STRENGTHENING ISLAMIC FAMILY LAW LITERACY AND STUDENT LEADERSHIP IN PESANTREN

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Abstract

Abstract: This community service activity aims to enhance Islamic family law literacy and student leadership skills at Pondok Pesantren Al Falah, Situbondo, through a Participatory Action Research approach. The program includes learning that connects classical fiqh with Indonesian positive law, as well as training in deliberation simulations, public speaking, and conflict management. Among 30 participants, evaluation results indicate significant improvement: the average knowledge score increased from 58.2 to 78.5, the integration of fiqh-positive law rose from 52.0 to 74.3, and the average attitude score improved from 3.6 to 4.2 (on a 1-5 scale). Participation was recorded as high, with 93% attendance, 80% of participants actively engaged in each session, and an observational involvement score of 4.1/5. Findings demonstrate that the participatory approach effectively broadens students' legal perspectives, strengthens leadership skills, and fosters the internalization of moderate attitudes and legal awareness. It is recommended to strengthen comparative fiqh–positive law materials in future activities, provide facilitator training, and conduct longitudinal evaluations to measure long-term impact.

Keywords: *Students (Santri); Legal Literacy; Classical Fiqh; Positive Law; Leadership; Religious Moderation; Islamic Boarding School (Pesantren)*

A. Introduction

Pesantren, as traditional Islamic educational institutions, play a crucial role in shaping the character and leadership of students (santri). Historically, pesantren have functioned not only as centers of religious learning but also as arenas for moral, social, and leadership development. Students nurtured within the pesantren environment often emerge as agents of social change, contributing positively to society. With appropriate educational approaches, pesantren are capable of producing young leaders with strong character, values of moderation, and skills relevant to the evolving dynamics of society.

The role of pesantren in shaping student leadership has been the focus of various studies. Modern pesantren, for instance, develop structured and synergistic educational strategies to train students into becoming qualified leaders. Katon et al., (2020) emphasize that educational programs in modern pesantren are directed toward building leadership character that contributes meaningfully to society.

Furthermore, Suryaningsih et al., (2022) highlight that entrepreneurship education in pesantren, such as the establishment of mini canteens, fosters creativity and independence among students, ultimately strengthening their leadership potential.

In addition to shaping leadership character, pesantren also play a central role in instilling the values of religious moderation. Rofi'i, (2023) emphasizes that pesantren education can serve as an important instrument in promoting religious moderation, particularly in addressing the challenges of radicalization in society. Hamidah & Chasannudin, (2021) further note that the traditions of Nahdlatul Ulama pesantren have long been the foundation for disseminating Islamic moderation, thereby supporting the creation of a harmonious social life. Thus, pesantren not only teach religious knowledge but also equip students with skills for dialogue, interaction, and appreciation of diversity.

Santri hold great potential as agents of social change within their communities. This is evident in various empowerment programs, such as *Santri Siaga Bencana* (Disaster Preparedness Students) reported by Rochman & Subarkah, (2024). The program trains students to raise community awareness and capacity in disaster management, while simultaneously strengthening social resilience. Furthermore, participatory da'wah in pesantren also serves as a means of social transformation. Mujamil et al., (2023) demonstrate that pesantren develop social programs that actively involve students in educating and empowering society. Consequently, santri not only receive education but also make tangible contributions as role models and inspiring leaders.

Students (santri) generally acquire an understanding of Islamic family law through the study of *turats* texts derived from classical fiqh. The *istinbaṭ* method practiced in pesantren, such as at Pesantren Temboro, demonstrates that students actively discuss and analyze Islamic legal issues through *baḥth al-masa'il* forums (Ma'mun & Muhsin, 2020). However, a significant gap emerges when this classical fiqh understanding is confronted with the practice of positive law and regulations in Indonesia, such as the Marriage Law and the Compilation of Islamic Law (KHI). Research conducted by Ghafur, (2025) indicates that inheritance rules in classical fiqh often differ from their implementation in the KHI, leading to conflicts and confusion in daily practice. Practical difficulties also arise when students attempt to apply inheritance law in the context of complex contemporary family structures (Fuadi et al., 2025). This condition illustrates that although students understand inheritance law from a fiqh perspective, they still face challenges in applying it in accordance with state regulations.

