



## Implementing Minister of Social Affairs Regulation No. 9 of 2025 on *Karang Taruna*: A *Siyasah Tanfidziyyah* Perspective on Youth Development in Indonesia

Siti Mariyam<sup>a,1,\*</sup>, Linda Firdawaty<sup>b,2</sup>, M. Yasin Al Arif<sup>c,3</sup>

<sup>a</sup> Fakultas Syariah UIN Raden Intan Lampung, Indonesia

<sup>b</sup> Fakultas Syariah UIN Raden Intan Lampung, Indonesia

<sup>c</sup> Fakultas Syariah UIN Raden Intan Lampung, Indonesia

<sup>1</sup> sitimariamm09@gmail.com\*, <sup>2</sup> linda.firda@radenintan.ac.id; <sup>3</sup> myasinalarif@radenintan.ac.id

\* corresponding author

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### ABSTRACT

*Karang Taruna plays a strategic role as a community-based youth organization in promoting youth development and social welfare at the village and urban-village levels in Indonesia. Minister of Social Affairs Regulation No. 9 of 2025, which amends Minister of Social Affairs Regulation No. 25 of 2019 on Karang Taruna, provides a renewed legal basis for strengthening institutional responsibility and expanding youth participation. This study analyzes the implementation of Article 43A, which concerns the responsibilities of Karang Taruna administrators, and Article 18 paragraph (1), which regulates the passive membership system, in Gedong Meneng Baru Urban Village, Bandar Lampung. It also examines the extent to which such implementation reflects the principles of siyasah tanfidziyyah. This study employs empirical legal research using a qualitative socio-legal approach. Data were collected through semi-structured interviews and documentation study, and were analyzed through the principles of al-tanfīdh and al-bayān. The findings show that the implementation of the regulation remains suboptimal due to limited funding, organizational inactivity, weak administrative capacity, low youth participation, limited institutional communication, and weak leadership regeneration. From the perspective of siyasah tanfidziyyah, strengthening Karang Taruna requires institutional revitalization, capacity building for administrators, systematic youth data collection, budgetary support, and participatory communication to transform formal membership into substantive youth engagement..*

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## 1. Introduction

Youth participation in social governance and community development has become a strategic issue within the global development agenda. Young people can no longer be positioned merely as objects or beneficiaries of policy; rather, they must be recognized as social actors with the capacity to drive innovation, strengthen social cohesion, broaden civic participation, and accelerate sustainable development at both local and national levels.<sup>1</sup> Within the framework of Youth 2030: The United Nations Youth Strategy, the United Nations emphasizes the importance of meaningful youth engagement in policy formulation, decision-making processes, and the strengthening of inclusive, responsive, and Sustainable Development Goals-oriented public institutions.<sup>2</sup> Accordingly, youth-related issues are not merely concerned with individual capacity development. Still, they are also closely linked to institutional transformation and the effectiveness of public policy in responding to social change.<sup>3</sup> In this context, the existence of community-based youth organizations becomes particularly significant, as they provide an institutional space through which young people can articulate their social roles, strengthen collective capacity, and contribute directly to community development.

Within the international literature, community-based youth organizations are widely regarded as important instruments for strengthening civic engagement, social capital, and local leadership.<sup>4</sup> Youth involvement in community organizations may expand participatory spaces, build social networks, and stimulate social innovation at the local level.<sup>5</sup> Nevertheless, the mere existence of youth organizations does not automatically generate effective and sustainable participation.<sup>6</sup> The effectiveness of such organizations depends heavily on institutional capacity, leadership quality, resource support, and the

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<sup>1</sup> S Lalitha, "Youth Participation in Community Development: Issues and Implications," in *Handbook of Youth Development: Policies and Perspectives from India and Beyond*, 2023, 443–45, [https://doi.org/10.1007/978-981-99-4969-4\\_25](https://doi.org/10.1007/978-981-99-4969-4_25); OECD, "Governance for Youth, Trust and Intergenerational Justice: Fit for All Generations?" (OECD Public Governance Reviews, OECD Publishing, Paris, 2020), <https://doi.org/https://doi.org/10.1787/c3e5cb8a-en>; Barry Checkoway, "What is youth participation?," *Children and Youth Services Review* 33, no. 2 (2011): 340–45, <https://doi.org/https://doi.org/10.1016/j.childyouth.2010.09.017>.

<sup>2</sup> United Nations, "YOUTH2030 PHASE 2 (2025–2030)," 2025, 18.

<sup>3</sup> United Nations, "Youth 2030: Working with and for Young People" (New York: United Nations, 2018).

<sup>4</sup> S E Krauss et al., "Malaysian youth associations as places for empowerment and engagement," *Children and Youth Services Review* 112 (2020), <https://doi.org/10.1016/j.childyouth.2020.104939>; S Zeldin et al., "Youth–Adult Partnership and Youth Civic Development: Cross-National Analyses for Scholars and Field Professionals," *Youth and Society* 49, no. 7 (2017): 851–78, <https://doi.org/10.1177/0044118X15595153>.

<sup>5</sup> T Jarmara, "Robert Putnam: Trust as a Fundamental Element of Civil Society and Democratic Governance," *Filozofia* 78, no. 1 (2023): 14–24, <https://doi.org/10.31577/filozofia.2023.78.1.2>.

<sup>6</sup> Merilee S Grindle, "Good Enough Governance: Poverty Reduction and Reform in Developing Countries," *Governance* 17, no. 4 (1 Oktober 2004): 525–48, <https://doi.org/https://doi.org/10.1111/j.0952-1895.2004.00256.x>.

ability of local actors to translate policy into responsive, adaptive, and sustainable social practice.<sup>7</sup> This condition indicates that any analysis of youth organizations cannot be separated from broader issues of policy implementation and institutional governance. Therefore, an analytical framework is required that is capable of explaining not only how policies are implemented administratively, but also how values, norms, and social responsibility shape the effectiveness of their implementation.

