

Revitalization of Social Capital as a Basis for Developing Islamic Educational Values in Muslim Society in Tidore Islands City

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Abstract

This study aims to examine the role of social capital revitalization as a basis for developing Islamic educational values in Muslim society in Tidore Islands City. Social capital, which includes dimensions of social trust, social norms, social networks, participation, religious solidarity, and conflict dynamics, is believed to have an important contribution to the internalization of Islamic values, such as honesty, responsibility, tolerance, and social cooperation. This study employs a quantitative approach using Structural Equation Modeling (SEM) to examine the relationship between various dimensions of social capital and Islamic educational values. Data were gathered through questionnaires completed by 163 Muslim respondents in Tidore Islands City. The findings reveal that social capital positively and significantly influences Islamic educational values, with a path coefficient of 0.772 and an R^2 value of 0.596. The social norms dimension is the most dominant factor in forming social capital, especially Islamic norms that serve as guidelines in community life. The implications of these findings emphasize the importance of revitalizing social networks and collective values based on Islam in strengthening contextual character education. This research provides theoretical and practical contributions to the development of community-based Islamic education that is in line with social dynamics.

Keywords: Islamic Education, Islamic Values, Social Capital, Social Revitalization, Tidore Community.

Introduction

Islamic educational values play a central role as the main foundation in the formation of character and behavior of Muslims. These values are not only moral and ethical guidelines, but also form social identity and strengthen the cohesion of religious communities (1). In the context of local communities, especially in Muslim communities in Tidore Islands City, Indonesia, Islamic educational values are inherited and maintained not only through formal channels, such as educational institutions, Islamic boarding schools, and madrasas, but also through informal mechanisms that live and develop in the social and cultural networks of the community. These informal mechanisms are strongly connected to the idea of social capital, serving as a link between individuals and groups within the community (2). Social capital itself includes various dimensions, such as social trust, shared norms, social interaction networks, active participation in community

activities, and religious solidarity (3). These dimensions form a social structure that enables the process of socializing Islamic values to run effectively and comprehensively (4,5). In traditional Islamic societies, such as those found in Tidore, social capital is not only strengthens ties between residents, but has also functions as an important vehicle for internalizing religious values that serves as guidelines in daily life (6). According to researchers in the past (7), internal social capital (bonding social capital) created from trust and cooperation between residents that can strengthen community cohesion and support regional revitalization. In line with researchers in past study (8) who emphasized that social capital is a key factor in strengthening solidarity and empowering communities to realize shared prosperity. Therefore, social capital can be seen as a strategic social asset in building and maintaining Islamic educational values to keep them alive and

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relevant. However, the era of modernization and the flow of globalization have brought major changes to traditional social structures (9, 10). These changes have created significant pressure, which in some cases has led to the degradation of values and the weakening of the role of local social institutions as guardians of cultural and religious norms and values. This phenomenon threatens the sustainability of Islamic educational values that have been the mainstay of the Tidore Muslim community. Therefore, efforts are needed to revitalize social capital as a strategy to strengthen social networks and shared norms that can support the development of Islamic education that is contextual and relevant to local realities. This revitalization does not only include strengthening social trust and community participation in various communal activities, but also fostering strong religious solidarity as a basis for instilling values such as honesty, responsibility, tolerance, social cooperation, and role models.

In recent years, the role of social capital has been increasingly studied as an important element in community building and strengthening local capacity. It has been found in a study conducted in Malaysia that social capital strengthens people's ability to deal with social and economic pressures, including those arising from the COVID-19 pandemic (11).

Furthermore, the role of social capital in shaping rural household livelihood strategies in Vietnam has been emphasized, showing that it does not function in isolation but interacts closely with other forms of capital such as financial, human, and physical assets (12). This insight suggests that a deeper understanding of how social capital relates to livelihood strategies can assist policymakers in designing more effective programs to boost the economic resilience of rural families.

Additionally, the significant impact of social capital on community social participation has been reported, with social trust identified as the most influential factor driving social engagement, followed by social networks (13). These findings highlight that trust and networks within social capital are crucial for fostering greater community involvement in urban social development initiatives. Finally, in the European context, the importance of bridging social capital in connecting different groups to promote social inclusion and address regional disparities especially in areas

experiencing population decline and economic stagnation has been highlighted (14).

