

From Surau to Market: Transforming the Economic Values of the Malay Community within the Framework of Religious Moderation

Jamaludin^{1*}, Holijah²

State Islamic University of Raden Fatah Palembang^{*1,2}

^{*1}email: jamaludin_uin@radenfatah.ac.id

²email: holijah_uin@radenfatah.ac.id

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Abstract: This article discusses the transformation of economic values within the Malay community, shifting from a collective and spiritual system centered on the *surau* to an individualistic, market-based economy. Modernization and urbanization have diminished the *surau*'s role as a center for ethics and economic solidarity. Traditional practices such as *antar pakatan*, once based on mutual cooperation, have turned into wage-based and service-oriented transactions. Using a sociological approach through Marcel Mauss's *gift exchange* theory, the article highlights how values of reciprocity and social honor are being eroded by market logic. The concept of religious moderation (*wasathiyyah*) is proposed as a bridge between tradition and modernity. This qualitative library-based study emphasizes the importance of revitalizing the *surau* as a contextual and inclusive center of Islamic economic values.

Keywords: Economy; Malay; Moderation

Abstrak: Artikel ini membahas transformasi nilai ekonomi komunitas Melayu dari sistem kolektif dan spiritual yang terpusat di *surau* menuju sistem ekonomi pasar yang individualistik. Modernisasi dan urbanisasi menyebabkan *surau* kehilangan perannya sebagai pusat etika dan solidaritas ekonomi. Tradisi gotong royong seperti "*antar pakatan*" kini bergeser menjadi praktik berbasis jasa dan upah. Dengan pendekatan sosiologis melalui teori *gift exchange* Marcel Mauss, artikel menyoroti tergerusnya nilai timbal balik dan kehormatan sosial oleh logika pasar. Konsep moderasi beragama (*wasathiyyah*) ditawarkan sebagai jembatan antara tradisi dan modernitas. Studi ini menggunakan metode kualitatif berbasis pustaka dan menekankan pentingnya revitalisasi *surau* sebagai pusat nilai ekonomi Islam yang kontekstual dan inklusif.

Kata Kunci: Ekonomi; Melayu; Moderasi

A. Introduction

In the history of Malay society, surau are not only known as places of worship, but also as complex social institutions. (Riset et al., 2025) Surau are spiritual spaces as well as centres of informal education, where children and teenagers study Islamic teachings, learn morals, and undergo a process of internalising local cultural values. In Minangkabau, the surau even serves as a place for the transmission of Sufi knowledge, silek (silat) training, and the development of collective values and traditional leadership. (Dwijayanto, 2017) The role of the surau is so central that the community refers to it as the ‘social heart’ of the community.

There, the community gathers, discusses issues, resolves problems, and strengthens solidarity through Islamic studies guided by the ‘inyiak surau,’ the honourable title for traditional religious teachers. However, contemporary realities show that the integral functions of the surau have begun to shift significantly. Modernisation of education, urbanisation, and the need for formal education based on certificates have become factors shifting the surau's functions toward marginalisation. The surau is now more often understood solely as a place of worship and basic religious study. (Saparina & Iswantir, 2024)

The shift in societal orientation from spiritual spaces like suraus toward economic spaces like markets signifies a transformation of values within Malay society. This process is not inherently negative but reflects changes in the value system, where spirituality and communal values are negotiated with the spirit of economic rationality. Traditional cooperative practices in weddings, such as ‘antar pakatan’ in the Malay community of Sambas, are now being replaced by wage-based systems and the commercialisation of services. (Dwijayanto, 2017)

In the past, the economic value of marriage was not only seen from the aspect of consumption but also as a form of community economic solidarity. Assistance in the form of rice, chickens, and money from the community was not considered a passive

contribution but rather part of a reciprocal social system that formed the ecosystem of mutual aid.

However, today, transactions within the tradition are shifting toward market activities: cooks are paid, food is purchased, and wedding ceremonies have become more individualised and exclusive. (Ulandari & Helvira, 2023) Transformation of values raises an important question: to what extent does this shift from the surau to the market influence the mindset, spirituality, and solidarity of the Malay community? Can the Islamic values that once flourished within surau communities endure in the context of modern, competitive, and individualistic economic life? This question becomes increasingly urgent in the context of globalisation, secularism, and rising social tensions due to economic inequality.