Studies on youth policy implementation have generally relied on the perspective of modern governance, which emphasizes participation, transparency, accountability, institutional effectiveness, and collaboration among stakeholders.<sup>8</sup> This perspective is essential for explaining the institutional and procedural dimensions of public policy. However, in societies characterized by strong social and religious values, such an approach needs to be complemented by a normative perspective that emphasizes moral responsibility, trustworthiness (*amanah*), justice (*al adl*), and public benefit (*maslahah*).<sup>9</sup> In Muslim societies, Islamic governance may serve as a complementary perspective for assessing the extent to which public policy is not only implemented in a formal-administrative manner, but also directed toward the realization of societal welfare.<sup>10</sup>

One relevant concept within the framework of Islamic governance is *siyasah tanfidziyyah*, a dimension of *fiqh siyasah* concerned with executive authority, policy execution, and the responsibility of implementing institutions in realizing the objectives of law and the public interest.<sup>11</sup> From this perspective, public policy implementation is not

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<sup>7</sup> Douglas Yates, "Street-Level Bureaucracy: Dilemmas of the Individual in Public Services. By Michael Lipsky. (New York: Russell Sage Foundation, 1980. Pp. xviii + 211. \$10.00.)," *American Political Science Review* 76, no. 1 (1982): 145–46, <https://doi.org/DOI: 10.2307/1960475>; Michael Hill dan Peter Hupe, *Implementing Public Policy*, SAGE Publications, 3rd ed, 2014; Zeldin et al., "Youth-Adult Partnership and Youth Civic Development: Cross-National Analyses for Scholars and Field Professionals."

<sup>8</sup> S Chowdhury dan P K Panday, "Governance, People's Participation, Accountability, and the Act of 2009," in *Public Administration, Governance and Globalization*, vol. 8, 2018, 57–81, [https://doi.org/10.1007/978-3-319-73284-8\\_4](https://doi.org/10.1007/978-3-319-73284-8_4).

<sup>9</sup> D Maltseva et al., "Youth policy in the human capital management system: Russian practice," in *E3S Web of Conferences*, vol. 311, 2021, <https://doi.org/10.1051/e3sconf/202131108014>; N G Osipova et al., "Social and political processes, socialization institutions and youth policy subjects of modern Russia," *Journal of Advanced Research in Law and Economics* 8, no. 2 (2017): 545–58, [https://doi.org/10.14505/jarle.v8.2\(24\).25](https://doi.org/10.14505/jarle.v8.2(24).25).

<sup>10</sup> Chaudhry Ghafran dan Sofia Yasmin, "Ethical Governance : Insight from the Islamic Perspective and an Empirical Enquiry," *Journal of Business Ethics* 167, no. 3 (2020): 513–33, <https://doi.org/10.1007/s10551-019-04170-3>; Muhammad Syaqq Al-Azdi, Sharifah Hayaati Syed Ismail, dan Siti Arni Basir, "HARMONIZING FAITH AND GOVERNANCE : A COMPREHENSIVE STUDY OF ISLAMIC GOVERNANCE FRAMEWORKS," *Jurnal Pengajian Islam* 17, no. 2 (2024): 87–101, <https://doi.org/https://doi.org/10.53840/jpi.v17i2.304>.

<sup>11</sup> Putri Diana, Agustina Nurhayati, dan Rudi Santoso, "Analysis of Fiqh Siyasah Tanfidziyah on The Implementation of Waste Reduction Policy in West Lampung," *Jurnal Pranata Hukum* 20, no. 23 (2025): 49–64; Vitta Vira Della, Nurnazli, dan Rizky Silvia Putri, "Implementasi Pasal 26 Undang-Undang Nomor 3 Tahun 2024 tentang Desa dalam Perspektif Siyasah Tanfidziyyah," *Supremasi: Jurnal Pemikiran*

understood merely as an administrative process, but also as the fulfillment of a public trust that must be grounded in the principles of justice, responsibility, compliance with legal norms, and orientation toward societal benefit.<sup>12</sup> Consequently, it is not sufficient for a policy to be established normatively; it must also be implemented effectively (*al-tanfīdh*) and communicated adequately to the public (*al-bayān*), in the sense of policy communication that ensures clarity, removes ambiguity, and guarantees a proper understanding of public policy.<sup>13</sup> Thus, the success of policy implementation may be assessed through the consistency of execution, clarity of communication, accountability of implementing actors, and the capacity of policy to respond to societal needs.

In the Indonesian context, *Karang Taruna* is one of the community-based youth organizations that plays a strategic role in social development and the administration of social welfare.<sup>14</sup> This organization functions as a platform for developing creativity, social solidarity, community concern, leadership, and youth empowerment at the village and urban-village levels.<sup>15</sup> Normatively, the institutional strengthening of *Karang Taruna* is regulated through Minister of Social Affairs Regulation No. 9 of 2025 concerning the Amendment to Minister of Social Affairs Regulation No. 25 of 2019 on *Karang Taruna*. This regulation underscores the need to optimize the role of *Karang Taruna* as an adaptive and participatory youth social organization that contributes to the administration of social welfare.

Two important provisions in this regulation are Article 43A and Article 18 paragraphs (1) and (2).<sup>16</sup> Article 43A affirms the responsibility of *Karang Taruna* administrators to implement operational guidelines, apply organizational standards and indicators, promote institutional strengthening and empowerment, establish coordination and work networks, and conduct reporting and data collection on *Karang Taruna*. Meanwhile, Article 18 paragraph (1) regulates a passive membership system (*stelsel pasif*), under which every young person aged 16 to 30 years automatically becomes a member of

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*dan Penelitian Ilmu-ilmu Sosial, Hukum, & Pengajarannya* 21, no. 2 (2024): 438–48, <https://doi.org/https://doi.org/10.26858/supremasi.v21i2.83132>.

<sup>12</sup> Ahmad Fauzi Furqon Rahmad Jefri Pratama, Lily Faisal, “Implementation of General Election Commission Regulation Number 9 of 2022 Article 31 in Enhancing Political Participation: A Siyasah Tanfidziyah Perspective,” *Al-‘Adalah: Jurnal Syariah dan Hukum Islam* 10, no. 2 (2025): 399–419, <https://doi.org/https://doi.org/10.31538/adlh.v10i2.9289>.

<sup>13</sup> Sajid Mahmood, “The Concept of Al-Bayān (Clarification) in Islamic Jurisprudence: A Comprehensive Study of its Types, Applications, and Legal Implications,” *Al Khadim Research Journal of Islamic Culture and Civilization* V, no. 4 (2024): 19–29.

