

The Role of Malay Customary Institutions in Maintaining Family Resilience in the Lingga Community from *Maqāṣid Al-Syarīah* Perspective

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Abstract: This study aims to analyze the role of the Malay Customary Institution (Lembaga Adat Melayu/LAM) of Lingga Regency in preserving and strengthening family resilience through the integration of Islamic law, Malay customary values, and local cultural traditions. Employing a qualitative descriptive-analytical approach, the research explores how Malay customary values such as maintaining *marwah* (honor), courtesy, and family dignity align with the Islamic principle of *Maqāṣid al-Syarīah*, mean *Hifz al-‘Ird* (protection of honor) as a means to uphold human dignity. Data were collected through interviews, observations, and documentation involving LAM leaders, religious figures, traditional elders, and community members engaged in marriage traditions and family conflict resolution. The findings reveal that LAM Lingga functions not only as a custodian of tradition but also as a social-religious institution that harmonizes Islamic values with local customs and cultural practices. This integration produces a model of family resilience grounded in morality, spirituality, and Malay local wisdom. The study concludes that LAM Lingga plays a crucial role in maintaining family honor and fostering social harmony amidst modernization and cultural transformation.

Keywords: *Islamic Law, Malay Custom, Family Resilience*

|| Submitted: Nov 2025

|| Accepted: Dec 2025

|| Published: Jan 2026

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DOI: [altafaqquh.v7i1.1543](https://doi.org/10.24252/qadauna.v3i3.28670)

Introduction

Family resilience is the main and fundamental foundation for the formation of a harmonious and prosperous society.¹ In Malay tradition, noble values that uphold family resilience are embodied in customs passed down through generations. As a society deeply rooted in Islamic values, Malay customs strive to maintain a balance between local culture and sharia principles. However, amidst the tide of modernization and globalization, these values face significant challenges. The increasing phenomenon of divorce,² internal family conflict,³ and the shift in traditional values⁴ are becoming increasingly troubling issues, including in Lingga Regency, known as a center of Malay culture.

The Malay Customary Institution (LAM) of the Riau Islands Province and Lingga Regency plays a strategic role in maintaining and preserving customs, including upholding values that support family resilience. As an institution that guards cultural heritage, LAM is expected to adapt to changing times while strengthening the relevance of Malay customs amidst the dynamics of modern life.⁵ However, the extent of LAM's role in maintaining family resilience is often questioned. Whether LAM has made a significant contribution to resolving family conflicts and maintaining customary traditions as a means of strengthening families is often questioned.

In Lingga Regency, customs and culture are deeply embedded. Initial interviews revealed that the Lingga Regency Malay Customary Institution (LAM) of the Riau Islands Province participates in resolving family conflicts, such as domestic violence (KDRT). Domestic disharmony is common, but the

¹ Azizah et al., *Ketahanan Keluarga Dalam Perspektif Islam* (Tangerang Selatan: Pustaka Cendekiawan Muda, 2018).

² Hijriah Mahrani Anwar, Lomba Sultan, and Hadi Daeng Mapuna, "Fenomena Perceraian Di Kalangan Wanita Karir Tahun 2020-2021 Perspektif Hukum Islam," *Qadauna: Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam* 3, no. 3 (2022): 1–15, <https://doi.org/10.24252/qadauna.v3i3.28670>.

³ Iswatun Hasanah and Sri Rizqi Wahyuningrum, "Mengatasi Konflik Internal Pada Pasangan Menikah Dengan Konseling Keluarga," *Journal of Innovation Research and Knowledge* 4, no. 3 (2021), <https://bajangjournal.com/index.php/JIRK/article/view/8222>.

⁴ Ahmad Zamhari et al., "Pergeseran Nilai-Nilai Tradisi Tingkeban Suku Jawa Di Desa Cendana Pada Abad 21," *Central Publisher* 1, no. 5 (2023): 409–13, <https://doi.org/10.60145/jcp.v1i5.108>.

⁵ Indah Permata Mustika, Hambali, and Haryono, "Peran Lembaga Adat Melayu Riau Dalam Pelestarian Budaya Melayu Di Kota Pekanbaru," *Jurnal Randai* 3, no. 2 (2023): 1–15, <https://doi.org/10.31258/randai.3.2.p.1-15>.