The gap between classical fiqh and positive law underscores the importance of the eclectic concept in Islamic law proposed by Syaf, (2025), namely the need to integrate perspectives from various fiqh schools to align with Indonesia's legal realities. Other studies also reveal differences in issues such as *nafaqah* (financial support), *iddah* (waiting period), and guardianship, which demand adaptation between classical fiqh theory and the practice of positive law (Muslim, 2025). Thus, students need to be trained to understand and bridge these differences so that they can serve as legal mediators within society.

Beyond the legal aspect, students' (santri) leadership skills are still considered limited, so their contribution in addressing social dynamics has not yet been optimal.

Leadership skills are, in fact, vital in the context of rapid social change. Although many students possess strong theoretical understanding of Islamic law and norms, their practical application in community organization and management still needs improvement. Hasan, (2020) notes that more intensive leadership training, grounded in practical experience, is required to enhance students' ability to play a more active role in society. This is key to equipping santri with competitiveness in facing complex social challenges, including gender- and economy-based issues within their communities.

Several pesantren have begun implementing entrepreneurship and leadership training programs as concrete steps to address this gap. These programs encourage students to directly engage with problems faced by society, enabling them to develop practical skills while simultaneously strengthening their social roles (Aflisia et al., 2022). Without improvements in leadership skills, students will continue to face difficulties in applying the knowledge and values they acquire into everyday practice. This activity carries high urgency in the context of developing students' (santri) capacity in pesantren. Legal literacy that integrates classical fiqh with positive law has become a pressing need so that students can serve as mediators and law-abiding leaders. With comprehensive understanding, they are able to bridge the differences between fiqh traditions and state regulations, thereby providing fair solutions that are relevant to the social context. In addition, leadership training is required to enhance students' confidence, communication skills, and conflict management abilities. This is essential for them to emerge as young leaders prepared to face social dynamics. The empowerment of students also supports the agenda of religious moderation and inclusive community development, enabling pesantren to make a tangible contribution in producing a generation that is moderate and just.

The activity was carried out at Pondok Pesantren Al-Falah, Pesanggrahan Village, Jangkar District, Situbondo Regency. This pesantren was chosen as a strategic location for the program because it has an active student base and an environment conducive to developing leadership capacity and legal literacy. The program was implemented by Ahmad Musaddad, who focused on leadership training, and Saiq Somadi, a lecturer in Islamic family law who provided reinforcement in legal literacy. This cross-disciplinary collaboration enriched the training materials, ensuring that students gained a balanced foundation between leadership skills and understanding of Islamic family law.

The activity is expected to produce students with leadership skills rooted in Islamic values, enabling them to lead with integrity, justice, and responsibility. Students are also expected to understand Islamic family law from both classical fiqh and Indonesian positive law perspectives, so that they can serve as legal mediators in society. Furthermore, the program aims to shape pesantren's young leaders who are moderate, just, and law-abiding, thereby becoming agents of social change who contribute positively to the development of an inclusive and just society.

B. Method

This community service program was designed using a Participatory Action Research (PAR) approach, which emphasizes the active involvement of students (santri) in every stage of the activity. This approach was chosen because, according

to Kemmis, (1992), PAR is able to encourage participant engagement while simultaneously producing more sustainable social change. In the pesantren context, students are not merely objects of the activity but also subjects who actively participate in the processes of learning, discussion, and reflection.