<sup>14</sup> I. W. Sutrisna, “Meningkatkan Partisipasi Pemuda Dalam Pembangunan Desa Melalui Optimalisasi Peran Karang Taruna,” *Jurnal Ilmiah Cakrawarti* 5, no. 2 (2023).

<sup>15</sup> Suradi, “Karang Taruna, Agent of Change and Community Development in Pandeglang,” *Sosio Konsepsia* 8, no. 3 (2019): 241–54.

<sup>16</sup> Menteri Sosial Republik Indonesia, “Peraturan Menteri Sosial Republik Indonesia nomor 9 Tahun 2025 tentang Perubahan Atas Peraturan Menteri Sosial nomor 25 Tahun 2019 tentang Karang Taruna” (2025).

*Karang Taruna*. Article 18 paragraph (2) further affirms that such membership is derived from young people at the village or urban-village level. Normatively, these provisions demonstrate the state's attempt to strengthen institutional capacity while simultaneously expanding the basis of youth participation within local communities. In practice, however, these provisions raise implementation-related questions regarding the extent to which the institutional responsibilities of administrators and the automatic membership system at the village or urban-village level can be translated into active, substantive, and sustainable youth participation.

These implementation challenges are reflected in the institutional practice of *Karang Taruna* in Gedong Meneng Baru Urban Village, Rajabasa District, Bandar Lampung City. Although formally established as a youth social organization, *Karang Taruna* in this area has not yet fully optimized the active and sustainable development of youth potential. Based on preliminary observations, several problems remain evident, including the inactivity of some administrators, low youth participation in organizational activities, limited budgetary support, weak program sustainability, and suboptimal leadership regeneration. These challenges are further complicated by the urban environment in which the organization operates, which is characterized by high social mobility, increasingly individualistic patterns of social relations, and relatively weak community attachment.

Research on *Karang Taruna* has been conducted from various perspectives. Rifai et al. (2025), for instance, demonstrate that *Karang Taruna* contributes to strengthening community social solidarity through various youth programs.<sup>17</sup> Rahman et al. (2024) found that *Karang Taruna*'s participation in village development is influenced by members' level of understanding, organizational capacity, and support for development activities.<sup>18</sup> Meanwhile, Cahyani et al. (2024) emphasize the contribution of *Karang Taruna* to community-based environmental management through plastic waste control programs.<sup>19</sup> These studies indicate that *Karang Taruna* plays an important role in social empowerment, village development, solidarity building, and the resolution of community problems. However, previous studies have generally focused more on the organization's social functions and practical contributions, while issues of institutional governance, policy implementation, and the effectiveness of the regulatory framework governing *Karang*

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<sup>17</sup> Bayu Rifai, Eddy Noviana, dan Masyitha Ramadhani, "Peranan Karang Taruna dalam Memperkuat Solidaritas Sosial Masyarakat di Desa Sibuk Kecamatan Tapung Kabupaten Kampar," *Transformasi: Jurnal Penelitian dan Pengembangan Pendidikan Non Formal Informal* 11, no. 2 (2025): 453–59, <https://doi.org/10.33394/jtni.v11i2.16267>.

<sup>18</sup> Achmad Husein Hasni et al., "Partisipasi Karang Taruna Dalam Pembangunan Desa," *JP: Jurnal Polahi* 1, no. 1 (2024): 54–65.

<sup>19</sup> Intan Putri Cahyani et al., "Revitalisasi Peran Kepemudaan Melalui Karang Taruna Dalam Pengelolaan Sampah Plastik di Desa Baros, Kabupaten Serang," *Jurnal Abdimas Dosma (Jad)* 1, no. 2 (2022): 47–61, <https://doi.org/10.70522/jad.v1i2.10>.

*Taruna* have received insufficient scholarly attention. More specifically, studies examining the implementation of Article 43A and Article 18 paragraphs (1) and (2) of Minister of Social Affairs Regulation No. 9 of 2025 in the governance of *Karang Taruna* through the perspective of *siyasah tanfidziyyah* remain very limited. Therefore, this study seeks to fill this gap by analyzing the implementation of the *Karang Taruna* regulation within the framework of *siyasah tanfidziyyah*, particularly by assessing policy execution, institutional responsibility, clarity of communication, youth participation, and orientation toward public benefit.

Based on the aforementioned gap, this study aims to analyze the implementation of provisions concerning the responsibilities of *Karang Taruna* administrators and the participation of its members, as regulated in Article 43A and Article 18 paragraphs (1)–(2) of Minister of Social Affairs Regulation No. 9 of 2025, in Gedong Meneng Baru Urban Village, Rajabasa District, Bandar Lampung City. This study also evaluates the implementation of the policy through the principles of *al-tanfīdh* and *al-bayān* within the perspective of *siyasah tanfidziyyah*. The novelty of this study lies in its attempt to integrate youth governance and Islamic governance as an analytical framework for understanding the relationship between regulatory norms, institutional capacity, and youth participation practices in community-based social organizations. Theoretically, this study contributes to the development of Islamic legal studies, public policy implementation scholarship, and youth governance studies. Empirically, it provides an understanding of the challenges involved in implementing *Karang Taruna* policy within an urban society marked by high social mobility, relatively weak community attachment, and the need for sustainable institutional strengthening.

## 2. Legal Materials and Methods

This study adopts an empirical legal research design using a qualitative approach within the framework of socio-legal research. This approach was employed to examine not only the legal norms contained in Minister of Social Affairs Regulation No. 9 of 2025 on *Karang Taruna*, but also their implementation in local institutional practice. The study focuses on the implementation of Article 43A concerning the responsibilities of *Karang Taruna* administrators and Article 18 paragraphs (1) - (2) concerning the passive membership system (*stelsel pasif*). The research was conducted in Gedong Meneng Baru Urban Village, Rajabasa District, Bandar Lampung City, which was selected purposively because it demonstrates a gap between the formal existence of *Karang Taruna* and the effectiveness of its functions in youth development. The data used in this study consist of legal materials and empirical data. Primary legal materials include Minister of Social Affairs Regulation No. 9 of 2025, Minister of Social Affairs Regulation No. 25 of 2019, and other relevant regulations. Secondary legal materials were obtained from books, scholarly articles, and literature discussing policy implementation, youth organizations, and *siyasah tanfidziyyah*.

