

MUSLIM FAMILY RESILIENCE AMONG THE SAMBAS MALAY COMMUNITY ON TOURISM-AFFECTED LEMUKUTAN ISLAND: INTEGRATING DA'WAH AND ISLAMIC GUIDANCE AND COUNSELING PERSPECTIVES

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Abstract

The development of tourism in the small archipelago has brought gradual but consistent social changes to the structure of family relationships, the division of domestic roles, and the daily interaction patterns of local communities. This study aims to analyze how Sambas Malay Muslim families in tourism-affected archipelago communities build and practice family resilience through relational, religious, and adaptive strategies in daily life. Using a qualitative approach with a case study design, the research was conducted on Lemukutan Island, Bengkayang Regency, West Kalimantan, with subjects of Sambas Malay Muslim families who have inhabited the island for generations. Data were obtained through in-depth interviews and limited observations, then analyzed using thematic analysis with a culturally and religiously sensitive approach. The findings show that the resilience of the Sambas Malay Muslim family does not manifest itself as a reactive response to acute crises, but rather as a non-confrontational social practice that is lived consistently through three dimensions: management of internal family relationships based on spiritual routines and intergenerational bonds, adjustment of interactions with tourists through structured and value-limited strategies of openness, and maintenance of family stability through the implementation of values Islam and social care across generations. The contribution of these findings lies in the designation that the resilience of Muslim families in the context of tourism is not a product of external intervention, but rather a system of layered social practices rooted in the cultural and spiritual capital of communities that have accumulated long before the wave of tourism arrives.

Keywords: Family Resilience, Malay Muslim Sambas, Archipelago Tourism, Social Change, Islamic Values.

PUBLIC INTEREST STATEMENT

Tourism development creates economic opportunities for coastal communities, but it also introduces social changes that may affect family relationships, religious values, and community cohesion. This study demonstrates that the resilience of Sambas Malay Muslim families on Lemukutan Island is sustained through the integration of Islamic values, family-

based da'wah, and Islamic guidance and counseling practices in everyday life. The findings highlight that religious values function not only as personal beliefs but also as practical resources for strengthening family resilience and managing social change. These insights are relevant for policymakers, educators, counselors, and community leaders seeking culturally and religiously grounded approaches to promoting resilient families in tourism-affected communities.

INTRODUCTION

The family is the primary da'wah institution (*ahsan al-qaum/basis ummah mikro*) who carry out the most basic da'wah function of internalizing, negotiating, and passing on Islamic values in daily life (Aminudin, 2018). This function ideally runs in relatively stable social conditions, but in reality the family is often faced with the pressure of social change that demands a more adaptive and structured da'wah management. One of the sources of such pressure is the development of the tourism industry, which has triggered significant social changes for local communities in various regions, especially through the process of acculturation and modernization that touches various aspects of people's lives (Darmawan, 2025; Pawalluri, 2023). This transformation not only has an impact on the economic structure, but also penetrates the social and cultural dimensions, including family life as the smallest da'wah unit in society. Lemukutan Island in Bengkayang Regency, West Kalimantan, is one concrete example of this phenomenon. The designation of this area as a tourist area through the Decree of the Regent of Bengkayang Number 220 of 2004, as well as its strengthening as a Tourism Strategic Area in the West Kalimantan Regional Tourism Development Master Plan, has encouraged the acceleration of social change in the lives of local communities (Masterplandes, 2024). This change in turn requires families and da'wah institutions of the surrounding communities to manage Islamic values in a more conscious and planned manner.

Along with the development of tourism activities, social changes are inevitable that affect the structure of family relationships, the division of domestic roles, and daily interaction patterns (Cheer, Cole, Reeves, & Kato, 2023; Lei, Suntiul, & Chen, 2023; Wahyuseptiana, 2020). Families are guided to adapt sustainably to these changes, even if they are not always in situations of extreme crisis (Herawati, Jafari, & Sanders, 2024). From the perspective of Da'wah Management, this adaptation is basically a matter of how the function of family da'wah is the planning of inheritance of values, the determination of religious authority in the household, and the boundary between private and public spaces remains managed in the midst of gradual changes (Linda & Sunata, 2025; Rosadi & Mutiawati, 2024). The concept of family resilience is important here not just as an ability to survive socially, but as an indicator of the success of family da'wah management in maintaining stability and sustainable values in the midst of social changes that take place gradually (Kusumaningsih, 2024).

Empirically, the dynamics of this change are clearly seen in the Sambas Malay Muslim community on Lemukutan Island. The identity of the community based on Islamic values is now faced with the intensity of interaction with tourists from various cultural backgrounds (Januardi, Superman, & Firmansyah, 2022). The relatively small geographical condition of the island with a limited population allows the penetration of public space into the private sphere, such as the practice of renting houses to tourists. The description has an impact on the thinning of the boundaries between private and public spaces, as well as giving rise to shifts in social and religious practices (Rüpke, 2023; Simone, 2020). Preliminary findings show a differentiation in social interaction patterns, where people in tourist areas tend to be more selective and

transactional, while people in quieter areas show higher openness. This phenomenon is in line with the findings Ginting and Jayanti (2024) which confirms that tourism-based interactions are often instrumental and have the potential to raise tensions of cultural values.

Studies of family resilience in the international literature are predominantly framed in the perspective of extreme crises, such as natural disasters, armed conflicts, or pandemics (Farrassyania & Euis, 2022; Walsh, 2003). This approach has fundamental limitations: it positions resilience as an episodic response to acute shocks, thus ignoring how families actively construct and practice resilience in daily life in response to gradual but persistent social change (Gayatri & Irawaty, 2022). In fact, in the context of tourism, the pressure faced by families is not present at a clear crisis point, but slowly permeates social relations, religious practices, and values that have been the support of daily family life (Lei et al., 2023; Tian, Stoffelen, & Vanclay, 2024). The distinction between resilience to acute crises and resilience as a daily da'wah management practice has so far escaped the attention of the literature, both in the study of family resilience and in the study of Da'wah Management itself (Linda & Sunata, 2025; Wahid, Sirajuddin, & Lumbu, 2024). As far as can be identified from the existing literature review, there has been no study of Da'wah Management that specifically examines how Muslim families carry out family-based da'wah management through relational, religious, and adaptive strategies on a daily basis in the context of gradual and cumulative tourism pressures, a void that emphasizes the novelty and urgency of this research (Fahrudin, Kadri, & Lubis, 2025; Wahid et al., 2024).

