

BEAHIAN: THE ECONOMIC TRADITION OF MUTUAL COOPERATION IN THE KUANG DALAM MALAY COMMUNITY

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Abstract

The beahian tradition—reciprocal labor exchange in the Malay Kuang Dalam community—faces significant challenges due to modernization and shifting social values, leading to the decline of communal work practices and the rise of wage-based labor. This study aims to document, analyze, and evaluate beahian as both an intangible cultural heritage and a model of economic cooperation grounded in Islamic principles and social capital, while identifying its potential for revitalization to strengthen rural economic resilience. Employing a qualitative approach with ethnographic methods, data were collected through in-depth interviews, participant observation, and documentary studies in Kuang Dalam Village, Ogan Ilir. Data analysis followed a descriptive-qualitative framework using Miles et al.'s interactive model, with source and method triangulation to ensure validity. Findings reveal that beahian functions not only as an efficient and low-cost labor distribution mechanism but also as a means of reinforcing social cohesion through the values of ukhuwah (brotherhood), 'adalah (justice), and ta'awun (mutual assistance). From an Islamic economic perspective, beahian resembles a mudharabah contract based on labor exchange, while in social capital theory, it represents strong bonding social capital built on trust, reciprocity norms, and dense social networks. The study concludes that beahian holds strategic relevance for adaptation as a sustainable and equitable local economic collaboration model in the era of globalization.

Keywords: *Beahian, Economy, Mutual Cooperation, Kuang Dalam Community.*

Abstrak

Tradisi beahian—kerja sama timbal balik dalam masyarakat Melayu Kuang Dalam—menghadapi tantangan serius akibat modernisasi dan pergeseran nilai, yang mengarah pada menurunnya praktik gotong royong dan meningkatnya orientasi kerja berbasis upah. Penelitian ini bertujuan mendokumentasikan, menganalisis, dan mengevaluasi beahian sebagai warisan budaya sekaligus model kerja sama ekonomi berbasis prinsip syariah dan modal sosial, guna mengidentifikasi potensi revitalisasinya bagi ketahanan ekonomi pedesaan. Menggunakan pendekatan kualitatif dengan metode etnografi, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi di Desa Kuang Dalam, Ogan Ilir.

Analisis dilakukan secara deskriptif-kualitatif dengan model interaktif Miles et al., menggunakan triangulasi sumber dan metode untuk menjamin validitas. Hasil penelitian menunjukkan bahwa beahian tidak hanya berfungsi sebagai mekanisme distribusi tenaga kerja yang efisien dan rendah biaya, tetapi juga memperkuat kohesi sosial melalui nilai ukhuwah, 'adalah, dan ta'awun. Dari perspektif ekonomi Islam, beahian menyerupai akad mudharabah berbasis pertukaran tenaga, sementara dalam kerangka modal sosial, ia merepresentasikan bonding social capital yang tinggi melalui kepercayaan, norma timbal balik, dan jaringan sosial. Temuan ini menegaskan bahwa beahian memiliki relevansi strategis untuk diadaptasi menjadi model kolaborasi ekonomi lokal yang berkelanjutan dan berkeadilan di tengah arus globalisasi.

Kata Kunci: *Beahian, Ekonomi, Gotong Royong, Masyarakat Kuang Dalam.*

INTRODUCTION

Traditions play a very important role in community life, as they serve as social glue (Boanergis et al., 2019) that maintains the continuity of values (Jamaludin et al., 2024), norms (Aminudin et al., 2023), and shared identity (Akbar & Ansori, 2024). Through tradition, young people can understand and preserve the local wisdom passed down by their predecessors. Beyond maintaining social harmony, tradition also serves as a behavioural guide that directs interactions among community members (Muhamad et al., 2025). In an economic context, traditions not only regulate relationships between individuals (Awalliyah, P. U., Mustafidah, I., & Mubin, 2024), but also create efficient, fair, and sustainable patterns of cooperation, thereby enhancing local economic resilience (Sudrajat et al., 2024).

