosque location. Therefore, this study is expected to provide a more concrete description of program implementation, supporting factors, inhibiting factors, and its contribution to strengthening family resilience.

Table 2.1
Previous Studies

No.	Title	Similarity	Difference
1.	Sudirman et al. (2021), The Family Corner for the Post-COVID-19 Revitalization of Family Function	Both discuss Family Corner as a means of strengthening family function and resilience.	This study is normative and departs from the post-COVID-19 context in general, while the present research is empirical and focuses on the effectiveness of a mosque-based Family Corner in strengthening Family Resilience at Al-Ikhsan Mosque.
2.	Abdur Rohman Baihaqy, Burhanuddin Susanto, and Miftahul Huda (2026), Efektivitas Program Family Corner Berbasis Masjid dalam Membangun Ketahanan Keluarga	Both discuss the effectiveness of the mosque-based Family Corner Program and its relation to family resilience.	The earlier study uses Soerjono Soekanto's theory of legal effectiveness and covers Malang City, while the present research uses program effectiveness theory and focuses on one mosque.
3.	Ceisy Nandita Zakiatul Azhar (2025), Peran Family Corner Berbasis Masjid dalam	Both examine mosque-based Family Corner and its relation to family resilience.	The earlier study focuses on the role of Family Corner through maqāṣid al-usrah, while the present research focuses

	Peningkatan Ketahanan Keluarga Perspektif Maqasid Al-Ushrah		on program effectiveness and Family Resilience.
4.	Ahmad Farid Khaffiudin (2025), Resolusi Konflik Keluarga dalam Perspektif Maqashid Syari'ah Imam Al-Syatibi	Both take mosque-based Family Corner as the research object and are related to family issues.	The earlier study focuses on family conflict resolution, while the present research focuses on the effectiveness of Family Corner as a family development program.
5.	Muhammad Thariq (2017), Membangun Ketahanan Keluarga dengan Komunikasi Interpersonal	Both discuss family resilience as the main theme.	The earlier study does not discuss Family Corner and is not based on a mosque program; it focuses on interpersonal communication in the family.

B. Theoretical Framework

1. Program Effectiveness Theory

a. Definition of Program Effectiveness

Program effectiveness is a measure used to assess the extent to which a program can achieve its predetermined objectives. A program should not only be seen from its administrative existence, but also from its implementation process, target accuracy, community acceptance, goal achievement, and continuity of monitoring. Thus, program effectiveness is not merely related to whether an activity is carried out, but also to the suitability between program objectives, implementation, and the benefits received by the target community.

In this study, the effectiveness of the Mosque-Based Family Corner Program is analyzed using Ni Wayan Budiani's theory of program effectiveness. Budiani explains that program effectiveness can be measured through four main indicators, namely target accuracy of the program, program socialization, program objectives, and program monitoring.¹⁸ These four indicators are used because this study does not focus on the effectiveness of formal legal norms, but rather on the effectiveness of implementing a mosque-based socio-religious program in strengthening Family Resilience.

b. Indicators of Program Effectiveness According to Budiani

1. Target Accuracy of the Program

Target accuracy of the program indicates the extent to which a program is delivered to the group or party that is indeed its main target. A program can be considered effective when its beneficiaries are in accordance with the targets that have been planned. Conversely, if a program is implemented but does not reach the groups that need it, then the effectiveness of the program cannot yet be considered optimal.¹⁹

In the context of this study, target accuracy of the program means that the Mosque-Based Family Corner Program must genuinely reach the congregational families and the surrounding community of Al-Ikhsan

¹⁸ Ni Wayan Budiani, "Efektivitas Program Penanggulangan Pengangguran Karang Taruna 'Eka Taruna Bhakti' Desa Sumerta Kelod Kecamatan Denpasar Timur Kota Denpasar," *Jurnal Ekonomi dan Sosial INPUT* 2, no. 1 (2007): 53.

¹⁹ Budiani, "Efektivitas Program Penanggulangan," 53.

Mosque of Klayatan who need family development, education, consultation, and assistance. Since the focus of this study is family resilience, the target of the program is not only understood as families experiencing household problems, but also premarital-age individuals, newly married families, and community members who need guidance on marriage readiness, communication, and household problem-solving.

2. Program Socialization

Program socialization is an indicator that shows the extent to which information about a program can be known, understood, and accepted by the community. A good program will not run optimally if the community does not know its existence, function, benefits, and access mechanism.²⁰ Therefore, socialization becomes an important aspect in measuring program effectiveness, especially for programs based on public services.

In the context of the mosque-based Family Corner, socialization can be carried out through mosque announcements, family studies, majelis taklim, mosque social media, women's congregation activities, thematic sermons, and direct communication by the mosque takmir and Family Corner administrators. If the community does not clearly understand the function of Family Corner, community participation will be low. This may become an obstacle to achieving the program objectives, even though the program has already been institutionally established.

²⁰ Budiani, "Efektivitas Program Penanggulangan," 53.

3. Program Objectives

Program objectives relate to the suitability between the planned objectives and the results achieved in program implementation. A program can be considered effective if the activities carried out are able to lead to the achievement of the objectives that have been established from the beginning.²¹ In other words, effectiveness is not only seen from the number of activities conducted, but also from the extent to which those activities truly contribute to the objectives of the program.

In this study, the objectives of the Mosque-Based Family Corner Program are directed toward strengthening family resilience. Therefore, the achievement of program objectives can be seen from the extent to which Family Corner is able to provide family education, strengthen marriage readiness, encourage healthy communication, and offer consultation services for families facing household problems.

4. Program Monitoring

Program monitoring is the process of supervision, evaluation, and control over program implementation to ensure that it continues to run in accordance with the predetermined objectives. Monitoring is needed to determine whether the program is running consistently, whether there are obstacles in its implementation, and whether the program needs to be improved or developed.²² Without monitoring, a program has the

²¹ Budiani, “Efektivitas Program Penanggulangan,” 53.

²² Budiani, “Efektivitas Program Penanggulangan,” 53.

potential to run in an unstructured manner, making its level of success difficult to measure.

In the context of Family Corner at Al-Ikhsan Mosque of Klayatan, monitoring can be seen from the presence or absence of activity evaluation, service or consultation records, coordination among administrators, follow-up on development activities, and efforts to improve the program based on the needs of the congregation. This monitoring is important because Family Corner is not merely a temporary activity, but a family development program that requires sustainability.

Based on these four indicators, Budiani's theory of program effectiveness serves as the main analytical tool in this study. This theory is used to assess whether the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan has reached the appropriate targets, been well socialized, achieved the objective of strengthening Family Resilience, and established an adequate monitoring system.²³

2. Mosque-Based Family Corner

a. Definition of Mosque-Based Family Corner

Mosque-Based Family Corner is a family development program that places the mosque as a center for family education, consultation, assistance, and empowerment. This program is present as a form of developing the function of the mosque, which is not only limited to ritual worship, but also includes social, educational, counseling, and family resilience-

²³ Budiani, "Efektivitas Program Penanggulangan," 53.

strengthening functions. Mufidah, Abd Rouf, and Prayudi Rahmatullah explain that the mosque-based Family Corner was developed as a family service space oriented toward the development of sakinah families, the strengthening of family functions, and the resolution of family problems through an approach based on Islamic values.²⁴

The role of the mosque-based Family Corner is in line with the function of the mosque in Islam as a center for community development. The Qur'an explains that those who maintain the mosques are those who believe in Allah and the Last Day, establish prayer, give zakat, and fear none but Allah. This is stated in QS. At-Taubah verse 18 as follows:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ
فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

Translation:

“The mosques of Allah are only maintained by those who believe in Allah and the Last Day, establish prayer, give zakat, and fear none except Allah. It is they who are expected to be among the rightly guided.”²⁵

This verse shows that maintaining the mosque is not only understood as physically building the mosque, but also as enlivening its functions through activities that strengthen faith, worship, and the social life of the Muslim community.

²⁴ Mufidah, Abd Rouf, dan Prayudi Rahmatullah, *Buku Pedoman Family Corner Berbasis Masjid* (Malang: UIN Maliki Press, 2024), 6.

²⁵ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), QS. At-Taubah [9]: 18.

Conceptually, Family Corner can be understood as a forum that brings together the religious and social functions of the mosque. Through this program, the mosque is not only a place for congregational prayer, but also becomes a space for family learning, consultation, strengthening family communication, and community-based family assistance. Therefore, Family Corner has an important position in building families that are strong, harmonious, and resilient.

b. Objectives of the Mosque-Based Family Corner

The mosque-based Family Corner has the main objective of helping families face various household problems through educational, religious, social, and family assistance approaches. This program is not only intended to assist families who are experiencing problems, but also serves as a means of guidance so that families and prospective families can better understand readiness for marriage, communication, responsibility, and problem-solving in household life.²⁶

1. To provide education to families regarding Islamic household life, particularly in relation to the understanding of the *sakinah* family, the rights and obligations of husband and wife, parental responsibilities, and patterns of family relationships based on Islamic values.
2. To provide a space for family consultation and assistance, so that mosque congregants or the surrounding community can express

²⁶ Mufidah Ch, Abd Rouf, dan Prayudi Rahmatullah, *Pedoman Family Corner Berbasis Masjid* (Padang: Takaza Innovatix Labs, 2025), hlm. 6–8.

household problems and receive guidance, advice, or assistance in accordance with religious values.

3. To help families resolve household problems wisely, particularly through deliberation, religious advice, strengthening communication, and problem-solving that prioritizes the welfare of the family.
4. To strengthen Family Resilience by encouraging families to develop habits of worship, strengthen faith, cultivate morality, and make religious values the foundation of household life.
5. To optimize the function of the mosque as a center for family development, so that the mosque does not only function as a place of ritual worship, but also becomes a space for education, consultation, empowerment, and strengthening the families of the congregation.
6. To encourage the formation of harmonious and resilient families oriented toward the values of *sakinah*, *mawaddah*, and *rahmah*, so that families are able to face life's challenges with communication, responsibility, mutual support, and problem-solving capacity.

In the context of this study, the objective of Family Corner is focused on strengthening Family Resilience. This means that Family Corner is not only viewed as a general family assistance program, but also as a means of developing religious values in household life, such as strengthening worship, morality, Islamic communication, family responsibility, and problem-solving based on Islamic values.

c. Functions of the Mosque-Based Family Corner

The mosque-based Family Corner has several important functions in strengthening families. First, it has an educational function, namely providing knowledge to the community about Islamic family life, the rights and obligations of husband and wife, parenting patterns, and ways to build healthy family communication. Second, it has a consultative function, namely providing a space for families to express household problems and obtain guidance from administrators, religious figures, counselors, or competent parties. Third, it has a preventive function, namely preventing more serious family conflicts through early guidance and education. Fourth, it has an assistance function, namely helping families obtain direction, support, and follow-up when facing household problems.

Thus, the mosque-based Family Corner has a strategic role in strengthening family resilience. This program does not only target families who are experiencing problems, but also families and prospective families in general, so that they may have better readiness, communication, responsibility, and access to family assistance services.

3. Mosque as a Center for Family Development

The mosque has an important position in the life of Muslims. In Islamic history, the mosque did not only function as a place of worship, but also as a center for education, deliberation, social development, and the resolution of community problems. Sidi Gazalba explains that the mosque is a center of Islamic worship and culture that has a broad role in shaping the life of the

Muslim community.²⁷ Thus, the function of the mosque cannot be narrowed only to ritual activities, because the mosque also has a social function that is directly related to community life.

In the context of modern society, the social function of the mosque has become increasingly important because families face various challenges, such as weakening family communication, increasing household conflicts, economic pressure, the influence of digital media, and the declining internalization of religious values in daily life. The mosque can serve as a development space that is close to the community, easily accessible, and has religious legitimacy. Through family studies, majelis taklim, counseling, assistance, and parenting education, the mosque can become a center for sustainable family strengthening.²⁸

The mosque as a center for family development is also relevant to the Islamic command to protect and guide the family. This is stated in QS. At-Tahrim verse 6 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

Translation:

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels, harsh and severe. They do

²⁷ Sidi Gazalba, *Mesjid Pusat Ibadat dan Kebudayaan Islam*, ed. ke-5 (Jakarta: Pustaka Al-Husna, 1989), 126.

²⁸ Muhammad Imanuddin dkk., *Manajemen Masjid* (Bandung: Widina Bhakti Persada, 2022), 42.

not disobey Allah in what He commands them, and they do what they are commanded."²⁹

Allah commands believers to protect themselves and their families from the Fire of Hell. This verse shows that family development is a religious responsibility that cannot be ignored. Therefore, the mosque, as a center of Muslim community activities, can take a strategic role in helping families build faith, establish habits of worship, improve morality, and face household problems through a religious approach.

The mosque-based Family Corner is one concrete form of developing the social function of the mosque. This program shows that the mosque can become a family-friendly space, not merely a place of individual worship. Through Family Corner, the mosque can help families build awareness of family readiness, strengthen communication, and obtain assistance when facing household problems.