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DOI: [altafaqquh.v7i1.1543](https://doi.org/10.31958/juris.v15i2.499)

issues do not end up in court. A tradition in Lingga Regency is that family conflicts are resolved through the Lingga Malay Customary Institution (LAM).⁶

In addition, the LAM also resolved issues before the marriage ceremony, specifically during the dowry determination process, which nearly prevented the marriage from taking place. LAM's win-win approach ultimately resolved the issues, allowing the marriage to proceed.⁷ LAM's resolution of family conflicts often leads to peace and family resilience. In this context, the LAM serves as a traditional institution responsible for upholding values, including maintaining family unity by preserving Malay traditions. The functions of social institutions include normative regulation, conflict mediation, and the transmission of cultural values to the next generation, all of which are relevant to understanding the dynamics of the LAM's role amidst the challenges of modernization.

On the other hand, in the study of Islamic law, *maqāṣid al-syarīah* is an important analytical framework because it provides a normative basis for understanding how Malay traditional values can be harmonized with the principles of Islamic law. As formulated by al-Ghazali⁸ and developed by contemporary thinkers such as Jasser,⁹ it emphasizes one of the main objectives of the Shari'a in *maqāṣid al-Syarīah*, namely maintaining honor. In this research, the main focus is on upholding the honor of *hifz al-Ird*, a key element of preserving Malay traditional values in line with Islamic teachings. This perspective allows researchers to analyze how LAM not only preserves traditional practices but also ensures that these practices align with sharia principles that aim to promote harmony in family life.

From an Islamic perspective, family resilience is closely related to the principle of *maqāṣid al-syarīah*, namely *hifz al-Ird* or maintaining honor,¹⁰ which is a new formulation in the concept of *maqāṣid al-syarīah*. The hope is that the family will always be healthy and harmonious and protect the rights

⁶ Interview, 2025.

⁷ Interview, 2025.

⁸ Mauloeddin Afna, "Exploring Imam Al-Ghazali's Teachings: The Application of Mashlahah-Mursalah in Balancing Islamic Values and Digital Conduct at the Intersection," *Digital Muslim Review* 1, no. 1 (2023): 1–17, <https://doi.org/10.32678/dmr.v1i1.4>.

⁹ Jasser Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law* (London: International Institute of Islamic Thought, 2022).

¹⁰ Zelfeni, "Reintegrasi Konsep Maqashid Syari'ah Dalam Adat Basandi Syara', Syara' Basandi Kitabullah," *Juris: Jurnal Ilmiah Syariah* 15, no. 2 (2016): 34–35, <https://doi.org/10.31958/juris.v15i2.499>.

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DOI: [altafaqquh.v7i1.1543](https://doi.org/10.1543/altafaqquh.v7i1.1543)

of family members according to the Shari'a. Malay traditions and customs that support family resilience are actually in line with the objectives of sharia, so that their preservation is not only a cultural responsibility, but also a religious mandate.¹¹

Previous research has shown that customary institutions in various regions often face dilemmas in carrying out their roles amidst the challenges of modernization. For example, research by Nadriana et al. revealed that the role of customary institutions is often marginalized due to a lack of community support or minimal adaptation to current developments.¹² Another study by Saiin et al. highlighted the importance of integrating customs and religious values to ensure the sustainability of traditions in modern society.¹³ However, specific research exploring the role of the Lingga Regency LAM in maintaining family resilience from a maqāṣid al-syarīah perspective is still very limited.

This study aims to examine in more depth how the Lingga Regency LAM maintains family resilience amidst social and cultural changes. This research is expected to provide theoretical contributions in developing studies on the integration of Malay customs and the maqāṣid al-syarīah (objectives of Islamic law), as well as practical benefits in the form of strategic recommendations for the Lingga Regency LAM to strengthen its role in preserving traditions that support family resilience. Thus, this research not only serves as a critical reflection on the current state of Malay customs but also as a concrete step towards ensuring the sustainability of the noble values of Malay customs in the future.

This study aims to fill this gap by analyzing more specifically the role of the Lingga Regency Malay Customary Institution (LAM) in maintaining family integrity amid the challenges of modernization. This study offers a more comprehensive approach by integrating the maqāṣid al-syarīah perspective as a normative foundation for understanding the importance of maintaining customs in building harmonious families. Furthermore, this study

¹¹ Mukhtar Latif, Juarta, and Elviana, *Adat Bersendi Syara, Syara Bersendi Kitabullah* (Jambi: Salim Media Indonesia, 2023).

¹² Lenny Nadriana et al., "Optimalisasi Fungsi Lembaga Adat Dalam Rangka Pemberdayaan Masyarakat Adat Osing Banyuwangi," *JPMI: Jurnal Pengabdian Masyarakat Indonesia* 2, no. 6 (2022): 677–84, <https://doi.org/10.52436/1.jpmi.785>.