In many communities, the tradition of economic cooperation is an important instrument that bridges production needs with social solidarity. This system allows communities to help each other without relying entirely on market mechanisms or formal contracts, thereby reducing transaction costs and maintaining mutual trust. Through mechanisms based on togetherness, the tradition of economic cooperation can strengthen social cohesion while increasing productivity, as heavy work can be completed quickly and effectively together, minimising costs.

Beahian, which in the Kuang Dalam Malay language means 'exchange of days', is a collaborative tradition that is deeply rooted in the socio-economic system of the local community. This tradition reflects a form of organised mutual assistance, in which community members take turns helping each other with work, particularly in agricultural and plantation activities. In the context of farming, *beahian* is generally

applied to activities such as planting rice, clearing or opening land for rubber, and managing oil palm plantations. This mechanism operates based on a reciprocal agreement: someone who receives labour assistance on a certain day will repay it by providing labour on another day according to a mutually agreed schedule. In practice, the *beahian* process begins when the landowner (shahibul maal) invites several individuals (mudharib) to collaborate in cultivating the land. This system not only symbolises social solidarity but also functions as an efficient labour distribution mechanism, thereby optimising human resources to support the sustainability of the local economy.

The urgency of this research stems from the fact that the practice of *beahian* is becoming increasingly rare amid the rapid pace of modernisation, commercialisation of labour, and changes in the patterns of social interaction in rural communities. This shift in values is evident in the replacement of voluntary cooperation based on reciprocity with daily wage or contract work systems, which tend to prioritise transactional aspects over the value of togetherness. This situation raises concerns about the loss of *beahian's* function as a pillar of traditional agricultural sustainability and a means of strengthening social bonds among residents. Therefore, documentation and in-depth studies on *beahian* are crucial, not only to preserve intangible cultural heritage but also to identify opportunities for revitalising the values of mutual aid as social capital in building a sustainable rural economy.

Previous studies have revealed various forms of traditional cooperation in Indonesia. Safrodin (2018) examined *nyengkuyung* in Central Java as a form of agricultural mutual assistance that maintains harmonious relations between farmers. Rizka et al. (2022) researched the *maro* system in East Java, which is based on profit sharing and incorporates elements of community spirit in land management. Yusrifa (2020) described *mapalus* in Minahasa as a form of socio-economic solidarity that strengthens community networks. The commonality among these studies is the finding that traditional cooperation based on customs can increase productivity, maintain resource sustainability, and strengthen social cohesion. However, no in-depth study has been conducted on *beahian* among the Kuang Dalam Malay community, making this research gap relevant to address.

The novelty of this research lies in its interdisciplinary approach, which combines economic and anthropological perspectives to comprehensively examine *beahian*. This research not only focuses on documenting the practices and cultural meanings of *beahian*, but also analyses it as a model of sharia-based economic cooperation that incorporates the principles of mudharabah partnership, fair distribution of profits, and strengthening of social capital within the community. This analysis is expected to provide new insights into the potential of *beahian* as inspiration for developing adaptive local economic cooperation models that address modern challenges, while also strengthening the socio-economic resilience of rural communities in the era of globalisation.

The concept of *beahian* in this study is mapped through a theoretical framework that links local values with Islamic economic principles and social capital theory. From an Islamic economic perspective, *beahian* is consistent with the mudharabah contract, which involves cooperation between the shahibul maal (capital/land owner) and the mudharib (manager/operator) with a proportional distribution of profits, based on the principles of ukhuwah (brotherhood) (Sahban, 2017), 'adalah (justice) (Munandar & Hasan, 2023), and ta'awun (mutual assistance) (Afandi, 2022). Meanwhile, within the framework of social capital theory proposed by Putnam (1993) and Coleman (1988), *beahian* can be categorised as a form of bonding social capital that strengthens internal community relationships through trust, reciprocity, and social networks. The integration of these two frameworks enables research to view *beahian* not only as a cultural phenomenon but also as an economic system with the potential to enhance productivity, strengthen solidarity, and promote rural development rooted in local wisdom. With this conceptual framework, the research is expected to comprehensively uncover the economic and social dimensions of *beahian* while offering a relevant model for revitalising traditions to address the challenges of modernisation.