In this context, the concept of religious moderation becomes highly relevant. Religious moderation is an approach that emphasises balance (Wasathiyyah), tolerance, justice, and respect for local wisdom and cultural pluralism. (Hariri, Ihsan, Listiana, & Anam, n.d.) values can serve as a bridge connecting communal religious traditions with the demands of modernity based on economic efficiency. Moderation in this context does not force the assimilation of identities but rather celebrates diversity within the framework of social and spiritual inclusion. (Budiman, 2023)

The shift from surau to market should not be interpreted as a shift from religion to the world, but as a transformative process enabling the reinterpretation of religious values within a new economic framework. In Mauss's theory of gift exchange, traditional economic activities are not merely about the exchange of goods but also serve as a means to build social relationships and reputation. Therefore, the transformation of the economic values of the Malay community needs to be understood as a form of cultural adaptation that is rich in religious and social dynamics. (Badcock, 2022)

From the perspective of Islamic education, figures such as Azyumardi Azra

note that the process of modernising Islamic education in Minangkabau contributed to the marginalisation of the surau as an authoritative institution. Modern religious schools began to replace the surau halaqah system, and religious education became part of a more organised and formally oriented secular curriculum. As a result, the surau is no longer the primary space for character development, but has been replaced by formal classes that often lack spiritual and personal dimensions. The issue addressed by this research is the lack of deep understanding of how value changes within the Malay community occur within the context of socio-economic transformation, and how religious moderation can serve as a lens to interpret these changes fairly and constructively. The available literature tends to separate religious studies from socio-cultural economic studies, despite their interconnection in the practical life of the Malay community. (Saparina & Iswantir, 2024)

This topic was chosen not only for academic reasons, but also because of its social and spiritual urgency. In a world increasingly fragmented by identity polarisation, understanding the moderation of values and local adaptation is an important strategy for maintaining harmony and sustainability in society. The author has also witnessed firsthand how noble Malay values such as *adat bersendi syarak, syarak bersendi Kitabullah* (customs based on religious law, religious law based on the Holy Book) have been eroded by market rationalism that prioritises profit and loss. (Kuswandi, Rusli, & Sani, 2023)

With this approach, this study not only aims to narrate the changes in the economic values of the Malay community but also offers a reinterpretation of the concept of spirituality in economic life. As Al-Ghazali stated that human perfection can only be achieved through a balance between spiritual and worldly dimensions, (Zamhariroh, Azis, & Nata, 2024) economic value transformation must be maintained within the framework of fair and moderate spirituality.

This study also makes an important contribution to the discourse on Nusantara

Islam and communal economics, as it demonstrates how Islamic values are not always synonymous with formal institutions such as mosques and schools, but can thrive in local socio-economic practices, such as marriage traditions, farming activities, and other forms of muamalah. The articulation of values in this form is clear evidence that Islam is not merely a ritualistic religion but also a way of life.

As a conclusion to this background, the transformation of values from the surau to the market is an important portrait of the struggle for identity, spirituality, and the economy of Malay society. This is a phenomenon that cannot be understood through the old dichotomy between the sacred and the profane, but must be examined within a new framework: religious moderation that bridges tradition and modernity, spirituality and rationality, as well as communitarianism and individualism. Thus, Islamic values remain alive and relevant in the economic and cultural pulse of contemporary Malay society.

B. Research Method

This study uses a qualitative method with a library research approach, a method that allows researchers to interpretively examine social realities through the exploration of relevant and authoritative written sources. The selection of this method is not merely based on technical considerations but is rooted in the epistemological objectives of this research, which are to delve deeply, understand contextually, and analyse reflectively the process of economic value transformation within the Malay community. (Malahati, B, Jannati, Qathrunnada, & Shaleh, 2023) This research specifically focuses on the changes occurring from traditional religious spaces such as surau, which for centuries have been centres for moral, spiritual, and social development, towards modern economic spaces such as markets, which are now the new locus for the activities and social relations of contemporary Malay communities.

Literature review is used as the primary approach because the phenomenon under study, the shift in economic values within the Malay community has been extensively examined from various perspectives, including cultural anthropology, religious sociology, and Islamic economics. (Ulandari & Helvira, 2023) his approach allows researchers to trace the trajectory of thought, compare previous research findings, and construct a new understanding that is both synthetic and holistic. In this case, researchers rely on various sources such as scientific books, national and international journal articles, previous research results, and cultural and historical documents that describe the socio-economic and religious practices of the Malay community (Ulandari & Helvira, 2023).