¹³ Asrizal Saiin et al., "The Domination Of Islamic Law In Customary Matrimonial Ceremonies: Islamic Values within the Malay Marriage Tradition in Kepulauan Riau," *Ahwal* 16, no. 2 (2023): 1–17, <https://doi.org/10.14421/ahwal.2023.16207>.

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will explore the challenges and opportunities faced by LAM in preserving Malay customs relevant to Islamic law.

Thus, the novelty of this research lies in its approach which combines Malay traditional values and maqāṣid al-syarīah principles in analyzing family integrity. This research will also provide a practical contribution to Lingga Regency LAM by providing strategic recommendations to strengthen their role in maintaining family integrity through preserving traditions and integrating Islamic values. Apart from providing theoretical contributions to the study of Islamic law and local culture, it is hoped that this research can be a guide for society in understanding the importance of maintaining customs and sharia in family life in the modern era.

Methodology

This study uses a qualitative descriptive-analytical approach to deeply understand the role of the Malay Customary Institution (LAM) of Lingga Regency in maintaining family resilience through the integration of Malay customary values and the principles of maqāṣid al-syarīah. The research subjects included LAM administrators and members, customary leaders, religious leaders, and community members involved in Malay wedding traditions. Data were collected through interviews, observation, and documentation, with primary data sources being the results of interviews and field observations, and secondary sources from literature, archives, and customary documents. This study followed the stages of preparation, data collection, analysis, and reporting using instruments such as interview guides, observation sheets, and documentation tools. To maintain the validity of the data, triangulation of sources and methods was conducted, as well as member checking with informants to ensure the validity of the research results.¹⁴

The data analysis technique used an interactive model,¹⁵ encompassing data condensation, data presentation, and conclusion drawing and verification. Data condensation was used to sort and focus important information from interviews and observations, while data presentation was done in narrative form to facilitate understanding of patterns and relationships between variables. Conclusions were drawn in stages and verified through comparison of sources and feedback from informants. Through this approach, the research

¹⁴ Zainuddin Ali, *Metode Penelitian Hukum* (Jakarta: Sinar Grafika, 2021).

¹⁵ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (USA: SAGE Publications, 2014).

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is expected to fully illustrate how Malay traditional values and Islamic teachings are integrated in maintaining family honor and resilience in Lingga Regency.

Result & Discussion

Family Resilience from Various Perspectives

Family resilience is a broad and multidimensional concept, encompassing various aspects of family life that support the continuity, well-being, and strength of the family unit in facing life's challenges. Generally, family resilience can be understood as a family's ability to effectively face life's stresses and challenges, survive crises, and rebound in a better state.¹⁶

According to Duncan, Garrison, and Killian, family resilience is the capacity of the family as a functional system to face, overcome, and adapt to crises or stressful situations, and rebuild family life in a healthy and meaningful way.¹⁷ This approach emphasizes that resilience is not simply a result of individual qualities, but also the quality of relationships and interaction processes within the family.

In the modern era, marked by rapid social change, family resilience is becoming increasingly important. Challenges such as urbanization, globalization, economic pressures, shifting social values, and advances in information technology require families to adapt quickly. Family resilience is a crucial foundation for facing these challenges and preventing social disintegration.¹⁸

In Indonesia, the issue of family resilience has become a serious focus in national development policies. The government, through the National Population and Family Planning Board (BKKBN), has developed family resilience indicators that encompass legal, physical, economic, socio-psychological, and spiritual dimensions. This approach aims to strengthen the

¹⁶ Herien Puspitawati et al., "Relasi Gender, Ketahanan Keluarga Dan Kualitas Pernikahan Pada Keluarga Nelayan Dan Buruh Tani 'Brondol' Bawang Merah," *JURNAL ILMU KELUARGA DAN KONSUMEN* 12, no. 1 (2019): 1–12, <https://doi.org/10.24156/jikk.2019.12.1.1>.

¹⁷ James M. Duncan, Mary Elizabeth Garrison, and Timothy S. Killian, "Measuring Family Resilience: Evaluating the Walsh Family Resilience Questionnaire," *The Family Journal* 29, no. 1 (January 30, 2021): 80–85, <https://doi.org/10.1177/1066480720956641>.

¹⁸ Salma Nida, "Konsep Kafa'ah Dan Dampaknya Terhadap Ketahanan Keluarga," *ISTI'DAL" Jurnal Studi Hukum Islam* 9, no. 2 (2022): 1–15, <https://doi.org/10.34001/ijshi.v9i2.4020>.