In general, these studies confirm that social capital in the form of trust, norms, and social networks has a direct impact on community resilience, governance effectiveness, and the ability of communities to adapt to social and economic change.

Furthermore, in this study, the Muslim community in Tidore Islands City was chosen as the focus of the study to understand in depth how social capital can be optimized as a foundation in the formation and development of Islamic educational values. By using a quantitative approach and the Structural Equation Modeling (SEM) method, this study attempts to measure and analyze the relationship between various dimensions of social capital and the internalization of Islamic educational values by the community. The findings of the study are expected to not only provide theoretical contributions to the development of social capital and Islamic education studies, but also offer applicable strategic recommendations for policy makers, educators, and community leaders in strengthening Islamic education that is rooted in local wisdom while being able to face contemporary social dynamics.

Methodology

This study adopts a quantitative approach using Structural Equation Modeling (SEM), following the methodology (15). The research aims to examine the relationship between different dimensions of social capital and the internalization of Islamic educational values among the Muslim community in Tidore Islands City. Data were gathered through a structured questionnaire distributed to 163 respondents, selected via stratified random sampling to ensure representation across various age groups, genders, and educational backgrounds. The questionnaire was compiled based on validated instruments and adapted from previous studies on social capital and Islamic educational values. The instrument includes social capital dimensions, such as social trust, norms, social networks, and mindsets. Meanwhile, the internalization of Islamic educational values is measured through indicators of religiosity, moral values, and community involvement.

Data collection was conducted for two months, March to April 2025. Before the main data collection, the instrument was tested on thirty

respondents to verify its reliability and validity, with all constructs achieving Cronbach's alpha values above 0.80. Data analysis was conducted using Smart PLS software with a two-stage approach, namely the measurement model testing stage to confirm the validity and reliability of the construct, and the structural model testing stage to test the relationship between variables. Figure 1 is

presented the conceptual model diagram of the research.

As illustrated in Figure 1, the primary hypothesis of this study is that social capital positively influences the development of Islamic educational values within the Muslim community of Tidore. Additionally, Table 1 presents the operational definitions of the variables and indicators used in the research.

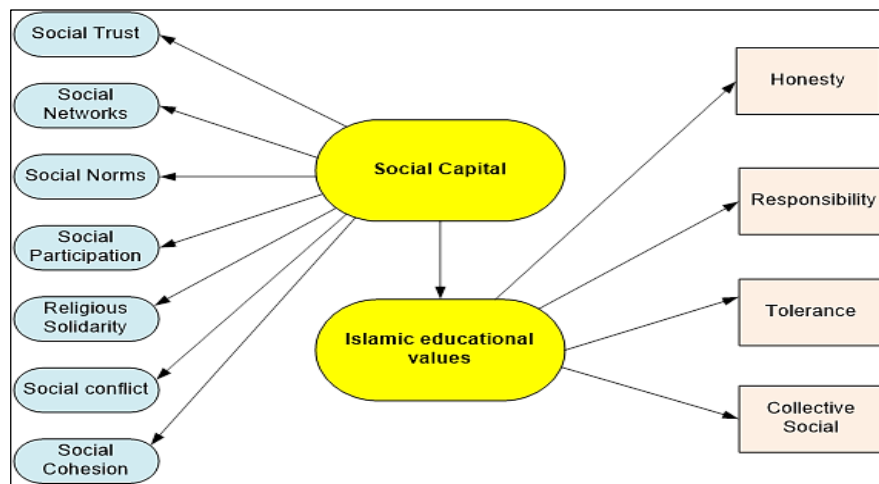


Figure 1: Model Conceptual Diagram

Table 1: Operational Definitions of Variables and Indicators

Variable	Operational Definition	Indicator
Social Capital	A set of values, norms, and social networks that enable cooperation and social solidarity in society.	1. Trust between citizens 2. Participation in social activities 3. Social norms that are upheld together 4. Informal and formal social networks 5. Social cohesion between community members 6. Religious solidarity 7. Collective handling of social conflicts
Islamic Education Values	The basic values in Islam that are internalized through the process of education and social life of society.	1. Honesty in speaking and acting 2. Responsibility for self and environment 3. Tolerance in differences 4. Cooperation and mutual cooperation