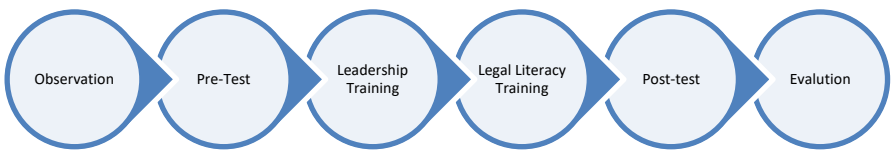
The activity was carried out collaboratively between Ahmad Musaddad, who concentrated on leadership training, and Saiq Somadi, a lecturer in Islamic family law. This cross-disciplinary collaboration was crucial to ensure that the training materials did not only focus on strengthening leadership skills but also on Islamic family law literacy, integrating classical fiqh with Indonesian positive law. Law must be understood as a living social institution; therefore, students need to be trained to bridge fiqh values with state regulations.

The activity took place at Pondok Pesantren Al-Falah, Pesanggrahan Village, Jangkar District, Situbondo Regency. The location was chosen based on the pesantren's real need to strengthen students' capacity in leadership and legal literacy. The program was conducted in November 2025 through a series of intensive activities, including observation, training, and evaluation.

The target participants of this activity were final-year students from various educational levels, namely vocational high school (SMK), Islamic senior high school (MA), and pesantren-based university students. The selection of this target group was based on the consideration that final-year students are more prepared to apply leadership skills and legal literacy in social life. Late adolescents or young adults generally have higher learning motivation when the material is directly connected to their practical needs. Therefore, this training was expected to provide tangible provisions for students to become young leaders who are moderate, just, and law-abiding.

The initial stage of the activity began with observation and preparation. The implementing team identified students' needs related to leadership and legal literacy through informal interviews with pesantren caregivers and final-year students. This aligns with the perspective of Freire & Macedo, (2014) who argue that empowerment processes must begin with the real needs of the community to ensure that interventions are relevant and contextual. Based on the observations, it was found that students had already understood Islamic family law from the perspective of classical fiqh, but few were familiar with its implementation in Indonesian positive law. Therefore, a training module was developed that integrated Islamic leadership with Islamic family law from both fiqh and state regulation perspectives.

Figure 1. Flowchart of Activity Stages in the Community Service Program



The next stage was a pre-test to measure students' initial knowledge regarding leadership and Islamic family law. This pre-test aimed to determine the level of legal literacy and leadership skills before the training was delivered. According to Sugiyono

(2019), initial evaluation is important so that training programs can be adjusted to participants' conditions and produce more measurable outcomes. Subsequently, leadership training was conducted focusing on Islamic leadership concepts such as *amanah* (trustworthiness), justice, and *musyawarah* (deliberation). The material emphasized that leadership in Islam must be grounded in justice and moral responsibility. The training was carried out using methods such as deliberation simulations, public speaking practice, and conflict management. This activity aimed not only to ensure that students understood leadership theory but also that they were able to apply it in real-life situations.

The next stage was legal literacy training. The material provided consisted of comparisons between classical fiqh and Indonesian positive law, particularly in relation to Islamic family law. Case studies discussed included divorce, child custody, inheritance, and marriage registration. Law must be understood as a living social institution that evolves in accordance with societal needs; therefore, students need to be trained to bridge fiqh with state law. Interactive discussions were conducted so that students could critically examine and understand the meeting points between fiqh and positive regulations, preparing them to serve as legal mediators in society.

This stage concluded with a post-test and evaluation to measure the improvement in students' knowledge and attitudes after participating in the training. The evaluation was carried out by comparing pre-test and post-test results, as well as through collective reflection with participants. Data were collected through pre-tests and post-tests, observation of students' participation during training, and documentation in the form of photos and field notes. According to Sugiyono, (2013), a combination of quantitative and qualitative data provides a more comprehensive picture of a program's success. Thus, the evaluation results not only demonstrated an increase in knowledge scores but also reflected changes in attitudes and active student involvement in the activities.

Program success was measured through several indicators: improvement in knowledge scores on Islamic family law (fiqh and positive law), students' ability to confidently lead discussion forums, and the development of more moderate and law-conscious attitudes among students. In addition, the existence of follow-up plans in the form of continued legal literacy activities in the pesantren became an important indicator of program sustainability. In line with the perspective of Freire & Macedo, (2014), genuine empowerment occurs when participants are able to continue the learning process independently and actively contribute to social change within their communities.