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DOI: [altafaqquh.v7i1.1543](https://doi.org/10.29240/jbk.v5i2.3267)

Indonesian family structure as the primary foundation of community development. Family resilience is not a single concept, but rather comprises various interconnected components or elements. The main elements often used as indicators of family resilience include physical resilience, economic resilience, psychological resilience, social resilience, and spiritual resilience.¹⁹

Physical resilience refers to the physical health of all family members, adequate nutrition, and access to healthcare. A physically healthy family is better able to function effectively and face challenges effectively. Economic resilience refers to a family's ability to independently meet basic needs, such as food, shelter, clothing, education, and other needs. Families with a stable economic situation tend to have stability in interpersonal relationships and strategic decisions within the family.²⁰

Psychological resilience relates to the ability of individuals within a family to manage stress, demonstrate emotional resilience, and support one another in facing challenges. Psychologically strong families demonstrate open communication patterns, mutual respect, and the ability to resolve conflict constructively. Social resilience demonstrates a family's ability to establish healthy social relationships, both within the family and with the surrounding community. Families with strong social networks are more likely to receive social support during difficult times and are able to optimally function in their social lives. Spiritual resilience refers to the foundation of religious values and beliefs that guide the family's life.²¹ Spiritual values are often a source of strength and hope within the family, especially when facing crises or trials.²²

In Islam, the family is the primary and primary social institution, playing a crucial role in shaping civilization. The family is seen as the foundation of a strong society, and its resilience is a key prerequisite for the formation of a prosperous, just, and morally upright society. Islam not only emphasizes the importance of forming a family through legal marriage but also provides

¹⁹ Arditya Prayogi and Muhammad Jauhari, "Bimbingan Perkawinan Calon Pengantin: Upaya Mewujudkan Ketahanan Keluarga Nasional," *Islamic Counseling* 5, no. 2 (2021): 1–17, <https://doi.org/10.29240/jbk.v5i2.3267>.

²⁰ Azizah et al., *Ketahanan Keluarga Dalam Perspektif Islam*.

²¹ Syifa Rahmalia, "Pernikahan Perempuan Usia Muda Dan Ketahanan Keluarga" (Skripsi, UIN Syarif Hidayatullah, 2018).

²² Maulana Rezi Ramadhana, "Mempersiapkan Ketahanan Keluarga Selama Adaptasi Kebiasaan Baru Di Masa Pandemi Covid-19," *Jurnal Kependudukan Indonesia*, 2020, 61–68, <https://doi.org/10.14203/jki.v0i0.572>.

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detailed guidelines on how families should be nurtured and strengthened to face life's various challenges.²³

The concept of family resilience in Islam is closely related to the values of monotheism, morals and responsibility. A devout family, which makes God the center of life orientation, will have high spiritual strength to face life's trials. Allah SWT says in Q.S. At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe! Protect yourself and your family from the fire of hell whose fuel is people and stones; the guardians are angels who are rough, tough, and do not disobey Allah in what He commands them, and always do what they are commanded." (Q.S. At-Tahrim: 6)

This verse demonstrates the important role of the head of the family in maintaining the family's moral and spiritual resilience, starting with fostering piety within the home. Family economic resilience is also a primary concern in Islam. Islam emphasizes the husband's primary responsibility for providing for the family, but also allows the wife to contribute in a lawful manner and according to agreement. Values such as contentment (*qana'ah*), trustworthiness (*amanah*), and honesty in earning a living are essential principles in building the economic stability of an Islamic household.²⁴

Family resilience in Islam is not merely about the physical survival of the household, but about creating a family that is *sakinah* (peaceful), *mawaddah* (loving), and *rahmah* (filled with compassion), as is the primary vision of the family in Islam. This resilience is not only intended for worldly purposes but also serves as a means to salvation in the afterlife. Therefore, building and maintaining family resilience in Islam is a very noble and strategic deed in the lives of Muslims.²⁵

Hifz al-'Ird in the Concept of Maqāṣid al-Syarī'ah

²³ Azizah et al., *Ketahanan Keluarga Dalam Perspektif Islam*.

²⁴ Prayogi and Jauhari, "Bimbingan Perkawinan Calon Pengantin: Upaya Mewujudkan Ketahanan Keluarga Nasional."

²⁵ Azizah et al., *Ketahanan Keluarga Dalam Perspektif Islam*.