4. Family Resilience

a. Definition of Family Resilience

Family resilience is the ability of a family to maintain its existence, carry out its functions, adapt to change, and face various problems in household life. Family resilience does not only refer to the family's ability to survive materially, but also includes the ability to maintain harmony,

²⁹ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, QS. At-Tahrim [66]: 6.

build healthy communication, solve problems, and create a balanced family life. A resilient family is not a family without problems, but a family that has the capacity to manage problems in a constructive manner and prevent them from damaging the integrity of the household.

In the context of family studies, resilience is often understood as the capacity to survive under pressure and recover from difficult situations. When applied to family life, resilience refers to the ability of family members to support one another, communicate effectively, adapt to social changes, and maintain the functions of the family despite facing challenges. These challenges may include economic difficulties, lack of readiness for marriage, parenting problems, conflict between spouses, differences in expectations, or limited access to consultation and assistance.

In Indonesian legislation, the concept of family resilience is closely related to “family resilience and welfare” as stated in Article 1 point 11 of Law Number 52 of 2009 concerning Population Development and Family Development. The article explains that family resilience and welfare refer to the condition of a family that has tenacity and toughness, as well as physical-material ability to live independently and develop itself and its family in order to live harmoniously and improve welfare and happiness, both outwardly and inwardly.³⁰

³⁰ Republik Indonesia, Undang-Undang Nomor 52 Tahun 2009 tentang Perkembangan Kependudukan dan Pembangunan Keluarga, Lembaran Negara Republik Indonesia Tahun 2009 Nomor 161, Tambahan Lembaran Negara Republik Indonesia Nomor 5080, Pasal 1 angka 11.

Based on this definition, family resilience is not limited to economic ability or the fulfillment of physical needs. It also includes the ability of the family to develop itself, maintain harmony, carry out family functions, and build a household life that supports the welfare of its members. Therefore, family resilience must be understood as a multidimensional concept that includes physical, social, psychological, educational, economic, and relational aspects of family life.

Family resilience is important because the family is the first environment in which individuals learn values, responsibility, communication, affection, and social behavior. A family that is able to carry out its functions properly will contribute to the formation of individuals who are emotionally stable, socially responsible, and able to interact positively with the wider community. Conversely, when the family fails to perform its basic functions, the impact may be felt not only by family members, but also by society.

The family also has several basic functions that need to be maintained, such as the function of affection, education, protection, socialization, economic support, and value formation. These functions are interrelated and cannot be separated from one another. For example, economic stability may support family welfare, but without healthy communication and emotional closeness, family harmony may still be disturbed. Likewise, education and

protection within the family will be more effective when family members have strong relationships and clear roles.³¹

Thus, family resilience in this study is understood as the ability of families and prospective families to maintain unity, build harmony, communicate properly, prepare for family life, solve problems, and carry out family functions. This understanding is important because the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan is not only assessed based on whether the program exists, but also based on whether the program contributes to strengthening the ability of families to face household challenges.

b. Family Resilience in Islamic Family Life

In Islamic family life, marriage is directed toward the formation of a peaceful, affectionate, and responsible household. The family is not merely a social institution, but also a place where responsibility, protection, affection, and moral education are developed. Islam places the family in an important position because the household is the first space for building human character and social responsibility.

QS. Ar-Rūm [30]: 21 explains that Allah created spouses so that human beings may find tranquility in them, and He placed affection and mercy between them.

³¹ BPPAUD dan Dikmas NTB, *Buku Seri Orang Tua: Penguatan Ketahanan Keluarga* (Mataram: BPPAUD dan Dikmas NTB, t.t.), 4.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ

فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

Translation:

“And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in that are signs for people who reflect.”

The meaning of this verse shows that family life is ideally built upon tranquility, affection, compassion, and mutual support. This verse becomes a normative basis that the purpose of family life is not only to establish a legal relationship between husband and wife, but also to create a harmonious and balanced household.³²

The value contained in QS. Ar-Rūm [30]: 21 is closely related to family resilience. A family that is built upon tranquility, affection, and mercy will have a stronger foundation to face problems. Tranquility reflects emotional stability within the household, affection reflects closeness and care among family members, while mercy reflects the willingness to understand, forgive, and help one another. These values are important in maintaining family unity and preventing conflict from damaging household relationships.

³² Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), QS. Ar-Rūm [30]: 21.

In addition, QS. At-Taḥrīm [66]: 6 commands believers to protect themselves and their families.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Translation:

“O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.”

This verse indicates that family members have responsibility toward one another. In the context of family resilience, this responsibility can be understood as the obligation to guide, protect, educate, and support family members so that the family can function properly.³³ The verse emphasizes that the family must not be left without guidance, care, and responsibility, because neglect within the family may weaken the foundation of household life.

Islam also emphasizes good treatment in family relationships. QS. An-Nisā’ [4]: 19 instructs husbands to live with their wives in kindness.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۚ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا
ءَاتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى
أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

³³ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, QS. At-Taḥrīm [66]: 6.

Translation:

“O believers! It is not permissible for you to inherit women against their will¹ or mistreat them to make them return some of the dowry ‘as a ransom for divorce’—unless they are found guilty of adultery.² Treat them fairly. If you happen to dislike them, you may hate something which Allah turns into a great blessing.”

This principle shows that family relations must be built through respectful interaction, fair treatment, and good communication.³⁴ In the context of family resilience, kindness in family relationships becomes an important foundation for maintaining harmony, reducing conflict, and strengthening mutual trust between husband and wife.

The Compilation of Islamic Law also states that marriage is a strong covenant and aims to realize household life based on *sakinah*, *mawaddah*, and *rahmah*. This shows that the purpose of marriage is not only to legalize the relationship between husband and wife, but also to build a family that is harmonious, responsible, and able to maintain household stability.³⁵

Based on these foundations, family resilience in Islamic family life can be understood as the ability of the family to preserve the purpose of marriage in daily life. A resilient family is able to maintain peace, affection, responsibility, mutual understanding, and cooperation among family members. When facing problems, a resilient family does not immediately

³⁴ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, QS. An-Nisā' [4]: 19.

³⁵ Pasal 2 dan Pasal 3 Instruksi Presiden Republik Indonesia Nomor 1 Tahun 1991 tentang Penyebarluasan Kompilasi Hukum Islam.

fall into prolonged conflict, but seeks solutions through communication, deliberation, self-control, and support from trusted parties.

Therefore, Islamic family values support the strengthening of family resilience because they emphasize harmony, responsibility, kindness, mutual assistance, and the protection of family members. These values are relevant to the Mosque-Based Family Corner Program because the program seeks to provide education, consultation, and assistance for families through a community institution that is close to Muslim society, namely the mosque.

c. Aspects of Family Resilience in This Study

In this study, family resilience is understood through several aspects that are relevant to the implementation of the Mosque-Based Family Corner Program. These aspects are used to clarify the scope of family resilience discussed in this research, so that the concept does not become too broad and remains connected to the data found in the field.

The first aspect is family unity and harmony. A resilient family is able to maintain the integrity of the household and build relationships based on affection, respect, responsibility, and mutual understanding. Harmony does not mean that a family never faces conflict. Rather, harmony means that family members are able to manage differences without destroying family relationships. In this sense, family resilience is seen from the ability of family members to remain connected and supportive even when facing problems.

The second aspect is healthy family communication. Communication is one of the most important elements in household life because many family problems arise from misunderstanding, lack of openness, and weak interaction between family members. Healthy communication enables husbands, wives, parents, and children to express needs, discuss problems, and make decisions together. Interpersonal communication has an important role in building family resilience because it helps maintain emotional closeness, transmit values, and strengthen relations within and outside the family.³⁶

The third aspect is readiness for family life. Readiness is especially important for premarital-age individuals and newly married couples. Readiness includes understanding the responsibilities of marriage, the roles of husband and wife, parenting duties, household communication, and the ability to manage family problems. Without adequate readiness, families may face difficulties in adapting to the demands of household life. Therefore, family education before and at the beginning of marriage is an important preventive effort to strengthen family resilience.

The fourth aspect is problem-solving capacity. A resilient family is able to identify problems, discuss possible solutions, control emotions, and seek assistance when necessary. Problem-solving capacity is important because household problems may arise from economic pressure, parenting

³⁶ Muhammad Thariq, "Membangun Ketahanan Keluarga dengan Komunikasi Interpersonal," *Simbolika* 3, no. 1 (2017): 34–44, <https://doi.org/10.31289/simbollika.v3i1.1204>.

challenges, communication barriers, or differences in expectations between family members. Families that have problem-solving capacity are more likely to prevent conflict from becoming prolonged and destructive.

The fifth aspect is family functioning. Family functioning refers to the ability of the family to carry out its roles properly, such as providing care, education, protection, affection, and social guidance. A family that functions well is able to create a safe environment for its members, especially children. It can also become a space where family members learn responsibility, discipline, empathy, and cooperation. When family functions are weak, family members may lose emotional support, direction, and protection.

The sixth aspect is social support. Families do not live separately from their community. Social support from relatives, neighbors, community organizations, religious institutions, and family development programs can help families obtain information, guidance, and assistance when facing difficulties. Social support is important because not all family problems can be solved internally. In certain conditions, families need external assistance, such as counseling, education, mediation, or consultation.

Based on these aspects, family resilience in this study is not directed toward one single dimension, but toward the family's overall ability to maintain harmony, communicate, prepare for household life, solve problems, carry out family functions, and access support. This

understanding is in line with the purpose of the Family Corner Program, which provides family education and assistance through mosque-based activities.

d. Family Resilience and Mosque-Based Family Development

The strengthening of family resilience requires support from institutions that are close to the community. In Muslim society, the mosque has a strategic position not only as a place of worship, but also as a center of education, consultation, social interaction, and community empowerment. Historically, the mosque has had a broad social function because it is closely connected to the daily life of the Muslim community. Therefore, the mosque can be developed as a center for family development and community assistance.

The mosque has social trust among the community. Many people feel close to the mosque because it is part of their everyday environment. This makes the mosque a potential place for family development programs because it is accessible, familiar, and socially accepted. When family education and consultation are provided through the mosque, the community may find it easier to access guidance compared to formal institutions that may seem distant or intimidating.

The Mosque-Based Family Corner Program is relevant to the strengthening of family resilience because it provides education, consultation, assistance, and community socialization related to family life.

Through this program, the mosque can provide space for premarital-age individuals, newly married couples, and families to obtain knowledge and guidance about household life. Family Corner also serves as a bridge between family problems and community-based assistance that is more accessible to the congregation.

Family Corner is also important because many family problems are often considered private matters. Some people are reluctant to discuss household problems openly because they fear social judgment or feel ashamed. Therefore, a program such as Family Corner can become an alternative space for family assistance if it is managed properly, supported by competent administrators, and provided with clear service mechanisms. The existence of this program may encourage the community to seek guidance before family problems become more serious.

The Family Corner Program is not only useful when family problems have already occurred, but also has a preventive function. Through early marriage seminars, counselor training, community socialization, and family consultation services, this program can help the community understand the importance of family readiness, communication, responsibility, and problem-solving. In this way, Family Corner contributes to strengthening

family resilience by providing education and assistance before family problems become more complex.³⁷

At Al-Ikhsan Mosque of Klayatan, the Family Corner Program is implemented through several activities. These activities include early marriage seminars, counselor training, community socialization, and family consultation services. The early marriage seminar is related to family resilience because it provides education about marriage readiness and helps prevent unprepared marriages. Counselor training is related to family resilience because it prepares administrators to provide basic assistance for family problems. Community socialization is related to family resilience because it introduces the program to the community and encourages families to access available services. Meanwhile, family consultation services are directly related to family resilience because they provide assistance for families facing household problems.

However, the contribution of Family Corner to family resilience depends on the effectiveness of its implementation. If the program is not socialized properly, the community may not know its existence or may not understand how to access it. If the consultation service does not have a fixed schedule, families may be confused about when and how to use the service. If there is no monitoring, the administrators may not know whether the

³⁷ Mufidah Ch, Abd Rouf, dan Prayudi Rahmatullah, *Pedoman Family Corner Berbasis Masjid* (Padang: Takaza Innovatix Labs, 2025), 5–6.

program has achieved its objectives or still needs improvement. Therefore, the effectiveness of the program must be analyzed using clear indicators.

5. The Relationship between the Effectiveness of the Family Corner Program and the Strengthening of Family Resilience

The Mosque-Based Family Corner Program has a direct relationship with the strengthening of family resilience because the program operates in the areas of family education, consultation, assistance, and community empowerment. Family Corner is not only understood as a program located in the mosque environment, but also as a family development service that seeks to help the community understand, prevent, and resolve family problems in a more directed manner.