C. Results and Discussion

Traditional Economic Practices of the Malay Community

The traditional economic practices of the Malay community reflect the collective values that are deeply rooted in their social and cultural life. In the view of the Malay community, the economy is not merely an activity of production and distribution, but also a form of practising Islamic values that are integrated with customs and traditions. (Hamzah, 2021) One concrete example of these traditional economic practices is collective participation in social, religious, and customary activities such as weddings, feasts, harvest festivals, and the construction of community houses.

The tradition of 'antar pakatan' is a prime example of an economy based on the value of togetherness. In this tradition, community members make voluntary contributions in the form of rice, chicken, fish, cooking oil, eggs, or money to families who are holding celebrations. These contributions are recorded informally and will be returned when the contributing party holds a similar celebration. There are no legal obligations or administrative sanctions in this practice, but there is a strong social sanction in the form of shame if someone does not reciprocate or participate. This

indicates that economic activities are not conducted solely within a profit-and-loss framework but are framed by social norms and spiritual values.(Ulandari & Helvira, 2023)

In sociological studies, this practice aligns with Marcel Mauss's theory of gift exchange, where giving in traditional societies is not merely about the transfer of goods or services but also about maintaining honour, solidarity, and reciprocal relationships among community members. Assistance in the ‘antar pakatan’ tradition serves as an instrument for reproducing social and moral values. (Ulandari & Helvira, 2023)

Not only in celebrations, collective economic practices are also seen in agricultural systems and house construction, such as the tradition of ‘tolong menolong’ or ‘gotong royong’ in clearing fields, planting rice, or repairing neighbours' houses. The labour and time contributed in these collective efforts are not paid in cash but are reciprocated in the form of similar assistance when needed. These activities involve both men and women and are carried out with a full awareness of the values of brotherhood and collective blessings. (Syamsuri, 2016) This economic practice also forms a kind of ‘social bank’ where human relationships are valued higher than the material value of transactions. In this context, people provide assistance not because of economic surplus but due to moral principles and social honour. Those who do not participate in this cycle may be considered ‘morally poor’ despite being materially wealthy. (Fan & Silahudin, 2024)

The surau institution plays a crucial role in supporting and reinforcing these values. The surau is not merely a place of worship but also a centre for moral and economic education. At the surau, children and teenagers learn about morality, social responsibility, and work ethics such as trustworthiness, sincerity, and simplicity. The surau also serves as a place for community discussions, decision making, and the collection of zakat, infak, and sedekah, which are managed collectively. In this context,

the surau functions as a moral and economic regulatory institution based on Islamic values. (Saparina & Iswantir, 2024)

Therefore, the traditional economic practices of the Malay community are not only a cultural heritage but also an alternative economic system that is resilient and relevant in addressing inequality and spiritual crises in the modern era. This system has great potential to be revitalised as part of efforts to build an economy that is fair, humane, and sustainable.

Transition from Collective System to Market Mechanism

Modernisation, urbanisation, and capitalist economic expansion have resulted in major transformations in the social order and economic values of Malay communities. Whereas previously the Malay community's economic system was operated within the framework of religious and customary values such as mutual aid, social concern, and equitable distribution based on social relationships, economic activities are now increasingly controlled by the transactional, rational, and competitive logic of the market. This change not only alters the way of producing and trading but also gradually erodes the collective social structure that once existed. (Tarmizi & Kurniawan, 2012)

For example, in the context of traditional agriculture, the Malay community previously practised cooperative systems such as 'bergotong' or 'beselang,' which involved farming together on a rotational basis on each other's land. In this system, no wages were paid, as participation was based on the principles of mutual assistance and moral obligation. However, this system is now being abandoned. Farmers are choosing to hire daily labourers or use workers from outside the community with direct payment systems. The social values embedded in this collective farming system are gradually fading, as it is deemed inefficient and incompatible with current production needs. (Saparina & Iswantir, 2024)

Another example is the village meetings or community gatherings that were once frequently held at the surau to discuss social-economic matters such as crop management, land distribution, or aid distribution. Currently, these functions are largely replaced by administrative mechanisms of the village government or formal institutions based on technocratic regulations. Community involvement has become passive, and decisions are often made by a small elite or external parties with limited understanding of local values. (Janna, 2024)

This trend indicates that the transition from a collective system to market mechanisms has altered patterns of social participation. Social relations that were previously based on trust, mutual responsibility, and spiritual awareness have shifted to contractual relations based on short-term interests. This process has led to social alienation in society, especially among the younger generation who are increasingly exposed to a consumerist and competitive lifestyle. (Islam, 2025)

The surau institution, which once served as a space for strengthening collective values, has been marginalised by the emergence of markets and other modern centres of activity. The surau is no longer a social and economic gathering point but is now used solely for individual worship activities. Market dominance has displaced religious values from the economic life of society, creating a dichotomy between sacred and profane spaces in daily practice. (Hariri et al., n.d.)