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DOI: [altafaqquh.v7i1.1543](https://doi.org/10.24090/mnh.v16i2.7018)

The concept of *ḥifẓ al-‘ird* (preserving honor) in the *maqāṣid al-syarī‘ah* was born from the development of a deep understanding of the main objectives of Islamic law which are not only normative, but also functional and progressive. Initially, classical scholars only emphasized five main objectives of sharia (*al-ḍarūriyyāt al-khamsah*): preserving religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-‘aql*), descendants (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).²⁶ However, in the dynamics of Islamic legal scholarship, the idea emerged that the aspect of human honor or dignity (‘ird) is an important dimension that cannot be ignored in the reality of social and moral life.

The birth of the concept of *ḥifẓ al-‘ird* can be historically traced to how scholars broadly interpreted the concept of *ḥifẓ al-nafs*. In many cases, human life is threatened not only by physical acts such as murder or violence, but also by acts that attack honor, such as unproven accusations of adultery (*qazf*), defamation, slander, and humiliation. Therefore, maintaining ‘ird is seen as an integral part and at the same time an extension of *ḥifẓ al-nafs*. This demonstrates a positive orientation in Islamic law that not only protects against physical harm but also safeguards human values as a whole.²⁷

The concept of *ḥifẓ al-‘ird* became increasingly explicit when scholars of the Islamic jurisprudence (*usul fiqh*) such as al-Ghazali, al-Juwayni, and later al-Shaṭibi in *al-Muwāfaqāt* discussed the scope of human needs protected by sharia, not only physical and material, but also social and moral. Within this framework, human honor is understood as an integral part of human existence that must be protected to maintain societal harmony and personal integrity. This is also reflected in the Islamic criminal sanction system (*ḥudūd*), where violations of honor are severely punished due to their impact on social stability and the moral security of society.²⁸

Furthermore, the emergence of the concept of *ḥifẓ al-‘ird* within the *maqāṣid al-syarī‘ah* can also be seen as a response to a social reality in which honor is often the object of insult and symbolic violence. In Arab society, for example, violations of family honor could trigger bloody conflicts and inter-tribal resentment. Islam presents a comprehensive value system, shifting

²⁶ Auda, *Maqasid Al-Shari‘ah as Philosophy of Islamic Law*.

²⁷ Khairul Hamim and Lalu Supriadi, “The Contextualization of Ḥifẓ Al-‘Ird on Hoax News (A Study on Imam Tājuddīn Al-Subkī’s Maqāṣid Al-Sharī‘a),” *Ulumuna* 24, no. 2 (2020): 348–66, <https://doi.org/10.20414/ujis.v24i2.405>.

²⁸ Muhammad Iqbal Juliansyahzen and Ocktoberrinsyah, “The Contemporary Maqāṣid Sharia Perspective on Sexual Violence Provisions in the Indonesian Law Number 12 Year 2022,” *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 2 (2022), <https://doi.org/10.24090/mnh.v16i2.7018>.

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DOI: [altafaqquh.v7i1.1543](https://doi.org/10.1543/altafaqquh.v7i1.1543)

honor from a symbol of tribal pride to a universal value guaranteed by sharia. This demonstrates that *ḥifẓ al-‘ird* within the *maqāṣid al-syarī‘ah* is not merely an individual concept, but also a social mechanism for creating justice and protecting the dignity of every human being. In the modern era, contemporary thinkers in *maqāṣid al-syarī‘ah* such as al-Ṭāhir ibn ‘Āshūr and Yūsuf al-Qaradāwī encourage the expansion of *maqāṣid* to be more responsive to humanitarian issues, such as human rights, freedom of opinion, and protection of privacy. In this perspective, *ḥifẓ al-‘ird* has high relevance, because it is directly related to civil rights and the protection of a person's moral integrity amidst media, technological and social developments. Thus, *ḥifẓ al-‘ird* was born from the spirit of *maqāṣid* itself: namely to ensure benefit, prevent damage, and maintain human dignity holistically.²⁹

The concept of *ḥifẓ al-‘ird* is inseparable from the dynamics of Islamic legal thought, which continues to evolve in response to the demands of the times, social realities, and a deeper understanding of human dimensions. It grew out of the realization that Islamic law not only safeguards human physical life but also protects its spiritual, psychological, and social aspects. Thus, *ḥifẓ al-‘ird* is a symbol of Islam's commitment to safeguarding human dignity as a noble creature created by Allah SWT.³⁰

The Malay Customary Institution (LAM) of Lingga Regency in Maintaining Family Resilience in the Lingga Community