Empirical data were collected through semi-structured interviews and a documentation study. Informants were selected purposively based on their involvement in, and knowledge of, the implementation of *Karang Taruna*. They included *Karang Taruna* administrators, urban-village officials, representatives of the Community Empowerment Institution, youth members, and local community members. The documents analyzed included organizational management documents, work programs, activity reports, urban-village archives, and other relevant institutional documents. The data were analyzed qualitatively through the stages of data reduction, thematic categorization, interpretation, and conclusion drawing. The empirical findings were compared with the normative provisions of Minister of Social Affairs Regulation No. 9 of 2025 in order to identify the gap between law in books and law in action. The data were further analyzed using the perspective of *siyasaḥ tanfidziyyah* through two main categories, namely *al-tanfīdh* and *al-bayān*. The principle of *al-tanfīdh* was used to assess the implementation of the institutional responsibilities of *Karang Taruna* administrators, while *al-bayān* was used to evaluate the clarity of policy communication, organizational transparency, and public understanding of youth participation mechanisms. Data validity was ensured through source triangulation and methodological triangulation. Research ethics were observed by obtaining informed consent from the informants and maintaining the confidentiality of their identities where required by the research context.

### 3. Results and Discussion

#### 3.1. The Theory of *Siyasaḥ Tanfidziyyah* and Its Principles in the Context of Implementing Minister of Social Affairs Regulation No. 9 of 2025 on *Karang Taruna*

*Fiqh siyasaḥ* is one branch of Islamic legal scholarship that examines the governance of social life, the relationship between government and citizens, and the exercise of public authority based on the principles of justice, trustworthiness (*amanah*), and public benefit (*maslahah*).<sup>20</sup> Etymologically, *fiqh* derives from the word *faqāhah*–*yafqāhu*–*fiqhan*, which means to understand deeply,<sup>21</sup> while *siyasaḥ* derives from the word *sāsa*, meaning to regulate, manage, or lead an affair.<sup>22</sup> In the classical Islamic legal tradition, the term *siyāsaḥ* also developed to refer to the policies of rulers, governmental

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<sup>20</sup> Lukman Arake, “Agama dan Negara Perspektif Fiqh Siyasaḥ,” *Al-Adalah: Jurnal Hukum dan Politik Islam* 3, no. 2 (2018): 79–116, <https://doi.org/10.35673/ajmpi.v3i2.200>.

<sup>21</sup> Arif Shaifudin, “FIQIH DALAM PERSPEKTIF FILSAFAT ILMU: Hakikat dan Objek Ilmu Fiqih” 1, no. 2 (2019): 197–206.

<sup>22</sup> M Mabbès, “The concept of politics in Islamic thought. What is *siyāsa*?,” *Archives de Philosophie* 82, no. 4 (2019): 683–99, <https://doi.org/10.3917/aphi.824.0683>.

practices, state administration, and political theory.<sup>23</sup> Conceptually, *fiqh siyasah* does not merely discuss the sources and legitimacy of power, but also examines how authority is exercised, how public policies are formulated and implemented,<sup>24</sup> and how those entrusted with authority are held accountable to society.<sup>25</sup> Therefore, the central focus of *fiqh siyasah* lies in the relationship between government and society in realizing justice, order, welfare, and the common good.<sup>26</sup>

Within this framework of *fiqh siyasah*, *siyasah tanfidziyyah* occupies an important position because it is directly related to the implementation of policy by authorities or implementing actors.<sup>27</sup> If *fiqh siyasah* broadly discusses the governance of power and the relationship between government and society,<sup>28</sup> *siyasah tanfidziyyah* more specifically emphasizes how established legal norms can be effectively implemented in social life.<sup>29</sup> Thus, *siyasah tanfidziyyah* does not merely question the formal existence of legal rules, but also assesses the extent to which such rules are implemented, communicated, accounted for, and directed toward the realization of public benefit.

The normative foundation of *siyasah tanfidziyyah* is consistent with the principles of amanah and justice, as affirmed in Qur'an, Surah al-Nisā' [4]:58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا  
يُعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

*This verse may be translated as follows :*

*“Indeed, Allah commands you to deliver trusts to those entitled to them, and when you judge between people, to judge with justice. Indeed, excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”*

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<sup>23</sup> M Bedir, “The Hanafi View of Siyasa and Sharia between Idealism and Realism: Al-Hasiri’s Conception of Temporal and Religious Politics: (Siyasa ad-diniyya al-’uzma and siyasa al-hissiyya al-’uzma),” *Islam Tetkikleri Dergisi* 10, no. 2 (2020): 451–66, <https://doi.org/10.26650/iuitd.2020.693785>.

<sup>24</sup> Maimun dan Dani Amran Hakim, “Siyāsah Syar’iyyah and Its Application to Constitutional Issues in Indonesia,” *AS-SIYASI: Journal of Constitutional Law* 3, no. 1 (2023), <https://doi.org/https://doi.org/10.24042/as-siyasi.v3i1.15710> Siyāsah.

<sup>25</sup> Anita Marwing, Asni, dan Widia Astuti, “The Concept of Impeachment in the Indonesia’s Constitutional System from the Perspective of Fiqh Siyāsa,” *Al-’Adalah* 19, no. 2 (2022): 339–56, <https://doi.org/https://doi.org/10.24042/adalah.v19i2.14289>.

<sup>26</sup> M A Dzar, M A Zaim, dan M Amanullah, “Conceptualizing Siyasah in the Four Sunni Schools: Classical Juristic Debates and the Juristic Logic of Political Flexibility,” *Al-Istinbath: Jurnal Hukum Islam* 11, no. 1 (2026): 292–316, <https://doi.org/10.29240/jhi.v11i1.16245>.

<sup>27</sup> Siti Nor Asma, “Kedudukan fiqh siyasah dalam hukum islam,” *Lex Sharia Pacta Sunt Servanda: Jurnal Hukum Islam dan Kebijakan* 1, no. 2 (2024): 32–37.

<sup>28</sup> Asma; Agustina Nurhayati, “Politik Hukum (Legislasi) Hukum Keluarga Di Saudi Arabia,” *Jurnal Pengembangan Masyarakat Islam*, 2014.