Table 2: Frequency Distribution of Respondents' Identities

Variable	Minimum	Maximum	Average	Std. Deviation
Social Trust (X1)	2.00	5	4.24	0.532
Social Networks (X2)	2.00	5	4.27	0.509
Social Norms (X3)	1.80	5	4.27	0.523
Social Participation (X4)	1.40	5	4.28	0.565
Religious Solidarity (X5)	2.20	5	4.10	0.601
Social Conflict (X6)	2.60	5	4.13	0.570
Social Cohesion (X7)	2.00	5	4.16	0.573
Social Capital (X)	2.11	5	4.21	0.476
Islamic Educational Values (Y)	1.75	5	4.14	0.559

Results and Discussion

Descriptive Analysis of Research Data

To gain insight into the data characteristics, a descriptive analysis was performed on the key variables, which include seven dimensions of social capital (Social Trust, Social Networks, Social Norms, Social Participation, Religious Solidarity, Social Conflict, and Social Cohesion), the overall Social Capital latent construct, and the dependent variable, Islamic Educational Values.

The descriptive statistics, summarized in Table 2, display the minimum, maximum, mean, and standard deviation values for each variable. The descriptive analysis of data from 163 respondents, collected using a Likert scale, provided information about the central tendency for each research variable. The average value shows the level of tendency of respondents' answers to each construct, while the standard deviation reflects how much diversity or spread of answers from the average value. In general, all variables have a fairly high average value, which is above 4 on a scale of 1-5. This shows that respondents' perceptions of all social variables and Islamic educational values are **positive** or **high**. For example, the Social Participation variable (X4) has the highest average value of **4.28**, which shows that most respondents are very active in social activities in their environment. This strengthens the assumption that social participation is a dominant aspect in the formation of social capital in society.

Next higher values are Social Networks (X2) and Social Norms (X3) with an average of **4.27**, and it indicates that social networks and social norms are quite strong in the lives of respondents. Respondents tend to have broad social relationships and comply with applicable social norms. These two factors play an important role in strengthening trust and social ties in society.

The Social Trust variable (X1) also shows a high average value of **4.24**, which reflects that respondents generally have great trust in fellow members of society. This level of trust is an important foundation in building social capital and harmony between residents. Meanwhile, Religious Solidarity (X5) has an average value of **4.10**, which is still in the high category but relatively lower than other variables. This shows that religious solidarity is quite strong, but there may still be room for strengthening the values of togetherness in a religious context.

Social Conflict (X6) has an average of **4.13**, which in this context can be interpreted that respondents are quite aware of the potential for social conflict, but still within reasonable limits. This is also reflected in its relatively high standard deviation (**0.57**), indicating that there is variation in opinion among respondents regarding the level of social conflict they feel.

The Social Cohesion variable (X7) shows an average of **4.16**, indicating that social cohesion or attachment in society is quite high. This supports the understanding that people tend to support each other and have strong social ties.

The composite variable Social Capital (X) as a combination of the seven sub-variables above, has an average of **4.21** and a standard deviation of 0.476, which is quite good. This shows that overall; the level of social capital of respondents is in the high category, with relatively uniform perceptions among them.

Finally, the Islamic Educational Values (Y) variable which is the dependent variable in this study has an average of **4.14** with a standard deviation of **0.559**. This indicates that respondents tend to uphold Islamic educational values such as honesty, responsibility, tolerance, and social solidarity. Thus, the results of this descriptive analysis provide a general picture that all social aspects and Islamic values are considered positive by respondents, which can further strengthen the suspicion of a significant relationship between social capital and internalization of Islamic educational values in everyday life.