C. Results And Discussion

Results

The number of participants in this community service program was 30 final-year students from various educational levels, namely vocational high school (SMK), Islamic senior high school (MA), and pesantren-based university students. All participants attended every stage of the program in full, from the observation phase to the final evaluation. This full attendance reflects the enthusiasm and commitment of the students toward the empowerment program conducted at Pondok Pesantren Al-Falah, Pesanggrahan Village, Jangkar District, Situbondo Regency.

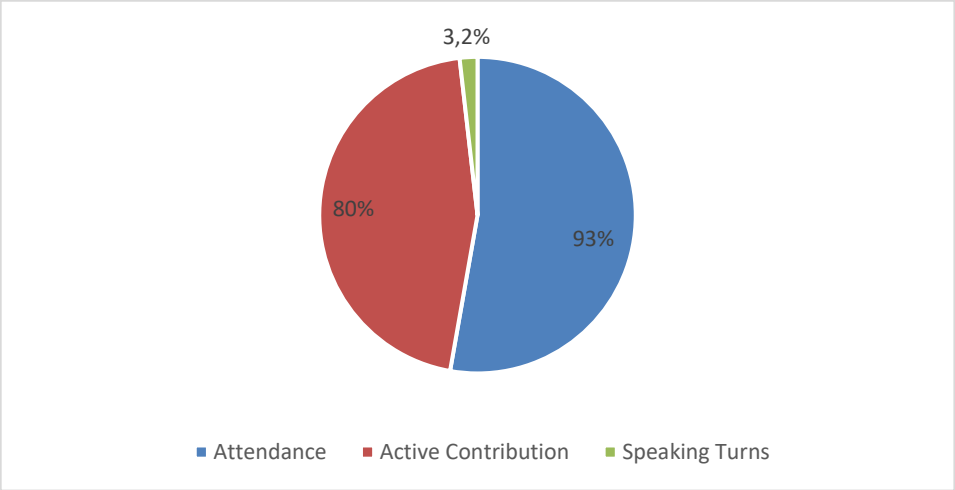
During the pre-test stage, an initial measurement was conducted on students' knowledge and attitudes related to leadership and Islamic family law. The pre-test results showed an average initial knowledge score of 58.2 (out of 100), with a lower score of 52.0 specifically on the aspect of integrating classical fiqh and positive law. This indicates that students' understanding of the intersection between traditional texts and state regulations was still limited. For the attitude aspect, the average initial score was 3.6 (on a 1-5 scale), demonstrating that the majority of students held positive views toward Islamic leadership values. However, this score also highlighted the need for strengthening the application of moderate attitudes and legal awareness within broader social contexts.

Leadership training was conducted with a focus on strengthening students' (santri) practical skills in leading forums and communicating effectively. All participants engaged in a series of activities including deliberation simulations, public speaking practice, and conflict management exercises. The deliberation simulation was designed to train students in collective decision-making based on the principle of consensus (*musyawarah mufakat*), in line with Islamic leadership values that emphasize trustworthiness (*amanah*) and justice.

In the public speaking session, students were given the opportunity to present ideas before the forum using clear and persuasive communication techniques. This exercise aimed to increase students' confidence in expressing opinions in public spaces. Meanwhile, in the conflict management session, students were trained to handle differences of opinion and resolve issues through dialogical approaches and fair solutions.

Students' participation levels were recorded as high both quantitatively and qualitatively: of the 30 participants, average attendance reached 93%, 80% actively contributed at least once in each session, with an average of 3.2 speaking turns per participant per session. Observational assessment using an engagement rubric (scale 1–5) showed an average score of 4.1, reflecting initiative, quality of arguments, and strong collaboration. This combination of indicators confirms that students were not only enthusiastic in participating in simulations and discussions but also capable of applying leadership concepts in practice, including collective decision-making, public communication, and conflict resolution throughout the training.