In this study, the effectiveness of the Family Corner Program is analyzed using Budiani's theory of program effectiveness. Budiani explains that program effectiveness can be measured through four indicators, namely target accuracy, program socialization, achievement of program objectives, and program monitoring.³⁸ These four indicators are relevant because they can be used to assess whether the Family Corner Program truly reaches the intended beneficiaries, whether the community understands the program, whether the program achieves its objectives, and whether there is monitoring after the program is implemented.

³⁸ Ni Wayan Budiani, "Efektivitas Program Penanggulangan Pengangguran Karang Taruna 'Eka Taruna Bhakti' Desa Sumerta Kelod Kecamatan Denpasar Timur Kota Denpasar," *Jurnal Ekonomi dan Sosial INPUT* 2, no. 1 (2007): 53.

Target accuracy is important because a program will not be effective if it does not reach the people who need it. In the context of Family Corner, the intended targets include premarital-age individuals, newly married couples, families that need guidance, and the community around the mosque. If the program reaches these groups, it can contribute to strengthening family resilience through education and assistance that match their needs.

Program socialization is also important because the community must know the existence, purpose, benefits, and mechanism of the program. A program may be available, but if people do not know how to access it, the program will not be optimally used. In the context of Family Corner, socialization can be carried out through mosque activities, community forums, PKK, youth organizations, RT/RW forums, religious study groups, and Friday sermons. The wider and clearer the socialization, the greater the opportunity for the community to benefit from the program.

The achievement of program objectives is related to the extent to which Family Corner is able to provide family education, strengthen readiness for marriage, encourage healthy communication, and offer consultation services for families. If the program can help the community understand family responsibilities, prevent early marriage problems, improve communication, and provide assistance when families face difficulties, then the program can be said to contribute to strengthening family resilience.

Program monitoring is needed to ensure that activities are not only implemented once, but are followed by evaluation, documentation, and improvement. Monitoring helps administrators identify which activities are effective and which activities still require strengthening. For example, seminar activities may be considered quite effective if they reach the right target and provide useful education. However, consultation services may not be effective if they are not widely used, do not have a fixed schedule, and are not supported by adequate facilities. Therefore, monitoring is important to maintain the sustainability and quality of the program.

The relationship between Family Corner effectiveness and family resilience can be seen from the way each activity supports family development. Early marriage seminars support family resilience by providing knowledge about marriage readiness and the risks of unprepared marriage. Counselor training supports family resilience by preparing human resources who can assist families. Community socialization supports family resilience by introducing family development services to the community. Family consultation services support family resilience by providing space for families to discuss and resolve household problems.

Thus, the effectiveness of the Family Corner Program determines the extent to which the program can strengthen family resilience. If the program reaches the right targets, is well socialized, achieves its objectives, and is monitored properly, then Family Corner can become an effective mosque-based family development program. Conversely, if the program lacks

socialization, does not have clear service mechanisms, has limited facilities, and is not supported by structured monitoring, its contribution to strengthening family resilience will not be optimal.

Based on this explanation, the Family Corner Program at Al-Ikhsan Mosque of Klayatan needs to be analyzed not only as an existing program, but also as a program whose effectiveness must be measured. The analysis of effectiveness is important because it shows which activities have worked well and which activities still require improvement. Through this analysis, the Family Corner Program can be developed into a more systematic, directed, and sustainable mosque-based family development service.

CHAPTER III

RESEARCH METHOD

A. Type of Research

The type of research used in this study is empirical field research. Empirical field research is conducted by collecting data directly from the research location in order to understand the real conditions occurring in society. In this study, data are obtained not only from written materials or documents, but also from direct information provided by parties involved in implementing the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan, Sukun District, Malang City. Thus, this research is grounded in socio-religious realities in the field, especially concerning the effectiveness of program implementation in strengthening Family Resilience.³⁹

The selection of empirical field research is based on the nature of the research object, which does not focus on testing legal norms, statutory regulations, or the legal standing of a program. The Mosque-Based Family Corner Program in this study is understood as a mosque-based socio-religious program that operates in family development, education, consultation, assistance, and strengthening. Therefore, the research is not directed at assessing whether the program is legally valid according to formal law, but at observing how the program is implemented,

³⁹ Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021), 7.

how its targets are reached, how socialization is conducted, how far the objectives are achieved, and how monitoring is carried out.

This study does not use normative legal research because its focus is not on primary legal materials such as statutes, court decisions, or certain official regulations. The focus of this research is the practice of implementing the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan. Therefore, empirical field research is considered the most suitable because it can provide a direct description of program implementation, management conditions, forms of activity, obstacles, supporting factors, and program contribution to strengthening Family Resilience.

In addition, the use of field research enables the researcher to obtain data that are closer to the experiences of the program implementers. This study seeks to explore information from the Family Corner administrators, who directly understand the process of program formation, the forms of activities that have been carried out, the service mechanisms provided to the community, and the obstacles encountered in its implementation. Through this type of research, the researcher can understand that program effectiveness is not only assessed from the structural existence of the program, but also from the extent to which the program is implemented in the life of the mosque community.

Thus, empirical field research is chosen in this thesis because the study aims to obtain factual data regarding the effectiveness of the Mosque-Based Family Corner Program in strengthening Family Resilience. The data are then analyzed

using the theory of program effectiveness, which includes target accuracy of the program, program socialization, achievement of program objectives, and program monitoring. These four indicators are used to examine whether the Family Corner Program at Al-Ikhsan Mosque of Klayatan has been implemented effectively or still requires strengthening in certain aspects.

B. Research Approach

This study uses a descriptive qualitative approach. The qualitative approach is used because this research aims to understand a phenomenon in depth, not to calculate or measure data in statistical form. Qualitative research emphasizes meaning, process, experience, and understanding of a phenomenon occurring in the field.⁴⁰ In this study, the qualitative approach is used to understand the implementation of the Mosque-Based Family Corner Program based on the experiences and explanations of program administrators.

The qualitative approach is appropriate because the effectiveness of the Family Corner Program cannot be seen only from numbers or the number of activities implemented. Program effectiveness in this study must be read through an in-depth explanation of how the program is carried out, who its targets are, how the community knows the program, whether the activities support the strengthening of family resilience, and how administrators conduct monitoring and evaluation. Such matters require narrative explanation rather than merely quantitative data.

⁴⁰ Fathor Rasyid, *Metodologi Penelitian Kualitatif dan Kuantitatif: Teori, Metode, dan Praktek* (Kediri: IAIN Kediri Press, 2022), 52–53.

The descriptive nature of this study is used to describe the research object systematically and in detail. This research describes the implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan, beginning from the program background, forms of activities, program targets, socialization process, goal achievement, program monitoring, and supporting and inhibiting factors.

This approach is also in line with the research focus, which is directed toward family resilience. Family resilience is related to the ability of families to maintain harmony, communication, readiness for family life, problem-solving capacity, and family functioning. These aspects cannot be adequately explained only through numerical data, but require qualitative information from interviews, observation, and documentation.

Through a descriptive qualitative approach, the results of this study are not intended to produce statistical generalizations, but rather to obtain an in-depth understanding of program effectiveness in a particular location. The location is Al-Ikhsan Mosque of Klayatan, Sukun District, Malang City. Therefore, the results of this study describe the condition of the program according to the socio-religious context of the research location and may serve as evaluation material for program managers and parties concerned with strengthening mosque-based families.

C. Research Location

The research location of this study is Al-Ikhsan Mosque of Klayatan, located at Jl. Klayatan II, RW 01, Bandungrejosari, Sukun District, Malang City.

The selection of this location is based on the existence of the Mosque-Based Family Corner Program, which has been implemented within the mosque environment. Al-Ikhsan Mosque of Klayatan was chosen because it is one of the mosques that carries out a mosque-based family development program, making it relevant to the research focus on the effectiveness of the Family Corner Program in strengthening Family Resilience.

This research location has strong relevance to the research questions. First, Al-Ikhsan Mosque of Klayatan is the place where the Family Corner Program, which serves as the main object of this research, is implemented. Second, the program conducted at this location includes activities related to family development, religious education, counselor training, and efforts to strengthen family values. Third, based on preliminary data obtained by the researcher through interviews, the implementation of the program at this location still faces several obstacles, such as limitations in administrative governance, service schedules, facilities and infrastructure, and socialization to the community. These conditions make this location important to study because there is a gap between the ideal objectives of Family Corner and its practical implementation in the field.

The selection of Al-Ikhsan Mosque of Klayatan is also based on the consideration that the mosque does not only function as a place of ritual worship, but also has the potential to serve as a center for community development. In the context of the Mosque-Based Family Corner Program, the mosque is positioned as

a space for family education, consultation, assistance, and empowerment.⁴¹ Therefore, conducting research at Al-Ikhsan Mosque of Klayatan is important in order to examine the extent to which this function is actually implemented in practice, particularly in strengthening Family Resilience.

In addition, Sukun District, as the area where the mosque is located, also has family-related social dynamics that need attention. Based on preliminary information from the Family Corner administrators, one of the activities that had been carried out was a seminar on early marriage as a response to family issues found in the surrounding area. This shows that the Family Corner Program at Al-Ikhsan Mosque of Klayatan does not stand without context, but is present as part of the mosque's effort to respond to the need for family development in the community.

Thus, this research location was deliberately selected because it has direct relevance to the object and objectives of the study. Through this location, the researcher can obtain field data regarding the effectiveness of the Mosque-Based Family Corner Program, both in terms of target accuracy, program socialization, goal achievement, program monitoring, as well as the supporting and inhibiting factors in its implementation.

⁴¹ Mufidah, Abd Rouf, dan Prayudi Rahmatullah, *Pedoman Family Corner Berbasis Masjid* (Padang: Takaza Innovatix Labs, 2025), 6.

D. Types and Sources of Data

The type of data used in this study is qualitative data. Qualitative data are data presented in the form of words, descriptions, statements, explanations, and information obtained from interviews, observations, and documentation. The data in this study are not presented in statistical numbers, but in narrative form that explains the implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan. The data are then analyzed to answer the research questions concerning program effectiveness and its supporting and inhibiting factors.

The sources of data in this study are divided into two categories, namely primary data and secondary data.

1. Primary Data

Primary data are the main data obtained directly from the first source at the research location. In this study, primary data are obtained through interviews and observations involving parties who understand, manage, and are directly involved in the implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan.⁴² Primary data serve as the main source because this study aims to find out directly how the program is implemented, what activities are carried out, how the program targets are determined, how socialization is conducted, and what obstacles are faced by the administrators.

⁴² Fathor Rasyid, *Metodologi Penelitian Kualitatif dan Kuantitatif*, 54.

The primary data in this study are mainly obtained from the administrators of Family Corner at Al-Ikhsan Mosque of Klayatan, namely Mrs. Jizah as the Vice Chairperson of Family Corner and Mr. Mashuri as the Chairperson of Family Corner. Both were selected because they are directly involved in program management. The informants provided information regarding the history of program implementation, forms of activities, counselor training, administrative obstacles, the need for service schedules, and limitations in facilities and infrastructure. Meanwhile, Mr. Mashuri was needed to obtain information regarding the background of program formation, management policy direction, support from the mosque takmir, institutional coordination, and strategies for developing Family Corner.

In addition to interviews, primary data are also obtained through observation of the condition of the research location. Observation is conducted to directly examine the condition of Al-Ikhsan Mosque of Klayatan as the place where Family Corner is implemented, including activity spaces, the mosque atmosphere, congregational activities, and the readiness of facilities that support program implementation. These primary data are important because they help the researcher understand the objective condition of the program, not only based on informants' statements, but also through direct observation in the field.

2. Secondary Data

Secondary data are supporting data obtained from written materials relevant to the research. Secondary data are used to strengthen the analysis of primary

data and to provide a conceptual foundation for the discussion. In this study, secondary data are obtained from books, scientific journals, previous theses, program guidelines, pocket books, written documents, and other sources related to Family Corner, family resilience, Family Resilience, and program effectiveness.

The secondary data used in this study include the Pedoman Family Corner Berbasis Masjid, the Family Corner Pocket Book, literature on family resilience, previous studies on Family Corner, and books on research methodology. These secondary data are used to support the analysis of the primary data obtained from the field.

Secondary data are also used to strengthen the analytical framework of program effectiveness. This study uses Budiani's theory of program effectiveness, which includes target accuracy of the program, program socialization, achievement of program objectives, and program monitoring. These four indicators serve as analytical tools to examine field data in a more directed manner. Thus, secondary data function as a conceptual reinforcement so that the analysis is not merely descriptive, but also has a clear theoretical basis.

E. Data Collection Methods

Data collection methods refer to the techniques used by the researcher to obtain the data needed in the study. In this research, data are collected through

interviews, observation, and documentation. These three methods are used so that the data obtained are more complete and can complement one another.

1. Interview

Interview is a data collection method conducted through direct question-and-answer interaction between the researcher and informants in order to obtain certain information in accordance with the research objectives.⁴³ In this study, interviews are used to explore information regarding the implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan, particularly in relation to the effectiveness of the program in strengthening Family Resilience.