Outlier Model/ Measurement Model

The presented model is the result of an estimation based on the Partial Least Squares (PLS) approach, which is used to build and evaluate the measurement model. The main objective of this measurement model is to identify which indicators directly provide the most significant contribution in reflecting the latent construct being studied. Evaluation of the validity of the indicators in the measurement model is carried out through the analysis of the loading factor or weight estimate values. In the context of this study, which is confirmatory and uses census data (the entire population), the descriptive statistical approach is more relevant than inferential statistics. Therefore, the aspect of statistical significance (e.g. p-value) is not the main benchmark in assessing the model, considering that no generalization is

carried out to the wider population. This study is intended to confirm the validity of established theories through the analysis of empirical data sourced from the entire population. Therefore, the process of re-estimating the model is not considered essential [16]. The focus of the

evaluation is directed at the interpretation of the loading factor or weight estimate values, with the aim of identifying the indicators that provide the most significant contribution in representing each latent construct. Table 3 shows a summary of the results of the Outlier Model Stage 1 evaluation.

Table 3: Summary of Outer Model Evaluation Results Phase 1 (1st Order Outer Model)

Latent Variables (Main Constructs)	Manifest Variable (Indicator)	Convergent Validity (LF > 0,5 =Valid)			(AVE > 0,5=Valid)		Composite Reliability (CR > 0,7)	
		Loading Factor	Remark	Ranking	AVE	Remark	CR	Remark
Social Capital (X)	Social Trust (X1)	0,767	Valid	7	0.694	Valid	0.940	Reliable
	Social Networks (X2)	0,884	Valid	2				
	Social Norms (X3)	0,916	Valid	1				
	Social Participation (X4)	0,876	Valid	3				
	Religious Solidarity (X5)	0,854	Valid	5				
	Social Conflict (X6)	0,827	Valid	6				
	Social Cohesion (X7)	0,864	Valid	4				
Islamic Educational Values (Y)	Honesty (Y1)	0,790	Valid	1	0.566	Valid	0.839	Reliable
	Responsibility (Y2)	0,762	Valid	2				
	Tolerance (Y3)	0,728	Valid	3				
	Collective Social (Y4)	0,728	Valid	3				

Based on Table 3, all variable loading factors exceed 0.5, indicating that the indicators are valid. This is further supported by AVE values above 0.5 and Composite Reliability scores greater than 0.700, confirming the reliability of the constructs. Overall, the local optimization results for the outer model are considered good and valid. To identify the most dominant indicators contributing to each latent construct, a detailed explanation follows.

- The strongest indicator shaping the Social Capital (X) variable is Social Norms (X3), which

has the highest factor loading of 0.916. Therefore, if decision-makers aim to enhance Social Capital, it is statistically recommended to focus on improving Social Norms (X3).

- The most influential indicator for the Islamic Educational Values (Y) variable is Honesty (Y1), with the highest factor loading of 0.79. Consequently, to boost Islamic Educational Values, prioritizing the development of the Honesty indicator (Y1) is advised.

Table 4: Summary of Outer Model Evaluation Results Stage 2 (2nd Order Outer Model)

Variable	Indicator	Factor item	Convergent Validity (LF > 0.5 =Valid)			(AVE > 0.5=Valid)		Composite Reliability	
			Loading Factor	Remark	Ranking	AVE	Remark	CR	Remark
Social Capital (X)	Social Trust (X1)	X1.1	0.853	Valid	1	0.596	Valid	0.874	Reliable
		X1.2	0.845	Valid	2				
		X1.3	0.807	Valid	3				
		X2.1	0.852	Valid	1	0.609	Valid	0.886	Reliable
		X2.2	0.828	Valid	2				