Figure 2. Student Participation Levels in Training Sessions (Attendance, Active Contribution, Speaking Turns)



The legal literacy training was conducted by actively involving students (santri) in discussions of real cases frequently encountered in society, such as divorce, child custody, inheritance, and marriage registration. Each case was examined through a comparative approach between classical fiqh, which has long been the primary reference in pesantren, and Indonesian positive law as applied in religious courts.

Students demonstrated high enthusiasm in participating in the discussions, both through presenting opinions and providing arguments based on fiqh texts and applicable legal regulations. This active involvement reflected a process of internalizing new knowledge, whereby students began to understand that Islamic family law should not only be studied from the perspective of classical fiqh but also connected to the positive legal system in Indonesia.

The training results indicated an improvement in students' understanding of the differences between classical fiqh and positive law. Whereas previously most students relied solely on fiqh texts, after the training they were able to explain both the points of convergence and divergence between the two. This served as an indicator that the legal literacy training successfully broadened students' perspectives and prepared them to act as legal mediators in society.

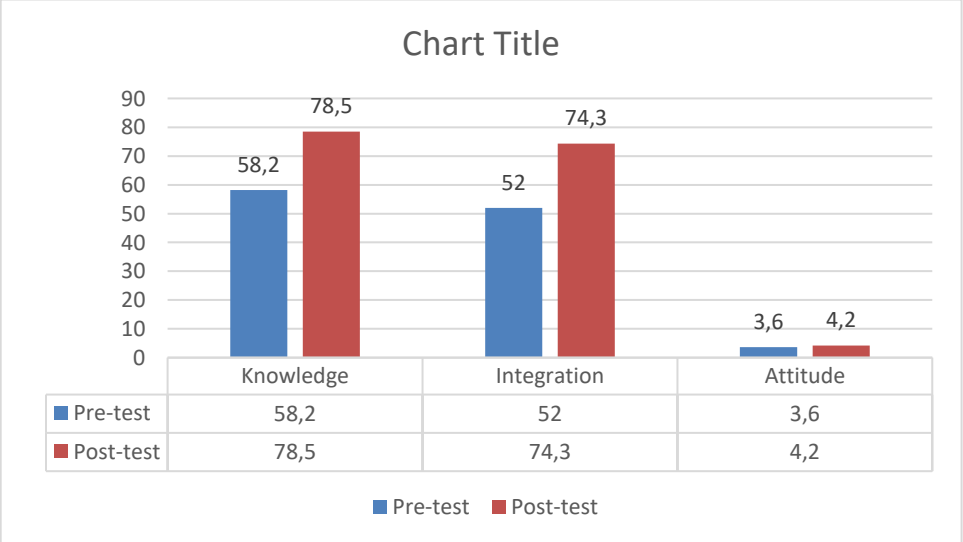
The post-test stage was conducted after the completion of all leadership and legal literacy training sessions. The measurement results showed significant improvement: the average knowledge score increased from 58.2 in the pre-test to 78.5 in the post-test, while the score on the aspect of integrating classical fiqh and positive law rose from 52.0 to 74.3. For the attitude aspect, the average score increased from 3.6 (on a 1-5 scale) to 4.2, indicating a shift toward more moderate and law-conscious attitudes. These changes suggest that the training successfully expanded students' perspectives and equipped them with a more comprehensive understanding of Islamic family law within social and regulatory contexts, thereby preparing participants to serve as legal mediators who are sensitive to social realities and national legal provisions.

