

Characteristics of Islamic Social Capital: Reflections on the Petatah Petitih of Sunan Gunung Jati

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Abstract: *Social capital is a unifier for individuals in society, including networks, norms, and social trust that can provide mutually beneficial collaboration to achieve common goals. This research proposes Islamic social capital theory to understand the characteristics of Islamic social capital possessed by the people of Cirebon. Phenomenology is used to determine Islamic values originating from the adage "ingsun titip tajug lan fakir miskin" which aims to increase community welfare as the primary goal and downstream of social capital. The process of in-depth interviews, observation, and literature study was used to sort out information regarding Islamic social capital, which includes relational, structural, and cognitive dimensions from the reflection of Sunan Gunung Jati's adage, which has a role in forming the characteristics of the Cirebon society which was then analyzed using NVivo 14. Research results show that the characteristics of Islamic social capital found in Cirebon society are from three dimensions of social capital, namely: 1) Relational Dimension; the community strictly obeys instructions from religious figures, the network of ties between social figures is closely intertwined, there is a belief in society that goodness will lead to goodness, 2) Structural Dimensions; mosque as a center for empowerment and improving community welfare, 3) Cognitive Dimension; instilling the values of mutual help, kindness, and honesty. Reflection on Sunan Gunung Jati's adage is an essential element in forming Islamic social capital in Cirebon society, which contains the following message: 1) maintaining the tajug or mosque as the center of civilization, center of religious, entrepreneurial and socio-cultural activities, 2) the mosque as the center of government and policy setting, 3) the mosque as the center of empowerment activities, 4) social concern and empathy to be maintained in society, 5) realizing a fair and prosperous developed Cirebon through the prosperity of mosques and sustainable mosque construction. The Islamic social capital formed in Cirebon is a unique combination of religious values and local traditions and strongly influences social norms in society.*

Keywords: Cirebon Society, Islamic Social Capital, Petatah Petitih, Sunan Gunung Jati

1. Introduction

The characteristics of a social organization are that it has networks, norms, and social trust that facilitate coordination and cooperation (between group members) for mutual benefit, "features of social organizations such as networks, norms, and social trust that facilitate coordination and

cooperation for mutual benefits" (Putnam, 1993). Islam has a strong foundation in building society by maximizing the potential of social capital. This is as stated by (Mintarti, 2003), that the characteristics of Muslim society consist of ta'awun (mutual help), takaful (mutual support), and tadhomun (solidarity).

Social capital, as a concept in the social sciences, has been the subject of intensive research in recent decades. Social capital refers to "the networks, norms, and trust that facilitate coordination and cooperation for mutual benefit" (Putnam, 2000). In many societies, social capital drives economic progress and strengthens social and cultural values. Islamic social capital is conceptually based on Islamic values or teachings in Islam. Islamic social capital emphasizes the importance of Islamic teachings as a basis for various social capital activities usually carried out in society (Kamarni, 2019).

Located on the north coast of West Java, Indonesia, Cirebon is rich in history and culture. According to Ricklefs (2008), Cirebon developed as an important port in the 15th and 16th centuries, becoming one of the centers for spreading Islam in Java. Cirebon became a meeting point between Hindu-Javanese and Islamic influences at that time, creating a unique cultural synergy. The Cirebon Sultanate, founded in the 15th century, played an essential role in Javanese political and cultural history, as explained by (Lombard, 1996). Islam strongly influences Cirebon's culture but still maintains elements of Javanese tradition. According to Geertz (1960), religious practices in Cirebon combine elements of Islam with local traditions, resulting in a distinctive form of Islam. Traditional ceremonies and festivals, such as Sedekah Laut and Grebeg Syawal, are examples of interactions between Islamic and Javanese cultures, as explained by (Hefner, 1987).

Apart from that, Cirebon arts, such as gamelan and wayang kulit, also reflect this merger. For example, Cirebon shadow puppets often depict stories from Islamic books other than the Mahabharata and Ramayana, as explained by (Sunardjo, 2003). Social capital is formed in Cirebon society not only from socio-economic interactions but also from deep Islamic values. Cirebon, known for its rich Islamic history, has unique religious values and local traditions that converge to form social capital.