RESEARCH METHODS

This study uses a qualitative approach with an ethnographic study method (Mahendra et al., 2024) to gain an in-depth understanding of the practice of *beahian* as a tradition of mutual economic cooperation in the Kuang Dalam Malay community. This

approach was chosen because it allows researchers to explore the values, meanings, and mechanisms of cooperation inherent in this tradition through direct interaction with the community (Haris & Nasri, 2023). The research location was focused on Kuang Dalam Village, Ogan Ilir Regency, South Sumatra, which is an area where the practice of *beahian* is still carried out by some residents.

Data collection was conducted using three main techniques: (1) in-depth interviews with traditional leaders, *beahian* practitioners, and community members involved; (2) participatory observation by directly following the *beahian* process from planning to implementation; and (3) documentation studies of village records, archives, and literature related to mutual assistance and the traditional economy. Interviews were semi-structured to allow respondents to freely explain their experiences and views, while participatory observation was used to capture the dynamics of social interactions that are not always revealed in interviews.

Data analysis was conducted using a descriptive-qualitative approach following the interactive model proposed by Miles et al. (2014), which includes data reduction, data presentation, and drawing conclusions/verification. Data obtained from various sources were compared and verified through source and method triangulation techniques to ensure the validity and reliability of the findings. The analysis results were then interpreted using the framework of Islamic economics—specifically the concept of *mudharabah*—as well as social capital theory, resulting in a comprehensive picture of the role of *beahian* in building solidarity and supporting community economic resilience in the modern era.

RESULTS AND DISCUSSION

1. Overview of the *Beahian* Tradition

Beahian, which in the Kuang Dalam Malay language means ‘exchange of days,’ is a tradition of cooperation that is deeply rooted in the socio-economic system of the local community. This tradition reflects an organised form of mutual assistance, in which each member of the community participates in a rotating exchange of labour (Hibbert & Huxham, 2005). The values of togetherness, mutual trust and fairness are the foundations that have sustained this tradition across generations. Through *beahian*,

relationships between residents are not only economic in nature, but also rich in social and cultural meaning. In the context of agriculture and plantations, *beahian* is generally applied to various main activities such as planting rice, clearing or opening rubber plantations, and managing oil palm plantations. These activities require significant labour in a limited time, so a cooperation mechanism is an effective solution. Through this system, heavy work can be completed more quickly, efficiently, and at minimal cost, while strengthening a sense of belonging among community members.

The basic principle of *beahian* is a reciprocal agreement: someone who receives labour assistance on a certain day is obliged to reciprocate by providing labour on another day according to a mutually agreed schedule. This agreement is morally binding even though it is not set out in a written contract. The prevailing social norms dictate that each party must honour their commitments, so trust is the main asset in maintaining the sustainability of this system.

The process of implementing *beahian* usually begins when the landowner (*shahibul maal*) invites a number of individuals (*mudharib*) to work together to cultivate the land. In this interaction, *shahibul maal* has the responsibility to provide clear information about the size of the land, the duration of the work, the type of work, and the potential risks involved. Transparency of information is key to ensuring that all parties understand their respective obligations and rights.

In addition to compensation for labour in the future, there are also forms of basic needs fulfilment for workers during the process, such as the provision of food and drink. In some cases, by mutual agreement, material compensation may be provided if the recipient of the assistance feels it is necessary. This flexibility allows *beahian* to adapt to the economic conditions of the family and the situation on the ground, without losing the essence of mutual cooperation.