The Lingga Regency Malay Traditional Institution (LAM) has an important role in maintaining the family resilience of the Lingga community, because this institution is not just a cultural symbol, but a social pillar that upholds Malay moral values and customs. In the context of the Lingga community, which is predominantly Muslim, Malay customs and Islamic teachings have been assimilated in such a way as to form a distinctive social order, namely: “*Adat bersendikan syarak, syarak bersendikan Kitabullah*”.³¹ This expression becomes the normative basis that every traditional value that

²⁹ Mujib Rahman Salim, “Konsep Dan Implementasi Keluarga Ideal Dalam Perspektif Maqāṣid Syari’ah Ibn ‘Asyur,” *Supremasi Hukum* 9, no. 1 (2020), <https://doi.org/10.14421/sh.v9i1.2060>.

³⁰ Salim.

³¹ Latif, Juarta, and Elviana, *Adat Bersendi Syara, Syara Bersendi Kitabullah*.

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is carried out must be in line with religious teachings, and vice versa, religion is strengthened by noble traditional practices.³²

The role of the Lingga Community Association (LAM) in maintaining family resilience is evident in its social and cultural functions. The Lingga Community Association (LAM Lingga) actively promotes traditional values that teach honor, responsibility, and mutual respect among family members. For example, in Malay tradition, the concept of "*marwah*" is recognized, meaning personal and family honor. Every individual's action, especially within the family, must take this honor into account. In the Lingga Malay community's view, a damaged family's dignity also means a loss of honor within the community. Therefore, maintaining family honor is a moral responsibility maintained through the customary system.

Family resilience is also maintained through traditional teachings regarding marriage. In Lingga Malay tradition, marriage is not simply a bond between two individuals, but a union of two extended families, carrying the good name of each. Before marrying, couples typically go through a "family consultation" process involving traditional leaders or members of the local LAM (National Mandate Party). This process aims to ensure that the marriage is conducted with good intentions and in accordance with religious and customary law. In this context, the LAM acts as a customary mediator, ensuring that the marriage is not only legally valid under state and religious law but also receives social approval from the traditional community.

LAM also has a preventive function, namely by providing customary advice to the younger generation about the importance of family responsibility. In customary activities such as village feasts, cultural gatherings, or traditional wedding ceremonies, LAM figures often include moral messages about the importance of maintaining morals, loyalty, and responsibility within the household. Thus, customary values are not merely ceremonial, but become guidelines for life that internalize moral principles from an early age. This aligns with the saying of the Prophet Muhammad (peace be upon him):

حَايِرُكُمْ حَايِرُكُمْ لِأَهْلِيهِ، وَأَنَا حَايِرُكُمْ لِأَهْلِي

³² Muhammad Adib Alfarisi et al., "Negotiating Customary Law and Fiqh Norms: The Transformation of the Mepahukh Tradition in the Indigenous Marriage Practices of the Alas People in Southeast Aceh," *Indonesian Journal of Sharia and Socio-Legal Studies* 1, no. 1 (May 28, 2025): 72–93, <https://doi.org/10.24260/ijssls.1.1.9>.

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“The best of you are those who are best to their families, and I am the best of you to my family.” (HR. Tirmidzi).

This hadith serves as the foundation for the Lingga Malay community to prioritize family as the primary source of good deeds. Beyond their role within the family, the Lingga Malay community also maintains social resilience, which directly impacts family stability. They teach the importance of mutual cooperation (gotong royong), mutual assistance among members, and respect for elders. These values serve as a social foundation that prevents social conflict and inequality within families. Traditions such as helping each other during feasts, *rewang* (working together selflessly), and collective zakat fitrah (almsgiving) are concrete manifestations of togetherness that strengthen the solidarity of the Lingga Malay family.

Apart from that, in the Islamic context, teachings about maintaining family resilience are in line with sharia values. Allah SWT says in Surah Ar-Rum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

“And among the signs of His power is that He created for you wives from among yourselves so that you would be inclined and feel at ease towards them, and He created between your feelings of love and affection.”

This verse serves as a guideline in Malay tradition, stating that families must be built on the foundation of *mawaddah* and *rahmah*.³³ Therefore, the role of the Lingga Family Council (LAM) in upholding the values of compassion, loyalty, and responsibility within the household aligns with Islamic principles.

The LAM also reinforces moral values amidst changing times. With the advancement of technology and globalization, many families face new challenges such as shifting values, individualism, and poor communication among family members. To address this, the Lingga Family Council (LAM) frequently holds community outreach and family development activities based

³³ Zulfan Ependi Hasibuan, “Asas Persetujuan Dalam Perkawinan Menurut Hukum Islam: Menelaah Penyebab Terjadinya Kawin Paksa,” *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial* 5, no. 2 (2020): 198–211, <https://doi.org/10.24952/el-qanuniy.v5i2.2138>.