Sunan Gunung Jati, one of the famous Wali Songo in Indonesia, has a vital role in the history of Islam in Cirebon. The Petatah Petitih is advice or a noble message from Sunan Gunung Jati that guides social and religious life, especially for Muslims in Cirebon. His petatah petitih, "Ingsun Titip Tajug Lan Faqir Miskin," became a spiritual basis and a social one for the people of Cirebon. These teachings form the foundation of social ethics and interactions between citizens, which are the essence of social capital.

Based on this background, this research aims to determine how the characteristics of Islamic social capital in Cirebon are formed, focusing on the reflection of Petatah Petitih Sunan Gunung Jati. Through this study, we seek to reveal aspects of social capital related to Islamic traditions and values and their implications for the social and economic life of the people of Cirebon, where the noble message is the main component of the social capital of the Cirebon community, which is the basis for programs to improve community welfare.

2. Literature Review

Social Capital

Bourdieu (1988), argues that social capital is the availability of potential individual resources related to social networks, starting from institutionalized mutual acquaintance relationships, and forming a group where everyone contributes to the group. Putnam, 2000 stated that social capital is a fundamental value in a social organization, namely trust, norms, and social networks, which enable the implementation of activities to be more coordinated so that community members can work together effectively. And efficient in achieving common goals. Social capital is formed based on four elements, namely: 1) generalized trust, 2) norms, 3) reciprocal relationships, and 4) networks; of the four elements, the element of general trust is the most critical factor in forming the strength of social capital in a community (Putnam, 1993). The concept of general trust makes it easier for a person's life to adapt to different environmental conditions, making it easier to accept differences and understand other people's conditions. Trust in others is a critical factor in many forms of participation. When trust in other people begins to disappear, participation in community activities will automatically decrease in intensity (Uslaner, 1999).

Islamic Social Capital

Islamic social capital is the values that apply in society in a particular area, which are viewed from the perspective of Islamic values. In other terms, Islamic social capital is a value that develops in a society where these values are seen using an Islamic perspective. From the perspective of regional development, Islamic social capital is a rule that applies in society and is considered a value based on Islamic morality, which is a driving factor in the development process of a particular region. Islamic social capital can be interpreted as a value in a society that develops and uses Islamic values as a driving force for activities that apply in that society.

Islamic social capital in this research examines three dimensions of social capital: relational, structural, and cognitive. The relational dimension emphasizes trust as a critical element that refers to the strength of the network built by the organization (Muniady et al., 2015; Zhang et al., 2019). This dimension is formed by principles in the social aspects of Islamic government, which significantly impact the development of Islamic society (Afsari, 2012). Islamic social capital aligns with society's moral awareness based on the Al-Qur'an and As-Sunnah, which can be applied in organizations (Choudhury, 2002; Farooqi, 2006).

The structural dimension is a core instrument in an organization to build in-depth knowledge that can accelerate the innovative process (Acquaah, 2007). This dimension can open up many opportunities for the presence of diverse resources so that it can accelerate innovation and the generation of new ideas (F. A. Hassan, 2006). Resources in the structure and process of social exchange in Islamic social capital are built through the design and configuration of relationships and resources that can be used for both formal and informal purposes. This is related to sustainable commitment, the implementation of which impacts the development of shared prosperity (Hassan, 2006; Tolsma, 2008; Yli-Renko et al., 2001).

The Cognitive Dimension refers to meaningful resources such as norms between parties (Tsai & Ghoshal, 1998; Zhang et al., 2019). Islamic social capital develops the cognitive dimension through unity, brotherhood, and morality (Afsari, 2012). Farooqi (2006) has a similar opinion, stating that norms, ties, and beliefs that were previously conventional have changed into an Islamic social order. This affects the organization's ability to provide a network of potential

access to nearby individuals and resources and access knowledge through cognitive dimensions that ensure that motivation and cooperation between members are well established.