<sup>29</sup> Rahmad Jefri Pratama, Liky Faisal, “Implementation of General Election Commission Regulation Number 9 of 2022 Article 31 in Enhancing Political Participation: A Siyasah Tanfidziyyah Perspective.”

The verse indicates that the exercise of public authority in Islam is not merely concerned with the possession of authority, but also with the obligation to carry out entrusted responsibilities justly and accountably.<sup>30</sup> In the context of policy implementation, *amanah* requires policy implementers not to stop at the fulfillment of administrative requirements, but to ensure that the policy being implemented can truly be understood, accepted, and experienced as beneficial by society.<sup>31</sup> Therefore, the implementation of Minister of Social Affairs Regulation No. 9 of 2025 on *Karang Taruna* can be analyzed as part of institutional responsibility in fulfilling a public trust, particularly in relation to youth development and the administration of social welfare at the urban-village level.

Based on the principles of *amanah* and justice, this study positions *siyasah tanfidziyyah* as an analytical framework for assessing the implementation of Article 43A and Article 18 paragraph (1) of Minister of Social Affairs Regulation No. 9 of 2025. Article 43A affirms the responsibility of *Karang Taruna* administrators to implement operational guidelines, apply standards and indicators, promote the strengthening and empowerment of *Karang Taruna*, establish coordination and work networks, conduct reporting and data collection, and support government programs. This provision indicates that *Karang Taruna* administrators do not merely hold a formal position within the organizational structure, but also bear substantive responsibility for ensuring the realization of *Karang Taruna*'s social function as a platform for youth development. Meanwhile, Article 18 paragraph (1), which regulates the passive membership system (*stelsel pasif*), affirms that every young person aged 16 to 30 years automatically becomes a member of *Karang Taruna*. This norm expands the basis of youth participation, yet it requires an institutional mechanism capable of transforming normative membership into actual participation.

To examine the implementation of these two provisions, this study employs two main principles of *siyasah tanfidziyyah*, namely *al-tanfīdh* and *al-bayān*. The principle of *al-tanfīdh* emphasizes the obligation of policy implementers to execute legal norms in a concrete, consistent, and accountable manner.<sup>32</sup> In the context of *Karang Taruna*, this principle is used to assess the extent to which administrators carry out their institutional responsibilities as regulated in Article 43A, including the formulation of work programs, coordination with the urban-village government, member data collection, organizational strengthening, implementation of social activities, and support for government programs. Thus, *al-tanfīdh* does not merely refer to the existence of an organizational structure, but

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<sup>30</sup> A A Jamal, "Access to Justice and an Islamic Ethic of Justice," in *The Role of Lawyers in Access to Justice: Asian and Comparative Perspectives*, 2022, 247–59, <https://doi.org/10.1017/9781009042253.017>.

<sup>31</sup> H Herijanto, "Al amanah in al qur'an vs trust: a comparative study," *International Journal of Ethics and Systems* 38, no. 4 (2022): 549–75, <https://doi.org/10.1108/IJOES-03-2021-0064>.

<sup>32</sup> Revi Rahmawati, Eti Karini, dan Muhammad Jayus, "Analisis Fiqh Siyasah Tanfidziyyah Terhadap Mekanisme Bawaslu Dalam Pencegahan Dan Penanganan Pemilih Ganda ( Studi Bawaslu Provinsi Lampung )," *Jurnal Ilmu Hukum, Humaniora Dan Politik* 6, no. 1 (2025): 172–84, <https://doi.org/https://doi.org/10.38035/jihhp.v6i1.6040>.

also to the effectiveness of administrators' actions in mobilizing *Karang Taruna's* function as a platform for youth development.

Meanwhile, the principle of *al-bayān* emphasizes the importance of clarity, openness, and policy communication to society.<sup>33</sup> In the context of implementing Minister of Social Affairs Regulation No. 9 of 2025, this principle is used to assess the extent to which *Karang Taruna* administrators and the urban-village government communicate information concerning administrators' duties, membership status, youth rights and participatory spaces, and the direction of organizational programs in a systematic and accessible manner. The principle of *al-bayān* is particularly important because the passive membership provision in Article 18 paragraph (1) will not be effective if young people are unaware that they are normatively part of *Karang Taruna*. Without adequate communication, automatic membership risks becoming a merely formal norm that does not generate substantive engagement.

Accordingly, *siyasah tanfidziyyah* provides an analytical basis for assessing the gap between legal norms and the institutional practice of *Karang Taruna*. The implementation of Minister of Social Affairs Regulation No. 9 of 2025 cannot be evaluated solely from the existence of an organizational structure or the legality of its management. Rather, it must be examined through the ability of administrators to carry out institutional responsibilities, build communication with youth and the wider community, and develop programs that contribute to strengthening youth participation and capacity. From this perspective, *Karang Taruna* is not merely positioned as a youth organization, but also as an instrument of community-based social governance that requires policy implementation to be trustworthy, communicative, participatory, and oriented toward public benefit.

### **3.2. Implementation Gaps in the Responsibilities of *Karang Taruna* Administrators and Membership in Gedong Meneng Baru Urban Village**

The implementation of Article 43A and Article 18 paragraph (1) of Minister of Social Affairs Regulation No. 9 of 2025 in Gedong Meneng Baru Urban Village reveals a gap between the normative construction of the regulation and the institutional practice of *Karang Taruna* at the local level. Normatively, Article 43A positions *Karang Taruna* administrators as institutional actors responsible for implementing operational guidelines, applying standards and indicators, strengthening the organization, establishing coordination and work networks, conducting reporting and data collection, and supporting government programs. Meanwhile, Article 18 paragraph (1) regulates the passive membership system (*stelsel pasif*), under which every young person aged 16 to 30 years automatically becomes a member of *Karang Taruna*. These two provisions indicate that *Karang Taruna* is not merely positioned as a youth social organization, but also as an

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<sup>33</sup> Rahmawati, Karini, dan Jayus.

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institutional instrument for expanding youth participation and supporting the administration of social welfare at the urban-village level.<sup>34</sup>

However, the findings of this study show that these normative provisions have not been fully implemented in the institutional practice of *Karang Taruna* in Gedong Meneng Baru Urban Village. Based on interviews conducted on 12 March 2026 with the Head of the Urban Village, urban-village staff, the Head of *Karang Taruna*, and community members involved in urban-village activities, it was found that *Karang Taruna* formally continues to have an organizational management structure. The Head of *Karang Taruna* stated that the organization has 25 administrators. Nevertheless, the existence of this formal structure has not been followed by the implementation of systematic, sustainable, and well-directed work programs. Thus, the main issue does not lie in the absence of organizational legality, but in the weak institutional capacity to translate legal mandates into concrete organizational action.