This transition has also created a cultural and religious identity crisis. When the traditional and Islamic values that are alive in community practices lose their space for representation, society tends to experience value disorientation. In the long term, this situation can threaten the sustainability of a fair, civilised, and spiritual social system.

In such conditions, a value-based approach is needed to bridge the demands of economic modernity and the sustainability of the collective values of the Malay community. This approach cannot be merely normative but must be realised in tangible practices—such as the revitalisation of local sharia-based economies, community

cooperatives, and the strengthening of the social function of surau as centres of economic ethics. The concept of religious moderation or wasathiyyah is an important foundation to prevent society from being trapped in the extremism of modernity or the stagnation of tradition. In this way, economic transition can be directed towards a balance between spiritual values, social values, and economic productivity that is fair. (Fadhilah, Rista, Putria, Asmara, & Maryamah, 2024)

The Surau as the Centre of Traditional Economic Ethics

In the social structure of Malay society, the surau plays a central role not only as a religious institution but also as a space for the production and reproduction of social and economic values. As a community centre, the surau is a place where the internalisation of ethics and norms that guide people's behaviour in various aspects of life, including in the economic sphere, takes place. (Furqan, 2019) Work ethics, principles of justice, social responsibility, and the spirit of mutual cooperation inherent in the traditional economic practices of Malay society are deeply rooted in the moral and spiritual education taught in the surau. (Saparina & Iswantir, 2024)

The function of the surau in the context of traditional economics can be seen from its role as a space for community deliberation. In many Malay communities, suraus are used as gathering places to discuss the distribution of harvests, the use of shared land, and the formation of local economic institutions such as farmer groups or simple cooperatives. In these deliberations, the principles of distributive justice and the blessings of the harvest are the main considerations, not merely economic gain. This demonstrates that the surau is a centre for economic decision-making oriented towards welfare and justice. (Saparina & Iswantir, 2024)

Furthermore, the surau also serves as a means of transmitting values to the younger generation. Informal education through religious study sessions, lectures, or social and religious activities at the surau shapes the character of the Malay community to be socially and religiously responsible. Children and teenagers who grow up in the

suraus environment not only learn about worship but also Islamic economic principles such as honesty in transactions, the prohibition of usury, the importance of zakat and charity, as well as the values of hard work and sincerity. All these values form a strong foundation for the development of an ethical economic system rooted in Islamic teachings. (Kuswandi et al., 2023)

The important role of suraus in transforming the economic values of Malay communities can be seen in their ability to adapt to changing times while maintaining the basic principles of Islam. In some Malay regions, suraus have begun to be re-purposed as training centres for sharia-based economic skills, such as halal entrepreneurship training, family financial management, and the distribution of productive zakat. For example, in the Sambas region of West Kalimantan, some suraus have begun collaborating with the Zakat Management Agency to develop community-based microenterprises, thereby transforming suraus not only into places of worship but also into centres for economic empowerment. (Ulandari & Helvira, 2023)

However, in modern reality, the strategic role of suraus in shaping economic ethics still faces challenges. Markets and media have taken over the mosque's role as a source of life orientation, while formal education often fails to integrate spiritual values with economic skills. As a result, there is a separation between religion and economics in society, marked by weak moral control over economic practices such as dishonesty in trade, consumerism, and the loss of the spirit of sharing.

Nevertheless, the potential for suraus to resume their role as centres of economic ethics remains open. Amidst a crisis of values and economic inequality, many communities are beginning to recognise the importance of returning to the fundamental values taught by religion and tradition. Surau can be re-purposed not only as places of worship but also as centres for training in Islamic economics, halal financial literacy, and strengthening community cooperatives. This approach is not merely nostalgic but a contextual response to the challenges of the times. (Syamsuri, 2016)

In the context of the transformation of Malay society's economic values, revitalising the role of the surau is crucial to bridging the gap between spirituality and productivity. The surau can play a strategic role as a space for value formation, strengthening social networks, and driving community-based economic development rooted in ethics. By reinforcing the social functions of suraus, the Malay community can build an alternative economic model that is fair, sustainable, and based on moderate Islamic principles that are adaptable to the changing times. (Ulandari & Helvira, 2023)