The type of interview used in this study is a semi-structured interview. In a semi-structured interview, the researcher prepares a list of questions in advance as a guide, but still provides space for informants to explain their answers broadly based on their experiences and knowledge. This technique is chosen because the research requires in-depth data while still remaining directed according to the research questions. Through semi-structured interviews, the researcher can ask key questions related to the history of the program, forms of activities, program targets, socialization, achievement of objectives, monitoring, supporting factors, and inhibiting factors, while also developing follow-up questions based on the informants' answers.

⁴³ Nur Setiawati Mappaselleng, Nur Fadhilah Mappaselleng, dan Baso Maranu, *Panduan Dasar Komunikasi Efektif Metode Wawancara Penelitian* (Yogyakarta: Jejak Pustaka, 2024), 105.

The interviews in this study are conducted with the administrators of Family Corner at Al-Ikhsan Mosque of Klayatan. The interview informants in this study are as follows:

Table 3.1
List of Informants

No.	Informant	Position	Data Explored
1.	Mashurianto, SE	Chairperson of Family Corner, Al-Ikhsan Mosque of Klayatan	Program background, objectives, targets, socialization, cooperation, supporting and inhibiting factors, and program evaluation.
2.	Khikmatul Mu'jizah, S.Kep.Ns., M.Kep	Vice Chairperson of Family Corner, Al-Ikhsan Mosque of Klayatan	Program implementation, Family Corner activities, counselor training, community response, implementation obstacles, service needs, and program evaluation.

Through interviews with the two informants, the researcher obtained the main data regarding the effectiveness of the Mosque-Based Family Corner Program. The interview data were then directed toward answering the research questions. For the first research question, the interviews were used to examine program effectiveness based on the indicators of target accuracy, program socialization, achievement of objectives, and program monitoring. For the second research question, the interviews were used to identify the supporting and inhibiting factors in the implementation of the program in strengthening Family Resilience.

2. Observation

Observation is a data collection method conducted by directly observing the research object. In this study, observation was conducted at Al-Ikhsan Mosque of Klayatan as the location where the Mosque-Based Family Corner Program is implemented. Observation was used to obtain an overview of the condition of the research location, the atmosphere of the mosque environment, religious activities, the rooms or places used for activities, and the facilities and infrastructure that support program implementation.

Observation is important because this research does not only require information from informants, but also direct observation of field conditions. Through observation, the researcher can determine whether the Family Corner Program has an adequate service space, whether there are supporting facilities for activities, how the administrators are involved in mosque activities, and how the mosque has the potential to function as a center for family development. The observation data are then used to complement and strengthen the interview findings.

In the context of this study, observation is also directed toward examining the suitability between the objectives of Family Corner and the conditions of its implementation in the field. For example, if Family Corner is intended to serve as a space for family education, consultation, and assistance, observation helps the researcher see whether the facilities, schedules, and service spaces already

support these objectives. Thus, observation helps the researcher assess program effectiveness more concretely.

3. Documentation

Documentation is a data collection method conducted by collecting and examining documents relevant to the research. Documentation is used to obtain written data, images, archives, transcripts, books, guidelines, and other materials related to the implementation of the Mosque-Based Family Corner Program. This method is needed because research data are not only obtained from interviews and observation, but also from documents that can strengthen the analysis.

In this study, the documentation used includes interview transcripts with Family Corner administrators, the Pedoman Family Corner Berbasis Masjid, the Family Corner Pocket Book, activity documents or records if available, activity photos, the administrator structure, and scientific literature related to Family Corner and Family Resilience. These documents are used to strengthen the primary data and help the researcher understand the program context more comprehensively.

Documentation is also used to trace the ideal concept of the Mosque-Based Family Corner. The Pedoman Family Corner Berbasis Masjid explains that Family Corner is a program related to family development, family counseling, and the strengthening of the mosque's function as a center for community

development.⁴⁴ With such documentation, the researcher can compare the ideal concept of Family Corner with its practical implementation at Al-Ikhsan Mosque of Klayatan.

F. Data Processing Method

The data processing method is the process of organizing, arranging, examining, grouping, and analyzing data obtained from the field. In qualitative research, the data obtained usually consist of interview results, observation notes, and written documents. Therefore, these data need to be processed systematically so that they can be understood and used to answer the research questions.

The data processing method in this study is carried out through several stages, namely data examination, classification, verification, analysis, and conclusion drawing. These stages are in accordance with the thesis writing guidelines, which explain that qualitative data processing is conducted by describing data in orderly, coherent, logical, non-overlapping, and effective sentences in order to facilitate understanding and data interpretation.⁴⁵

1. Data Examination

Data examination is the initial stage in data processing. At this stage, the researcher re-examines all data obtained from interviews, observations, and documentation. The examination is conducted to ensure that the collected data

⁴⁴ Mufidah, Abd Rouf, dan Prayudi Rahmatullah, *Pedoman Family Corner Berbasis Masjid*, 75.

⁴⁵ Fakultas Syariah UIN Maulana Malik Ibrahim Malang, *Pedoman Penulisan Karya Ilmiah 2022* (Malang: Fakultas Syariah UIN Maulana Malik Ibrahim Malang, 2022), 25–26.

are complete, clear, relevant, and in accordance with the research focus. Data that are unclear are reviewed again so that they do not cause errors in the analysis process.

In this study, data examination is conducted on the results of interviews with the informants and Mr. Mashuri, observation notes at Al-Ikhsan Mosque of Klayatan, and supporting documents related to Family Corner. The researcher examines whether the data obtained have answered the needs of the research, especially regarding target accuracy of the program, program socialization, achievement of program objectives, program monitoring, as well as the supporting and inhibiting factors in program implementation.

Data examination is also carried out to sort relevant and irrelevant information. Information that is directly related to the effectiveness of the Family Corner Program and the strengthening of Family Resilience is retained for further analysis. Meanwhile, information that is not directly related to the research questions is not used as the main material in the discussion.

2. Classification

Classification is the stage of grouping data based on certain categories. In this study, the data are classified according to the research questions and the theory used. Classification is carried out so that the data obtained from the field are not mixed randomly, but are arranged neatly according to the needs of the analysis.

The data in this study are classified into several groups. First, data concerning the implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan. Second, data concerning program effectiveness based on the indicators of target accuracy of the program, program socialization, achievement of program objectives, and program monitoring. Third, data concerning the supporting factors in program implementation. Fourth, data concerning the inhibiting factors in program implementation. Fifth, data concerning the program's contribution to strengthening Family Resilience.

This classification is important because Budiani's theory of program effectiveness is used as the main analytical tool. Through this grouping, the researcher can more easily assess whether the program has reached the appropriate targets, whether socialization has been implemented, whether the program objectives have been achieved, and whether program monitoring has been carried out adequately.

3. Verification

Verification is the stage of rechecking the data to ensure that the data used can truly be accounted for. In this study, verification is conducted by matching the data obtained from interviews, observations, and documentation. If there is consistency among the informants' statements, observation results, and supporting documents, then the data are considered stronger for analysis.

Verification is also carried out by examining the consistency of the informants' answers. For example, information regarding the forms of Family

Corner activities, limitations in facilities and infrastructure, the need for service schedules, and socialization efforts is rechecked through other relevant data. Thus, the researcher does not directly accept the data in raw form, but conducts verification so that the research findings become more accurate.

In this study, verification is important because the main data are obtained from interviews with Family Corner administrators. The researcher needs to ensure that the information obtained is truly related to program implementation and corresponds to the conditions in the field. This stage also helps the researcher avoid misinterpretation of the informants' statements.

4. Analysis

Data analysis is the stage of interpreting data that have been examined, classified, and verified. In this study, the analysis is conducted descriptively and qualitatively, namely by presenting the data in coherent, systematic, and easily understandable sentences. The analysis is not conducted using statistical formulas, but by interpreting the meaning of the data based on the theory and research focus.

Data analysis in this study uses Budiani's theory of program effectiveness. This theory is used to assess the effectiveness of the Mosque-Based Family Corner Program through four indicators, namely target accuracy of the program, program socialization, achievement of program objectives, and program monitoring. The data collected from interviews, observations, and documentation are analyzed based on these four indicators.

In the indicator of target accuracy, the researcher analyzes whether the Family Corner Program has been directed toward congregational families and the surrounding community who need family development, education, consultation, and assistance. In the indicator of program socialization, the researcher analyzes how the administrators introduce the program to the community and the extent to which the community knows about the existence of Family Corner. In the indicator of achievement of objectives, the researcher analyzes whether the activities carried out have supported the strengthening of Family Resilience. In the indicator of program monitoring, the researcher analyzes whether there are evaluations, coordination, records, or follow-up actions related to the activities that have been implemented.

The analysis is also conducted on the supporting and inhibiting factors of the program. Supporting factors may include the support of the mosque takmir, the activeness of administrators, the openness of the mosque toward activities, and cooperation with related parties. Meanwhile, inhibiting factors may include limited facilities and infrastructure, service schedules that are not yet optimal, administrative limitations, lack of follow-up socialization, and the need to strengthen human resources. These data are then linked to the focus of Family Resilience so that the analysis remains in accordance with the scope of the study.

5. Conclusion Drawing

Conclusion drawing is the final stage in data processing. At this stage, the researcher formulates answers to the research questions based on the results of

data analysis. The conclusions are not made suddenly, but are formulated after the researcher has examined, grouped, verified, and analyzed all the data obtained.

In this study, the conclusions are directed toward answering two research questions. First, the conclusion regarding the effectiveness of the Mosque-Based Family Corner Program in strengthening Family Resilience at Al-Ikhsan Mosque of Klayatan based on the indicators of target accuracy, program socialization, achievement of program objectives, and program monitoring. Second, the conclusion regarding the supporting and inhibiting factors affecting the effectiveness of the program.

Through these stages of data processing, this research is expected to produce findings that are systematic, logical, and accountable. Coherent data processing also helps the researcher present the discussion more clearly in Chapter IV, so that the research findings are not merely a collection of field data, but become an analysis that is able to answer the research focus comprehensively.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. General Description of the Research Location

1. Brief Profile of Al-Ikhsan Mosque of Klayatan

Al-Ikhsan Mosque is located on Jalan Klayatan II RW 01, Bandungregjosari Subdistrict, Sukun District, Malang City, East Java. Based on the mosque profile document, Al-Ikhsan Mosque was established in 1998 through the initiative and spirit of mutual cooperation of the local residents. The establishment of the mosque was motivated by the community's need for a representative place of worship in the Klayatan II area. Over time, Al-Ikhsan Mosque has not only functioned as a place for performing mahdhah worship, but has also developed into a center for social activities, education, da'wah, and community empowerment.⁴⁶

The existence of Al-Ikhsan Mosque as a center of community religious activities shows that the mosque has a broader function than merely serving as a place for prayer. The mosque has become a socio-religious space that brings congregants together through various activities, including religious gatherings, thematic studies, social assistance, youth development, women's activities, TPQ, and family empowerment programs.⁴⁷

⁴⁶ Profil Masjid Al-Ikhsan, dokumen internal Takmir Masjid Al-Ikhsan Klayatan, 2026, bagian "Identitas Masjid" dan "Sejarah Singkat".

⁴⁷ Profil Masjid Al-Ikhsan, bagian "Aktivitas dan Kehidupan Jamaah".

In general, the identity of Al-Ikhsan Mosque can be seen in the following table:

Table 4.1
Profile of Al-Ikhsan Mosque of Klayatan

No.	Profile Element	Description
1.	Mosque Name	Al-Ikhsan Mosque
2.	Address	Jalan Klayatan II RW 01, Bandungrejosari Subdistrict, Sukun District, Malang City, East Java
3.	Year Established	1998
4.	Mosque Function	Center of worship, da‘wah, education, social activities, and community empowerment
5.	Prayer Hall Capacity	Approximately 500 worshippers
6.	Institutions/Autonomous Units	TPQ Adz-Dzikro, Mosque Youth, UPZ Al-Ikhsan, PHBI, Family Corner, and other activity units
7.	Routine Activities	Congregational prayer, regular study circles, thematic studies, dhikr assemblies, sholawatan, assistance for the poor and orphans, women’s activities, mosque youth development, and Family Corner

The vision of Al-Ikhsan Mosque is to become a center of worship, da‘wah, and progressive community empowerment with social awareness and concern for community welfare by creating a religious, harmonious, and inclusive atmosphere.⁴⁸ This vision shows that mosque management is not only oriented toward ritual worship, but also toward strengthening the social life of the congregation. In the context of this study, the vision becomes an important basis for the implementation of Family Corner because the program operates

⁴⁸ Profil Masjid Al-Ikhsan, bagian “Visi Masjid Al-Ikhsan”.

in family development, community education, and assistance in family problems.

The mission of Al-Ikhsan Mosque includes improving the quality of worship and da‘wah, empowering the community through social, educational, and family development activities, managing mosque finances responsibly, developing Qur’anic education through TPQ Adz-Dzikro, maintaining harmony among the congregation, and developing communication and synergy with the community and surrounding elements.⁴⁹ This mission shows that family development is one direction of mosque program development, so the existence of Family Corner is directly related to the institutional vision and mission of Al-Ikhsan Mosque.