Table 1. Comparison of Pre-test and Post-test Scores

Indicator	Pre-test Score	Post-test	Improvement

		Score	
Knowledge (General Islamic Family Law)	58.2	78.5	+20.3
Integration of Classical Fiqh & Positive Law	52.0	74.3	+22.3
Attitude (Moderation & Legal Awareness)	3.6 (scale 1–5)	4.2 (scale 1–5)	+0.6

Figure 3. Improvement in Students' Knowledge, Integration of Classical Fiqh and Positive Law, and Attitude Scores Based on Pre-test and Post-test Results



Beyond the aspect of knowledge, students' (santri) attitude scores also showed positive changes. Prior to the training, some students tended to view leadership as a formal role limited to the pesantren structure. However, after participating in deliberation simulations, public speaking practice, and conflict management exercises, they began to demonstrate more open, moderate, and law-conscious attitudes.

Field observations revealed high enthusiasm among students throughout the activities. They actively asked questions, expressed opinions, and engaged in group

discussions. Increased confidence was clearly visible when students were asked to lead discussion forums; many of them dared to speak in front of others with more structured and communicative arguments. This change indicates that leadership training not only provided theoretical knowledge but also shaped practical skills that could be directly applied.

The entire series of activities was documented in the form of field notes. The documentation captured the dynamic atmosphere of the training, ranging from deliberation simulations to discussions of Islamic family law cases. Field notes recorded student interactions, their responses to the material, and reflections that emerged during the activities. This documentation serves as tangible evidence of students' active involvement and can be used as a reference for developing similar programs in the future.

The success of the program was measured through several key indicators:

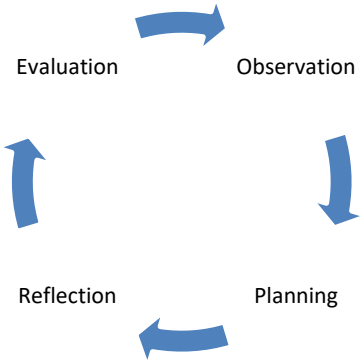
1. Knowledge improvement
   Average knowledge scores increased from 58.2 (pre-test) to 78.5 (post-test), while the aspect of integrating classical fiqh and positive law rose from 52.0 to 74.3.
2. Participation and leadership ability
   Reflected in average attendance of 93%, with 80% of participants actively contributing in each session, an average of 3.2 speaking turns per participant per session, and an observational engagement score of 4.1/5.
3. Attitude shift
   Average attitude scores increased from 3.6 to 4.2 (on a 1–5 scale), indicating more moderate and law-conscious perspectives.
4. Commitment to follow-up
   The emergence of plans to implement continued legal literacy activities in the pesantren, serving as evidence of sustainability and value internalization.

These quantitative and qualitative indicators collectively affirm that the program successfully strengthened students' legal literacy and leadership skills while opening opportunities for sustainable empowerment within the pesantren environment.

Discussion

The active involvement of students (santri) in community service activities is a crucial factor in the success of empowerment programs in pesantren. By employing a Participatory Action Research (PAR) approach, students are not merely positioned as objects of the activity but also as subjects directly engaged in every stage of implementation, from observation and training to evaluation. Kemmis, (1992) emphasizes that PAR is an approach that encourages full participation from all participants to create sustainable social change, as also affirmed by Ssekamatte et al., (2022). In the pesantren context, such involvement provides significant benefits, as students gain opportunities to discuss, reflect upon, and apply their knowledge in real practice.

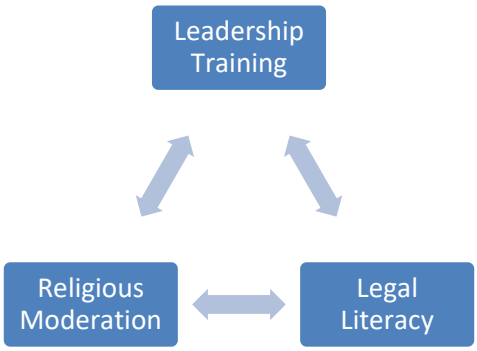
Figure 4. Participatory Action Research Cycle



The implementation of PAR enables students to better understand the needs and challenges of their communities. Through this approach, the learning process becomes more relevant and contextual, while also strengthening their sense of ownership over the outcomes of the activities. Active involvement further opens opportunities for students to develop leadership skills and act as agents of change in society. Research conducted in various pesantren shows that student participation in community service programs not only enhances practical skills but also strengthens their understanding of social responsibility (Nizar et al., 2023). Through discussion, reflection, and direct practice, students learn to collaborate and apply innovative solutions to problems within their environment.