Petatah-petitih Sunan Gunung Jati

Sunan Gunung Jati, as a representative of religious figures, is also a figure representing the government for his direct appointment as Tumenggung to replace Prince Cakrabuwana. He is a figure who is often referred to as a combination of two figures, namely Pandito (Ulama) and Ratu (King) (Suryaman, 2015). Sunan Gunung Jati's Government is recorded in history as a glorious government in Cirebon because all elements of Government developed rapidly in Cirebon until they were very well known abroad at that time. One of the factors that made Sunan Gunung Jati's Government successful was that he used local wisdom to convey his government's messages to the lower classes in good manners. The teachings of Sunan Gunung Jati at that time are still relevant and applicable today. Sultan Kasepuhan Cirebon stated that to this day, the descendants of Sunan Gunung Jati still practice his teachings, namely in the form of the practice of the Petatah Petitih, which generally contain broad and complex meanings. The Petatah Petitih speech contains the delivery of advice containing the message of God, namely Allah SWT, in the form of advice containing the values of belief and devotion, wisdom, discipline, politeness and etiquette, policies, and the meaning of social life (Pradita et al., 2019).

The sayings of Sunan Gunung Jati Cirebon are still very influential in the lives of the people of Cirebon. This happened because in spreading Islamic values at that time, Sunan Gunung Jati did not directly convey teachings according to the values brought from Arabia but adapted them to local culture so that Islam could be accepted without rejection by society. The balance of monotheism and human values (tajug and the poor) is the focus of the Sunan Gunung Jati method in religious education for the people of Cirebon (Kistoro & Sibarani, 2020). Apart from introducing Islamic values, he also conveyed that the values of Petatah Petitih include the noble teachings that a leader must have and that these values have a profound philosophy rooted in the traditions and culture of Indonesian society (Subhan & Sururi, 2021). Sunan Gunung Jati applies rules and regulations based on social norms. Petatah Petitih Sunan Gunung Jati's advice relating to the social sector is as follows:

- i. Devotion and Confidence - *ingsun titip tajug lan faqir miskin* - which means Sunan Gunung Jati entrust to all the people of Cirebon (at that time and now), tajug (surau), and poor faqir.
- ii. Discipline – *aja nyidra janji mubarang* – which means do not break promises.
- iii. Wisdom and discretion – *singkirna sifat kang den wanci* – mean getting rid of bad traits.
- iv. Politeness and etiquette – *den hormati ing wong tuwa* – mean respecting older people, biological or non-biological parents, namely our teachers.
- v. Social life – *aja lunga layaran ing lautan* – what this means is that we should not travel to a place that is high risk (at that time, Sunan Gunung Jati used the analogy of the ocean) if we do not have thorough preparation.
- vi. Kinayah or satire – *anak putu ingsun aja ngimami masjid agung* - the meaning is that if we do not have mature knowledge, then don't be in a hurry to spread that knowledge to the public because there will be a risk of misinterpretation if someone asks and cannot explain clearly. Another meaning is that if we have a spirit of piety, we can apply it strictly. However, we cannot apply religious discipline to other people because the knowledge of lay people and pious people have different stages.

3. Methodology

This research uses a qualitative approach and a constructivist paradigm. Research using a qualitative approach is applied to conduct research on objects through several methods, such as telling and interpreting data obtained from collecting, compiling, analyzing, and interpreting data (Neuman, 2006). The use of a phenomenological approach is due to the focus of this research on subjective experiences and individual perceptions to understand how Islamic social capital is practiced and articulated in Cirebon society. This method allows researchers to deepen their understanding of social phenomena from the perspective of people who experience them directly (Creswell, 2013).

In this research, there is an attempt to find the meaning of the phenomenon in the subject being researched, namely the characteristics of the Islamic social capital of the Cirebon community as a reflection of the advice of Petatah Petitih Sunan Gunung Jati (Creswell, 2009). Research has a constructivist paradigm, where goodness criteria are based on authenticity and trustworthiness (Denzin & Lincoln, 2009). The phenomena observed are the characteristics and forms of Islamic social capital as a reflection of Sunan Gunung Jati's advice. The Petatah Petitih became a rule passed down to the regulations of the Cirebon people but was not passed down formally and institutionalized in law but was passed down naturally and became a reference for the culture of the Cirebon people from generation to generation. The research locations are Astana Village, Mertasinga Village, and Wanakaya Village, around the Sunan Gunung Jati Tomb in Gunung Jati District, Cirebon Regency. The data collection process uses several methods, namely: (1) in-depth interviews, (2) observation, (3) history, and (4) documentation. The research was conducted from August 2021 to July 2022.

