

The Role of GKMNU in Reducing Stunting in Glapansari Village, Temanggung: An Analysis of Maqashid al-Shariah

*¹ Eka Mahargiani Rokhma, ² Sumarjoko, ³ Yuda Ardian, ⁴ Muhammad Zaki Tamami

¹Institut Islam Nahdlatul Ulama (INISNU) Temanggung Indonesia;

² Institut Islam Nahdlatul Ulama (INISNU) Temanggung, Indonesia;

³ Institut Islam Nahdlatul Ulama (INISNU) Temanggung, Indonesia;

⁴ Islam Ilimleri, Selçuk Üniversitesi, Türkiye

¹ mahargianieka@gmail.com; ² sumarjoko.kusumo@gmail.com; ³ yudaardian71@gmail.com ;

⁴ zaki.tamami11@gmail.com

*Correspondent Author

Received: 21-04-2026

Revised: 25-05-2026

Accepted: 27-06-2026

KEYWORDS

The role, stunting, analysis, maqashid al-Shariah

ABSTRACT

This study analyzes and evaluates the role of the Nahdlatul Ulama Family Welfare Movement (GKMNU) in Glapansari Village, Temanggung, in addressing the high prevalence of stunting as an effort to achieve the objectives of Maqashid al-Shariah, particularly the protection of future generations (hifz al-nasl). This village was selected because it has the highest stunting rate in Temanggung Regency, which negatively affects children's growth and development. GKMNU implements a comprehensive program based on religious values, including health and nutrition counseling for pregnant women, education on Islamic parenting patterns, and spiritual strengthening. GKMNU views stunting as a complex issue requiring not only medical intervention but also religious and moral guidance, in line with the principle of protecting offspring within Maqashid al-Shariah. The program also supports the prevention of early marriage by referring to Law No. 16 of 2019, which stipulates the minimum marriage age of 19 years, aiming to protect children and ensure family sustainability. Despite challenges such as limited nutritional awareness, economic constraints, and cultural barriers, the findings emphasize that the synergy of GKMNU as an agent of social change and a facilitator of programs integrating religious values with national legal regulations is essential for creating healthy and dignified families in a sustainable manner. This family-based approach involving all family members is considered effective in preventing stunting.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

The Nahdlatul Ulama Family Welfare Movement (GKMNU), as one of the social cadres of Nahdlatul Ulama (NU), actively plays a role in Glapansari Village, Temanggung, in addressing the high prevalence of stunting as an effort to realize the objectives of Maqashid al-Shariah. Maqashid al-Shariah, etymologically meaning the objectives of Islamic law, is a discipline that

serves as the foundation for determining the essential purposes of Islamic law in achieving public welfare (*maslahah*) and preventing harm (*mafsadah*), which generally consists of five principal pillars (Hermawan, 2025, 80). This study specifically focuses on the pillar of the Protection of Progeny (*Hifz al-Nasl*), which includes safeguarding the continuity and quality of future generations through moral education, reproductive health, and family strengthening. Stunting is viewed as a threat to the objective of *Hifz al-Nasl* because it hinders the quality of life and productivity of future generations.

GKMNU responds to the challenge of stunting in Glapansari Village through a comprehensive approach integrating religious values and health interventions. Its programs include nutrition and health counseling for pregnant women, education on Islamic parenting patterns, and strengthening the spiritual foundation of families. In addition, GKMNU supports national policies such as Law No. 16 of 2019 on Marriage, which sets the minimum marriage age at 19 years, as an effort to prevent early marriage closely associated with the risk of stunting. By linking physical health efforts with the principle of *Hifz al-Nasl*, GKMNU functions as an agent of social and religious transformation to raise public awareness about the importance of preserving the quality of future generations. This movement is considered significant in promoting public welfare, even though there is no direct textual command from the Islamic sources (*maslahah mursalah*) (Maryono, and Sumarjoko, 2025, 7962–73).

Despite facing challenges such as limited nutritional understanding, economic constraints, and cultural barriers, this study aims to evaluate the effectiveness of GKMNU in implementing the principle of *Hifz al-Nasl* (Tohari, 2020, 314–320) and to identify solutions for strengthening family development programs. GKMNU's contribution to reducing stunting reflects the synergy between public health interventions and the values of *Maqashid al-Shariah*, which are essential for building families that are not only physically healthy but also morally and spiritually strong. The findings of this study are expected to become an important reference for NU and GKMNU in designing more effective and sustainable family development strategies.