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on tradition and religion. These activities aim to reinstall the values of togetherness, courtesy, and social responsibility to ensure families are not uprooted from their cultural roots.

Malay Traditional Institution (LAM) in Integrating Islamic Law, Society and Culture in Maintaining Family Resilience

The Lingga Regency Malay Traditional Institute (LAM) has a strategic role in integrating Malay traditional values with the principles of Islamic Law, including the concept of *maqāṣid al-syarī'ah*, one of which is *ḥifz al-'ird*, namely the protection of human honor and dignity. In the traditions of the Malay community, customary values and sharia have long been combined in a philosophy of life which states, "*adat bersendikan syarak, syarak bersendikan Kitabullah*".³⁴ This expression is not just a motto, but rather an epistemological basis in shaping the social behavior of the Malay community, including in the context of maintaining family resilience. The principle of *ḥifz al-'ird* in Islam, which means maintaining one's honor, good name and dignity, finds its relevance in Malay customs which highly value morals, manners and politeness.

In the Lingga Malay community, the concept of "marwah" is a central value aligned with the *ḥifz al-'ird*. *Marwah* reflects the self-respect of individuals and families, which must be maintained through commendable behavior, kind words, and actions that do not tarnish the family's reputation. When someone loses their *marwah*, they have violated customary and religious norms. Therefore, the Lingga Malay Community plays a role in maintaining the community's dignity through moral development, strengthening social ethics, and preserving cultural values rooted in Islamic teachings.³⁵

The integration of custom and the principle of *ḥifz al-'ird* is also evident in the Malay family system, which emphasizes the importance of maintaining household honor. In Lingga Malay custom, marriage is viewed not only as the union of two individuals but also of two extended families. Therefore, the LAM plays a role in ensuring that the marriage process proceeds in accordance with Islamic law and customs that uphold purity. The proposal, engagement ceremony, and marriage contract are conducted in a manner that is polite, courteous, and respectful to both families. These customs reflect the value of

³⁴ Latif, Juarta, and Elviana, *Adat Bersendi Syara, Syara Bersendi Kitabullah*.

³⁵ Interview, 2025.

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ḥifẓ al-‘ird, where every step is taken to ensure that no harm is done to the dignity of anyone involved.

Within the context of customary law in Lingga Regency, LAM holds a formal status as a socio-cultural institution recognized by the local government. Through the Lingga Regency Regional Regulation concerning the Preservation and Development of Malay Customary and Cultural Traditions,³⁶ LAM is given the opportunity to play a role in community development, resolving customary disputes, and preserving noble values. This aligns with Law No. 5 of 2017 concerning Cultural Advancement and Law No. 6 of 2014 concerning Villages, which recognize the existence of customary institutions as part of the social system. Therefore, the integration of the values of *ḥifẓ al-‘ird* within the *maqāṣid al-syarīah* with Malay customs practiced by LAM has formal legal and social legitimacy.

The principle of modesty within the *maqāṣid al-syarīah* (Islamic law) also demands that every individual maintain their modesty, honor, and self-respect.³⁷ In the context of the Lingga Malay community, this is reflected in how they dress, speak, and behave in public. LAM (Indonesian Women's Association) consistently reminds the public to uphold etiquette in dress in accordance with Islamic values and customs. Malay women are known for their modest, covering clothing, such as the *kebaya labuh* (a traditional dress) or *baju kurung* (a traditional dress) that conceals the body's shape. This reflects the concrete implementation of modesty within a socio-cultural context.

Beyond the physical aspects, LAM also instills the values of modesty in social media ethics. In the digital era, there are many cases of violations of honor through slander, hate speech, or spreading the shame of others. LAM Lingga morally reminds the public to be as mindful of their speech and behavior online as they are in the real world. This principle aligns with the sayings of the Prophet Muhammad (peace be upon him):

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

³⁶ Muhammad Ishak Thaib et al., *Tata Cara Adat Perkawinan Melayu Di Daik Lingga* (Pekanbaru: UNRI Press, 2024).

³⁷ Mohammad Fauzan Ni’ami and Bustamin, “Maqāṣid Al-Syarī’ah Dalam Tinjauan Pemikiran Ibnu ‘Āsyūr Dan Jasser Auda,” *Juris: Jurnal Ilmiah Syari’ah* 20, no. 1 (2021): 1–17, <https://doi.org/10.31958/juris.v20i1.3257>.