The void is even more apparent when placed in the context of the growing global debate on tourism and resilience. Yang and Kim (2023) in *International Journal of Tourism Research* found that community resilience mediates the relationship between tourism and the quality of life of residents in disaster-prone areas of Florida, while Khater and Faik (2025) in *Community Development* affirming the role of tourism in encouraging and threatening the economic, social, and cultural resilience of the host community. However, both studies operate at the community level and do not explore how resilience is socially constructed within the family unit through relational and religious strategies in everyday life. In the context of the Muslim community more specifically, studies have highlighted the negotiation of religious identity in tourism, but the focus has been on the perceptions and attitudes of tourists or residents individually rather than on the process of how the family as a social unit actively constructs and maintains its adaptive values and strategies in daily life (Al-Ansi, Chua, Kim, Yoon, & Han, 2022; Hamdy, Eid, & Gao, 2024). These analytical gaps suggest that the relational, religious, and adaptive dimensions of Muslim family resilience in the context of tourism have not received adequate attention in the international literature (Haqiqi, Salim, & Santoso, 2024; Nurhidayah, Gumindari, Nafi'a, Nurhayati, & Firdaus, 2025).

On a more local scale, research in Indonesia shows that local communities respond to tourism pressures through the strengthening of religious and cultural values as a survival strategy. The Sasak Muslim community in Lombok negotiates the value of tradition in dealing with tourists (Ratnasari, 2025), the indigenous people of Kuta Bali strengthen local wisdom *Tri Hita Karana* as an adaptation strategy (Yusuf & Tenri, 2023), and the Balinese Aga Tribe emphasizes daily religious practices to maintain cultural identity (Baharudin & Ernawati, 2023). These studies confirm that religious and cultural values serve as internal resources in the resilience process. However, the three studies stopped at the community level and did not trace how those values were constructed, negotiated, and concretely practiced within the family as the smallest unit that most directly bears the changes in daily life. This is where Family Strength

Perspective comes in. *Family Strengths Perspective*) developed DeFrain dan Asay (2007) Becoming relevant, this framework views the family as an active agency that processes internal resources to maintain its function and cohesion. But this framework requires expansion in two things at once. First, in their original context, DeFrain and Asay do not accommodate the religious dimension as a force that is relational, collective, and inherent in the identity of the Muslim community. Second, and more importantly for this study, the framework does not explain how the management of religious values takes place as a deliberate managerial function, namely as the management of family da'wah of the dimension which is precisely the core of the adaptive strategy of the Sambas Malay family on Lemukutan Island.

Departing from this gap, this study examines how Sambas Malay Muslim families in tourism-affected archipelago communities construct and practice resilience through relational, religious, and adaptive strategies in daily life. Theoretically, this study expands the Family Power Perspective of DeFrain and Asay (2007) by integrating the religious-cultural dimension as a relational and contextual resource of resilience, an expansion needed for the framework to explain the reality of Muslim families who face the gradual pressure of tourism in their daily lives. This research is explicitly limited to one main question, *How do Sambas Malay Muslim families in tourism-affected archipelago communities construct and practice family resilience socially through relational, religious, and adaptive strategies in daily life?* To answer this question, this study uses a qualitative approach with a case study design on a Sambas Malay Muslim family on Lemukutan Island, West Kalimantan. By focusing on the analysis at the family level and the spiritual values instilled as micro-units, this study is expected to provide an in-depth understanding of how the values and practices of daily da'wah function as the foundation of family da'wah management and family resilience, while also offering a conceptual contribution to the study of Da'wah Management on Muslim family-based da'wah in other tourist destinations that face similar challenges in maintaining identity and cohesion in the midst of contemporary social change.

METHOD

This study uses a qualitative approach with a case study design to deeply understand the lives of Sambas Malay Muslim families on Lemukutan Island, Bengkayang Regency, West Kalimantan. The qualitative approach was chosen because it was able to explore the meaning, experience, and socio-cultural and religious context that developed in the life of the Sambas Malay Muslim family. Lemukutan Island was chosen as the research location because it has distinctive characteristics as an archipelago with the majority of the Sambas Malay Muslim population who still maintain cultural traditions and religious values in daily life. This study uses purposive sampling techniques in determining informants, with the following criteria: (1) Muslim, (2) Sambas Malay descendants, (3) domiciled on Lemukutan Island for at least five years, and (4) willing to be a research informant. The research informants consisted of five people consisting of the heads of families and Malay Muslim housewives of Sambas.

Data collection was carried out through semi-structured interviews, limited observations, and documentation. The interviews were conducted in depth to obtain information about religious practices, parenting, family values, and life experiences of Sambas Malay Muslim families. Observations were carried out in a limited manner to activities that were allowed by the informant and did not violate privacy norms, such as joint religious activities and family social interactions in public spaces. Documentation was carried out through the collection of field records and documents related to the life of the Sambas Malay Muslim

community on Lemukutan Island. In this study, the researcher acted as the main instrument (*human instrument*) supported by interview guidelines and audio recording devices.

In order to obtain comprehensive research results, the data that has been collected is then analyzed using an interactive qualitative model with a flow of activities carried out simultaneously, namely *data condensation*, *data display*, and *conclusion drawing/verification* (Miles, Huberman, & Saldaña, 2014). Stages *data collection* (data collection) is carried out by collecting all data from interviews, observations, and documentation in a systematic manner. Stages *data condensation* (data condensation) is done by selecting, focusing, and simplifying data relevant to the focus of the research through the process of coding and categorizing themes. Stages *data display* (data presentation) is carried out by presenting data that has been condensed in the form of a systematic descriptive narrative so as to facilitate the drawing of conclusions. Stages *conclusion drawing/verification* (Drawing conclusions and verification) is carried out by drawing conclusions inductively based on patterns and themes found in the data.

The validity of the data in this study uses source triangulation and engineering triangulation. The triangulation technique was carried out by comparing the results of interviews, limited observations, and documentation studies on the lives of Sambas Malay Muslim families on Lemukutan Island to ensure the consistency of the data obtained. The triangulation of sources was carried out by comparing the results of interviews of the five informants consisting of different Sambas Malay Muslim families, so that the findings obtained did not depend only on one source of information.

RESULTS

The findings show that the development of tourism on Lemukutan Island brings social changes that are directly felt by Malay Sambas Muslim families, especially in the aspects of family interaction patterns, adolescent behavior, social supervision, and how the community maintains religious values in the midst of tourism openness. Based on the results of in-depth interviews, limited observations, and field documentation, it was found that family resilience is formed through the ability of families and communities to maintain social relations, maintain religious values, and make adjustments to social changes due to tourism development.

Overview of the Sambas Malay Family in Lemukutan Island

The development of tourism on Lemukutan Island brings social changes that are directly felt by the Malay Muslim Sambas family, especially in the aspects of family interaction patterns, adolescent behavior, social supervision, and the way the community maintains religious values in the midst of tourism openness. Family resilience is formed through the family's ability to adapt to economic changes, maintain religious values and local wisdom of Malay Sambas, and support each other between family members in facing social challenges due to tourism. Based on the results of in-depth interviews, limited observations, and field documentation, it was found that family resilience is manifested through diversification of livelihoods, instilling religious values from an early age, and the application of strict social norms to behaviors that are not in accordance with the Malay Muslim identity.