Method

This study employs a qualitative method with a socio-juridical approach and a descriptive analytical type based on field research conducted in Glapansari Village in 2025. The socio-juridical approach was chosen to examine comprehensively both the normative aspects (*Maqashid al-Shariah*, particularly *Hifz al-Nasl*, and positive law) and the social dynamics within the implementation of GKMNU programs. The primary data sources consist of in-depth interviews with GKMNU administrators, community leaders, and related stakeholders, while secondary data are obtained from documents and relevant literature. Data collection

techniques include interviews (both flexible and structured), participatory observation to directly understand the social context, and documentation of archives and regulations. Data analysis was conducted qualitatively through stages of data reduction (selection and condensation), data presentation (descriptive narration), and verification/conclusion drawing (data triangulation). The validity and reliability of the findings regarding the role of GKMNU in realizing Hifz al-Nasl were ensured through source triangulation, member checking, and audit trails.

Results and Discussion

The interview results and field findings reveal a low level of public understanding among the people of Glapansari regarding the concept of a *maslahat* family and stunting prevention. The lack of mental, physical, and premarital preparedness, combined with limited access to information and the continuing practice of early marriage, has worsened the health risks for mothers and children. The village midwife recorded approximately 100 toddlers at risk of stunting, caused by inadequate nutritional intake, limited socialization and education, and economic difficulties. One case even involved a 17-year-old mother with a stunted toddler, demonstrating the correlation between early marriage and health risks. Although healthcare facilities such as community health posts (*posyandu*) are available, their functions have not been fully optimized due to the lack of regular training and support for cadres from the Health Office. Therefore, sustainable and integrated health education, along with strengthening the role of GKMNU, is necessary to enhance public awareness, life skills, and community participation in creating healthy and high-quality families. This is in line with the objectives of Islamic law to protect the welfare of humanity both in this world and in the hereafter (Miftah, 2022, 70–87).

Analysis GKMNU from the Perspective of Maqashid al-Shariah in Realizing Hifz al-Nasl

1. Data Mapping and Family Development to Create Harmonious Household Relations

Based on data regarding the high number of marriages in Glapansari Village, where many marriages tend to fall into the category of early marriage, GKMNU needs to actively disseminate comprehensive information about the importance of delaying

marriage until reaching an appropriate age in terms of health and psychological maturity. It is also necessary to instill public understanding regarding the provisions of Law No. 16 of 2019, which regulates the minimum legal age for marriage. This educational effort should emphasize the dangers and negative consequences of early marriage, both for maternal and child health and for the sustainability of family life, in line with the principle of *Hifz al-Nasl* (protection of progeny) (al-Shatibi, 1971; Hermawan, 2025, 80–81).

GKMNU also needs to take an active role in providing reproductive health information, particularly for prospective brides and grooms (*calon pengantin/catin*) and PKK cadres. This program should include education on nutrition (supplementary feeding), methods of caring for and educating pregnant women (pregnancy assessment), as well as regular monitoring of children's growth and development. This effort is highly important considering that there are around 100 children at risk of stunting in the village, which is directly related to the objective of safeguarding the health and continuity of future generations (*Hifz al-Nasl*) (Sumarjoko, 2017).

In this context, GKMNU conducts assessments and in-depth analyses regarding the condition of each family within the community, including interactions among family members, existing obstacles, and the family's potential capacities. Family development is understood as a continuous effort to improve the quality of relationships among family members through various approaches such as guidance and counseling. Such guidance and counseling aim to provide practical directions and solutions to household problems, including internal conflicts, ineffective communication, and the dynamics of roles and functions within the family.

The anti-violence approach demonstrates that GKMNU actively works to prevent and address various forms of domestic violence, whether physical, psychological, or verbal. Meanwhile, moral development (*pembinaan akhlak*) emphasizes strengthening moral values, character, and positive behavior that should be possessed by every family member in order to create an atmosphere of compassion, mutual respect, and harmony within the household.

2. Improving Family Health and Welfare

GKMNU prioritizes the fulfillment of proper and adequate nutritional needs for all family members. One of the methods implemented by GKMNU is the Supplementary Feeding Program (*Pemberian Makanan Tambahan/PMT*) for toddlers, particularly young children and pregnant women, in order to maintain optimal health and development. Attention to maternal and child health includes healthcare services before and after childbirth, as well as immunization programs for children to protect them from serious diseases and health problems. Protection for pregnant women is carried out through education, monitoring, and social support so that pregnancy and childbirth processes can proceed safely and smoothly without complications. Health education and access to social services are also important components in helping families gain access to healthcare facilities, social assistance, and information necessary to maintain both physical and mental well-being.