This gap is most clearly reflected in the implementation of Article 43A. The responsibilities of administrators, which normatively include organizational strengthening, coordination, work networking, data collection, reporting, and support for government programs, have not been optimally carried out. Although an organizational management structure exists, it has not yet functioned as an effective instrument of policy implementation. From the perspective of policy implementation, this situation indicates that the success of a regulation is not determined solely by the clarity of its norms, but also by the capacity of implementing actors, the availability of resources, institutional communication, and the ability of the organization to formulate programs that are relevant to the needs of its target group.

One factor that constrains the implementation of administrators' responsibilities is limited budgetary support. The absence of adequate funding prevents administrators from having sufficient space to design and implement sustainable youth development activities. In community-based social organizations, funding is not the sole prerequisite for success. Nevertheless, resource support remains necessary to mobilize coaching programs, training activities, social initiatives, member capacity development, and youth activities oriented toward community needs. Without such support, the responsibilities of administrators as regulated in Article 43A tend to remain at the administrative level and have not yet been translated into impactful institutional practice.

In addition to budgetary constraints, the limited capacity of administrators is also an important factor affecting the suboptimal performance of *Karang Taruna's* functions.

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<sup>34</sup> R M Moch Wispandono, "Empowerment of Karang Taruna as an Effort to Sustainability of Rural Economic Growth in Madura Island," in *IOP Conference Series: Earth and Environmental Science*, vol. 255, 2019, <https://doi.org/10.1088/1755-1315/255/1/012048>.

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The interviews indicate that administrators do not yet possess sufficient organizational knowledge and competence to manage *Karang Taruna* effectively. This condition has resulted in the absence of well-directed work programs, weak internal coordination, and limited activities capable of attracting youth participation. Accordingly, the formal presence of administrators is insufficient to ensure the functioning of the institution unless it is accompanied by adequate managerial, leadership, communication, and coordination capacities. This finding is in line with Wispandono (2019), who emphasizes the importance of strengthening organizational management and professional cadre development so that *Karang Taruna* can optimally perform its empowerment functions.<sup>35</sup>

The implementation gap is also evident in the application of Article 18 paragraph (1) concerning the passive membership system. Normatively, this system expands the membership base because every young person aged 16 to 30 years automatically becomes a member of *Karang Taruna*. However, the findings in Gedong Meneng Baru Urban Village show that this automatic membership status has not been transformed into actual participation. The limited number of young people residing and actively participating in the urban village, the presence of youths who have migrated elsewhere, and the dominance of older age groups are factors that restrict the organization's participatory base. This condition demonstrates that the formal expansion of membership does not necessarily generate substantive involvement in organizational activities.

The low level of youth participation is also related to the limited relevance of *Karang Taruna* programs to the needs and aspirations of young people. Some youths do not perceive any direct benefit from involvement in the organization. The view that questions the benefits of joining *Karang Taruna* indicates that the organization has not been able to build sufficient programmatic appeal. In an urban context such as Gedong Meneng Baru Urban Village, this issue becomes more complex because social relations tend to be more individualistic, population mobility is higher, and community attachment is not always strong. Therefore, youth organizations in urban areas require engagement strategies that are more adaptive, communicative, and grounded in the actual needs of young people.

Accordingly, the passive membership system should not be understood merely as an administrative status. It must be supported by institutional mechanisms capable of transforming normative membership into active participation. Such mechanisms include accurate youth data collection, socialization of members' rights and roles, the opening of participatory spaces in organizational activities, and the formulation of programs aligned with the interests and needs of young people. This is consistent with Lalitha's (2023) view that youth participation in community development is not determined merely by their

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<sup>35</sup> Moch Wispandono.

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existence as organizational members, but also by structural, social, and institutional factors that shape their opportunities and capacity to participate.<sup>36</sup>

Another issue that demonstrates the weakness of *Karang Taruna*'s institutional function is the suboptimal regeneration of leadership. Based on the interview findings, the Head of *Karang Taruna* in Gedong Meneng Baru Urban Village is 45 years old. This condition cannot immediately be considered contrary to Article 18 paragraph (1), because the provision essentially regulates the membership status of *Karang Taruna* citizens aged 16 to 30 years, rather than specifically regulating the age of administrators or the head of the organization. Substantively, however, this condition indicates that cadre development and leadership regeneration have not functioned optimally. The main issue does not lie in the age of the chairperson as an individual, but in the absence of effective mechanisms for recruitment, structural renewal, and the preparation of young cadres to assume strategic roles within the organization.

The indication of weak regeneration is further reinforced by the fact that the leadership transition in 2023 was carried out through a direct transfer mechanism, and, at the time of this research, no repositioning or re-election of the management structure had taken place. This condition shows that leadership renewal has not been carried out in a planned and sustainable manner. As a result, opportunities for young people to participate in decision-making processes, manage programs, and develop leadership experience remain limited. In fact, the sustainability of *Karang Taruna* depends heavily on the organization's ability to prepare cadres, open participatory spaces, and build inclusive leadership mechanisms for young people.

Despite facing various constraints, *Karang Taruna* in Gedong Meneng Baru Urban Village has not entirely lost its social capital. According to community members, when *Karang Taruna* was still active, the organization played a role in assisting the urban-village government through social activities, particularly mutual cooperation activities. This experience indicates that *Karang Taruna* has the potential to serve as a partner of the urban-village government in strengthening social solidarity and supporting community activities. Thus, the main issue does not lie in the absence of *Karang Taruna*'s social function, but in the discontinuity of that function in the form of organized, consistent, and youth-relevant programs.

The potential for revitalization is also reflected in sports activities, particularly volleyball. According to the Head of the Urban Village, during the past year there was facility support in the form of volleyball jerseys for *Karang Taruna* administrators or members. Although such support remains limited, sports activities can serve as an entry

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<sup>36</sup> Lalitha, "Youth Participation in Community Development: Issues and Implications."

point for rebuilding youth participation. Sports do not merely function as recreational activities, but may also serve as a medium for cultivating discipline, solidarity, group identity, leadership, and a sense of belonging to the organization. However, in order to generate broader impacts on youth development, such activities need to be developed into more systematic programs, including leadership training, social activities, youth entrepreneurship, skills development, and environmental awareness programs.