Lemukutan Island is administratively under Sungai Raya Kepulauan District, Bengkayang Regency, West Kalimantan, with a population of 1,233 people (637 males, 596 females) of which 99.92% embrace Islam.

Figure 1
Religious Data of Lemukutan Island Village 2026

No	Kelompok	Jumlah		Laki-laki		Perempuan	
		Jiwa	%	Jiwa	%	Jiwa	%
1	ISLAM	1232	99,92%	636	51,58%	596	48,34%
2	KRISTEN	1	0,08%	1	0,08%	0	0,00%
	JUMLAH	1233	100,00%	637	51,66%	596	48,34%
	BELUM MENGISI	0	0,00%	0	0,00%	0	0,00%
	TOTAL	1233	100,00%	637	51,66%	596	48,34%

Diperbarui pada : 03 Februari 2026

Source: Official Website of Lemukutan Island Village (<https://desapulaulemukutan.id/data-statistik/agama>), accessed May 25, 2026

The dominance of Islam is reflected not only through data but also in the practice of daily life, such as the Maghrib prayer in congregation in the mosque which has become a daily routine for some families. Informant HN (46 years old) explained that her husband and grandson consistently perform Maghrib prayers in congregation, and emphasized that the sale of liquor is not allowed in the Lemukutan Island area: *“Ade aturannye. Kalok buat jual minuman keras, disini daan ade, daan boleh. Karena kite memang, kalau ade nampak salah satu warge buka warung jual minuman keras, kite suruh tutup”* (HN, 46 years old). This firm attitude towards social norms also shapes the pattern of community life and family structure of local residents, where religious values are the main filter in accepting changes due to tourism.

In terms of marital status, the village's official data recorded 554 people with marital status (279 men and 275 women), 612 unmarried people (335 men and 277 women), 65 people with divorced status (21 men and 44 women), and 2 people with living divorce status. This data is the background for the description of the family structure found in the field.

Figure 2
Lemukutan Island Village Marriage Status Data 2026

No	Kelompok	Jumlah		Laki-laki		Perempuan	
		Jiwa	%	Jiwa	%	Jiwa	%
1	BELUM KAWIN	612	49,64%	335	27,17%	277	22,47%
2	KAWIN	554	44,93%	279	22,63%	275	22,30%
3	CERAI HIDUP	2	0,16%	2	0,16%	0	0,00%
4	CERAI MATI	65	5,27%	21	1,70%	44	3,57%
	JUMLAH	1233	100,00%	637	51,66%	596	48,34%
	BELUM MENGISI	0	0,00%	0	0,00%	0	0,00%
	TOTAL	1233	100,00%	637	51,66%	596	48,34%

Diperbarui pada : 03 Februari 2026

Source: Official Website of Lemukutan Island Village (<https://desapulaulemukutan.id/data-statistik/status-perkawinan>), accessed May 25, 2026

Marriage is the main route of family formation on Lemukutan Island, where immigrants generally settle after marrying native residents. The composition of household members varies, some are just nuclear families, others include in-laws or extended family

members. The main livelihood of male residents is as fishermen before and after the island's fame as a tourist attraction, but the presence of tourism opens up a significant additional source of income. TN Informant (50 years old) manages a food stall, Informant DYG (56 years old) manages a *homestay* with four rooms that are active in high season, while HN and DH completely switch from fishing profession to homestay management along with snorkeling equipment rental services and canoe equipment. Income from tourism allows families to finance their children's education to college and create economic independence for women who previously only played the role of housewives.

Families on Lemukutan Island have a clear resilience mechanism in placing themselves in the middle of a tourist environment. Informant DYG (56 years old) instills the principle of '*menjage diri*' in his children and grandchildren by not getting too close to tourist guests, while Informant HN (46 years old) implements strict rules in his homestay including a curfew at 23.00, a ban on *noise 'terokih'*, and a ban on liquor that is explained to guests before entering. Families show resilience through the ability to adapt to economic changes without sacrificing religious values, as well as supporting each other between family members in facing challenges. Social relations between citizens are described as a familiar and open condition, where citizens from various tribal backgrounds know each other and treat each other like friends. DYG added that crowds of tourists have become commonplace and have not changed the pattern of social relations between citizens: "*Kami tidak ingin tahu. Yang penting biak-biak ni daan kacau. Jadi biselah kite jage diri*" (Interview with DYG informant, 56 years old).

The educational conditions and lives of adolescents on Lemukutan Island are challenges in themselves, with very few students in schools, unstable teacher availability, and internet access and *online games* that trigger dependence on children. On the other hand, the presence of a night tourism environment is also a concern, including the habit of drinking and drinking among teenagers and the cases of students involved in drug use, which is exacerbated by the absence of official security forces on the island. However, families overcome these challenges through strict supervision of children, restrictions on playing games, and instilling religious values from an early age. The STN informant (35 years old) explained that he always monitors children's internet use and ensures that children continue to carry out daily worship and try to obey their parents. The values of local Malay Sambas wisdom such as firmness, mutual cooperation, and the principle of "*jage diri*" are social capital that strengthens family resilience in the face of the negative impact of tourism.

Role Distribution in the Malay Family of Sambas of Lemukutan Island

The division of roles in the family on Lemukutan Island reflects a relatively consistent pattern among the families interviewed, where the husband performs the role of the main breadwinner through seafaring, while the wife manages domestic affairs while running an additional business from home.

The husbands of the three families who have a background in fishermen TN, DYG, and married couples HN and DH carry out sea activities as their main job. TN's husband left around 04.00-05.00 am and returned at night, as TN Informant (50 years old) said, "*biasanya turun jam 4, jam 5 pagi, balik hari itu juak... paling jam 7, jam 8 malam dah balik*" Informant DH (56 years old) before switching to the homestay also did the same thing with his wife, HN (46 years old) said "*subuh-subuh dah hilang, habis sholat subuh kamek dah turun mancing. Nanti balik-balik jam 4 sore*". DYG's husband carries out two roles at once as a fisherman and farmer who farms cloves and nutmeg on the hill of the island, DYG stated "*nelayan, disini kan*

kerjanya nelayan. Petani juga, berkebun. Cengkeh. Berarti naik ke atas”, although he also reports that “*dari 4 tahunan dah jarang berbuah*”, without knowing more clearly why.

While the husband is active at sea, the wife takes a role in home management and the development of a household-based business. TN (46 years old) manages a food stall from morning until around 23.00 WIB, including producing his own seaweed candies; He explained, “*manisan saye buat sendiri. Rumput laut tok e saye beli dari sinun juak, ade yang nanam di laut sini*”. DYG manages a homestay with four rooms and affirms the principle of “*Kite mun daan nyatu ngan die juak, biselah kite jage diri*” (We don't want to be united with him either, so we can take care of ourselves) in dealing with guests. HN (46 years old) manages a homestay with her husband who has completely switched from the fishing profession, as well as providing snorkeling and canoe rental services for tourists.

