The Morals of Muslim Kinship as Social Capital in the Community of Malaka Village, Pemenang District, North Lombok

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Abstract

This study aims to examine how the morals of Muslim kinship function as social capital in the community of Malaka Village, Pemenang District, North Lombok Regency. It also seeks to explore the factors that encourage the community to transmit these values to the younger generation. Using a qualitative approach, the research applies interviews and documentation as data collection techniques, supported by both primary and secondary sources. Findings indicate that Islamic kinship morals, such as mutual respect, compassion, solidarity, cooperation, and justice, are not only religious teachings but also serve as practical social capital in everyday life. These values play a pivotal role in shaping community harmony, fostering mutual trust, and reducing the potential for social conflict. Parents in Malaka Village deliberately educate their children about kinship ethics rooted in Islamic principles to strengthen intergenerational bonds and preserve communal identity. Furthermore, kinship morality promotes collective responsibility, facilitates cooperation in addressing community problems, and enhances welfare through mutual support. The study concludes that Islamic kinship morality serves as a sustainable social resource, reinforcing both spiritual life and social order, and providing a strong foundation for building a moral, fair, and harmonious society in Malaka Village.

Keywords: Kinship morals, Islam, social capital, community, Lombok

A.   INTRODUCTION

Islam places great importance on spiritual or religious education and eliminates hypocrisy, ill will towards others without cause, and malice in the heart and soul (M Abdul Qodir Ahmad, 2008). Morality is a mandatory and important rule that must be upheld in a society because it can serve as a boundary and protector within society. Morality can be derived from emotions, intellectual behaviour, or human thought, which essentially constitutes the rules of life for appreciating and distinguishing right from wrong within a society. Culture is a system of ideas that guides behaviour in the life of a society. This system of ideas consists of symbols or values and norms, which collectively are also referred to as the cultural system. (Zulfiardi, 2008). The cultural value system is the highest and most abstract level of customs, a cultural value system consisting of several elements, namely religious values, scientific values, social values, and artistic values. (Mardan Waib, 2010).

The factor that inhibits the formation of moral values is the lack of support from those around them, such as parents not paying enough attention to their children's circumstances and social interactions or even parents doing bad things so that children follow suit. There are many reasons why teenagers engage in deviant behavior. It's because they're eager to try new things. This can lead to volatile emotions. A lack of religious experience from childhood can also exacerbate adolescents' social interactions. They often make hasty decisions without first considering the potential consequences. Therefore, support, supervision, and guidance from parents and teachers are essential at school. Many deviant behaviors are commonly committed by adolescents, including truancy, smoking, staying out late at night, arguing with parents, disobeying school rules, and much more. However, not all students are considered disobedient; some still adhere to the rules and participate effectively in the learning process. There needs to be special guidance that can be done in schools in addition to direct guidance from parents, namely religious education in schools. In schools, just lessons are not enough without direct practice from students. Education of moral values in religion can be one way to teach students to become someone who has a good and noble personality and character. So the instillation of moral values aims to guide and instill moral values that are starting to fade in the environment of children and adolescents due to the negative influences of the environment they are exposed to. So it is hoped that in the future

they will have morals and noble character. Because if from a young age a child is left alone without being taught about good moral values and noble character, it will have a negative impact on him as a future generation and will cause losses in society, nation and state (Ruslan, 2016).

When children are able to practice moral values based on religion from an early age, such as waking up on time, praying five times a day, going to school on time, obeying the orders of parents and teachers, and avoiding what is forbidden, then the child can be said to have good morals from an early age. The etymology of kinship comes from the syllable keluarga, which in the Big Indonesian Dictionary means family ties, blood relations, relatives, descendants from the same parent, produced from different gametes. Meanwhile, kinship is a word that begins with the affix "ke" and ends with the affix "an" which has the meaningfamily relationships as a bond of relationships derived from the same source, (Kartohardjono et al. 2015)

The meaning of kinship in terms of terminology is defined by some as a general institution in society that plays an important role in regulating behaviour and group structure. It is a form and tool of social relations. In other words, kinship is a group relationship that exists within a community and serves as an informal institution for maintaining social solidarity. Based on the above definition, there are several elements of kinship, which generally include descent, marriage, rights and obligations, and kinship terms, (Hermaliza, 2011). This element is a system and can be seen as a pattern of behaviour and attitudes of community members. Every community recognises social relationships, whether due to blood ties, marriage, or wills. These social networks are part of the social structure of a community, whether simple or complex.