Variable	Indicator	Factor item	Convergent Validity				Composite Reliability		
			(LF > 0.5 =Valid)	(AVE > 0.5=Valid)					
			Loading Factor	Remark	Ranking	AVE	Remark	CR	Remark
	Social Networks (X2)	X2.3	0.728	Valid	5	0.648	Valid	0.902	Reliable
		X2.4	0.736	Valid	4				
		X2.5	0.749	Valid	3				
		X3.1	0.745	Valid	5				
	Social Norms (X3)	X3.2	0.808	Valid	4				
		X3.3	0.827	Valid	1	0.723	Valid	0.928	Reliable
		X3.4	0.817	Valid	3				
		X3.5	0.826	Valid	2				
		X4.1	0.781	Valid	5				
	Social Participation (X4)	X4.2	0.884	Valid	2				
		X4.3	0.819	Valid	4	0.576	Valid	0.871	Reliable
		X4.4	0.915	Valid	1				
		X4.5	0.846	Valid	3				
		X5.1	0.705	Valid	4				
	Religious Solidarity (X5)	X5.2	0.703	Valid	5				
		X5.3	0.729	Valid	3	0.542	Valid	0.854	Reliable
		X5.4	0.817	Valid	2				
		X5.5	0.830	Valid	1				
	Social Conflict (X6)	X6.1	0.657	Valid	5				
		X6.2	0.746	Valid	3	0.536	Valid	0.852	Reliable
		X6.3	0.813	Valid	1				
		X6.4	0.660	Valid	4				
		X6.5	0.790	Valid	2				
Social Cohesion (X7)	X7.1	0.727	Valid	3					
	X7.2	0.679	Valid	5					
	X7.3	0.723	Valid	4					
	X7.4	0.769	Valid	1					
	X7.5	0.758	Valid	2					
Islamic Educational Values (Y)	Y1	Y.1	1.000	Valid	1	1.000	Valid	1.000	Reliable
	Y2	Y.2	1.000	Valid	1	1.000	Valid	1.000	Reliable
	Y3	Y.3	1.000	Valid	1	1.000	Valid	1.000	Reliable
	Y4	Y.4	1.000	Valid	1	1.000	Valid	1.000	Reliable

Next, Table 4 shows the results from the evaluation of the second stage outer model (second-order), which assesses how strongly the first-order constructs contribute to forming the second-order constructs, specifically Social Capital (X) and Islamic Educational Values (Y).

According to Table 4, all indicator loading factors exceed 0.5, demonstrating that convergent validity has been achieved. Furthermore, the AVE values are greater than 0.5 and the Composite Reliability scores exceed 0.700, indicating strong internal consistency of the constructs. Therefore, the outer model can be considered both valid and reliable.

In more detail, of 8 indicators of Social Capital (X) construct, the most dominant factor items are as follows:

- **Social Trust (X1):** X1.1 ("I believe my neighbors are trustworthy in social cooperation") with a loading factor of **0.853**.
- **Social Networks (X2):** X2.1 ("I regularly participate in group activities in my neighborhood") with a value of **0.852**.
- **Social Norms (X3):** X3.3 ("Islamic norms are a guideline in community life in my neighborhood") with a value of **0.827**.

- **Social Participation (X4):** X4.4 (“I am willing to volunteer if needed by the community”) with a value of **0.915**.
- **Religious Solidarity (X5):** X5.5 (“Joint worship activities increase the sense of solidarity in my community”) with a value of **0.830**.
- **Social Conflict (X6):** X6.3 (“I often witness conflicts between groups in my neighborhood”) with a value of **0.813**.
- **Social Cohesion (X7):** X7.4 (“I feel comfortable interacting with people from different backgrounds”) with a value of **0.769**.
- **Islamic Educational Values (Y):** All items (Y1–Y4) have a loading factor of **1.000**, indicating a perfect contribution from each item to its respective indicator and confirming the validity of the construct as a whole.

Consequently, the eight main indicators play a dominant role in forming latent constructs and can

be a priority focus in policy interventions or strengthening socio-religious-based programs.

Structural Model Evaluation (Inner Model)

Once the estimated model satisfies the requirements for convergent and discriminant validity, the next step is to evaluate the structural model (also known as the inner model). This evaluation focuses on examining the strength of the relationships between latent constructs by analyzing the estimated path coefficients and the significance levels of each connection (17). As an initial step in the structural evaluation, Table 5 presents the determination coefficient (R^2) value, which describes how much the independent variables are able to explain the dependent variables of modeling. The value of R^2 is used to evaluate the predictive power of the model against endogenous constructs.

Table 5: Coefficient of Determination

Influence		R^2
Social Capital (X)	☐	Islamic Educational Values (Y)
		0.596

The R^2 value of 0.596 for the Social Capital (X) model in relation to Islamic Educational Values (Y) indicates that 59.6% of the variation in Islamic Educational Values can be explained by Social

Capital. The remaining 40.4% is attributed to other factors not included in this study. In detail, the level of strength of the structural model based on the R-square value is shown in Table 6.