GKMNU can collaborate with community health posts (*posyandu*) and public health centers (*puskesmas*), including through training programs for *posyandu* cadres, in order to improve healthcare services for mothers and children. Specially trained local cadres can function as the front line in monitoring the health of mothers and toddlers, encouraging family participation in health programs, and ensuring that nutritional interventions and immunization programs are properly implemented.

3. Family Resilience in Resolving Conflicts and Preventing Divorce

GKMNU seeks to strengthen family resilience through constructive conflict management so that household problems can be resolved peacefully and wisely without damaging the foundation of the family. Divorce prevention becomes one of the main focuses, carried out by providing mediation and counseling services so that families facing serious problems may preserve unity and improve their relationships. Parenting education serves as an essential instrument to equip parents with proper child-rearing skills, enabling children to grow up in emotionally and psychologically healthy environments.

Intervention services for family-related problems represent a proactive effort to assist families dealing with issues such as domestic violence, disharmony, or

psychological disturbances, so that they may receive immediate treatment and professional support.

4. Moral and Spiritual Education and Communication with Institutions and Community Organizations

Considering that addressing family issues and stunting requires the involvement of multiple sectors, GKMNU should collaborate with village governments, social institutions, and other religious organizations in implementing programs with more comprehensive support. This approach is in line with the Islamic principle of togetherness and the importance of protecting future generations through a holistic framework.

GKMNU places moral and spiritual education as the primary foundation of family development in order to create families with noble character, whose members demonstrate behavior consistent with Islamic teachings and universal moral values. Children are expected to become *shalih* and *shalihah* individuals who are not only academically capable but also faithful and morally upright in their daily lives. Parents and family members are encouraged to become exemplary role models within society, thereby strengthening the family's role as the center for character building and social ethics development (Wardhani, 2021, 21–31).

5. The Implementation of GKMNU Programs in Accordance with Maqashid al-Shariah, Islamic Law, and Law No. 16 of 2019

The high number of marriages in Glapansari Village tends to fall within the category of early marriage. Therefore, GKMNU needs to disseminate comprehensive information regarding the importance of delaying marriage until individuals reach an appropriate age in terms of health and psychological maturity, while also promoting public understanding of the provisions contained in Law No. 16 of 2019, which regulates the minimum legal age for marriage. This educational effort must emphasize the dangers and negative consequences of early marriage, both for maternal and child health and for the sustainability of family life, in line with the principle of *Hifz al-Nasl* (protection of progeny) (Hermawan, 2025, 80).

GKMNU also needs to actively provide information concerning reproductive health, especially for prospective brides and grooms (*calon pengantin/catin*) and PKK cadres. This program should include education regarding nutrition, supplementary feeding (*Pemberian Makanan Tambahan/PMT*), methods of caring for pregnant women (pregnancy assessment), and regular monitoring of children's growth and development. This effort is particularly important considering that around 100 children in the village are at risk of stunting, which is directly related to the protection of health and the continuity of future generations (Hifz al-Nasl) (Sumarjoko, 2017, 58–107).

Within this context, GKMNU conducts assessments and in-depth analyses of the conditions of families within the community, including interactions among family members, obstacles encountered, and the potential capacities possessed by each family. Family development is understood as a continuous effort to improve the quality of relationships among family members through guidance and counseling. Such counseling aims to provide practical directions and solutions for household problems, including internal conflicts, ineffective communication, and issues related to family roles and functions. The anti-violence approach demonstrates that GKMNU actively seeks to prevent and address various forms of domestic violence, whether physical, psychological, or verbal.

GKMNU also prioritizes the fulfillment of adequate and proper nutritional needs for all family members by implementing the Supplementary Feeding Program (*Pemberian Makanan Tambahan/PMT*) for toddlers, particularly young children and pregnant women, in order to maintain optimal health and development (Alfatia, 2025, 1–14). Attention to maternal and child health includes healthcare services before and after childbirth, as well as immunization programs to protect children from serious diseases and health disorders. Protection for pregnant women is carried out through education, monitoring, and social support so that pregnancy and childbirth can proceed safely without complications. Health education and access to social services are important components in enabling families to obtain healthcare

facilities, social assistance, and information necessary for maintaining physical and mental well-being (Alfatia, 2025, 1–14).