The data collected will be analyzed using thematic analysis. The first stage involved the transcription of interviews and the collection of observation notes. After that, the data will be broken down into meaning units and coded. This coding will then identify the main themes that emerge from the data (Braun & Clarke, 2006). The analysis will focus on an in-depth understanding of the research subjects' experiences and perceptions of Islamic social capital and the teachings of Sunan Gunung Jati. The coding process with NVivo 14 software is used to code data effectively and efficiently and form main categories according to the data source (Bandur, 2016). Coding uses thematic coding or pattern coding by labeling text and categorizing information according to main topics (Zulfiningrum et al., 2019). The second stage of coding uses theories and concepts, and the results of the coding analysis are used as a guide for the third step, which analyzes the forms and characteristics of Islamic social capital possessed by the people of Cirebon.

4. Results and Discussion

Social capital, as a concept in the social sciences, refers to the values, norms, and networks that facilitate collective action for mutual benefit. Robert Putnam defines *social capital* as "features of social organizations such as networks, norms, and trust that facilitate coordination and cooperation for mutual benefit" (Putnam, 2000). This concept developed from the work of early thinkers such as Pierre Bourdieu and James Coleman, who saw social capital as a resource available in networks of social relationships (Bourdieu, 1986; Coleman, 1988).

Social capital consists of several main components, including social networks, norms of reciprocity, and trust. Social networks refer to the relationships between individuals and groups that enable communities to work together. Norms of reciprocity describe the expectation that

actions or resources provided will be reciprocated in the future. As another essential element, trust facilitates social interaction by lowering transaction costs and increasing cooperative efficiency (Fukuyama, 1995). In the Islamic context, social capital is often interpreted through solidarity, cooperation, and social justice principles. These values are embedded in religious teachings and social practices within the Muslim community. The emphasis on togetherness, concern for others, and the importance of maintaining good relations with the environment and society reflects Islamic values in forming social capital (Hassan & Markovic, 2014).

Islamic Social Capital of the Cirebon Society: Reflection on the Petatah Petiti Sunan Gunung Jati

Based on the data obtained, in the context of Cirebon society, Islamic social capital is analyzed through the lens of culture and religious teachings embedded in daily practices, and this can be analyzed from various factors. All interview results after the transcription stage were analyzed, and Excel query word frequency results were obtained. Analysis of data generated from NVivo 14, namely word cloud. Word cloud view to help identify keywords. The size of the words that appear frequently and are more significant than other words show the main themes raised by the interviewees, such as the words mosque and poverty. This shows that the formation of Islamic social capital in Cirebon society is closely related to "mosques" and "poor." Based on the results of in-depth coding interviews, the development of welfare improvement programs requires the role of the community. Words such as "Islam," "prayer," "mosque," "zakat," "Islam," and "prophet" show the strong religious dimension in society's social capital, in line with the focus of Islamic studies. Social welfare terms such as "orphans," "poor," "help," "aid," "welfare," "faqir" (poor in Arabic), and "empowerment" indicate an emphasis on support and improvement in society, refers to existing assistance and support mechanisms to overcome problems of improving community welfare.

The words "social," "community," "village," "government," "society," "population," and "leader" highlight the communal and governance aspects of social capital, indicating social networks, leadership roles, and government interactions. Words such as "colonialism," "culture," "history," "Sunan," "Gunung Jati," "tjug," "kasepuhan," "kanoman," and "Dutch," related to the influence of history and culture on capital Cirebon social society. The words "education," "knowledge," "training," "skills," "development," and "improvement" refer to aspects of education and increasing the capacity of social capital. The words "petatah petiti" next to "Sunan Gunung Jati" refer to the philosophy spoken by Sunan Gunung Jati and how these words reflect the characteristics of society.