The opportunity for revitalization is further strengthened by the commitment of the urban-village government to reactivate *Karang Taruna*. The urban-village government holds a strategic position in providing guidance, facilitation, coordination, and institutional strengthening. In addition, the previous experience of *Karang Taruna* as an active organization may serve as social capital for rebuilding community trust and youth interest. Thus, although the implementation of Article 43A and Article 18 paragraph (1) has not yet been optimal, there remains space to strengthen the function of *Karang Taruna* through institutional support, management renewal, and the formulation of more directed programs.

When analyzed through the principle of *al-tanfīdh*, the implementation of Article 43A in Gedong Meneng Baru Urban Village has not been optimal. *Al-tanfīdh* emphasizes the concrete implementation of norms, rather than their merely formal existence. In this context, the responsibilities of administrators in formulating work programs, conducting coordination, carrying out data collection, building work networks, and supporting government programs have not been implemented systematically and sustainably. Although the management structure exists, it has not yet functioned as an effective instrument of policy implementation. Therefore, there is a gap between the legal mandate assigned to *Karang Taruna* administrators and the institutional capacity to carry out that mandate.

Meanwhile, from the perspective of *al-bayān*, the implementation of Article 18 paragraph (1) is also not yet optimal because the provision concerning passive membership has not been fully communicated and translated into a clear participation mechanism. *Al-bayān* emphasizes the importance of clearly conveying norms so that they can be understood and implemented by the intended subjects. The low level of youth participation indicates that automatic membership status has not yet been understood as a space for active involvement in the organization. Without adequate socialization concerning the status of *Karang Taruna* members, the rights and roles of young people, mechanisms for involvement, and the concrete benefits of organizational participation, automatic membership will remain an administrative construction that does not generate substantive participation.

Accordingly, the implementation of Article 43A and Article 18 paragraph (1) of Minister of Social Affairs Regulation No. 9 of 2025 in Gedong Meneng Baru Urban Village demonstrates that the central problem does not lie in the absence of a legal basis, but in weak implementation, communication, and institutional capacity. *Karang Taruna*

has the potential to function as a platform for youth development and as a partner of the urban-village government in administering social welfare. However, this potential has not been optimally actualized due to budgetary constraints, weak administrative capacity, low youth participation, suboptimal leadership regeneration, and insufficient institutional communication.

Therefore, the strengthening of *Karang Taruna* should be directed toward organizational renewal through repositioning or re-election of administrators, the formulation of sustainable work programs, accurate youth data collection, capacity building for administrators, stronger coordination with the urban-village government, and more effective socialization to young people and the wider community. These measures are important to ensure that *Karang Taruna* does not merely exist as a formal structure, but genuinely functions as an instrument of youth development, a platform for social participation, and a supporter of social welfare administration at the urban-village level.

### 3.3. A *Siyasah Tanfidziyyah* Analysis of the Implementation of *Karang Taruna* Policy in Youth Development

The findings of this study indicate that the implementation of Minister of Social Affairs Regulation No. 9 of 2025 in Gedong Meneng Baru Urban Village has not fully reflected alignment between legal norms and institutional practice. On the one hand, the regulation provides a sufficiently clear normative basis regarding the responsibilities of *Karang Taruna* administrators and the expansion of the youth membership base. On the other hand, implementation at the urban-village level continues to face obstacles, including organizational inactivity, budgetary constraints, limited administrative capacity, low youth participation, and suboptimal leadership regeneration. From the perspective of *siyasah tanfidziyyah*, this condition demonstrates that the existence of legal norms does not automatically produce effective policy implementation unless it is supported by institutional capacity, policy communication, and the responsibility of implementing actors.

The principle of *al-tanfīdh* requires that established policies should not remain merely as administrative provisions, but must be implemented concretely through measurable institutional actions.<sup>37</sup> In the context of Article 43A, the responsibilities of *Karang Taruna* administrators include the implementation of operational guidelines, organizational strengthening, coordination, data collection, reporting, and support for government programs. If these responsibilities are not carried out consistently, policy implementation becomes weakened in its executional dimension. Therefore, the main issue

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<sup>37</sup> Syafira Dini Asmarani, "Perlindungan Anak Berbasis Masyarakat Perspektif Fiqh Siyasah Tanfidziyyah," *Jurnal Ilmiah Kutei* 24, no. 2 (2025): 155–75, <https://doi.org/https://doi.org/10.33369/jik.v24i2.42990>.

lies not merely in the presence or absence of an organizational management structure, but in the ability of that structure to function as an instrument for youth development and the administration of social welfare.

From the standpoint of *al-tanfīdh*, the inactivity of *Karang Taruna* in Gedong Meneng Baru Urban Village represents the weak transformation of norms into action. The existing organizational structure has not been accompanied by sustainable work programs, strong coordination, or activities that directly respond to the needs of young people. Within the framework of *siyasah tanfidziyyah*, this condition indicates that institutional trust (*amanah*) has not been optimally fulfilled. *Amanah* does not merely mean receiving a formal mandate, but also carrying out that mandate through actions that generate social benefit.<sup>38</sup> Therefore, the revitalization of *Karang Taruna* should be directed toward strengthening administrative capacity, formulating work programs, collecting member data, and establishing more effective coordination mechanisms among administrators, the urban-village government, and the community.

In addition to *al-tanfīdh*, the principle of *al-bayān* is also an important element in assessing the implementation of *Karang Taruna* policy. *Al-bayān* emphasizes clarity of information, openness of communication, and public understanding of policy norms. In the context of Article 18 paragraph (1), the passive membership system (*stelsel pasif*) will only be meaningful if young people are aware of their status as members of *Karang Taruna*, understand their participatory spaces, and have access to organizational information. If young people do not understand the benefits, functions, and mechanisms of involvement in *Karang Taruna*, automatic membership will remain a formal norm that does not produce substantive participation.