Furthermore, GKMNU can collaborate with posyandu and puskesmas through the training of posyandu cadres in order to improve healthcare services for mothers and children. Specially trained local cadres may serve as the front line in monitoring the health of mothers and toddlers, encouraging family participation in health programs, and ensuring that nutritional interventions and immunization programs are properly implemented.

Conclusion

Based on the discussion and analysis presented in the previous chapter, GKMNU, as a movement dedicated to family welfare, plays a vital role in strengthening and developing family resilience by mapping existing conditions, improving harmonious relationships, enhancing health and welfare, managing conflicts, and providing moral and spiritual education. All of these initiatives are intended to build families that are healthy, harmonious, and resilient both socially and psychologically, thereby preserving future generations (Hifz al-Nasl) in accordance with the principles of Maqashid al-Shariah. GKMNU's programs are also grounded in Qur'anic values, particularly The Qur'an Surah Ar-Rum verse 21, which emphasizes the importance of love and tranquility within the family as the foundation for producing high-quality generations.

The implementation of Maqashid al-Shariah values, especially in relation to Hifz al-Nasl and stunting reduction, aims to apply the principles of Maqashid al-Shariah with a focus on protecting life and progeny (Hifz al-Nasl). The programs carried out include family healthcare services, supplementary feeding programs for toddlers, and the strengthening of moral and spiritual values within the family. GKMNU integrates health education, character development, and the implementation of marriage regulations in accordance with Law No. 16 of 2019 in order to prevent society from falling into early marriage practices that may negatively affect the quality of future generations. One of GKMNU's major concerns is the prevention of stunting through programs providing

nutritious food and family health education from an early age so that future generations may grow up healthy and of high quality. Thus, GKMNU's efforts are in line with the objectives of Islamic law, which seek to maintain social balance, prevent harm to future generations, and improve the quality of life of families and the generations to come.

References

- Asrun, Andi Muhammad (2016). "Hak Asasi Manusia Dalam Kerangka Negara Hukum: Catatan Perjuangan Di Mahkamah Konstitusi." *Jurnal Cita Hukum* 4, no. 1 (2016): 133–54. <https://doi.org/10.15408/jch.v4i1.3200>.
- Ayatullah Arjun, Mustaming, Helmi Kamal, Wahid Hadade, (2024). "Pemetaan Peran Penyuluh Agama Dalam Pencegahan Stunting Di Kabupaten Luwu (Tinjauan Maqashid Al-Syariah)." *Jurnal Agama, Sosial, Dan Budaya* 7, no. 4 (2024): 23–36.
- Berdame, Nurul Ragilia, Jemmy Sondakh 3, and Vecky Y. Gosal, (2024). "Pelayanan Kesehatan Terhadap Masyarakat Yang Kurang Mampu Menurut Undang-Undang Nomor 17 Tahun 2023 Tentang Kesehatan." *Lex Privatum* 13, no. 5 (2024).
- Fateh, Mohammad, (2020). "Rekonstruksi Pemikiran Filsafat Hukum Islam Hasbi Ash-Shiddieqy (Kajian Metodologis)." *Jurnal Hukum Islam* 11 (2020): 67–94. <https://doi.org/10.28918/jhi.v11i1.538>.
- Fitriansyah, Annisa lutfia, (2024). "Implementasi Konsep Keluarga Masalah Oleh Kementerian Agama Dan Gerakan Keluarga Masalah Nahdhatul Ulama Kota Malang Perspektif Masalah Ali Yafie," no. Table 10 (2024): 4–6.
- Haryanti, Tuti, and Nur Hayati (2019). "Penegakan Hukum Hak Asasi Manusia Bagi Anak Penderita Stunting." *Jurnal HAM* 10, no. 2 (2019): 249–60. <https://doi.org/10.30641/ham.2019.10.249-260>.
- Wawan Hermawan, et.al., (2025), Implementing Islamic Law in Diaspora Naturalization: A Middle East, Southeast Asia, and West, *AHKAM – Volume 25, Number 1, 2025*, <https://doi.org/10.15408/ajis.v25i1.4146510.15408/ajis.v25i1.41465>
- Idris, Husni, Alfitri, and Mujennih, (2024). "Kafa' ah Dalam Membina Keluarga Harmonis :