B. METHODS

This research employed a qualitative method with a descriptive approach to understand the views of the religious community on traditions in Malaka Village, Pemenang Sub-district, North Lombok Regency. The qualitative approach was chosen because it is oriented towards natural phenomena and produces descriptive data in the form of written or spoken words from informants and observed behaviour (Moleong, 2012). The researcher is present directly in the field as the primary instrument, holding a position as a non-participatory observer who is not

directly involved in community activities, but makes systematic observations and notes. Data were collected through three main techniques: non-participatory observation, unstructured interviews with the village head, religious leaders, and the local community, and documentation in the form of records, archives, and photographs relevant to the research focus.

Data analysis was conducted using the Miles and Huberman model, which includes three stages: data reduction, data presentation, and conclusion drawing and verification. The reduction was achieved by sorting information according to the research objectives, and the results were then presented in narrative form to facilitate interpretation. Conclusions were drawn inductively by reviewing the data to ensure the validity of the findings (Miles & Huberman, 1994). Data validity testing was conducted through extended observation, persistence of observation, and triangulation of sources and theories. Through the application of this method, the research is expected to produce valid, accurate, and in-depth findings, thereby providing a comprehensive picture of the religious community's views on the traditions that occur in Malaka Village.

C. RESULTS AND DISCUSSION

The concept of kinship in Islam extends beyond blood relations (nasab) to include ukhuwah Islamiyah, or Islamic brotherhood, which transcends family ties and unites Muslims through a shared faith and common religious values. This form of kinship becomes an essential source of social capital, fostering trust, solidarity, and cooperation in everyday life. According to Durkheim's theory, traditional societies often rely on mechanical solidarity, where shared beliefs and values unite individuals in a collective conscience (Durkheim, 1984). In Malaka Village, these values are evident in practices such as gotong royong (mutual cooperation), zakat, and sadaqah, which strengthen communal bonds and ensure social cohesion.

Over time, the development of society requires a shift towards organic solidarity, where different individuals and groups perform complementary roles to achieve common goals. In the context of Islamic society, this is evident in the establishment of religious organizations, schools, health clinics, and cooperatives,

where members collaborate based on shared Islamic norms (Putnam, 2000). Thus, kinship functions not only as cultural heritage but also as a practical instrument for navigating the complexities of modern social life.

From a theoretical perspective, several scholars have emphasized the significance of social capital in strengthening social relations. Coleman (1988) argues that social capital emerges from networks, trust, and norms that facilitate cooperation for mutual benefit. Putnam (2000) emphasizes that trust and reciprocity are crucial to sustaining civic engagement, while Fukuyama (2001) stresses the importance of moral values in fostering social capital. In the Islamic framework, these theories are deeply relevant, as kinship is built upon Qur'anic and Prophetic principles such as honesty (ṣidq), justice ('adl), brotherhood (ukhuwah), and mutual cooperation (ta'awun). These values serve as guiding norms for Muslims to strengthen both horizontal relations among people and vertical relations with Allah SWT.

In Malaka Village, kinship morals are actualized through religious and social activities. Religious leaders (tokoh agama) play a crucial role in teaching the values of brotherhood through sermons, religious gatherings, and role modeling. They also facilitate community activities such as pengajian (Qur'anic study groups), kerja bakti (community service), and social gatherings that reinforce togetherness. Similarly, traditional leaders (tokoh adat) integrate ukhuwah values into local customs, ensuring that Islamic teachings are harmonized with cultural practices. Parents also hold a central responsibility as the first educators, instilling moral values in children through daily habits, advice, and example (Moleong, 2012).