It is therefore understandable that *beahian* functions as an efficient labour distribution mechanism. This system is able to reduce transaction costs, accelerate land cultivation during the planting season, and maintain the circulation of labour within the community. More than just an economic strategy, *beahian* is a form of social capital that maintains social cohesion and prevents inequality in access to labour. Equally important is that compliance with the *beahian* mechanism is enforced through strong

social norms and informal social sanctions, such as reprimands or ostracism, for those who neglect their obligations. These sanctions are not merely punitive but aim to maintain harmony and a sense of justice within the community. Thus, *beahian* has become not only a tradition of productive cooperation but also a cultural instrument that strengthens social integration and ensures the sustainability of the local economy amid the challenges of the times.

2. *Beahian* as a Model for Adaptive Local Economic Cooperation

Beahian, a tradition of mutual cooperation unique to the Kuang Dalam Malay community, is not merely a cultural heritage, but has great potential to be adapted as a model for local economic cooperation that is resilient in the face of modern challenges. The values of togetherness, mutual trust, and justice contained within it can serve as the foundation for institutional innovation relevant to contemporary economic dynamics. Within the framework of sustainable development, strengthening *beahian* can encourage community independence while preserving their socio-cultural identity.

One form of adaptation that is possible is light formalisation, for example through the creation of a simple memorandum of understanding as part of an agreement between both parties based on good faith (Daniella et al., 2019). This document is not intended to eliminate the familial nature of *beahian*, but rather as a means to facilitate the younger generation in identifying and recognising their commitment to cooperation. In an era where administrative evidence is often required, this approach can increase participation and expand the reach of *beahian* without losing its traditional essence.

The reciprocal mechanism in *beahian* can also be expanded with flexibility that combines non-monetary and monetary compensation. During the transition phase of rural economic monetisation, combining these two forms of compensation can provide options that align with the economic conditions of each member. Thus, *beahian* retains its social value while also offering realistic economic incentives for communities increasingly accustomed to cash-based transactions.

Another potential adaptation is to integrate *beahian* with Islamic microfinance services. This scheme can provide working capital or small investments to *beahian* practitioners, especially in the context of agriculture, plantations, and micro-enterprises.

This integration not only increases productive capacity but also strengthens the Islamic economic base at the local level, which in turn can maintain the sustainability of community enterprises.

In addition to financing, *beahian* can also be linked to local commodity marketing schemes. With a more structured marketing network, the collective output of *beahian*, such as rice, rubber, or palm oil, can achieve higher value-added in the market. This strategy has the potential to shorten the distribution chain, increase farmers' bargaining power, and maximise profits without compromising the principle of solidarity that is at the core of tradition.

The transformation of *beahian* into an adaptive economic cooperation model must also consider the protection of established collective norms. Uncontrolled modernisation can erode the value of solidarity, so community-based monitoring mechanisms are needed. A participatory approach involving traditional leaders, religious leaders, and representatives of the younger generation will ensure that every innovation remains in line with the basic values that have long maintained social harmony. Thus, it can be understood that *beahian* is not only a cultural heritage of the past but also a source of institutional innovation relevant to local economic resilience in the era of globalisation. Integrating traditional values with measured modernisation strategies will create a resilient, inclusive, and sustainable cooperation model. This demonstrates that local wisdom, if managed properly, can serve as both social and economic capital supporting community development from the grassroots level.

3. *Beahian* in the Perspective of Islamic Economics

Beahian, a tradition of mutual cooperation among the Kuang Dalam Malay community, can be analysed through the lens of Islamic economics, particularly the *mudharabah* contract. Normatively, *beahian* fulfils the basic elements of this contract: the presence of a *shahibul maal* who provides capital, and a *mudharib* who contributes labour and skills. In the context of *beahian*, capital often takes the form of agricultural land or plantations along with production needs, while labour comes from community members who participate on a rotational basis.

The fundamental difference from commercial mudharabah practices lies in the form of compensation. While in conventional mudharabah the distribution of benefits is in the form of a monetary profit-sharing system (Arifin, 2021), *beahian* tends to use a labour exchange system as a form of compensation. This mechanism remains in line with sharia principles as it is based on a clear agreement and is free from coercion, usury, or excessive speculation (*gharar*).