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“Whoever believes in Allah and the Last Day, let him speak good or be silent” (HR. Bukhari dan Muslim).

From this hadith, it is known that the integration of customary values and Islamic teachings serves as a moral bulwark for society in facing the currents of modernization.³⁸ In the analysis of *maqāsid al-syarī'ah*, *ḥifẓ al-'ird* is one of the five main objectives of sharia, along with *ḥifẓ ad-dīn* (protecting religion), *ḥifẓ an-nafs* (protecting the soul), *ḥifẓ al-'aql* (protecting reason), and *ḥifẓ al-māl* (protecting property). Scholars such as Al-Ghazali and Ash-Syatibi emphasized that maintaining human honor is part of the moral and social obligations in Islamic sharia. In the context of the Lingga Malay community, this value lives in daily practice through customs that guide noble behavior. The custom that teaches “*pantang mencela, pantang mempermalukan orang lain*” is a real manifestation of the implementation of *ḥifẓ al-'ird* in the realm of custom.³⁹

The integration of traditional values and *ḥifẓ al-'ird* principles is also manifested in family moral education. LAM Lingga together with religious and community leaders often hold da'wah activities, traditional education, and fostering *sakinah* families. In this activity, traditional Malay values such as politeness, respect for parents, responsibility for children, and loyalty to one's partner are taught as part of faith and morals. This effort shows that custom is not positioned as an opponent of religion, but as an instrument for realizing *maqāsid al-syarī'ah* in people's lives.⁴⁰

From an Islamic legal perspective, maintaining honor falls under the category of *ḥuqūq al-'ibād* (the rights of fellow human beings). Violations of someone's honor, such as accusing them of adultery without proof, are punishable by severe punishment, as stated in Surah An-Nur, verse 4.:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَنِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ

³⁸ M. Ulil Abshar, *Modernisasi Hukum Keluarga Islam* (Depok: Rajawali Pers, 2021).

³⁹ Interview, 2025.

⁴⁰ Fadhil Fadani and Muhammad Adib Alfarisi Adib, “The Harmonization of Customary, State, and Islam in the Practice of Dayak-Muslim Senganan Customary Inheritance in Sintang, Indonesia,” *Al-Mazaahib: Jurnal Perbandingan Hukum* 12, no. 2 (December 15, 2024): 137–64, <https://doi.org/10.14421/al-mazaahib.v12i2.3657>.

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“And those who accuse chaste women of adultery and do not produce four witnesses, then lash them with eighty lashes.”

This verse emphasizes the importance of honor in Islam, and this value aligns with Malay customs, which demand caution in speech and actions to avoid tarnishing the reputation of others. The integration of Malay customary values and the principle of *hifz al-‘ird* also serves as a form of resistance to the moral crisis caused by modernization. LAM recognizes that foreign cultural influences can erode the values of shame and politeness that are characteristic of Malay society. Therefore, they continue to revive traditions such as advice rhymes, traditional wisdom, and exemplary stories in various cultural events to reinstill moral values in the younger generation. In this way, the value of *hifz al-‘ird* is not only understood theologically but also internalized culturally.

Conclusion

The Malay Customary Institution (LAM) of Lingga Regency plays a crucial role in maintaining the resilience of the Lingga community through the preservation of Malay customary values deeply rooted in the local philosophy of life and the integration of these values with the principles of *Hifz al-‘Ird*, or the protection of honor in Islam. Family resilience in Lingga is not only defined as the family’s ability to withstand social, economic, and cultural challenges, but also as an effort to maintain the honor, dignity, and dignity of the family in accordance with the Malay way of life. Through activities such as customary deliberations, marriage counseling, domestic dispute resolution, and youth development, LAM Lingga has successfully rekindled the spirit of togetherness, courtesy, and social responsibility that are characteristic of the Malay community. Customary values such as maintaining family dignity, civilized speech, keeping promises, and avoiding shameful acts are concrete implementations of the *Hifz al-‘Ird* principle. The integration of Islamic law, society, and culture is not formalistic, but rather grows naturally within social and cultural practices passed down across generations. LAM Lingga serves not only as an institution preserving customs but also as an agent of social transformation capable of synergizing local Malay wisdom with universal Islamic values in upholding individual and family honor, as well as serving as an effective moral bulwark amidst the currents of globalization that threaten traditional values and societal decency.

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DOI: [altafaqquh.v7i1.1543](https://doi.org/10.1543/altafaqquh.v7i1.1543)

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