Religious Moderation as a Bridge of Values

Religious moderation or wasathiyyah is a key concept that can bridge the shift in economic values from a traditional collective-based system to a modern individualistic and transactional economic system. In the context of the Malay community, where spirituality and cultural traditions have long been intertwined in social practices, religious moderation is not merely a normative teaching but also a practical approach to preserving values while remaining open to the changes of the times. (Fadhilah et al., 2024)

Religious moderation in Islam emphasises the principles of balance, justice, tolerance, and inclusivity. These principles are highly relevant for guiding economic transformation so that it is not solely driven by market logic but remains rooted in Islamic values oriented towards the common good. In Malay society, collective values such as mutual aid, consultation, and the blessings of enterprise can be revived through a moderate approach that does not reject progress but also does not sever ties with traditional roots.

One example of implementing religious moderation as a bridge of values in economic transformation can be seen in the initiative of suraus or mosques to establish community-based Islamic cooperatives. These cooperatives are not only a means of

economic access but also a medium for spiritual and social education. In some Malay regions, surau-based cooperatives have been able to fund micro-business training, organise mutual aid-based savings groups, and distribute productive zakat to small traders. These efforts reflect the balanced integration of Islamic values, social solidarity, and market mechanisms. (Febrianto & Munfarida, 2023)

Moderation also serves as a bridge between generations, especially in facing the challenges of modernisation that cause a disconnect between older and younger generations in understanding and implementing community economic values. Through a moderate approach, suraus can be used as a space for intergenerational dialogue to rebuild understanding of work, consumption, and economic responsibility within an inclusive Islamic framework. The surau is not only used as a place of worship but also as a centre for Islamic economic literacy adapted to the needs of the digital age.

Furthermore, religious moderation can mediate conflicts between traditional and market-based approaches. In Malay society, the adage ‘adat bersendi syarak, syarak bersendi Kitabullah’ (custom is based on sharia, sharia is based on the Quran) demonstrates that the relationship between local values and religious values is synergistic. Moderation serves as a means to preserve the continuity of these values in the face of modernisation and globalisation pressures. For example, the practice of buying and selling, which was once conducted in traditional markets based on trust, can now be developed in the form of sharia e-commerce that upholds the principles of honesty, transparency, and justice. (Muhammad & Hastiadi, 2022)

Thus, religious moderation does not only function as a theological principle but also as a concrete socio-economic strategy in bridging old and new values. The economic transformation of the Malay community does not have to mean losing its identity, as long as moderate, contextual, and adaptive Islamic values continue to be used as a reference in building an inclusive and sustainable economic system. By making moderation a bridge of values, the Malay community has a solid foundation to

face the challenges of the times without losing its spiritual and cultural roots (Fadhilah et al., 2024).

D. Conclusion

This study shows that the transformation of economic values within the Malay community is a complex and multidimensional process, which does not only touch upon technical and structural aspects of the economy, but also involves shifts in paradigms, ethics, and community spirituality. From the traditional space of the *surau* to the modern marketplace, the Malay society faces significant challenges in preserving Islamic values and cultural traditions that have long served as the foundation of their collective ethos. Traditional economic practices of the Malay community, such as *gotong royong* (mutual cooperation), *antar pakatan* (mutual agreements), and kinship-based social distribution, reflect strong values of solidarity, sincerity, and balance. However, modernization and the dominance of market mechanisms have gradually shifted many of these practices toward individualistic, contract-based, and profit-oriented models. This transition has not only altered ways of working and producing, but also reshaped social structures and the very meaning of economic values.

Within this dynamic, the *surau* holds an essential role as a center of traditional economic ethics, where values such as trust (*amanah*), sincerity (*ikhlas*), justice (*adil*), and mutual cooperation are taught and internalized within a framework of grounded and moderate Islam. Yet, the modernization process and formal education systems that marginalize the spiritual dimension have also contributed to the declining strategic role of the *surau* in the socio-economic life of the community. This is where the relevance of religious moderation (*wasathiyyah*) becomes crucial as a bridge of values. This concept allows for the integration of traditional values with modern challenges and serves as both an ideological and practical framework to preserve spirituality, sustain

solidarity, and encourage economic innovation. Religious moderation emerges as a meeting point between past and present, between *adat* (custom) and *syariat* (Islamic law), between spirituality and the market.

By understanding the transformation of economic values in the Malay community through the lens of religious moderation, this study affirms that the sustainability of culture and religion is not determined by resistance to change, but by the ability to reinterpret values within new contexts—without losing their roots and socioreligious identity.

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