When the husband returns from the sea, the role does not necessarily stop at one party. TN's husband after going to sea at night still took care of the stall, TN said “*Bapak malam masih jage warung juak kalau ada tamu*”. Informant DH and HN have been managing homestays together since the two decided to stop going to sea, as HN revealed “*Bapak malam masih jage warung juak kalau ada tamu*”. Informan DH dan HN mengelola homestay secara bersama-sama sejak keduanya memutuskan berhenti melaut, sebagaimana HN ungkapkan “*dah mengelola homestay, kamek berenti lah daan nelayan agek*”. This pattern shows that although the division of roles between public and domestic spaces is clearly visible during the day, the two complement each other at night, especially in business activities.

Regarding childcare, the limited time of parents due to the busyness of going to sea and trading encourages children to grow independent. HN said that his son has been used to taking care of himself since childhood, “*jadi anak saya di umur 7 tahun die dah pandai belajar berkemas, dah mandiri. Karena kami itu subuh-subuh sudah ngilang... jadi yang ketemu dengan anak itu dia sendiri waktu anak sekolah*”. A similar condition was experienced by TN who lived with three of her husband and children without close relatives who could help with their upbringing, as she stated “*di sini cuma keluarga kecil, saye, anak, same suami. daan ade saudare di sini*”. DYG (50 years old), whose children are already married and live separately, said that families only gather at certain moments, “*Biak yang dah kawen kite usahakan untuk kumpul keluarga juak, tiap tahunnye*” (Married children are still tried to gather every year).

DISCUSS

The discussion interprets the findings of the study with four practical dimensions as the common thread of this discussion. First, the practice of managing relationships in the family, which includes how intergenerational bonds are maintained, how time together is maintained in the midst of economic pressure, and how elderly figures are positioned as guardians of values. Second, the adjustment of interaction with tourists, which is the way the community builds clear normative boundaries without closing itself off from economic opportunities, a balance between openness and value protection that reflects the social maturity of the community. Third, the strategy of maintaining family stability through the implementation of religious values and social concern as two pillars that work synergistically. Fourth, family resilience as a non-confrontational social practice, which will be discussed in relation to the global discourse on *tourism-affected families*, to see the extent to which these local findings contribute to or differ from patterns found in different parts of the world.

Muslim Family in Lemukutan Island, Bengkayang

Lemukutan Island is a small island with an area of 1,453 hectares located in Bengkayang Regency, West Kalimantan. Based on Lemukutan Island Village Data in 2024, Lemukutan Island is inhabited by 1,233 people with a marital status of 554 people or equivalent to 44.93 percent of the total population (Lemukutan Island Village, 2024). This island was officially designated as a marine natural conservation and tourism area through the Decree of the Regent of Bengkayang No. 220 of 2004 which covers Randayan Island and its surroundings, including Lemukutan Island (Masterplandes, 2024). However, community settlements on this island predate the formal determination of tourism status.

Field data shows that the Sambas Malay Muslim community has inhabited the island for generations. This is confirmed by the statement of Mrs. TN, the owner of a stall who has lived on the island for 16 years, said that when she first came around 2010, the atmosphere of the island was still *“sepi, nda an ade orang masih, jarang orang sini.”* (The atmosphere is quiet, there are no people yet, and there are few people here), The development of tourism began to intensify in the mid-2010s, and during the COVID-19 pandemic (2020-2021) the island was already crowded with tourists, a pattern that continues to this day. This testimony confirms that the community was already present and built its social, cultural, and religious order long before tourism changed the island's landscape. Thus, they are not merely passive objects of social change, but active subjects negotiating with the new reality of the position of cultural and spiritual capital that has accumulated over generations (Januardi et al., 2022).

The majority of the population is Malay Sambas Muslims, an ethnic-religious identity that is inseparable from each other, as reflected in the local expression that 'to be Malay means to be Muslim' (Nugroho, 2017; Thamrin, 2018). This dual identity is not just a socio-cultural label, but an operational value system that governs family relations, social interaction, and community governance. The main livelihood has historically rested on the fisheries sector. The first speaker, DH Hermanto (56 years old), worked as a traditional fisherman for decades, leaving after Fajr prayers and returning home in the afternoon, sometimes spending the night at sea, with a catch of up to 60-70 kilograms per day in the peak season.

As tourism develops, some families diversify their livelihoods. The second speaker, DYG (56 years old), now manages three sources of income at once, fishermen, clove and nutmeg farmers, and homestay managers. The family of the first interviewee also switched from full-time sea to homestay management, while TN Informant (50 years old) added a stall business to supplement her husband's income as a fisherman. This diversification of livelihoods does not replace the long-held Muslim fisherman-identity, but rather adds a new layer of complexity to family life that daily faces pressures on value, time, and space.

Muslim Family Resilience to Social Change

The Family Strength Perspective put forward by DeFrain and Asay identifies commitment, reward and compassion, positive communication, time together, spiritual well-being, and the ability to manage stress and crisis as the six core qualities of a strong family (DeFrain & Asay, 2007). These six qualities do not stand alone as individual capacities, but grow and manifest in a network of relationships that are built consistently between family members, fellow citizens, and outsiders who enter the community living space (Zulkifli, Nuryaman, Zulkifli, & Fahri, 2025). In the context of Muslim families on Lemukutan Island, the network of relationships cannot be separated from religious management which serves as a value framework that supports and directs the six qualities of the family's strength.

Commitment, for example, is not only interpreted as emotional loyalty between family members, but is manifested as an Islamic commitment that is reflected in compliance with collective worship obligations, such as establishing congregational prayers in the family and instilling Islamic values from an early age in children as a form of parental responsibility before Allah. As the results of the interview revealed by the informant HN (46 years old) explained that her husband often prays Maghrib in congregation at the mosque with his grandson,

“Suami beh terbiase sholat maghrib berjama’ah di masjid same cucunye yang perempuan tok.” (The husband is used to praying Maghrib in congregation at the mosque with his granddaughter).

A practice that simultaneously functions as a religious worship and strengthens intergenerational bonds. Islamic studies outlook The family worship routine not only represents 'Spiritual Welfare' as referred to by DeFrain and Asay in its relational sense, but also emphasizes the formation of a family based on faith, piety, and collective obedience to Allah SWT, congregational prayer, joint prayer, and the inculcation of Islamic values from an early age function as a process of internalizing faith and morals as well as the most effective medium for transmitting values between generations. So what DeFrain and Asay refer to as *spiritual well-being* can be understood in Islam as a manifestation *Al-Falāh*, namely welfare that connects inner peace, discipline of worship, parental responsibility as the first educator, and family orientation to form a good Muslim personality. The proposition of this theory, that strong families tend not to think too much about their strengths and just live it, is aptly represented in this finding, worship is not carried out as a calculated resilience strategy, but as an unquestioned rhythm of life, but it is precisely because of its nature that worship becomes the most effective mechanism for transmitting values to the next generation (DeFrain & Asay, 2007).