The economic aspect appears through the words "zakat," "poverty," "empowerment," and "begging," which indicate the size and status of the economy in society. Word frequency raises keywords as part of a multifaceted analysis process of Islamic social capital in Cirebon, which includes religious, social, cultural, historical, educational, and economic dimensions. The word cloud can be seen in Figure 1 below.

good practices in society can increase a sense of trust and reciprocal processes—honesty is a value that underlies the integrity of transactions and social relations in society.

ii. Relational Aspect

The community's vital obedience to the guidance of religious figures indicates the existence of a hierarchical social structure that is influenced by religious leadership. There are strong networks among social figures, indicating that social capital is maintained through formal and informal social ties. The collective belief that good deeds will produce more good deeds can foster a positive cycle of social support and community involvement for programs implemented in society.

iii. Structural Aspects

The mosque functions as a center for empowerment and increasing welfare. This shows that religious institutions play a multifunctional role in community development and social cohesion. The attributes given can be correlated with the teachings or proverbs ("Petatah Petitih") of Sunan Gunung Jati, which reflect the uniqueness of Islamic social capital in Cirebon. These elements demonstrate an interconnected community through shared beliefs, religious practices, and social structures facilitating collective action and support.

These characteristics highlight the practical manifestations of Islamic social capital, which can be explored to understand its implementation on community resilience, social networks, and development outcomes. The legacy of Sunan Gunung Jati's teachings has shaped contemporary social practices and values in society as the basis for forming the characteristics of Islamic social capital. Characteristics of the Islamic Social Capital of the Cirebon Community can be seen in Figure 2 below.

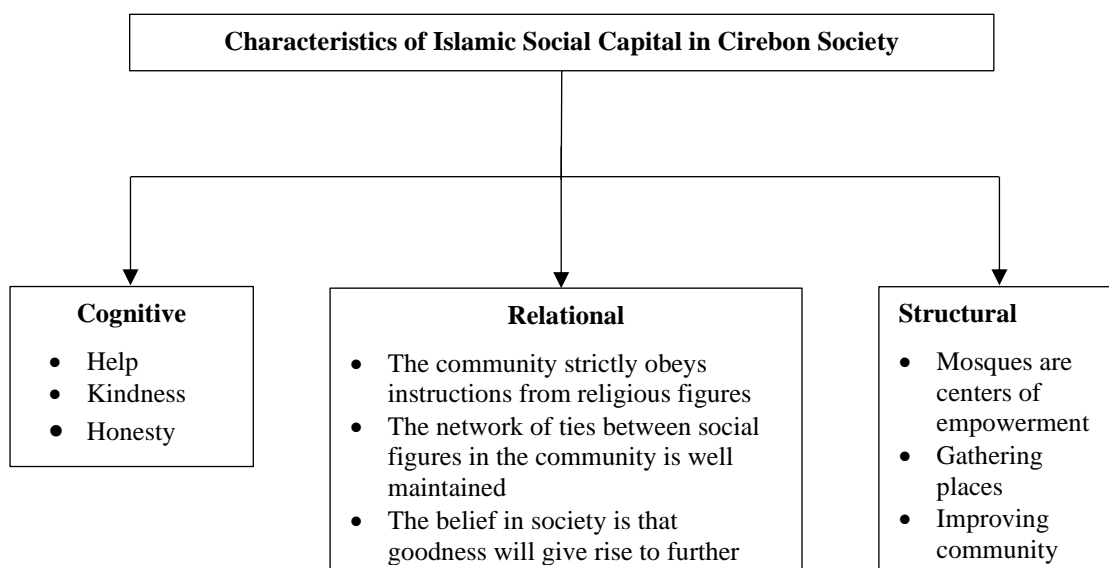


Figure 2: Characteristics of the Islamic Social Capital of the Cirebon Community

Reflections from the Petatah Petitih Sunan Gunung Jati

The advice of the various Petatah Petitih gave color to the people of Cirebon at that time, thereby giving the people a variety of social values and guidelines in social life towards a better improvement process. The people of Cirebon, as people who know Sunan Gunung Jati's advice, have a deeper interpretation of what happens when Sunan's sentence is uttered, which becomes a living teaching. Sunan Gunung Jati conveyed this advice to his descendants, the people around him, and his students, which was then understood as a social value recognized as a norm that had to be obeyed at that time.