The social environment plays a decisive role in shaping kinship morals. A positive environment characterized by friendship, cooperation, and shared religious activities nurtures solidarity, while a negative environment risks undermining children's moral development (Afifah, 2025). Peer interactions, in particular, significantly influence character formation, as attitudes and behaviors among peers are often imitated and internalized by children. Therefore, parental supervision is critical, not only in monitoring children's play environment but also in ensuring that they receive proper religious education from competent teachers and ustadz.

Supporting factors for cultivating kinship morals in Malaka Village include strong family involvement in moral education, the presence of community and religious leaders, and a controlled social environment that minimizes negative external influences. Educational institutions also contribute by incorporating Islamic values into their curricula, thereby reinforcing kinship-based morality in the younger generation (Fahri & Qusyairi, 2019). Furthermore, social programs initiated by the community, such as youth organizations, Qur'an study groups, and social cooperatives, help institutionalize kinship morals as part of the village's collective life.

On the other hand, challenges also arise in maintaining kinship values amid modernization and globalization. Increased exposure to digital media, urban migration, and consumerist lifestyles can weaken traditional solidarity and reduce community involvement (Hazani, 2019). However, the adaptability of Islamic kinship enables the community to transform these challenges into opportunities by utilizing modern tools for dakwah, education, and social networking, while still maintaining its core values of trust and solidarity.

The benefits of Islamic kinship as social capital are multifaceted. It strengthens social solidarity, fosters active community participation in development activities, and reduces potential conflicts by promoting mutual respect and understanding (Sari et al., 2021). In the specific case of Malaka Village, kinship-based social capital has been instrumental in building resilience against social tensions, enhancing economic cooperation through small-scale community businesses, and promoting religious harmony in a multiethnic environment.

The morals of Muslim kinship are not merely abstract ideals but serve as a concrete social capital that sustains the harmony and well-being of the Malaka Village community. By internalizing values of ukhuwah, honesty, cooperation, and mutual trust, Muslims can build cohesive communities that are resilient, just, and prosperous. Strengthening kinship requires a synergistic effort from families, religious and traditional leaders, educational institutions, and the broader community environment. If continuously nurtured, kinship-based social capital will remain a strong foundation for social development in Malaka Village and beyond.

D. CONCLUSION

This study concludes that the morals of Muslim kinship in Malaka Village function as a robust form of social capital, sustaining everyday life, strengthening social cohesion, and supporting local development. Rooted in Islamic values of ukhuwah, trust, mutual assistance, and justice, kinship morality translates abstract religious norms into concrete social practices, such as gotong royong, zakat, sadaqah, taklim circles, and musyawarah that bind households into resilient networks. Two primary channels shape these morals. First, family education: parents act as the earliest moral agents, modeling piety, empathy, and discipline that become children's daily habits. Second, the social environment, including peers, neighborhood associations, and community leaders, reinforces (or, if unmanaged, erodes) the moral character initially formed at home. Where both channels are aligned, kinship morality becomes a living ethic that fosters trust, mitigates conflict, and facilitates collective action.

Operationally, this social capital lowers the "costs" of cooperation, information flows more efficiently, help is mobilized more fairly, and community initiatives (from disaster response to livelihood groups) gain greater legitimacy. It also nurtures inclusion by extending care beyond blood ties to fellow Muslims and neighbors, thereby enlarging the circle of solidarity. Nevertheless, pressures from modernization, such as digital media exposure, economic precarity, youth migration, and consumerist norms, can weaken parental oversight and communal attachment if left unaddressed.

Accordingly, the village's resilience depends on synchronizing family-based moral education with community infrastructure: continuous parenting programs at the mosque and TPQ/TPA, youth mentorship embedded in remaja masjid and study circles, peer-environment curation through positive extracurricular activities, and routine musyawarah that institutionalizes fair conflict resolution. Policy support from village governments, such as micro-grants for faith-based social programs, safe public spaces, and digital literacy initiatives, can amplify these efforts. Muslim kinship morals in Malaka Village are not merely cultural ornaments; they are actionable social capital that produces trust, strengthens solidarity, and improves collective welfare. By deliberately nurturing the family–community nexus and adapting to

contemporary challenges, Malaka can preserve its moral fabric while advancing a just, cohesive, and future-ready community.

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