Spiritual values that are internalized through the rhythm of worship do not stop at the ritual dimension alone, but bear fruit in the form of attitudes and daily relationships between family members, one of which is manifested in appreciation and affection in the family, growing from the roots of Sambas Malay culture which is thick with the values of politeness, respect for parents, and gentleness in interaction, which is then strengthened by religious teachings about doing good (*Birrul Walidain*) and affection between family members as part of worship (Januardi et al., 2022).

Spiritual strength in the family is the foundation for the achievement of wider social welfare, because spiritually strong families tend to be able to maintain harmony and social stability in the midst of archipelago communities that are constantly in contact with tourism flows (Fauziah & Octavia, 2023; Fauziah, Octavia, & Toha, 2024). The family's ability to manage stress and crises due to social change is also supported by a religious perspective on various problems that arise due to interaction with tourists, where activities that are considered problematic, such as alcohol consumption, promiscuity, or behavior that is not in accordance with local norms of politeness, are interpreted by the family as a form of opposition to religious teachings that must be addressed firmly. This strict disclosure does not always take the form of an explicit prohibition with religious nuances, but is also manifested in daily social norms that indirectly maintain order and mutual comfort (Khosiah, 2020). An interview with TN Informant (50 years old), the owner of one of the food stalls in the Gulf of China, revealed this:

“Batasnye jam 11 tapi nak ngobrol tu daan ape-ape, anak belagu pun boleh tapi kecil-kecil, yang orang maok tidur kan nak rehat, aturannye memang jangan terokih tengah malam kitepun ngantok juak” (The limit is 11 o'clock (night), but if you want to chat it's okay. Children may be noisy, but just slow (the volume is small), because the person who wants to sleep wants

to rest (the rule is not to be noisy in the middle of the night, we are also sleepy).

There is a midnight rule in the form of a *prohibition on 'terokih'* (noise) so as not to disturb residents or tourists around who are resting. This kind of norm shows that the people of Lemukutan Island have an informal mechanism to maintain the boundary between the family's private space and the public space which is increasingly crowded by the presence of tourists. However, the family's concerns do not stop at the issue of order alone, but extend to a much more serious threat to the morality and future of children, as expressed by STN Informant (35 years old), one of the teachers of SMP Negeri 4 Sungai Raya Kepulauan, based on the results of complaints from students' parents:

“Memang mak nye dah kecewa, bukan mak nye daan maok anaknya sekolah, orang tua tu dah kecewa anak tu daan bise dikasih tau, ngelem ape, yang paling kamek antisipasi dan paling kami takut jangan lah sampe ngobat, kalo minum-minum beh dah ade mabuk-mabuk ape, itu jak, sampe dikoyakkan ape baju sekolahnye karena orang tua tu dah kecewa” (Indeed, her mother is already disappointed, It's not that the mother doesn't want her child to go to school, the parent is already disappointed because her child can't be advised, ngelem (inhaling glue), what I anticipate the most and we fear the most don't do drugs, if you drink yes you're already drunk, that's all, until he tore his school clothes because his parents were disappointed).

These two findings show a gradation of concern in parents, ranging from minor violations of modesty norms to substance abuse that is seen as the most serious threat to children's morality and future. The emotional disappointment of parents, as reflected in the symbolic act of tearing the child's school clothes, confirms that the deviation is not only seen as a matter of discipline, but as a form of failure to protect children from behavior that is contrary to religious and customary values. Through this understanding, Muslim families on Lemukutan Island actualize the principles of halal and haram not only in the context of food, but also in filtering the socio-cultural influences that enter with the wave of tourism, so that religion not only functions as a personal belief system, but also as a family management instrument that helps maintain moral boundaries, strengthen internal solidarity, and sustain family resilience in the face of changing dynamics social activities that are ongoing.

In island communities affected by tourism such as Lemukutan Island, this network of relationships is the main terrain where family resilience is tested, maintained, and inherited from one generation to the next while still being based on Islamic values as the main binder. The family does not only function as a social unit, but also as the first faith education space for children, where Islamic values are instilled and inherited through example and daily life habits. In the context of Lemukutan Island, these qualities are not articulated in the abstract, but are realized through concrete daily relational practices in three dimensions, namely relationships with family, relationships with fellow local communities, and relationships with tourists, all three of which are always carried out in the corridor of Islamic values and local wisdom.

Relationship with Family

The internal relational dynamics of the Sambas Malay Muslim family on Lemukutan Island show remarkable resilience, rooted in the consistent maintenance of spiritual and emotional routines amid the pressures of tourism economic activities. Despite managing time- and energy-consuming homestays, the families studied maintained strong intergenerational bonds through religious practices and domestic time together.

As discussed earlier, Informant DH (56 years old) consistently performs Maghrib prayers in congregation at the mosque with his grandson, a practice that simultaneously

functions as a religious worship and strengthens intergenerational bonds. In the lens of Islamic studies, this practice represents the function of the grandfather as a figure *tarbiyah* informal (education) that instills faith and love for worship in their grandchildren not through verbal advice, but through example (*uswah hasanah*) that is lived naturally in daily life (Anugrah, 2025).

If spiritual well-being at the individual level is realized through daily worship routines, then at the level of the extended family it finds its form in an effort to maintain intergenerational and cross-spatial friendship, as shown by the family of the DYG Informant (50 years old). The DYG family illustrates resilience through another dimension of intergenerational connectivity, keeping the extended family together even when separated over long distances. Although several children have married and settled off the island, including one whose grandson attends school in the Gulf of China, the family consistently seeks to meet together every Eid al-Fitr on the island.

“Anak ibu beh ade yang di singkawang, sambas, same sineklah, tapi Biak yang dah kawen kite usahakan untuk kumpul keluarga juak tiap tahunnye, pas hari raye ape” (Children who are married are still tried to gather every year).

This practice reflects the qualities of 'Commitment' and 'Time Together' within the framework of DeFrain and Asay. The commitment here is proven not through statements, but through consistent sacrifices and actions, the active implementation of family reunions that require planning, resources, and willingness even though they have to travel long distances. In the perspective of Islam, this effort is a concrete form of the command to maintain *Silaturahmi*, which in Islamic teachings is not just a moral encouragement, but part of the faith itself, the momentum of Eid al-Fitr was chosen not by chance, but because Hari Raya is indeed culturally and religiously positioned as a mandatory meeting point for the Muslim extended family to re-strengthen ties that may be stretched due to distance and busyness.

If the commitment of the DYG Informant family is tested through distance and time, then in the HN Informant family (46 years old) a similar commitment is tested through the dense daily economic demands. HN's informant further illustrates how family quality time is maintained even in a demanding economic routine.

“Kalau kite turun melaut, biak bantuk-bantuk lah masak, kemas, yang laen-laen juak. jadi Malam tetap kumpul keluarga”. (If we are working, the people at home also help in cooking, packing and others too, so that the family gathers at night).