2. Structure of Family Corner at Al-Ikhsan Mosque

Family Corner at Al-Ikhsan Mosque is one of the autonomous bodies or activity units under the structure of the Takmir of Al-Ikhsan Mosque for the 2024–2029 period. Based on the administrator structure document, Family Corner has its own management structure consisting of a chairperson, vice chairperson, secretary, treasurer, and several members.⁵⁰ This structure is important because it shows that Family Corner is not merely a program idea, but already has administrators responsible for carrying out family development activities.

⁴⁹ Profil Masjid Al-Ikhsan, bagian “Misi Masjid Al-Ikhsan”.

⁵⁰ Struktur Pengurus Takmir dan Badan Otonom Masjid Al-Ikhsan Masa Bhakti 2024–2029, dokumen internal Takmir Masjid Al-Ikhsan Klayatan, bagian “Family Corner”.

Table 4.2**Structure of Family Corner Administrators at Al-Ikhsan Mosque**

No.	Position	Name	Task/Description
1.	Chairperson	Mashurianto	Responsible for family development activities
2.	Vice Chairperson	Khikmatul Mu'jizah, S.Kep.Ns., M.Kep	Assists the chairperson, substitutes when the chairperson is unavailable, and coordinates members and Family Corner activities
3.	Secretary	Abdul Azis	Manages administration and activity documentation, prepares meeting agendas, and ensures communication among administrators and members
4.	Treasurer	Hj. Trias Silfiati	Responsible for Family Corner financial management
5.	Members	Sutikno, Anshory Wibowo, Muflihah, Ike Mayasari, Nur Rahmah	Support Family Corner activities

This structure shows that Family Corner at Al-Ikhsan Mosque already has a division of roles. The chairperson is responsible for program direction, the vice chairperson assists implementation and coordination, the secretary manages administration, the treasurer manages finances, and members support technical activities. In the context of program effectiveness, the administrator structure is an important element because program success is determined not only by the idea of the activity, but also by the clarity of implementers, division of tasks, and the ability of administrators to conduct the program sustainably.

B. Implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan

The Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan is a form of family development service within the mosque environment. The program cannot be separated from the function of Al-Ikhsan Mosque, which is not only a place of worship but also a center of da‘wah, education, social activity, and community empowerment. In the mosque profile document, Al-Ikhsan Mosque is described as having several fields and autonomous units actively serving the community, one of which is Family Corner.⁵¹

Family Corner at Al-Ikhsan Mosque is part of the imārah field, a field related to worship, da‘wah, social activities, and empowerment. In the takmir structure, Family Corner is placed as part of family empowerment. This shows that Family Corner is not merely an additional activity, but already has a position in the institutional structure of the mosque. With this position, the program has a clearer management basis because it is under the coordination of the mosque takmir and has administrators responsible for family development activities.⁵²

Based on interviews with the Family Corner administrators, the program began at Al-Ikhsan Mosque in 2023. Initially, Family Corner was under the 2023–2024 management period, then renewed in the 2024–2029 management period. The

⁵¹ Profil Masjid Al-Ikhsan, dokumen internal Takmir Masjid Al-Ikhsan Klayatan, 2026, bagian “Unit Kepengurusan dan Badan Otonom”.

⁵² Struktur Pengurus Takmir dan Badan Otonom Masjid Al-Ikhsan Masa Bhakti 2024–2029, dokumen internal Takmir Masjid Al-Ikhsan Klayatan, bagian “Pembagian Wilayah Tugas di Bawah Tanggung Jawab Bidang Idaroh, Imarah, dan Riayah”.

continuity of management shows that Family Corner did not stop at the initial formation stage but has continued as a mosque-based family development program.⁵³

The background of Family Corner's formation at Al-Ikhsan Mosque is related to the need for a community service in the mosque that deals with family problems. According to the Chairperson of Family Corner, the program originated from a meeting involving the Ministry of Religious Affairs, Kesra, UIN Maulana Malik Ibrahim Malang, and the Indonesian Mosque Council. In that forum, it was agreed that mosques needed community services related to family issues, and Al-Ikhsan Mosque became one of the pilot project locations for Family Corner implementation.⁵⁴

The selection of Al-Ikhsan Mosque as the location for Family Corner is also supported by the condition of the mosque, which is active and open to community activities. The informant explained that Al-Ikhsan Mosque is a "living" mosque because many activities are carried out there and the mosque administrators provide space for activities that are beneficial to the congregation. According to the informant, the openness of the mosque administrators is one of the strengths in the implementation of Family Corner, because this program requires support from the mosque environment, administrators, and the surrounding community.⁵⁵

⁵³ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

⁵⁴ Mashurianto, written interview, Malang, May 18, 2026.

⁵⁵ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

The main objective of the Family Corner Program at Al-Ikhsan Mosque is to provide education to the community regarding the importance of family resilience. This objective is in line with the needs of today's families, who face various issues, including communication problems, marriage readiness, economic matters, children's education, and the strengthening of religious values within the family. The book *Penguatan Ketahanan Keluarga untuk Indonesia Emas 2045* explains that the family is the initial space for the formation of character, values, and culture. Therefore, family strengthening needs to be supported by a healthy social environment, including religious institutions and the community.⁵⁶

In the context of this study, the objective of Family Corner is directed toward strengthening family resilience. This means that Family Corner is not only understood as a place for resolving family problems after they occur, but also as a space for education and prevention so that families have better readiness, communication, responsibility, and problem-solving capacity in household life.

Table 4.3
Goals of the Family Corner Program

No.	Program Objective	Explanation
1.	Providing family resilience education	Family Corner provides the community with understanding of the importance of maintaining family resilience, including readiness for family life, communication, problem-solving, and family functioning.
2.	Becoming a family consultation space	Family Corner is expected to become a place where community members can convey family problems and obtain direction or assistance.

⁵⁶ Mustikorini Indrijatiningrum dkk., *Penguatan Ketahanan Keluarga untuk Indonesia Emas 2045* (Jakarta: Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan dan Majelis Ulama Indonesia, 2025), hlm. 12–15.

3.	Improving the readiness of premarital age groups	The program is directed at adolescents and premarital age groups so that they have sufficient understanding before entering marriage.
4.	Assisting new families	Family Corner targets new families so that they are able to build communication, manage household roles, and maintain family harmony properly.
5.	Strengthening Family Resilience	The program is directed at strengthening family resilience through education, consultation, assistance, and community socialization related to family life.

The main targets of Family Corner are premarital age groups and new families. These targets are chosen because the premarital age is an important phase before entering household life, while new families are in a period of adjustment in building communication, roles, responsibilities, and family life patterns. By targeting these two groups, Family Corner attempts to conduct early guidance so that family problems can be prevented before developing into larger conflicts.⁵⁷

The premarital-age target group can be seen from the early marriage seminar that was once conducted by Family Corner. This activity was held in February 2025 in collaboration with students of UIN Maulana Malik Ibrahim Malang. According to the informant, the seminar was conducted as a response to the issue of early marriage in the Sukun District area. This activity was directed at providing education on marriage readiness, family responsibility, communication, and the risks of unprepared marriage.⁵⁸

⁵⁷ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

⁵⁸ *Ibid.*

The activities implemented include a seminar on early marriage, counselor training, and community socialization. The early marriage seminar was conducted as education for teenagers and the community regarding the importance of readiness before marriage. Counselor training was directed at Family Corner staff or administrators so that they would have initial preparation when families need a place to share stories or consult. The administrators emphasized that family counseling cannot be carried out carelessly because family problems are private and require listening skills, confidentiality, and appropriate assistance.⁵⁹

The counselor training became an important step in the implementation of Family Corner because this program does not only organize educational activities, but is also directed toward becoming a space for family consultation. Through this training, the administrators began to understand the basic needs of counseling services, such as the importance of adequate space, service administration, data confidentiality, and the readiness of administrators to receive complaints or stories from the community. Thus, counselor training can be understood as an institutional preparation stage before Family Corner implements family consultation services in a more organized manner.

In practice, Family Corner also conducts socialization through several forums such as PKK, youth organizations, RT meetings, majelis taklim, and Friday sermons. Socialization through PKK aims to reach women's groups, while socialization through youth organizations reaches teenagers and young people.

⁵⁹ *Ibid.*

Meanwhile, socialization through majelis taklim and Friday sermons can reach the mosque congregation more broadly. This strategy shows that Family Corner does not merely wait for the community to come, but actively introduces the program through social spaces close to residents' lives.⁶⁰

The community's response to Family Corner socialization can be considered fairly positive. After socialization through PKK and youth forums, some residents began to express interest in sharing family problems. However, at that stage the consultation process had not yet run formally and had not been fully documented. This indicates that Family Corner has begun to be known by some community members, but the consultation service system still needs strengthening so that people have a clear flow when accessing the service.⁶¹

The implementation of Family Corner is also supported through cooperation with several parties, such as PKK, youth organizations, RT, RW, and KUA religious counselors. This cooperation is important because family problems cannot be handled by one party alone. The family, as the smallest social unit, requires support from the surrounding environment, religious figures, mosque administrators, community institutions, and parties who have competence in family development. With this cooperation, Family Corner has the opportunity to reach the community more widely and deliver family education through various social channels.

⁶⁰ *Ibid.*

⁶¹ *Ibid.*

Nevertheless, the implementation of Family Corner at Al-Ikhsan Mosque is not yet fully optimal. The program that has run is estimated to be around 30–40% of what is expected. Some obstacles include limited human resources, the absence of a fixed service schedule that has been broadly socialized, the lack of a truly private counseling room, and administration that still needs preparation. This shows that Family Corner already has structure, objectives, and several real activities, but still requires strengthening so that it can run more consistently.⁶²

The limitation of counseling space is one of the important issues in the implementation of Family Corner. Family consultation services require a safe, comfortable place that can maintain privacy. According to the informant, the available mosque hall is still too open, making it less ideal to be used as a counseling room. If someone wants to share family problems, an open space may make them feel uncomfortable because they may worry that their conversation will be heard by others. Therefore, providing a counseling room or arranging a more private consultation space is an important need in the development of Family Corner.⁶³

In addition to space, the implementation of Family Corner also requires a clearer administrative system and service schedule. The community needs to know which administrators can be contacted, when consultation services are available, how to access consultation services, and whether consultations can be conducted directly or through WhatsApp. Without such information, people who actually need assistance may feel confused about whom they should contact. Therefore, Family

⁶² *Ibid.*

⁶³ *Ibid.*

Corner needs to prepare a service schedule, contact number, consultation flow, and activity records while still maintaining family confidentiality.

Based on the explanation above, the implementation of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan can be understood as a program that has been running, but is still in the strengthening stage. This program already has an institutional basis, administrators, objectives, targets, educational activities, and cooperation with various parties. Activities that have been carried out, such as the early marriage seminar, counselor training, and socialization to the community, show real efforts in family development. However, in order for its implementation to become more optimal, Family Corner still needs to strengthen technical aspects, such as service schedules, counseling rooms, administration, documentation, and the division of tasks among administrators.

Thus, this section on program implementation shows that Family Corner has great potential as a means of strengthening Family Resilience. This potential can be seen from the program's basis within the mosque environment, its targets that include premarital-age individuals and newly married families, and its activities directed toward family education and assistance. However, this potential needs to be followed up with a more structured service system so that Family Corner is not only known as an occasional activity, but can truly become a sustainable mosque-based family service.

C. Effectiveness of the Mosque-Based Family Corner Program in Strengthening Family Resilience

The effectiveness of the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan is analyzed using Budiani's program effectiveness indicators, namely target accuracy, program socialization, achievement of program objectives, and program monitoring. These four indicators are used to examine whether the Family Corner Program has been implemented according to its intended purpose and whether the program contributes to strengthening family resilience in the community.⁶⁴

In this study, family resilience is understood as the family's ability to maintain unity, harmony, communication, readiness for family life, problem-solving capacity, and family functioning. Therefore, the effectiveness of Family Corner is not measured only from the existence of the program, but also from how far the program provides education, consultation, assistance, and socialization that support families and prospective families in facing household challenges.⁶⁵

The Family Corner Program at Al-Ikhsan Mosque of Klayatan has several activities that have been implemented, including early marriage seminars, counselor training, community socialization, and family consultation services. These activities are relevant to the strengthening of family resilience because they are

⁶⁴ Ni Wayan Budiani, "Efektivitas Program Penanggulangan Pengangguran Karang Taruna 'Eka Taruna Bhakti' Desa Sumerta Kelod Kecamatan Denpasar Timur Kota Denpasar," *Jurnal Ekonomi dan Sosial INPUT* 2, no. 1 (2007): 53.