The weakness of communication among administrators, the urban-village government, and young people indicates that the dimension of *al-bayān* has not operated optimally. Low youth participation cannot be understood solely as a form of apathy; it may also result from weak socialization, unclear organizational benefits, and the limited relevance of programs to the needs of young people. Therefore, the urban-village government and *Karang Taruna* administrators need to establish communication patterns that are more systematic, open, and participatory. Policy socialization should not be limited to the formal delivery of information, but should also be followed by the creation of dialogic spaces, youth involvement in program planning, and the formulation of activities that correspond to their interests and needs.

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<sup>38</sup> Ani Ayu Safitri, Linda Firdawaty, dan Rudi Santoso, "Optimizing the Role of Youth Organization Through the Implementation of Ministerial Regulation and the Perspective of Fiqh Siyasah Tanfidziyyah One of the most prevalent local organizations in nearly every village or sub-district in generation , including," *Jurnal Ilmu Hukum Kyadiren* 7, no. 1 (2025): 1–15, <https://doi.org/10.46924/jihk.v7i1.262>.

In the context of *masalah*, the implementation of the *Karang Taruna* policy must be directed toward achieving social benefit for both the community and young people. *Karang Taruna* essentially has the potential to serve as a space for cultivating solidarity, leadership, social responsibility, and the collective capacity of youth. The fact that this organization once played a role in mutual cooperation activities and sports activities indicates that *Karang Taruna* possesses social capital that can be redeveloped. However, this potential will not generate public benefit unless it is organized through responsive leadership, sustainable programs, resource support, and effective communication.

The imbalance between the normative objectives of the policy and the reality of implementation in the field demonstrates a gap between *das sollen* and *das sein*. Normatively, Minister of Social Affairs Regulation No. 9 of 2025 envisions *Karang Taruna* as an active and coordinated organization that plays a role in youth development. Empirically, however, the condition of *Karang Taruna* in Gedong Meneng Baru Urban Village has not fully reflected this objective. From the perspective of *siyasaḥ tanfidziyyah*, this gap should be understood as an issue of entrusted responsibility in policy implementation. When a policy is not implemented effectively and is not communicated adequately, the objectives of justice and public benefit that underlie public policy cannot be optimally achieved.<sup>39</sup>

The principle of *al-bayān* may also be linked to Qur'an, Surah al-Naḥl [16]:44, which affirms the importance of explanation so that people may understand the message revealed to them:

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

*This verse may be translated as follows:*

“(We sent them) with clear proofs and scriptures. And We sent down to you the Reminder so that you may explain to the people what has been revealed to them, and so that they may reflect.”

This verse indicates that the communication of a provision does not end with the establishment of a norm, but must be accompanied by an explanation that enables society to understand its meaning, objectives, and implications. From the perspective of *uṣūl al-fiqh*, the principle of *al-bayān* affirms that clarity of information is a prerequisite for a

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<sup>39</sup> Suha Yusbairah Barqi, M.Yasin al Arif, dan Irwantoni, “Reforming the Parliamentary Threshold in Indonesia ’ s General Elections : A Legal and Fiqh Siyasaḥ Dusturiyah Perspective,” *AS-SIYASI: Journal of Constitutional Law* 4, no. 2 (2024): 112–35, <https://doi.org/http://dx.doi.org/10.24042/as-siyasi.v4i2.24326>.

provision to be properly understood and implemented. In the context of public policy, this value suggests that the exercise of authority is not sufficient if it merely produces rules; it must also be accompanied by communication, socialization, and the delivery of information that can be understood by society as the target group of the policy. Its relevance to the implementation of *Karang Taruna* policy lies in the obligation of the urban-village government and organizational administrators to explain the objectives, functions, rights and obligations of members, and mechanisms for program implementation to young people. Thus, policy communication is not merely a technical administrative aspect, but part of institutional trust (*amanah*) that determines the extent to which a policy can be understood, accepted, and effectively implemented by society.

Based on the foregoing analysis, the implementation of Minister of Social Affairs Regulation No. 9 of 2025 in Gedong Meneng Baru Urban Village is conceptually aligned with the principles of *siyasah tanfidziyyah*, as it seeks to strengthen institutional responsibility, expand youth participation, and realize social benefit. Empirically, however, its implementation has not fully reflected the principles of *al-tanfīdh* and *al-bayān*. Weak program implementation indicates that *al-tanfīdh* has not been optimized, while low youth understanding and participation indicate that *al-bayān* has not been sufficiently strengthened. Therefore, the strengthening of *Karang Taruna* should be directed toward three main agendas: institutional revitalization, capacity building for administrators, and the improvement of participatory communication with young people. Through these measures, *Karang Taruna* can be developed not merely as a formal organizational structure, but as an instrument of social governance that is trustworthy, participatory, and oriented toward public benefit.

#### 4. Conclusion

This study demonstrates that the implementation of Minister of Social Affairs Regulation No. 9 of 2025 in strengthening the responsibilities of *Karang Taruna* administrators and membership in Gedong Meneng Baru Urban Village has not been optimal. Normatively, Article 43A provides the basis for *Karang Taruna* administrators to perform institutional functions through operational guidelines, coordination, organizational strengthening, reporting, data collection, and support for government programs. Meanwhile, Article 18 paragraph (1) expands the basis of youth participation through the passive membership system (*stelsel pasif*). Empirically, however, these provisions have not been fully actualized due to budgetary constraints, limited administrative capacity, the absence of sustainable work programs, low youth participation, suboptimal institutional communication, and weak leadership regeneration.

From the perspective of *siyasah tanfidziyyah*, this condition indicates that the principles of *al-tanfīdh* and *al-bayān* have not been optimally realized. The principle of *al-tanfīdh* has not been fully reflected because the institutional responsibilities of administrators have not been carried out in a concrete, consistent, and sustainable manner.

Likewise, the principle of *al-bayān* has not been maximized because policy communication, socialization of membership status, and explanation of youth participatory spaces have not sufficiently encouraged substantive youth engagement. Therefore, the strengthening of *Karang Taruna* should be directed toward institutional revitalization through repositioning or re-election of administrators, capacity building for administrators, the formulation of work programs relevant to youth needs, budgetary support, member data collection, stronger coordination with the urban-village government, and periodic evaluation. These measures are necessary to ensure that *Karang Taruna* does not merely exist as a formal structure, but genuinely functions as an instrument for youth development, social participation, and the realization of public benefit.

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