This statement summarizes a fundamental relational strategy in which the family unit is maintained as a non-negotiable priority, with a structure that adapts flexibly to economic demands, not the other way around. This is what it means DeFrain dan Asay when stating that the most important thing is not the form of the family, but how the family functions. This flexible role sharing pattern is in line with the principle of *ta'awun* (help-help) in the Islamic family, where each member, including children, bears the responsibility of the household not as a separate burden, but as a form of cooperation towards a greater common goal: the maintenance of gathering time (togetherness) at night as a space to strengthen the inner bonds of the family (Asrori, 2024).

This cooperation ecosystem is even more evident when traced further to the family economic unit as a whole, as revealed by TN Informant (50 years old):

“Bapak tu nelayan, Ade ikan yang kecil, bikin ikan asin, dah ramai sinek ade rejeki ibu biselah kite bukak warong, pagitu kan jualan-jualan es, laok, biase pun bapak yang jage kalok malam jdi bapak nak rehat baru warong tu tutop,,,, samelah anak biase bantu juak diwarong,

kadang pun ngojek kan tambah uang jajan” (husband who is a fisherman, the mother who helps dry the fish, as well as the mother who opens the dinner stall alternately with the father to keep watch so that the mother can rest; If you don't go to sea, you also help sell at the stalls, as well as your son, who also helps and even works as a motorcycle taxi to deliver goods to increase pocket money).

This narrative shows that the division of roles in the family is not just a strategy for economic survival, but also a reflection of the Islamic world's view of sustenance, that making a living is halal (*Kasb Halal*) is part of worship, and that the cooperation of all family members in seeking it is a manifestation of *ta'awun 'ala al-birr wa at-taqwa* (help in goodness and piety), as mentioned in the Qur'an Surah Al-Ma'idah verse 2. Thus, the economic unit of the family on Lemukutan Island is not separated from the spiritual unit, the two are united in the same rhythm of life (Zuhdan & Ruston, 2025).

Overall, the three narratives above the cross-generational worship routine, the commitment to maintaining friendship, and family economic cooperation show that the relationship between the Malay Muslim Sambas family is built on the foundation of integrated Islamic values, the faith inherited through example, *São Paulo* which is maintained as an obligation of faith, and *ta'awun* which unites the economic dimension with the spiritual dimension of the family. The three emphasized that within the framework of the Muslim family, there is no separation between worship, economy, and social relations, all of which run as a whole unit of life (Luthfan et al., 2024).

Relations with Local Communities

The second dimension of resilience is seen in the quality of relationships built between families and the wider Lemukutan Island community. Communities have developed distinctive social capital models, characterized by high social trust, effective enforcement of collective norms, and strong social governance systems all running without formal law enforcement infrastructure.

This high social trust is evident in the field data obtained from interviews with Informant HN (46 years old). He revealed that residents do not lock the doors of their houses at night, because all members of the community know each other. This belief is then underpinned by the enforcement of collective norms: communities collectively enforce strict regulations on the prohibition of liquor and a noise curfew at 23.00 WIB. Warungs that violate this agreement receive pressure or warnings in the form of sanctions from the community to close. As said by HN,

“Tamu tu nak hormat tempat kite, itu tegegeh ke kite juak. Kalau kite yang mbuat aturan, kite pulak yang melanggar aturan tu, daan mau die hormat same aturan kite” (Guests will respect our place depending on our own attitude. If we as the owner of the place set the rules, but we ourselves break them, then they will not respect the rules we make).

The articulation of this principle by DH and HN contains a profound social epistemology, in which respect for outsiders is understood as a function of the internal integrity of the community itself. This view is in line with the proposition of DeFrain and Asay (2007) that the family, with all its diversity, is the basic foundation of human culture; A strong family is essential to the development of a strong community, and a strong community in turn helps to maintain a strong family. This mutually reinforcing relationship is what allows collective governance to run without the need for external coercion.(DeFrain & Asay, 2007).

The power of this kind of social governance does not arise by chance, but is the result of the accumulation of spiritual capital formed through the process of religious transformation over decades. Interview data with Pak Ngah Pordi, who serves as the reserve BPD, shows that syncretic religious practices were once part of the life of the Lemukutan people in the past, before gradually shifting towards more orthodox Islamic practices since the entry of tabligh congregations in the 1980s and 1990s. This shift has led people to a clearer understanding of the halal-haram boundaries in daily religious practice. Thus, it can be said that the resilience of families based on Islamic values on Lemukutan Island is not an instant response to the pressures of contemporary tourism, but rather the result of the accumulation of spiritual capital that has been built long before the tourism industry developed on the island.

This historically built spiritual capital is then maintained and strengthened through active participation in daily communal religious networks. The 50-year-old DYG has been living on the island for a long time after marrying the natives, regularly attends Islamic studies at mosques and is actively involved in the social life of the community. It is through this network that relationships between citizens are closely intertwined, as well as a space where common norms are enforced informally. DYG said,

“Kite daan mau tau. Yang penting biak-biak ni daan kacau. Jadi biselah kite jage diri.” (We don't want to know (or don't care about anything else). The most important thing is that these children are not troubled (not messed up). So, we can take care of ourselves).

The phrase “so biselah kite jage diri” has a double meaning: spiritual self-protection through religious practice, as well as communal self-governance through mutually agreed norms, although the form is not always explicit or formal. Sanctions for violations of norms are rarely in the form of direct reprimands; more often it comes in the form of subtle social exclusion or simply restriction of interaction. The logic behind this mechanism, as described by the DYG, is that citizens' tolerance for neighbors' differences or personal affairs prevails as long as no one “messes up” or disturbs the common order.

The strong social cohesion on Lemukutan Island will seem clearer in its meaning when compared to conditions in areas that do not have it. This lack of cohesion is illustrated in contrast in the report of STN (35 years old), a teacher of Islamic Religious Education at SMP Negeri 4 Sungai Raya Kepulauan, who stated,

“Tidak ada polisi yang dapat... Tidak ada yang melihatkan... Tidak ada pengamanan.” (There are no police on duty, no one to supervise, and no security).

His description of conditions in the Gulf of China where there is no community supervision, nightlife venues operate unchecked, and teenagers engage in drinking, alcohol consumption, and *clubbing* serves as a negative case study that empirically confirms the proposition DeFrain dan Asay (2007) that the lack of community social cohesion is a major risk factor that weakens family resilience.

Relations with Tourists

The third relational dimension that is typical of this archipelago community is the management of contact with tourists who come from diverse cultural, religious, and customary backgrounds. This interface is the most visible arena for value negotiation in everyday life, and the community's approach to it reflects a structured and bounded strategy of openness (Prakoso & Pravita, 2018).