This condition was interpreted as a value system to control social and national life among Cirebon relatives. The whole advice from Sunan Gunung Jati's noble message is always remembered and memorized by the people of Cirebon, and the most popular is the sentence "ingsun titip tajug lan fakir miskin." In terms of the knowledge he had at that time, he seemed to give a prediction that one day, Cirebon would experience an attack on social values in its society, and related to this, Sunan Gunung Jati, apart from giving other good advice, he prioritized the sentence "ingsun titip tajug lan fakir miskin" as the primary value that guides the social capital structure of the Cirebon community (Suryaman, 2015).

The Petatah Petitih of Sunan Gunung Jati has a strong influence in shaping social values and social norms in Cirebon society. This is especially visible in daily practices prioritizing mutual respect, humility, and concern for others. These teachings also have a role in strengthening communal bonds by emphasizing the importance of togetherness and cooperation. This is reflected in various communal activities, such as religious events and traditional ceremonies and formation of collective ethics. Furthermore, Petatah Petitih contributes to forming collective ethics that support social cohesion. Honesty, justice, and tolerance is the foundation of social interactions. The influence of Petatah Petitih in forming Islamic social capital in Cirebon is powerful. These teachings are not only spiritual guidelines but also social ethics, how religious teachings can be integrated into a community's social and cultural structure. Reflection on Petitih Sunan Gunung Jati as follows:

- i. **Maintaining the Tajug/Mosque as Source of Civilization**
Mosques are not only places of worship but also a foundation for the development of civilization, thus showing that mosques play an essential role in society's social and cultural life. Center for Entrepreneurial and Socio-Cultural Activities, where the Mosque is also a center for entrepreneurial and socio-cultural engagement, implies combining religious principles with community development and social interaction.
- ii. **Mosques as centers of government and policy-setting**
The use of mosques as centers of government and policy implies a theocratic influence on society's political and administrative structure. Almost all decisions were made at the Amparan Jati Mosque during the Sunan Gunung Jati era.
- iii. **Mosque as a center for entrepreneurial knowledge and empowerment activities.**
The emphasis on entrepreneurial knowledge in mosques represents an integrated educational approach combining religious teachings with business skills and acumen, fostering self-sustaining communities. Mosques as Skill Development Academies highlights the importance of vocational and skills training within a religious framework, as well as underscoring the practical application of Islamic teachings as well as becoming an academy for producing experts in the field of training skills in making shrimp paste and Cirebon local food.
- iv. **Message to maintain social awareness and empathy in Cirebon society.**
Advice to maintain social awareness and empathy, which shows that these values are essential for the identity and cohesion of Cirebon society.
- v. **Make Cirebon progress justly and prosperously through prosperous mosques and sustainable mosques construction.**
The link between mosque prosperity and general progress in Cirebon suggests a model in which religious prosperity is translated into broader social and economic prosperity. This shows how the principles of Petatah Petitih Sunan Gunung Jati, especially regarding the role of mosques, have shaped Islamic social capital in Cirebon.

Mosques function as multifunctional institutions that support the community's religious, social, educational, and economic life. How traditional Islamic teachings continue to influence

contemporary social structures and cultural practices, thus providing insight into the mechanisms that support social capital in Cirebon. The Mosque, as described in Sunan Gunung Jati's advice, is a dynamic center that connects historical heritage and the current order of society. The reflection of the Petatah Petiti Sunan Gunung Jati can be seen in Figure 3 below.