Table 6: Structural Model Strength Level (Global Optimization)

No	R^2 Criteria Standard		R^2 Total	Remarks
	Interval	Category		
1	0.250 – 0.499	Weak	0.596	Moderate
2	0.500 – 0.749	Moderate		
3	0.750 – 1.000	Strong		

Table 6 presents the overall optimization results, which assess the strength of the theoretical confirmation based on the developed model. The total determination coefficient (R^2) is 0.596, falling within the range of 0.500 to 0.749. According to the standard criteria for R^2 , this indicates that the model provides a moderate level of support for confirming the theory (18). Consequently, the use of the path construction is slated to be quite good and worthy of testing the hypothesis.

Hypothesis Testing

This section focuses on evaluating the coefficients that represent the causal connections or effects between latent variables. A causal relationship is deemed insignificant if the t-statistic falls within the range of -1.96 to 1.96 at a 0.05 significance

level (19). In order for the t statistics estimate to be more stable, a resampling procedure, such as bootstrapping is used. Resampling procedures, such as bootstrapping, are used to obtain stability from the estimates carried out on the inner model (20). With the help of the PLS program application, the results of the critical ratio value estimation of the structural model are obtained. Briefly, the results of the calculation of these coefficients are presented in Table 7.

Based on the analysis results shown in Table 7, there is a positive and statistically significant relationship between Social Capital (X) and Islamic Educational Values (Y). The path coefficient of 0.772 indicates that an increase in social capital corresponds to a substantial rise in the

internalization of Islamic educational values. The t-statistic of 16.999 far exceeds the typical critical value (such as 1.96 at the 5% significance level), and the p-value of 0.000 (below 0.05) confirms the

effect is statistically significant. Therefore, the hypothesis asserting a significant influence of Social Capital on Islamic Educational Values is supported by the data.

Table 7: Results of SEM-PLS Path Analysis

Influence between Latent variables			Path Coefficient	t-value	p-value	Remark
Var. Exogen	?	Var. Endogen				
Social Capital (X)	?	Islamic Educational Values (Y)	0,772	16,999	0,000	Significant

In structural equation modeling, this path coefficient represents the strength and direction of the effect of Social Capital on Islamic Educational Values, showing that a one-unit increase in Social Capital leads to a 0.772 increase in Islamic Educational Values, holding other factors constant. This means that the higher the level of social capital possessed by an individual or community, the stronger the internalization of Islamic educational values that occurs. This is also emphasized in research conducted by researchers

in the past (21), namely strengthening social capital, both from the family and school environments, is an important foundation in shaping students' enthusiasm for learning and work ethic, which ultimately supports the effectiveness of renewal in Islamic education. The path coefficients within the structural model, along with the factor weight values of the observed variables in the measurement model, are illustrated in the path diagram of the measurement and structural models shown in Figure 2.

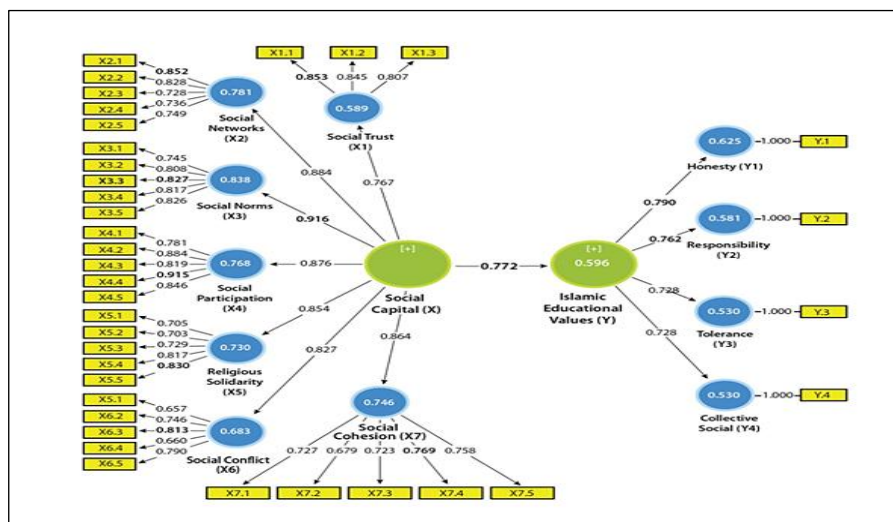


Figure 2: Path Diagram of Measurement and Structural Models (Overall)