Informant HN (46 years old) described a structured approach to relations with tourists, which is built on the basis of explicit normative communication before guests *check-in*. Tourists

are informed of the community rules before entering the Melanau Bay Area, no alcohol is allowed on the entire island, music must be stopped at 23.00 WIB, and noise locally called 'terokih' (shouting or using loud sound systems) is prohibited after that hour. Violations result in immediate eviction from the homestay.

"Gini, Anda hormat, kami lebih hormat. Anda tidak banyak bikin keributan, kami lebih memahami. Jadi kita bilang gini, sebelum dia masuk ke tempat kita, kita peperkan aturannya. Karena gini, tamu menghormati tempat kita itu tergantung kita. Tergantung dari kitanya. Kalau kita yang punya aturan, kita yang melanggar aturan, mereka tidak akan hormat sama aturan kita". (If you respect us, we will respect you much more. If you don't make a lot of noise, we'll be more understanding. Therefore, we usually affirm, before someone enters our place, we will explain the rules first).

From the perspective of da'wah management, the HN Informant approach represents the function of planning and organizing values (*takhthūth-tanzhīm*), rules are systematically socialized before guests enter, with clear sanctions, as a form of da'wah *bi al-lisān* or da'wah through explanation, which works through the socialization of norms, rather than formal lectures. However, HN himself emphasized that written rules alone are not enough to set an example from the host, as seen in the following quote which shows the personal-moral side of the same strategy.

"kalau ada tamu itu jaga sikap. Ataupun kayak kalau misalnya tamunya agak yang kurang ramah, atau gimana ya jangan ikut-ikutan lah. Nah tetap kita-kita, ada kira-kira gitu. Tergantung memang dari pelayanan kita. Soalnya tujuan dari orangnya kan mau berwisata, bukan mau kurang" (If there are guests, we must maintain an attitude. Including, for example, if the guests are unfriendly, we should not be provoked to behave the same. We remain ourselves, while maintaining reasonable limits/measures. All of that actually depends on how we provide the service, because the purpose of tourists coming is to travel/vacation, not to be unfriendly).

If the first quote shows the structural dimension of da'wah (rules and sanctions), the second quote shows the dimension of mobilization (*tawjīh*) through the morality of *ḥilm* (self-mastery) and *ḥusn al-ẓann* (being kind to the intention of tourists). The two are mutually reinforcing: the immoral rules that come with it will lose legitimacy in the eyes of the guest.

A similar pattern with a more passive emphasis is seen in Informants (DYG), who choose to exercise restraint when faced with less friendly guests:

"wajar-wajar ajak sih kalo begitu, soalnya sudah keramaiankan, kalo memang nda ramah biase ngomong seperlunya ajak, kalo daan ye daan, daan ade masalah". (It's natural that tourists are not friendly, we talk as necessary, if they don't respond, yes, that's fine, no problem).

This is a strategy of da'wah *bi al-ḥikmah* (da'wah with wisdom) of maintaining community values without open confrontation. This approach encapsulates the strategy of community negotiation with accommodation tourism without value capitulation. Economic benefits are accepted, but normative limits remain non-negotiable. This is in contrast to the Gulf of China model, where tourist freedom is prioritized over communal norms, as documented by STN Informant through its impact on student truancy and smoking behavior. This comparison confirms that without consistent supervisory functions such as those carried out by HN and DYG, religious values can weaken under the pressure of the tourism economy. Social sanctions are also applied by the DYG to citizens who violate the agreement, with the main priority of protecting children from bad influences:

"Alhamdulillah,,Kite mun daan nyatu ngan die juak, biselah kite jage diri" (We don't want to unite with him either, so we can take care of ourselves).

This thanksgiving indicates that keeping a distance from negative influences is interpreted as a gift of spiritual awareness that supports the control function in the management of family da'wah. The physical separation of the homestay from the family residence serves as a protective mechanism that allows the economic participation of tourism without exposing the family to its negative influences. In DeFrain and Asay's terms, this reflects the quality of 'Managing Stress and Crisis' (DeFrain & Asay, 2007). Overall, relations with tourists are managed through informal da'wah management that unites three functions: norm planning, moral mobilization, and social control runs organically without a formal structure, but effectively maintains the moral boundaries of the community in the midst of tourism flows.

Strategies for Maintaining Family Stability

Behind the relational patterns described above, there are two overarching strategies that are actively pursued by Sambas Malay Muslim families to build and maintain their socio-cultural resilience. These two strategies correspond to three measurable variables within the framework of this study: social care (measured by respect for the elderly), social closeness (measured by participation in social activities in the environment), and religious obedience (measured by participation in religious activities in the environment) (DeFrain & Asay, 2007).

Implementation of Religious Values

Islamic values function not just as a private belief system, but as an operational guide that structures the rhythm of daily life, social relations, and family and community management. The implementation takes place at two levels at once.

At the core family level, the most consistent finding from all the speakers was the maintenance of mandatory prayer in the midst of the demands of the tourism economy. DH routinely carries out Maghrib prayers in congregation at the mosque, Mrs. TN, whose stall is often open until 22.00-23.00, still takes the time to pray at the mosque *"Aok, solat di masjid. Di masjid, ibu."*, and DYG reported regular attendance in congregational prayers as well as Islamic studies *"Rajin sholat di masjid dan mengikuti kajian. Kita bisa menjaga diri."* These findings collectively demonstrate the quality of Spiritual Well-being within the framework of DeFrain and Asay: worship is lived not as a calculated strategy, but as a rhythm of life that is precisely because of its nature that is the strongest common thread of family resilience in this study.

At the community level, Islamic values are institutionalized through a collective normative consensus of a ban on liquor, a 23:00 curfew, and a ban on terrorism that is even adhered to by non-Muslim tourists as a form of respect for the host (*"Iya, udah jam 11, udah tutup semua... Tapi mau terokih itu enggak boleh lagi"*). This system represents a variable of social cohesion: Islamic values function as a collective governance technology that regulates the impact of tourism without the need for formal security apparatus.

The challenge to this value system is most evident among adolescents, as documented by STN, which reports the erosion of religious observance due to alcohol exposure, clubbing in the Gulf of China, and addiction to online games, *"Minum-minum dah... itu dah pintu masok jua. Udah gerbangnye"* (alcohol is seen as a gateway to more serious risky behaviors). Within the framework of DeFrain and Asay, this condition illustrates how the weakening of spiritual

well-being at the family level opens up a gap of vulnerability for future generations even though the same theory asserts that strong families are still possible to be built even in challenging environments, as long as there is conscious effort and consistent community support.

Social Care

The second strategy is the active maintenance of social care, which is operationalized as respect and concern for the elderly at various levels of the nuclear family, fellow citizens, and the wider social ecosystem of the island. This corresponds to the quality of Appreciation and Compassion from DeFrain and Asay.

At the family level, children are raised with the principle of independence from the age of 14 as a direct result of the habit of their parents leaving the sea but emotional bonds and respect for their parents are maintained. This combination of functional independence and relational closeness reflects the balance that DeFrain and Asay associate with the power of the family.