In addition to active involvement, the effectiveness of this community service activity was also influenced by cross-disciplinary collaboration. Ahmad Musaddad, who focused on leadership, and Saiq Somadi, who specialized in Islamic family law, collaborated to integrate the strengthening of leadership skills with legal literacy. This collaboration provided students (santri) with a more comprehensive understanding of the application of Islamic law in broader social contexts (Muchlis et al., 2024). Law must be understood as a living social institution that evolves in accordance with societal needs. By integrating leadership lessons with legal literacy, students not only understood the normative aspects of fiqh but were also able to connect them with the positive legal regulations applicable in Indonesia (Taqiyuddin, 2021).

Figure 5. Conceptual Linkage Between Leadership Training, Legal Literacy, and Religious Moderation in Student Empowerment



This activity was not only oriented toward the development of individual capacity but also aimed at building collective awareness among students. By focusing on community service based on local needs and effective practices, students learned to collaborate with various elements of society. This produced individuals who were not only academically skilled but also possessed practical abilities to make positive contributions within their communities (Azisi & Badri, 2024). Through the influence of PAR and cross-disciplinary collaboration, students were expected to enhance their leadership skills and become more effective agents of change. Such involvement equipped them with the ability to actively contribute to solving social problems faced by their communities, thereby creating sustainability in social development.

Overall, the active involvement of students (santri) in community service through the PAR approach is a key aspect in achieving program success. This approach not only enhances students' practical and leadership skills but also empowers them to act as agents of change capable of bringing positive impact to society. Cross-disciplinary collaboration in education and development further enriched students' understanding of law and leadership, which is highly relevant in today's dynamic social context.

The improvement of students' knowledge regarding Islamic family law became one of the significant outcomes of the training activities conducted in the pesantren. Prior to the training, students' understanding relied almost entirely on classical fiqh as outlined in *turats* texts such as *Fath al-Qarib* and *al-Bajuri*, which have long been the primary references in pesantren. However, after participating in the training, students began to realize that Islamic family law in Indonesia is also regulated through positive legal instruments, such as the Marriage Law No. 1 of 1974 and the Compilation of Islamic Law (KHI) (Afandi et al., 2023).

This training provided students with the opportunity to broaden their perspectives, not only in understanding fiqh texts but also in connecting them with applicable state regulations. The integration of classical fiqh and positive law enabled students to view the social context and legal framework of family law more comprehensively. This is particularly relevant given the gap in understanding between fiqh and positive law among pesantren communities, as observed in previous studies (Kamali & Sugiyanto, 2024; Nurani, 2021).

By understanding a broader legal framework, students can develop legal literacy that strengthens their ability to address legal issues arising in everyday life. Research indicates that the need to bridge the understanding between positive law and classical fiqh can serve as a foundation for creating balanced and relevant

competencies among students (Mursida & Susanti, 2022).

In addition to the improvement of knowledge, this activity also resulted in changes in students' (santri) attitudes toward leadership. Prior to the training, leadership was often perceived merely as a formal role within the pesantren structure. However, after participating in the training, students demonstrated more open and confident attitudes in leading discussion forums. This finding is consistent with the study conducted by Sulasina et al., (2020) which emphasizes that leadership in Islam must be grounded in trust (*amanah*), justice, and moral responsibility.

Furthermore, modern leadership theories and character education highlight the importance of communication skills, conflict management abilities, and inclusive attitudes in leadership. The training not only reinforced Islamic values but also provided leadership skills relevant to the modern era. Students were taught to take initiative, think critically, and collaborate with their peers, enabling them to become effective leaders in various social contexts.