⁶⁵ Republik Indonesia, Undang-Undang Nomor 52 Tahun 2009 tentang Perkembangan Kependudukan dan Pembangunan Keluarga, Pasal 1 angka 11.

directed toward increasing public understanding of marriage readiness, family communication, family problem prevention, and the availability of consultation space for families.⁶⁶

1. Target Accuracy

Target accuracy refers to the suitability between the program and the intended beneficiaries. A program can be considered effective when its targets are in accordance with the needs and objectives of the program. In the context of Family Corner, target accuracy can be seen from whether the program reaches individuals and families who need family education, consultation, and assistance.⁶⁷

Based on the research findings, the Family Corner Program at Al-Ikhsan Mosque of Klayatan is directed toward premarital-age individuals, newly married families, mosque congregants, and the surrounding community. This target is relevant because premarital-age individuals and newly married families are groups that need early guidance regarding marriage readiness, household responsibility, communication, and family problem-solving. By reaching these groups, Family Corner attempts to provide preventive education before family problems develop into more serious conflicts.⁶⁸

The early marriage seminar shows that Family Corner has tried to reach adolescents and premarital-age individuals. This activity is important because

⁶⁶ Khikmatul Mu'jizah, interview, Malang, April 23, 2026; Mashurianto, written interview, Malang, May 18, 2026.

⁶⁷ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

⁶⁸ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

marriage readiness is one of the elements that supports family resilience. Families that are formed without sufficient readiness may face difficulties in communication, role division, emotional control, and problem-solving. Therefore, premarital education becomes an important step in strengthening family resilience from the early stage.⁶⁹

Counselor training is also relevant to the target accuracy indicator because it is directed at Family Corner administrators or parties who will later assist family consultation services. This activity does not directly target families as service recipients, but it targets the internal human resources needed to support the program. In this sense, counselor training is part of institutional preparation so that Family Corner can provide better family assistance in the future.⁷⁰

Community socialization also shows target accuracy because it is directed toward mosque congregants, local residents, women's groups, youth organizations, RT/RW forums, and religious study groups. These groups are close to family life in the community and can become channels for spreading information about Family Corner. Therefore, the target of Family Corner can be considered appropriate because it reaches groups that are directly related to family development.⁷¹

However, the target accuracy of the consultation service is still not optimal. Conceptually, the service is intended for families who need assistance or problem-solving support. In practice, the service has not been widely accessed by the

⁶⁹ Mashurianto, written interview, Malang, May 18, 2026.

⁷⁰ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

⁷¹ Mashurianto, written interview, Malang, May 18, 2026.

community. This condition shows that the target is already appropriate in concept, but the utilization of the service by the target community still needs to be improved through clearer information, fixed schedules, and a more trusted service mechanism.⁷²

Based on the indicator of target accuracy, the Family Corner Program can be considered fairly effective. The program has reached relevant target groups, especially premarital-age individuals, newly married families, and the mosque community. However, its effectiveness still needs strengthening in the consultation service because the intended beneficiaries have not fully used the service.⁷³

2. Program Socialization

Program socialization refers to the process of introducing the program to the community so that people know its existence, understand its purpose, and are able to access its services. Socialization is an important indicator because a program will not run effectively if the community does not know or understand it.⁷⁴

The Family Corner Program at Al-Ikhsan Mosque of Klayatan has been socialized through several community forums, such as PKK, youth organizations, RT/RW forums, majelis taklim, mosque activities, and Friday sermons. This shows that the administrators do not only wait for the community to come, but also introduce the program through social spaces that are close to residents' daily lives.⁷⁵

⁷² Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

⁷³ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

⁷⁴ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

⁷⁵ Mashurianto, written interview, Malang, May 18, 2026.

Socialization through PKK is relevant because women often play an important role in maintaining family communication, parenting, and household stability. Socialization through youth organizations is also relevant because adolescents and young people are potential targets for premarital education. Meanwhile, socialization through RT/RW forums, majelis taklim, and Friday sermons can reach the wider mosque congregation and surrounding community.⁷⁶

The socialization strategy used by Family Corner shows that the program has attempted to reach various layers of society. This is important because family resilience is not only the concern of one group, but is related to the broader community. The involvement of community forums also helps Family Corner become more familiar to residents.

Nevertheless, program socialization has not been fully optimal. Some community members may have heard about Family Corner, but not all of them understand its function, service mechanism, consultation schedule, or how to access the program. This condition indicates that the socialization carried out so far has introduced the existence of the program, but has not fully explained the technical aspects of the service.⁷⁷

Therefore, based on the indicator of program socialization, Family Corner can be considered fairly effective, but it still needs expansion and clarification. The program has been introduced through several community channels, but the

⁷⁶ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

⁷⁷ Mashurianto, written interview, Malang, May 18, 2026.

information delivered to the community needs to be more systematic, especially regarding the purpose of the program, types of services, consultation procedures, service schedule, and contact persons.⁷⁸

3. Achievement of Program Objectives

Achievement of program objectives refers to the extent to which the program has achieved the goals that were planned. In this study, the objective of the Family Corner Program is understood as strengthening family resilience through education, consultation, assistance, and community socialization.⁷⁹

Based on the research findings, Family Corner has made an initial contribution to strengthening family resilience. This contribution can be seen from the implementation of early marriage seminars, counselor training, and community socialization. The early marriage seminar contributes to increasing public awareness of marriage readiness. This activity supports family resilience because readiness before marriage can help prospective couples understand responsibility, communication, and the consequences of household life.^{80 81}

Counselor training also contributes to the achievement of program objectives because it prepares Family Corner administrators to understand the basic needs of family consultation services. Family consultation cannot be carried out carelessly because family problems are private and require listening skills,

⁷⁸ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

⁷⁹ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

⁸⁰ Khikmatul Mu'jizah, interview, Malang, April 23, 2026; Mashurianto, written interview, Malang, May 18, 2026.

⁸¹ Mashurianto, written interview, Malang, May 18, 2026.

confidentiality, patience, and appropriate assistance. Through this training, the administrators began to understand the importance of a private counseling space, service administration, data confidentiality, and readiness to receive complaints from the community.⁸²

Community socialization contributes to strengthening family resilience by introducing the program and encouraging the community to recognize the importance of family education and consultation. Socialization can help reduce the distance between the community and family assistance services. If the community becomes more familiar with Family Corner, families may be more willing to seek guidance before problems become more serious.⁸³

However, the achievement of program objectives has not been fully optimal. The consultation service has not been widely utilized by the community. Some factors that influence this condition include the absence of a fixed service schedule, limited human resources, inadequate counseling facilities, and the community's reluctance to share family problems. These obstacles show that Family Corner has achieved its educational and socialization objectives at the initial stage, but has not fully achieved its objective as a regular family consultation and assistance service.⁸⁴

Thus, based on the indicator of achievement of program objectives, Family Corner can be considered fairly effective at the initial stage. The program has contributed through educational activities, socialization, and institutional

⁸² Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

⁸³ Mashurianto, written interview, Malang, May 18, 2026.

⁸⁴ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

preparation. However, the objective of providing sustainable family consultation services has not been optimally achieved.⁸⁵

4. Program Monitoring

Program monitoring refers to the process of observing, evaluating, documenting, and following up the implementation of a program. Monitoring is needed so that the program does not only run as a temporary activity, but can be improved according to the needs of the community.⁸⁶

Based on the research findings, the Family Corner Program already has initial forms of monitoring, such as evaluation and documents related to the program. This shows that the administrators have begun to pay attention to the need for program records and evaluation. Documentation and evaluation are important because they help the administrators identify which activities have been implemented, what obstacles have appeared, and what improvements are needed.⁸⁷

However, program monitoring is still not fully systematic. Family Corner still needs a clearer service schedule, better administration, a counseling room that maintains privacy, and stronger human resources. Monitoring should not only be understood as documenting activities, but also as managing the quality of services. For example, consultation services require records of service schedules, number of

⁸⁵ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

⁸⁶ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

⁸⁷ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

consultations, general types of problems discussed without revealing identities, follow-up actions, and evaluation of service effectiveness.⁸⁸

The absence of a fixed consultation schedule can make the community confused about when and how to access the service. Weak administration can also make it difficult for administrators to evaluate program development. In addition, the lack of a private counseling room may reduce public trust because family problems require confidentiality and comfort.⁸⁹

Based on the indicator of program monitoring, Family Corner can be considered not yet optimal. The program already has initial evaluation and documentation, but it still needs a more structured monitoring system. Monitoring should include activity records, participant lists, documentation, service administration, consultation records, follow-up notes, and periodic evaluation meetings.⁹⁰

Table 4.4

Analysis of the Effectiveness of Family Corner Programs Based on Budiani's Indicators

No	Program/Activity	Target Accuracy	Program Socialization	Achievement of Objectives	Program Monitoring	Conclusion
1.	Early Marriage Seminar	Appropriate target: adolescents, premarital-age individuals,	Introduced through PKK, youth organizations, RT/RW, religious	Fairly achieved: provides early education on marriage	Not optimal: no structured follow-up after the activity.	Fairly effective

⁸⁸ Mashurianto, written interview, Malang, May 18, 2026.

⁸⁹ Mufidah Ch, Abd Rouf, and Prayudi Rahmatullah, *Pedoman Family Corner Berbasis Masjid* (Padang: Takaza Innovatix Labs, 2025), 5–6.

⁹⁰ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

		and community members.	study groups, and mosque activities.	readiness and prevention of immature marriage.		
2.	Counselor Training	Appropriate target: administrators or parties assisting family consultation services.	Mostly internal socialization among Family Corner administrators and related parties.	Fairly achieved: provides initial knowledge and skills for family consultation services.	Not optimal: evaluation system, fixed schedule, and counseling administration are not yet strong.	Fairly effective
3.	Family Corner Socialization to the Community	Appropriate target: congregants, local residents, premarital-age individuals, newly married families, and the wider community.	Carried out through PKK, youth organizations, RT/RW forums, religious study groups, and Friday sermons.	Partially achieved: community has begun to recognize Family Corner, but not all understand its function and service mechanism.	Not optimal: socialization is not yet regular and community responses are not systematically documented.	Fairly effective, but needs expansion
4.	Family Consultation Service	Appropriate in concept: intended for families needing assistance or problem-solving support.	Not optimal: service mechanism, schedule, contact person, and consultation procedure are not yet widely understood.	Not optimally achieved: consultation service has not been widely utilized by the community.	Not optimal: no fixed schedule, adequate counseling room, service administration, or follow-up mechanism.	Not yet effective

Source: Processed from interviews, observation, and documentation data.

Based on the table above, not all Family Corner activities have the same level of effectiveness. The early marriage seminar, counselor training, and community socialization can be categorized as fairly effective because they have fulfilled several indicators of program effectiveness, especially target accuracy and

initial achievement of objectives. However, these activities still show weaknesses in the monitoring aspect because they have not been fully supported by structured evaluation, documentation, and follow-up mechanisms.⁹¹

Meanwhile, the family consultation service cannot yet be categorized as fully effective. Conceptually, this service is appropriate because it is intended for families who need assistance. However, in practice, the service has not been widely utilized by the community. This is related to the lack of optimal socialization regarding the service mechanism, the absence of a fixed schedule, the lack of adequate counseling facilities, and the absence of organized administration and follow-up.⁹²

Therefore, the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan can be considered fairly effective in educational and socialization activities, but not yet effective in family consultation services. This finding indicates that the effectiveness of Family Corner is still at an early stage and needs to be strengthened through a clearer service system, wider socialization, a clearer division of tasks among administrators, better activity documentation, and regular program evaluation.⁹³

⁹¹ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53; Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

⁹² Mashurianto, written interview, Malang, May 18, 2026.

⁹³ Mufidah Ch, Rouf, and Rahmatullah, *Pedoman Family Corner Berbasis Masjid*, 5–6.

D. Supporting and Inhibiting Factors of Family Corner Program Effectiveness

The effectiveness of the Family Corner Program is influenced by several supporting and inhibiting factors. These factors are important to analyze because program effectiveness is not only determined by the existence of activities, but also by the institutional support, human resources, facilities, community response, and management system behind the program.⁹⁴

The first supporting factor is the support of the mosque ta'mir. The support of the ta'mir is important because Family Corner is implemented in the mosque environment. Without the approval and support of the mosque administrators, the program would not have sufficient institutional space to operate. The support of the ta'mir also strengthens the legitimacy of the program in the eyes of the congregation and the surrounding community.⁹⁵

The second supporting factor is the active socio-religious activities at Al-Ikhsan Mosque of Klayatan. The mosque already has activities that involve the congregation and community members. This condition becomes a positive foundation for Family Corner because the program does not start from an empty social space. The existence of regular mosque activities makes it easier for Family Corner to introduce family development programs to the congregation and the surrounding community.⁹⁶

⁹⁴ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

⁹⁵ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

⁹⁶ Mashurianto, written interview, Malang, May 18, 2026.