At the community level, social concern is manifested through the participation of the younger generation in shared social life. Aldo (14 years old), Mrs. TN's son, routinely works to help the family's economy before gathering with peers at the port until 21.00 is still far within the limits of the community curfew: *"Malah die ikut kerje jua kadang-kadang ngojek bawa barang ape. Nanti kalo dah ade dapat duet barulah ngumpul di pelabuhan same biak sampe jam 9 malam"*. This participation represents a process of socialization structured within a framework of communal values, in line with DeFrain and Asay's proposition that family strength develops over time is cultivated gradually through participation in an environment guided by community norms. These two strategies of the implementation of religious values and the maintenance of social care work synergistically and reinforce each other, forming an ecosystem of resilience that allows Sambas Malay Muslim families to cope with the pressures of tourism without losing their religious identity and social cohesion.

The findings of this study confirm and develop the DeFrain and Asay's Family Power Perspective, by showing how the core qualities of his theory are contextually manifested in the reality of the archipelago's Muslim community facing gradual social transformation. The three variables of socio-cultural resilience, social concern, social cohesion, and religious obedience are mutually supportive dimensions of an integrated family and communal power system, which has roots long before and will continue to survive beyond the phenomenon of tourism itself. From this, the study identified five theoretical modifications:

First, family power works in a layered system, not just within the household. DeFrain and Asay refer to the internal dynamics of the nuclear family, but these findings suggest that these qualities are formed and endured through three layers of relationships that sustain families, fellow community members, and tourists as outsiders working together as a single system, rather than separate factors. This is an important structural extension to understand families living in small, open communities such as tourist islands.

Second, the strongest resilience is precisely the resilience that is not realized as a strategy. DeFrain and Asay's theories implicitly assume the family needs to recognize and articulate its powers. However, on Lemukutan Island, family resilience works most effectively precisely when it is lived as a daily living routine that has become a habit such as praying in congregation with children and grandchildren every Maghrib, or the way the host conveys rules to guests. This kind of resilience, which in this study is called lived resilience, is the most durable precisely because it does not depend on situational awareness.

Third, community is not just the result of a strong family, but an active part of the resilience system itself. DeFrain and Asay describe family-community relationships as passive and mutually supportive from the outside. These findings suggest something further: communities on Lemukutan Island function as an active infrastructure of family resilience, operating value protection mechanisms directly through social sanctions, collective supervision, and consensus on shared norms evidenced empirically by the negative case of the Gulf of China, where the absence of communal cohesion is directly correlated with weakening of family resilience and the emergence of risky behaviors among adolescents.

Fourth, religious values work not only as a source of personal strength, but as a tool to regulate common life. In DeFrain and Asay's theory, spiritual well-being is positioned as a personal and family quality. In the Malay Muslim community of Sambas, Islamic values go beyond these functions: it works as a mechanism for regulating public spaces and collective social interactions, banning alcohol, imposing curfews, regulating the behavior of tourists without the need for formal security or regulation. Spirituality here not only strengthens the family from within, but also protects it from outside pressures through religious-based communal governance.

Fifth, strong family resilience is the result of accumulated value across generations, not just a response to ongoing pressures. This is the most fundamental modification of DeFrain and Asay's theory, which synchronously describes the qualities of a strong family at a single point in time without considering its historical formation. These findings show that family resilience on Lemukutan Island did not arise as a response to the arrival of tourism, but a product of cultural and spiritual capital that was built gradually over tens or even hundreds of years through the transmission of Islamic values between generations, Malay customs that regulate social relations, and the collective experience of the archipelago community that has long learned to live in limitations and openness at the same time. When tourism comes, these communities don't need to build resilience from scratch, they just need to activate what already exists.

Based on these five modifications, this study proposes to expand the DeFrain and Asay Family Strength Perspective with three additional dimensions to explain the resilience of Muslim families in the context of gradual social pressures due to tourism: (1) the communal-relational dimension, which places the community as an active component of resilience, rather than just the background; (2) the dimension of the unconscious as a force, which recognizes that the most enduring resilience works precisely through the habituation and internalization of deep values; and (3) the historical-cumulative dimension, which asserts that family resilience cannot be understood without looking at the depth of cultural and spiritual capital built across generations long before contemporary pressures came.

CONCLUSION

This study found that the socio-cultural resilience of the Sambas Malay Muslim family on Lemukutan Island is not a reactive response to tourism pressures, but a sustainable adaptation process that relies on cultural and spiritual capital accumulated long before the establishment of the tourist area in 2004. Through three measurable variables of social concern, social cohesion, and religious observance, it is consistently patterned that family resilience is built on two synergistic strategies: the implementation of Islamic values at the family and community level, and the active maintenance of social networks across generations. Internal family bonds are maintained through shared religious practices and respect for the elderly as transmitters of

values, while communal closeness is expressed through mosque-based self-governance that is able to regulate the impact of tourism without the need for formal intervention. A contrasting case in the Gulf of China, where the absence of communal cohesion correlates with the degradation of adolescent behavior, empirically confirms that strong communities and strong families are mutually formative.

Scientifically, this study contributes to the development of Da'wah Management by showing that the DeFrain and Asay Family Power Perspective framework can be operationalized in the context of the archipelago's Muslim community to understand how Islamic values function not only as spiritual doctrines, but as a functional social infrastructure in managing tourism-induced changes. These findings confirm that community-based da'wah that integrates strengthening socio-religious networks, supportive participatory tourism governance, and investment in intergenerational transmission of Islamic values is a more contextual and sustainable approach than universal interventions that ignore local forces that have been proven to be adaptive. This study has limitations on the coverage of a single site, so generalization of the findings needs to be done carefully. Further research is suggested to extend this model through comparative studies of Muslim communities in other islands in West Kalimantan and Southeast Asia, to test whether the patterns of resilience based on Islamic values and communal cohesion found in Lemukutan are contextual-specific or reflect broader patterns in the social ecology of coastal Muslim communities in the region.

AUTHOR CONTRIBUTIONS

Conceptualization, R.A.M., A., and H.N.R.; methodology, R.A.M. and A.; validation, A., H.N.R., and S.; formal analysis, R.A.M.; investigation, R.A.M.; resources, R.A.M. and S.; data curation, R.A.M.; writing—original draft preparation, R.A.M.; writing—review and editing, A., H.N.R., and S.; visualization, R.A.M.; supervision, A. and H.N.R.; project administration, R.A.M.; funding acquisition, not applicable. All authors have read and agreed to the published version of the manuscript.

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INFORMED CONSENT STATEMENT

Informed consent was obtained from all subjects involved in the study.

Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work, the authors used ChatGPT (OpenAI) to assist with language editing, grammar improvement, translation, and refinement of the manuscript. After using this tool, the authors carefully reviewed and edited all content and take full responsibility for the accuracy, integrity, and originality of the published work.

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CONFLICTS OF INTEREST

The authors declare no conflicts of interest. The funders had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

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