The path coefficient of 0.772 and the R^2 value of 0.596 indicate that around 59.6% of the variation in Islamic educational values can be explained by the strength of existing social capital. This finding strengthens the argument that the integrity of social networks and collective values that live in society contribute greatly to the formation of Islamic character in the local context. Furthermore, the Social Norms dimension (X3), especially the item "Islamic norms are a guideline in community life in my environment", emerged as the most dominant indicator in forming social capital. This shows that strengthening Islamic-based social norms should be a focal point in the

strategy for developing contextual Islamic education. Thus, this study recommends the need for a structured and sustainable social revitalization strategy based on local Islamic values, emphasizing the strengthening of shared norms, social participation, and religious solidarity. This step is crucial in facing the challenges of modernization and globalization that have the potential to weaken the noble values of Islam in society. This study also provides an important contribution to the development of community-based Islamic education policies and local wisdom.

These findings are consistent with researchers in past (13), who demonstrated that social trust and norms are the strongest drivers of community participation, and with other researchers (11), who found that social capital enhances community resilience among urban poor in Malaysia. At the same time, our results extend these perspectives by highlighting that, in a small-island Muslim society like Tidore, Islamic-based social norms act as the most decisive factor in shaping educational values, echoing past researchers (1) who emphasized that Islamic values constitute the moral foundation of character education. This suggests that while the general role of social capital has been widely acknowledged, the Tidore case illustrates a unique model in which community life, cultural solidarity, and Islamic norms converge to sustain educational values, thereby offering a new contextual contribution to the discourse on Islamic education in Indonesia.

Analysis of Key Influences on Islamic Educational Values

Figure 2 reveals that Islamic Educational Values (Y) are directly shaped by Social Capital (X), demonstrated by a strong path coefficient of 0.772. Within the Social Capital construct, the Social Norms dimension (X3) emerges as the most influential factor, boasting the highest loading factor of 0.916.

Dominant Policy Lever for Improvement

The analysis further identifies item X3.3 ("Islamic norms are a guideline in community life in my environment") as the most representative indicator within Social Norms, with a factor loading of 0.827. This leads to a clear strategic recommendation: To effectively enhance Islamic Educational Values (Y), policymakers should prioritize interventions targeting X3.3 as the foundational performance indicator requiring optimization.

Conclusion

This study confirms the crucial role of revitalizing social capital in reinforcing and internalizing Islamic educational values within the Muslim community of Tidore Islands City. Using Structural Equation Modeling (SEM), the analysis demonstrates that the seven core dimensions of social capital—social trust, social norms, social networks, social participation, religious solidarity,

social cohesion, and conflict dynamics—exert a significant and positive influence on the development of Islamic values such as honesty, responsibility, tolerance, and social cooperation. These findings underline that strengthening social norms and collective participation is particularly vital in sustaining Islamic education that is both contextual and responsive to local realities. Beyond Tidore, the implications suggest that other Muslim communities can adapt similar strategies by linking Islamic education with lived social practices to preserve values amidst globalization and social change. Future research should extend this work by conducting comparative studies between island-based and urban Muslim societies, employing longitudinal approaches to trace intergenerational value transmission, and integrating qualitative methods to capture the cultural and spiritual depth of how social capital supports Islamic education.

Limitations

This study has several limitations that should be acknowledged. First, the research was conducted within a single case study of the Muslim community in Tidore Islands City, which may limit the generalizability of the findings to other Muslim communities in Indonesia or beyond. Second, the reliance on a quantitative SEM approach provided robust statistical evidence but may not fully capture the cultural, historical, and experiential depth of how Islamic values are transmitted in everyday life. Third, the data were collected using self-reported questionnaires, which could be subject to social desirability or response bias. Finally, the cross-sectional design restricts the ability to examine changes in social capital and Islamic educational values over time.

Abbreviations

None.

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None.

Author Contributions

Each of the mentioned authors has approved the work and contributed significantly, directly, and intellectually.

Conflict of Interest

The authors declare that there are no conflicts of interests.

Declaration of Artificial Intelligence (AI) Assistance

The authors declare that they did not use AI-assisted tools (ChatGPT, OpenAI, etc.) during the writing process.

Ethics Approval

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