- Suatu Tinjauan Konseptual Dalam Pernikahan Perspektif Masalahah Kafa ' Ah In Building Harmonious Families: A Conceptual Review In The Perspective Of Masalahah In Marriage." *Jurnal Kolaboratif Sains* 7, no. 6 (2024): 1963–75.
- Irawan Rangkuti, Chairil, Sukiati Sukiati, and Ramadhan Syahmedi Siregar, (2024). "The Concept Of Maqashid Sharia In The Effectiveness Of The Implementation of Presidential Regulation No. 72 Of 2021 Concerning The Handling Of Stunting Mandailing Natal Regency." *Journal of Law, Politic and Humanities* 4, no. 5 (2024): 1404–17.
- Kencanawati, dkk., (2020). "Analisis Teori Hukum Maqashid al – Syariah al – Syatibi Terhadap Peran Perguruan Tinggi Dalam Penanggulangan Stunting Di Indonesia 1Nispul" 3, no. 2 (2022): 119–31.
- Kurniawan, Agung, and Hamsah Hudafi (2021). "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat." *Al Mabsut* 15, no. 1 (2021): 29–38.
- Maryono dan Sumarjoko, (2025). The Role of the the Civil Service Police Unit in Controlling Street Vendors in Yogyakarta: A Theory of Istislah Perspective, PENA JUSTISIA, Vol.24, No.1 June, 2025, 7962-7973. DOI: <https://doi.org/10.31941/pj.v24i1.7050>
- Miftah, Ahmad Harisul (2022). "Pencegahan Kematian Balita Dalam Perspektif Maqashid Asy-Syari'ah." *Syaksia : Jurnal Hukum Perdata Islam* 23, no. 1 (2022): 70–87.
- Miftahuddin, Abdul Hafid, (2024). "Transformasi Hukum Keluarga Islam Di Indonesia: Analisis Kritis Atas Penerapan Kompilasi Hukum Islam (KHI) Dalam Konteks Maqashid Syariah." *Jurnal Hukum Dan Ahwal Al-Syakhsiiyyah* 4, no. November (2024): 99–109.
- Nasution, Basith Hilmi, and Zulkarnain, (2023). "Implementasi Aplikasi ELSIMIL (Elektronik Siap Nikah, Siap Hamil) Sebagai Syarat Pendaftaran Nikah Perspektif Maqashid Syariah (Studi Kasus Di Kantor Urusan Agama Kecamatan Medan Tembung)." *Kabilah: Journal of Social Community* 8, no. 1 (2023): 870–82.
- Parthiana, I Wayan, (2017). "Beberapa Masalah Dalam Pengimplementasian Kewajiban Negara Indonesia Di Bawah Perjanjian Internasional Ke Dalam Hukum Nasional Indonesia." *Veritas et Justitia* 3, no. 1 (2017): 163. <https://doi.org/10.25123/vej.2529>.
- Rahayu dkk., (2020). *Stunting Dan Upaya Pencegahannya. Buku Stunting Dan Upaya*

Pencegahannya, 2020.

Safitri, Alfatia. (2025). "Analisis Program Pemberian Makanan Tambahan (Pmt) Dalam Menanggulangi Stunting Perspektif Maqashid Syariah Di Desa Suci Kecamatan Panti Kabupaten Jember," *Sustainability (Switzerland)* 11, no. 1 (2025): 1–14.

Suhaimi,dkk., (2023), "Maqāsid Al-Sharī'ah: Teori Dan Implementasi." *Sahaja: Journal Shariah And Humanities* 2, no. 1 (2023): hlm. 162-166.

Sya'dan R Tasyrin, (2022). "Konsepsi Hifz Al-Nasl Dalam Menjaga Keturunan," 2022, 18–32.

Tohari, Ilham.(2020). "Maqasid Syariah Sebagai Pijakan Konseptual Dalam Pembaruan Hukum Keluarga Islam Indonesia." *Arena Hukum* 13, no. 2 (2020): 314–28.

Wawancara Dengan Ibu Bidan Dan Ibu Mariani Seelaku Tim CSPA Pusat, Serta Penyuluh GKMNU Kab. Temanggung." 2025.

Wawancara Ibu Dwiyanti Selaku Sekdes Glapansari." 2025.

Wawancara Ibu Ika Rahmawati Selaku Kader Posyandu Desa Glapansari." 2025.