The improvement of students' knowledge of Islamic family law through training that incorporated aspects of positive law was a significant step in preparing them to face social challenges and dynamics. The integration of classical fiqh and positive law broadened students' understanding, while the change in attitudes toward leadership provided them with the skills necessary to play active and effective roles in their communities. With strengthened knowledge and attitudes, students are expected to become agents of change who contribute positively to society.

The strengthening of legal awareness and religious moderation was another important achievement of the training. Through discussions of Islamic family law cases such as divorce, child custody, inheritance, and marriage registration, students not only focused on classical fiqh but also began to understand the importance of positive legal regulations in Indonesia. This awareness is in line with the findings of Zulfadli et al., (2023) who assert that law is a social institution that lives and evolves according to societal needs. Thus, the training functioned as a bridge connecting fiqh values with state law, enabling students to adopt more moderate attitudes in addressing differences in legal perspectives.

Religious moderation, as emphasized by the Ministry of Religious Affairs of the Republic of Indonesia (2019), is a religious attitude based on balance, tolerance, and respect for state law. This training successfully instilled such values, making students (santri) more prepared to act as agents of moderation both within the pesantren and in the wider community (Yani, 2022). By understanding the broader legal context, students were not only able to explain legal issues but also respond to them in a moderate and constructive manner.

Field observations revealed significant changes in students' attitudes and skills. Their enthusiasm was evident through active participation in every training session, whether in deliberation simulations or case discussions on family law. Increased confidence was observed when students dared to lead discussion forums with more structured and communicative arguments. This can be explained through adult learning theory, as highlighted by Arifin, (2021), which states that learning becomes more effective when participants are directly involved in real experiences. Through leadership practice and case-based legal discussions, students not only acquired knowledge but also internalized Islamic leadership values and legal

awareness through direct experience.

The indicators of success in this activity included several key achievements. First, the improvement of students' knowledge of Islamic family law from both classical fiqh and Indonesian positive law perspectives. Second, students demonstrated the ability to lead discussion forums confidently with more structured arguments. Third, there was a shift in students' attitudes toward being more moderate and law-conscious, preparing them to act as mediators in society. Fourth, the emergence of follow-up commitments in the form of continued legal literacy activities in the pesantren, which signified program sustainability. In line with Zulfadli et al., (2023), genuine empowerment is achieved when participants are able to continue the learning process independently and actively contribute to social change in their communities.

The strengthening of legal awareness and religious moderation through student training demonstrates significant potential in shaping individuals who possess not only legal knowledge but also reflective and moderate attitudes. Through a comprehensive approach, students were trained to bridge fiqh and positive law, enabling them to serve as effective mediators in a plural society. With the provision of knowledge, leadership skills, and moderate attitudes, students are expected to become agents of change who contribute positively to social development in their communities

Conclusion

The community service program successfully enhanced students' (santri) literacy in Islamic family law and leadership skills significantly: the average knowledge score increased from 58.2 (pre-test) to 78.5 (post-test), the aspect of fiqh–positive law integration rose from 52.0 to 74.3, and the average attitude score improved from 3.6 to 4.2 (on a 1-5 scale). These quantitative results were supported by high participant engagement, with 93% attendance, 80% active contribution in each session, and an observational engagement score of 4.1/5, indicating comprehension and application of the training materials in practice.

Qualitatively, the Participatory Action Research (PAR) approach proved effective in empowering students: they not only received materials but also actively participated in discussions, deliberation simulations, public speaking, and conflict management. This fostered more confident leadership abilities and more moderate, law-conscious attitudes. These findings are consistent with the principles of empowerment articulated by Freire as well as Kemmis and McTaggart, in which participant involvement drives the sustainability of social change at the local level.

Given the limitations of the study namely the relatively small sample size (n = 30) and the short duration of intervention several follow-up steps are recommended: (1) integrating fiqh-positive law modules into the pesantren curriculum, (2) organizing continuous training for caregivers and facilitators, and (3) conducting longitudinal evaluations (6–12 months) along with sample expansion to measure long-term impacts and the potential replication of the program.

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