The third supporting factor is cooperation with several community institutions, such as PKK, youth organizations, RT/RW, and KUA religious counselors. This cooperation is important because family problems cannot be handled by one institution alone. Family resilience requires support from various parties, including community leaders, mosque administrators, women's groups, youth groups, and institutions that have competence in family development. Through this cooperation, Family Corner has a wider opportunity to reach the community.⁹⁷

The fourth supporting factor is the positive initial response from the community. Based on the data obtained from interviews and observations, some community members consider Family Corner to be important because it provides a space for family education and consultation. This positive response becomes an important social capital for program development. Although the community's understanding of the program is not yet fully even, the positive response shows that the program has the potential to be accepted by the community.⁹⁸

The fifth supporting factor is the suitability between the program and the needs of family resilience. Family Corner is relevant to the needs of the community because it provides education on marriage readiness, family communication, family consultation, and family problem prevention. These aspects are closely related to

⁹⁷ Khikmatul Mu'jizah, interview, Malang, April 23, 2026; Mashurianto, written interview, Malang, May 18, 2026.

⁹⁸ Mashurianto, written interview, Malang, May 18, 2026.

family resilience. Therefore, the program has a strong basis to be developed as a mosque-based family service.⁹⁹

However, the implementation of Family Corner also faces several inhibiting factors. The first inhibiting factor is the community's sense of taboo in conveying family problems. Many people still consider family problems as private matters that should not be shared with others. This makes some families reluctant to access consultation services even when they need assistance. This condition becomes a challenge for Family Corner because consultation services require public trust, confidentiality, and comfort.¹⁰⁰

The second inhibiting factor is limited human resources. Family Corner needs administrators who are able to manage programs, conduct socialization, receive consultations, maintain confidentiality, and coordinate with related parties. Limited human resources can make the program depend on only a few people, which may affect the continuity of services.¹⁰¹

The third inhibiting factor is the absence of an adequate counseling room. Family consultation requires a private, safe, and comfortable space. If consultation is carried out in an open area, people may feel uncomfortable because they worry that their problems will be heard by others. Therefore, the availability of a proper

⁹⁹ Mufidah Ch, Rouf, and Rahmatullah, *Pedoman Family Corner Berbasis Masjid*, 5–6.

¹⁰⁰ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

¹⁰¹ Mashurianto, written interview, Malang, May 18, 2026.

counseling room is an important requirement for improving family consultation services.¹⁰²

The fourth inhibiting factor is the absence of a fixed service schedule. Without a clear schedule, the community may not know when the consultation service is available. A fixed schedule is important because it provides certainty for the community and helps administrators manage services more systematically.¹⁰³

The fifth inhibiting factor is service administration that still needs to be strengthened. Administration is important to record activities, participants, consultation schedules, general types of problems, follow-up actions, and evaluation results. Without proper administration, program monitoring will be weak and the administrators will find it difficult to measure program development.¹⁰⁴

Based on these supporting and inhibiting factors, Family Corner has strong potential but still requires institutional strengthening. The program already has support from the mosque, cooperation with community institutions, and positive community response. However, it still needs improvement in human resources, facilities, service schedules, administration, and public trust. These improvements are necessary so that Family Corner can become a more effective and sustainable mosque-based family development program.¹⁰⁵

¹⁰² Mufidah Ch, Rouf, and Rahmatullah, *Pedoman Family Corner Berbasis Masjid*, 5–6.

¹⁰³ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

¹⁰⁴ Mashurianto, written interview, Malang, May 18, 2026.

¹⁰⁵ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

E. Research Findings

Based on the results and discussion, several research findings can be formulated. First, the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan has been implemented as a family development program through education, training, socialization, and consultation services. The program is not merely a ceremonial activity, but has begun to function as an effort to provide family education and assistance in the mosque environment.¹⁰⁶

Second, the target of the program is relevant to the objective of strengthening family resilience. The program targets premarital-age individuals, newly married families, mosque congregants, and the surrounding community. These targets are appropriate because they are groups that need knowledge, guidance, and assistance related to family life.¹⁰⁷

Third, the activities that have been implemented show different levels of effectiveness. Early marriage seminars, counselor training, and community socialization can be categorized as fairly effective because they have reached relevant targets and contributed to family education. However, family consultation services are not yet effective because they have not been widely used by the community and are not yet supported by a fixed schedule, adequate facilities, and systematic administration.¹⁰⁸

¹⁰⁶ Mufidah Ch, Rouf, and Rahmatullah, *Pedoman Family Corner Berbasis Masjid*, 5–6.

¹⁰⁷ Khikmatul Mu'jizah, interview, Malang, April 23, 2026; Mashurianto, written interview, Malang, May 18, 2026.

¹⁰⁸ Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

Fourth, the effectiveness of Family Corner is strongest in educational and socialization activities. These activities help introduce the importance of marriage readiness, family communication, and family problem prevention. However, the program is weaker in direct consultation and assistance services because the service mechanism is still not fully established.¹⁰⁹

Fifth, the main obstacles in program implementation are not related to the concept of the program, but to the technical and institutional aspects of implementation. These obstacles include limited human resources, lack of counseling space, unclear service schedules, weak administration, and the community's reluctance to share family problems.¹¹⁰

Sixth, the Family Corner Program has great potential to strengthen family resilience if it is supported by a more structured service system. This potential can be seen from the program's strategic location in the mosque, the support of the ta'mir, cooperation with community institutions, and the positive initial response from the community.¹¹¹

Based on these findings, the Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan can be concluded as fairly effective at the initial stage, although its implementation has not yet reached an optimal level. The program has shown a positive contribution to strengthening family resilience through several activities, particularly family education, premarital guidance, counselor

¹⁰⁹ Mashurianto, written interview, Malang, May 18, 2026.

¹¹⁰ Khikmatul Mu'jizah, interview, Malang, April 23, 2026.

¹¹¹ Mufidah Ch, Rouf, and Rahmatullah, *Pedoman Family Corner Berbasis Masjid*, 5–6.

preparation, and community socialization. These activities indicate that Family Corner has begun to function as a mosque-based family development program that responds to the needs of the community, especially in providing knowledge about marriage readiness, family communication, household responsibility, and the prevention of family problems. However, the effectiveness of the program is still uneven in each activity. Educational and socialization activities have been implemented quite well, while the family consultation service still requires further strengthening because it has not been widely accessed by the community. This condition shows that the program has strong potential, but still needs improvement in several technical and institutional aspects, such as wider and more systematic socialization, fixed service schedules, adequate counseling facilities, clearer service procedures, better administration, and regular monitoring. Therefore, the Family Corner Program needs to be developed more seriously so that it does not only run as an occasional activity, but becomes a sustainable mosque-based family development service that can provide real benefits for strengthening family resilience in the community around Al-Ikhsan Mosque of Klayatan.¹¹²

¹¹² Budiani, "Efektivitas Program Penanggulangan Pengangguran," 53.

CHAPTER V

CONCLUSION AND SUGGESTIONS

A. Conclusion

Based on the research findings and discussion regarding the effectiveness of the Mosque-Based Family Corner Program in strengthening Family Resilience at Al-Ikhsan Mosque of Klayatan, the following conclusions can be drawn.

1. The Mosque-Based Family Corner Program at Al-Ikhsan Mosque of Klayatan can be categorized as fairly effective at the initial stage, although it has not yet been fully optimal. This can be seen from the four indicators of program effectiveness, namely target accuracy, program socialization, achievement of program objectives, and program monitoring. The program has clear target groups, namely premarital-age individuals and newly married families, and has been socialized through PKK forums, youth organizations, RT/RW forums, religious study groups, and Friday sermons. In addition, the program has been implemented through educational activities, early marriage seminars, and counselor training. However, consultation and family assistance services have not been utilized optimally, and the monitoring system still needs to be strengthened through clearer service schedules, administration, documentation, and more structured program follow-up.
2. The supporting factors in the implementation of the Family Corner Program include institutional support from the mosque ta'mir, the active socio-religious activities of Al-Ikhsan Mosque, cooperation with various parties, positive responses from the community, and the suitability of the program with the need

to strengthen family resilience. Meanwhile, the inhibiting factors include the community's sense of taboo in discussing family problems, uneven socialization, limited human resources, the absence of adequate counseling rooms, irregular service schedules, and program administration that has not been optimally organized. Thus, Family Corner has great potential in strengthening Family Resilience, but it still needs to be strengthened in terms of institutional management, socialization, consultation services, human resources, and the program monitoring system.

B. Suggestions

Based on the research findings, the researcher provides the following suggestions.

1. For the Family Corner Administrators of Al-Ikhsan Mosque of Klayatan

The Family Corner administrators are expected to strengthen the implementation of the program in a more structured manner, particularly by preparing service schedules, consultation procedures, service contacts, and well-organized program administration. In addition, socialization to the community needs to be expanded so that people understand the function, benefits, and procedures for using Family Corner services.

2. For the Ta'mir of Al-Ikhsan Mosque of Klayatan

The ta'mir of Al-Ikhsan Mosque is expected to continue supporting the development of the Family Corner Program, both through institutional support, facilities, and human resources. The provision of a more private consultation

room also needs to be considered so that people feel safe and comfortable when sharing family problems.

3. For the Community and Congregation of Al-Ikhsan Mosque of Klayatan

The community and mosque congregation are expected to be more active in utilizing Family Corner as a space for family education and consultation. Family problems should not always be viewed as taboo, especially when consultation is carried out in a safe, private space and is intended to seek solutions.

4. For Family Corner Program Partners

Family Corner Program partners are expected to provide support according to the needs of the program, especially in family education, socialization, and assistance activities. More directed cooperation can help the program run more effectively and provide greater benefits for the congregation and the surrounding community.

5. For Future Researchers

Future researchers may develop studies on other aspects of family resilience, such as economic, social, psychological resilience, or family communication patterns. Future research may also involve a wider range of informants in order to obtain more in-depth findings.

REFERENCES

The Qur'an and Laws/Regulations

- Kementerian Agama Republik Indonesia. Al-Qur'an dan Terjemahannya. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019.
- Instruksi Presiden Republik Indonesia Nomor 1 Tahun 1991 tentang Penyebarluasan Kompilasi Hukum Islam.
- Undang-Undang Nomor 52 Tahun 2009 tentang Perkembangan Kependudukan dan Pembangunan Keluarga.

Books

- BPPAUD dan Dikmas NTB. Buku Seri Orang Tua: Penguatan Ketahanan Keluarga. Mataram: BPPAUD dan Dikmas NTB, n.d.
- Fathor Rasyid. Metodologi Penelitian Kualitatif dan Kuantitatif: Teori, Metode, dan Praktek. Kediri: IAIN Kediri Press, 2022.
- Froma Walsh. Strengthening Family Resilience. 3rd ed. New York: The Guilford Press, 2016.
- Kementerian Agama Republik Indonesia. Buku Saku Family Corner Berbasis Masjid. Jakarta: Kemenag, 2023.
- Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan Republik Indonesia dan Majelis Ulama Indonesia. Penguatan Ketahanan Keluarga untuk Indonesia Emas 2045. Jakarta: Kemenko PMK dan MUI, 2025.
- Mufidah Ch, Abd Rouf, dan Prayudi Rahmatullah. Pedoman Family Corner Berbasis Masjid. Padang: Takaza Innovatix Labs, 2025.
- Muhammad Imanuddin dkk. Manajemen Mesjid. Bandung: Widina Bhakti Persada, 2022.
- Muhammad Ramdhan. Metode Penelitian. Surabaya: Cipta Media Nusantara, 2021.
- Nur Setiawati Mappaselleng, Nur Fadhilah Mappaselleng, dan Baso Maranu. Panduan Dasar Komunikasi Efektif Metode Wawancara Penelitian. Yogyakarta: Jejak Pustaka, 2024.
- Sidi Gazalba. Mesjid Pusat Ibadat dan Kebudayaan Islam. Ed. ke-5. Jakarta: Pustaka Al-Husna, 1989.

Journals and Theses

- Abdur Rohman Baihaqy. "Efektivitas Program Family Corner Berbasis Masjid dalam Membangun Ketahanan Keluarga: Analisis Teori Efektivitas Hukum Soerjono Soekanto." *Usrah: Jurnal Hukum Keluarga Islam*, vol. 7, no. 1 (2026), pp. 135–149.
- Ahmad Farid Khaffiudin. Resolusi Konflik Keluarga dalam Perspektif Maqashid Syari'ah Imam Al-Syatibi (Studi Kasus di Family Corner Masjid Darul Istiqomah Kota Malang). Skripsi, 2025.
- Ceisy Nandita Zakiatul Azhar. Peran Family Corner Berbasis Masjid dalam Peningkatan Ketahanan Keluarga Perspektif Maqasid Al-Usrah (Studi di

- Masjid Darul Istiqomah Kelurahan Polowijen, Kecamatan Blimbing, Kota Malang). Skripsi, UIN Maulana Malik Ibrahim Malang, 2025.
- Cici Sri Rahayu, Aryo Soebiyantoro, dan Tony Pathony. “Efektivitas Program Percepatan Penurunan Stunting di Puskesmas Cikalapa Kecamatan Subang Kabupaten Subang.” *The World of Public Administration Journal*, vol. 6, no. 1 (2024), pp. 43.
- Muhammad Thariq. “Membangun Ketahanan Keluarga dengan Komunikasi Interpersonal.” *Simbolika*, vol. 3, no. 1 (2017), pp. 34–44. <https://doi.org/10.31289/simbolika.v3i1.1204>.
- Ni Wayan Budiani. “Efektivitas Program Penanggulangan Pengangguran Karang Taruna ‘Eka Taruna Bhakti’ Desa Sumerta Kelod Kecamatan Denpasar Timur Kota Denpasar.” *Jurnal Ekonomi dan Sosial INPUT*, vol. 2, no. 1 (2007), pp. 53.
- Sudirman, Ramadhita, Syabbul Bachri, Erfaniah Zuhriah, dan Zaenul Mahmudi. “The Family Corner for the Post-COVID-19 Revitalization of Family Function.” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, vol. 5, no. 1 (2021), pp. 88–107. <https://doi.org/10.22373/sjhg.v5i1.9122>.