The element of clarity in an agreement is a requirement for the validity of a contract in Islamic economics. In *beahian*, before work begins, the shahibul maal and mudharib agree on the scope of work, duration of work, land area, and the number of workers required. This agreement prevents ambiguity that could potentially lead to conflicts and disputes, thereby upholding the principles of transparency and clarity taught in Islam.

Another aspect that is fulfilled is the capital owner's responsibility for risk. In mudharabah, if there is a crop failure or loss due to factors beyond the worker's control, the burden of loss becomes the responsibility of the capital owner. This is in accordance with the fiqh principle of 'al-kharaj bi al-dhaman' (profit is proportional to risk), which is one of the main principles in mudharabah contracts and protects the mudharib from unilateral losses (Mustofa, 2024).

The principle of prohibiting exploitation is also upheld in *beahian*. This system promotes fairness in the distribution of benefits through reciprocal work, rather than through coercion or the reduction of workers' rights. This balance is in line with the values of *'adl* (fairness) and *ihsan* (doing good) in Islamic economics. On the other hand, the social bonds formed also strengthen the values of *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance) (Sarif, 2019).

From a productive economic perspective, *beahian* can be considered a form of in-kind financing, where capital is channelled in the form of goods or facilities, rather than cash. This model is highly relevant to sharia financing in rural areas, as it minimises the risk of capital misuse and ensures that funds are used directly for productive purposes. With this approach, *beahian* is able to maintain its traditional character while complying with sharia principles.

Structural analysis shows that *beahian* also has the potential for integration with formal Islamic financial instruments. For example, Islamic microfinance institutions can provide additional capital in the form of seeds, fertilisers, or equipment, while profit sharing is carried out based on a proportional agreement that values the contribution of labour and capital. This integration can increase productivity without eliminating deeply rooted cultural nuances.

From the perspective of local economic empowerment, *beahian* is able to maintain the circulation of labour and production within the community. This system reduces dependence on external labour, ensuring that economic benefits remain within the village. This aligns with the maqashid syariah principles of *hifz al-mal* (preserving wealth) and *hifz al-'ird* (preserving dignity), as the community can manage its resources independently and with dignity. However, challenges arise when the village economy begins to experience rapid monetisation. The shift in preferences from non-monetary to monetary compensation can alter the collective value of *beahian*. Therefore, an adaptive framework is needed that allows *beahian* to combine both forms of compensation while maintaining social norms that prevent exploitation and excessive individualism.

Thus, *beahian* can be viewed as a unique and contextual model of mudharabah-based economic cooperation that embodies the principles of ukhuwah (brotherhood), 'adalah (justice), and ta'awun (mutual assistance). Its alignment with these sharia principles makes it not only a cultural heritage but also a potential instrument for equitable economic development. Measured integration with sharia financial institutions can strengthen the role of *beahian* in achieving local economic resilience while maintaining the social harmony that has been the foundation of the Kuang Dalam Malay community.

4. *Beahian* in the Perspective of Social Capital Based on Putnam and Coleman's Theory

Within the framework of social capital theory, *beahian* can be positioned as a strong form of bonding social capital. According to Putnam (1993), this concept refers to a network of close social relationships among group members who share a common identity, values, or background. In the context of the Kuang Dalam Malay community,

beahian strengthens internal community bonds through structured mutual assistance practices that foster mutual trust, solidarity, and collective commitment.

One of the main dimensions of bonding social capital is trust (Bhandari & Yasunobu, 2009). *Beahian* demonstrates a high level of trust among community members because its implementation rarely requires written contracts or formal agreements. This trust enables spontaneous coordination of work, reduces transaction costs, and speeds up decision-making processes. In Putnam's view, trust acts as a social lubricant that makes cooperation run smoothly (Gelderblom, 2018).

The second dimension is reciprocity norms (Perugini M. et al., 2003). These norms require each party receiving labour assistance to return it in the future, according to a schedule and mutual agreement. This reciprocity can take the form of direct labour assistance (direct reciprocity) or long-term mutually beneficial relationships (generalised reciprocity). These norms maintain intergenerational continuity because each member feels morally bound to maintain a balance of contributions.