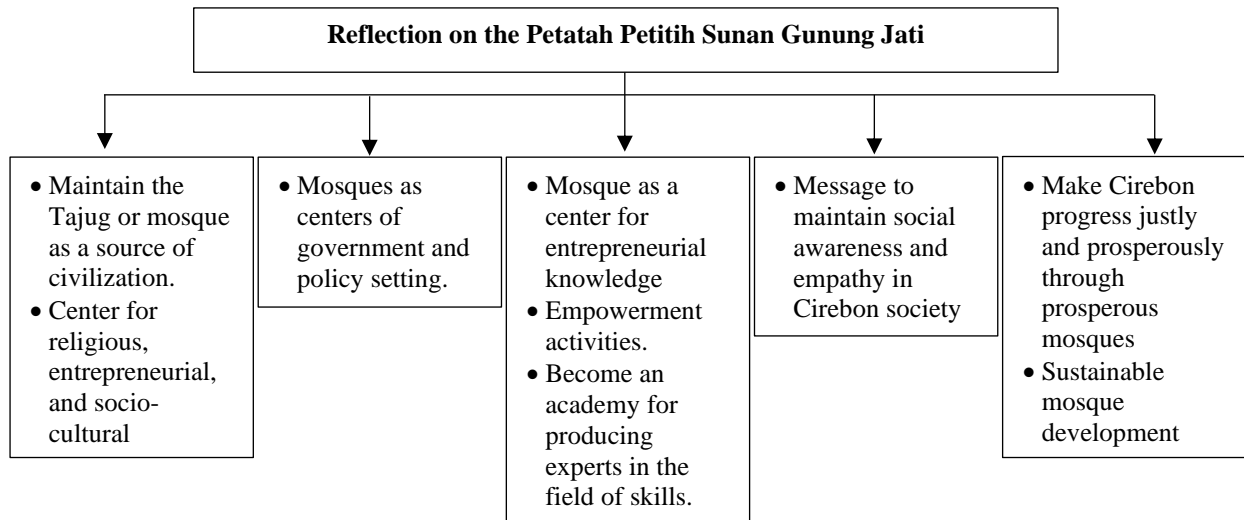


Figure 3: Reflection of the Petatah Petiti Sunan Gunung Jati

5. Conclusion and Recommendations

The Petatah Petiti Sunan Gunung Jati acts as a spiritual guide and as an essential foundation in forming and maintaining Islamic social capital in Cirebon, which influences social behavior and strengthens community ties. The research results show that Islamic social capital in Cirebon was formed through a unique interaction between Islamic teachings, local traditions, and the historical influence of the Petatah Petiti Sunan Gunung Jati. The interaction between Religion and Local Culture shows that social capital in Cirebon is formed through Islamic principles and interaction with local culture. In many Javanese societies, Islam was adapted to integrate with local culture. Sunan Gunung Jati's teachings play an essential role in shaping social norms and values in Cirebon. This shows that spiritual leaders and local history are crucial in forming social capital. Islamic social capital contributes strongly to social cohesion in Cirebon. The vital concept of togetherness and mutual help, supported by Islamic values, creates a close social network.

Social capital has a close relationship with religious and cultural factors. Social capital is formed in a broader context, including social values and beliefs. This research shows how these values are applied and maintained in the context of Cirebon society. The Petatah Petiti Sunan Gunung Jati has profound implications for the social and cultural life of the people of Cirebon. These teachings have helped shape a cooperative society emphasizing cooperation and togetherness. Sunan Gunung Jati's teachings provide a concrete example of how religious teachings can interact and influence a community's social and cultural structure.

The various pieces of advice from the petition gave color to the people of Cirebon, not only in ancient times but up to now, resulting in the community having various social values and guidelines in social life towards a better improvement process. The people of Cirebon, as people who know Sunan Gunung Jati's advice, have a deeper interpretation of what happens when Sunan's sentence is uttered, which becomes a living teaching. Sunan Gunung Jati conveyed this advice to his descendants, the people around him, and his students, who then

understood it as a social value that was recognized as a value that must be adhered to today. The novelty of this research is that local spiritual and cultural traditions can influence social capital formation in the context of an Islamic society. Consideration of cultural and historical factors is essential in understanding the dynamics of social capital in various societies in Indonesia. This research implies that the people of Cirebon can strengthen the principles of togetherness and cooperation in community and local economic development efforts by activating mosques as activity centers, especially in planning and implementing programs to improve community welfare. Understanding the history and culture of Cirebon is essential to appreciate how the people of Cirebon form their identity and social practices to deepen further their understanding regarding the contribution of Islamic social capital to prosperity and sustainable economic development in Cirebon.

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