Websites

- Badan Pengembangan dan Pembinaan Bahasa. “Efektivitas.” KBBI VI Daring. Accessed May 1, 2026. <https://kbbi.kemdikbud.go.id/entri/efektivitas>.
- Badan Pengembangan dan Pembinaan Bahasa. “Program.” KBBI VI Daring. Accessed May 1, 2026. <https://kbbi.kemdikbud.go.id/entri/program>.
- Badan Pusat Statistik (BPS). “Nikah dan Cerai Menurut Provinsi.” BPS, February 9, 2026. Accessed April 29, 2026. <https://www.bps.go.id/id/statistics-table/3/VkhwVUszTXJPVmQ2ZFRKamNIZG9RMVo2VEdsbVVUMDkjMw==/nikah-dan-cerai-menurut-provinsi.html>.

Documents and Field Data

- Document “Map and Recapitulation of Mosque-Based Families of Al-Ikhsan Mosque of Klayatan”, 2026.
- Profile of Al-Ikhsan Mosque. Internal document of the Takmir of Al-Ikhsan Mosque of Klayatan, 2026.
- Structure of the Takmir Administrators and Autonomous Bodies of Al-Ikhsan Mosque for the 2024–2029 Term. Internal document of the Takmir of Al-Ikhsan Mosque of Klayatan, 2026.

APPENDICES

APPENDIX 1 – INTERVIEW GUIDELINES

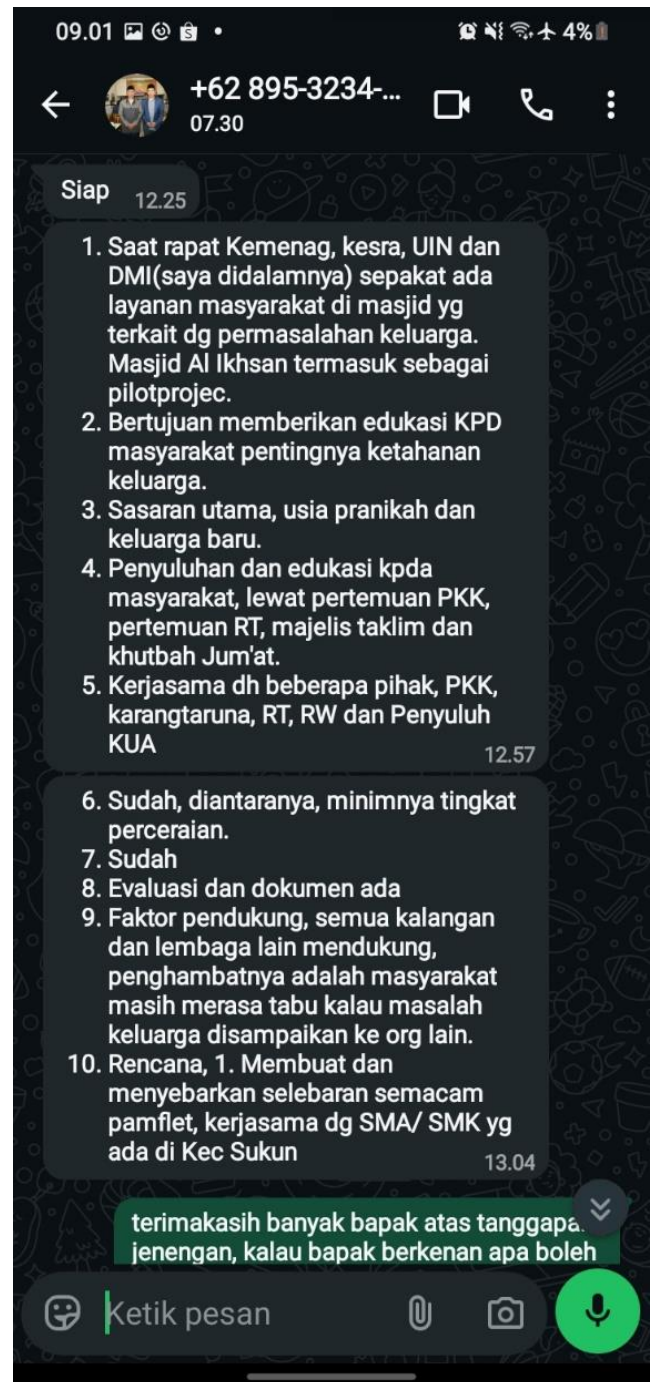
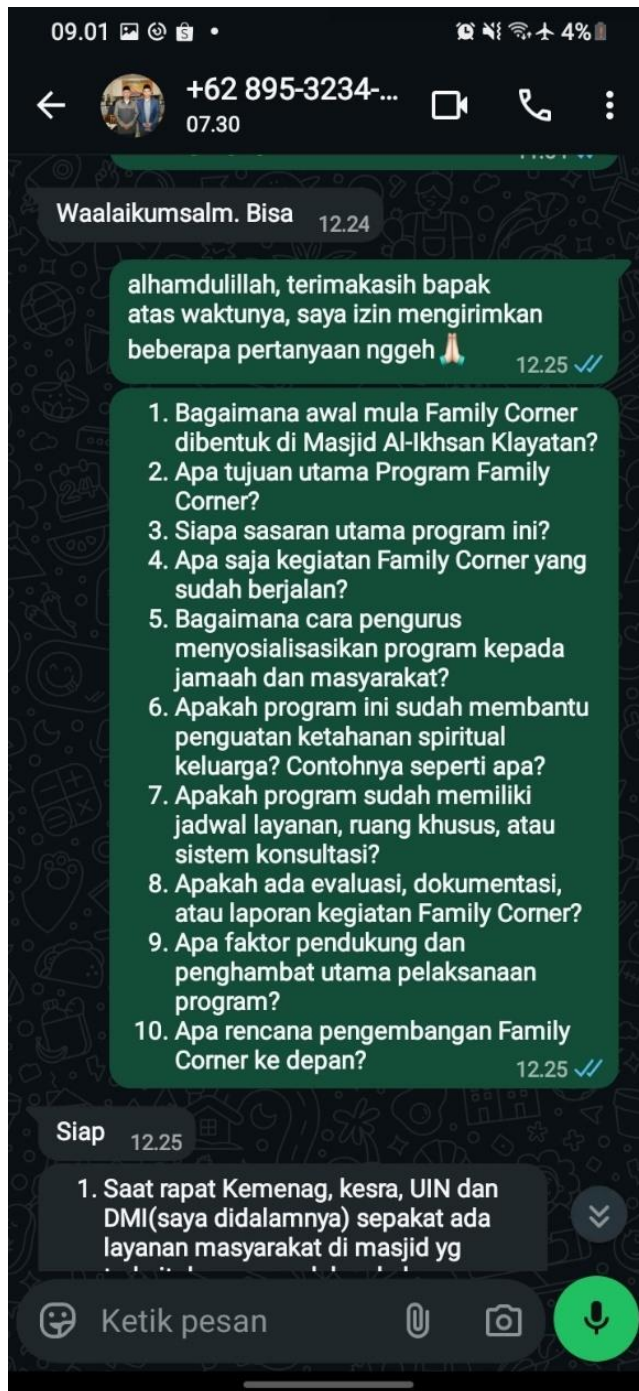
NO.	POSITION	QUESTIONS
1.	Chairperson of Family Corner, Al-Ikhsan Mosque of Klayatan	- How was Family Corner initially established at Al-Ikhsan Mosque of Klayatan? - What is the main objective of the Family Corner Program? - Who are the main targets of this program? - What Family Corner activities have been implemented? - How do the administrators socialize the program to the congregation and community? - Has this program helped strengthen Family Resilience? What are some examples? - Does the program already have a service schedule, special room, or consultation system? - Are there evaluations, documentation, or activity reports for Family Corner? - What are the main supporting and inhibiting factors in program implementation? - What are the plans for developing Family Corner in the future?
2.	Vice Chairperson of Family Corner, Al-Ikhsan Mosque of Klayatan	- Since when has the Family Corner Program been implemented at Al-Ikhsan Mosque of Klayatan? - How did the implementation of the Family Corner Program at Al-Ikhsan Mosque of Klayatan begin? - What activities have been carried out by Family Corner? - How was the early marriage seminar conducted by Family Corner? - How was the counselor training for Family Corner administrators carried out? - What forms of socialization of the Family Corner Program have been conducted for the community or mosque congregation? - How has the community responded to the existence of the Family Corner Program? - Has the family consultation service been implemented at Family Corner? If so, how has it been carried out?

		9. What obstacles have been encountered in the implementation of the Family Corner Program? 10. What aspects need to be strengthened so that the Family Corner Program can run more optimally? 11. What forms of evaluation or monitoring have been conducted regarding the implementation of the Family Corner Program? 12. In your opinion, what is the role of Family Corner in helping strengthen Family Resilience?
--	--	--

APPENDIX 2 – RESEARCH DOCUMENTATION



Interview Process with Mrs. Khikmatul Mu'jizah, S.Kep.Ns., M.Kep
(Vice Chairperson of Family Corner, Al-Ikhsan Mosque of Klayatan)



Written Interview Process with Mr. Mashurianto, SE

(Chairperson of Family Corner, Al-Ikhsan Mosque of Klayatan)

APPENDIX 3 – RESEARCH LETTER



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS SYARIAH
Jl. Gajoyana 50 Malang 65144 Telepon (0341) 558399 Faksimile (0341) 559389
Website <http://syariah.uin-malang.ac.id> E-mail: syariah@uin-malang.ac.id

Nomor : 461 /F.Sy.1/TL.01/05/2026
Hal : **Permohonan Izin Penelitian**

Malang, 22 Mei 2026

Kepada Yth.
Ketua Masjid Al-Ikhlas
Jl. Klayatan II, RW/01, Bandangrejosari, Kec. Sukun, Kota Malang, Jawa Timur 65148

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Tiara Nanda Tualata
NIM : 220201110176
Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan penelitian dengan judul :
Efektivitas Program Family Corner Berbasis Masjid Dalam Penguatan Ketahanan Spiritual Keluarga (Studi di Masjid Al-Ikhlas, Klayatan, Kecamatan Sukun, Kota Malang), pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

Wassalamualaikum wa Rahmatullah wa Barakatuh

Salam Untuk Beribadah



Dekan,

Umi Sumbulah

Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha





KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS SYARIAH
Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimila (0341) 559399
Website: <http://syariah.uin-malang.ac.id> E-mail: syariah@uin-malang.ac.id

Nomor : 462 /F.Sy.1/TL.01/05/2026
Hal : Pra-Penelitian

Malang, 22 Mei 2026

Kepada Yth.
Ketua Masjid Al-Ikhsan
Jl. Klayatan II, RW.01, Handungrejosari, Kec. Sukun, Kota Malang, Jawa Timur 65148

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Tiara Nanda Tsalatsa
NIM : 220201110176
Fakultas : Syariah
Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan *Pra Research* dengan judul :
Efektivitas Program Family Corner Berbasis Masjid Dalam Penguatan Ketahanan Spiritual Keluarga (Studi di Masjid Al-Ikhsan Klayatan, Kecamatan Sukun, Kota Malang), pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

Wassalamualatikum wa Rahmatullah wa Barakatuh

Scan Untuk Verifikasi



Dekan,

Umi Sumbulah

Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha

CURRICULUM VITAE



Name : Tiara Nanda Tsalatsa
Student ID Number : 220201110176
Place, Date of Birth : Malang, October 20, 2002
Address : Jl. Raya Kebonagung No. 105, RT
30/RW 05, Pakisaji, Malang Regency
Cellphone : 085646461947
Email : tnanda510@gmail.com

Educational Background

2007-2009	TK Al-Irsyad Al-Islamiyah
2009-2015	MI Khadijah
2015-2018	SMP Daarul Ukhuwwah
2018-2021	MA Daarul Ukhuwwah
2022-2026	UIN Maulana Malik Ibrahim Malang