The third dimension is dense social networks (Faust, 2006). In *beahian*, social networks serve a dual purpose: as a mechanism for recruiting labour and as a channel for disseminating information about work schedules, land conditions, or urgent needs. The existence of these networks accelerates the mobilisation of human resources and minimises information gaps among community members, as explained by Coleman in his concept of information channels.

Coleman (1988) emphasises that social capital creates the capacity for collective action. In *beahian*, this capacity is reflected in the community's ability to organise labour at short notice to complete tasks that require many people. This coordination strength reduces dependence on outside parties, thereby maintaining economic and social benefits at the local level.

Strong social capital in the community also functions as a mechanism for reducing opportunistic risk. Membership in a close-knit network means that each individual has a social reputation to uphold. Violations of norms, such as failing to fulfil reciprocal obligations, can result in social sanctions in the form of reprimands or ostracism. This mechanism reduces the need for formal supervision, while also saving on the administrative costs of cooperation (Coleman, 1988).

From an economic perspective, *beahian* increases collective productivity by utilising the efficiency of trust-based coordination and social networks (Hatak et al., 2016). Without having to incur additional costs for external labour or formal contracts, communities can complete large-scale tasks, such as planting rice or clearing land for plantations. This is in line with Putnam's view that social capital contributes to improving the performance of local institutions.

However, overly strong bonding social capital also carries potential risks, as Putnam cautions. Exclusive internal ties can lead to resistance to innovation or outsiders, which in the long run can limit access to new economic opportunities (Harrison & Laberge, 2002). Therefore, communities need to balance bonding capital with bridging social capital—networks that connect communities with external actors such as Islamic financial institutions or commodity markets.

Coleman's analysis provides additional insight that social capital in *beahian* is not only normative but also instrumental. Social capital provides the means to achieve common goals, whether it be increasing agricultural productivity or strengthening solidarity. This means that *beahian* is not only important for preserving traditional values but also for providing tangible benefits that can be measured in terms of increasing the economic capacity of the community.

Thus, *beahian* can be understood as a form of social capital that is structurally and functionally rich, consistent with Putnam and Coleman's theoretical framework. Trust, reciprocal norms, and intense social networks are the main pillars that ensure the sustainability of this system. If managed well, *beahian* social capital can become a solid foundation for building the socio-economic resilience of communities, as well as a model of local collaboration that is relevant for adaptation in various rural contexts in Indonesia.

CONCLUSION

Based on the analysis results, the tradition of *beahian* in the Kuang Dalam Malay community is a structured form of mutual assistance that integrates the values of togetherness, mutual trust, and fairness in economic activities, particularly in the agriculture and plantation sectors. The reciprocal labour system implemented is not only

a strategy for production efficiency but also strengthens social bonds, maintains community cohesion, and ensures equitable access to resources. Social norms and informal sanctions ensure member compliance, making *beahian* both a cultural instrument and an effective labour distribution mechanism.

From an Islamic economic perspective, *beahian* can be analogised with the *mudharabah* contract, where the capital owner provides land and production facilities, while the other party contributes labour and skills. Although compensation is more dominant in the form of labour exchange rather than monetary profit-sharing, this mechanism remains consistent with Sharia principles as it is based on clear agreements, free from usury, uncertainty, and exploitation. By combining the elements of contractual clarity, risk responsibility, and the values of justice and brotherhood, *beahian* has the potential to be integrated with Islamic microfinance institutions to enhance productivity without losing its cultural nuances.

Within the framework of Putnam and Coleman's social capital theory, *beahian* is a strong form of bonding social capital, supported by trust, reciprocal norms, and dense social networks. The strength of this social capital enables rapid mobilisation of resources, reduces transaction costs, and maintains economic benefits at the local level. However, to remain relevant in the modern era, *beahian* needs to balance internal ties with openness to external networks, such as access to markets and institutional support. With adaptive management, *beahian* can become a resilient, inclusive, and sustainable model of local collaboration for rural communities in Indonesia.

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