

## Socio-Religious Education of the Tèngka Tradition in the Madura Community

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### **Abstract**

The *tèngka* tradition that became one of Madura's social norms contains behavioural values and is still inherent in their social life. They believe this tradition has created a peaceful, harmonious, humorous society. This paper aimed to reveal the values of socio-religious education contained in the tradition and how the internalization process is strongly internalized into the lives of the Madurese people. This study uses qualitative methods and data collection techniques in the form of interviews research with observations, documentation, interviews and literature studies. This study found that the tradition of *tèngka* did have wisdom values that are important to preserve, mainly as it contained Islamic teachings among the values of *tèngkawere at-ta'âwun* (mutual assistance), cooperation, social care, and hospitality. This study also concluded that as local wisdom, the *tèngka* tradition has a contributive value in the social life of the Madurese people, especially in creating a peaceful, harmonious, and prosperous society. This tradition survives and develops because members of the community carry out the process of internalization to the next generation in a personal-cognitive recognition, they also carried out in a collective-empirical-recognition way, and finally by incidental-delegation. There are two crucial implications of this study. First, this study provides an overview of socio-religious values in the *tèngka* tradition as one of the local wisdom of the Madurese people. Second, this study provides an overview of the pattern of preserving local wisdom in globalization.

**Keywords:** *Tèngka*, Socio-Religious, Madura, Aswaja.

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## **Introduction**

Society is a means of social education characterized by the interaction of a person with others around him so that there is a process of guidance and formation of human beings from just biological entities to social entities (Aly & Suparta, 2000). That is, social education aims to shape the human being as a social entity that interacts with others around him dynamically so that the human being can live maturely and responsibly in society.

More specifically, Drost states that indicators of maturity are not just smart. This form of maturity is a person's self-awareness to be responsible and care for their social environment. Thus, maturity cannot be only physically significant (Drost, 2004). For this reason, social education must occur in the context of social interaction to observe the behaviours and conceptions that arise in the social environment. Observations made continuously will be very influential in life in adulthood consciously and maximally (Rizqiyyah & Majid, 2021; Siti Anisah et al., 2021).

Unfortunately, this kind of view often escapes people's understanding. It is as if education is only considered to occur if it is carried out in the classroom. The indicators are grades and academic achievements. Don't even care about developing the behaviour of learners who require guidance and assistance towards maturity. As a result, intellectuality does not answer people's wishes so that their generation can behave wisely. In the case of Indonesia, criminals, both on a small and large scale, still involve intellectual circles, including in the school environment. Even data from the International Center for Research on Wome (ICRW) states that in 2015, 84% of Indonesian children experienced violence in schools (Hardjanti, 2018).

So is what happen outside of school. Especially in the social life of the Indonesian people, they are increasingly disturbed by the behaviour of spreading hoaxes (fake news) on the internet network. Data from the Ministry of Communication and Information states that 800,000 sites in Indonesia contribute to expanding the spread of the hoax (Pratama, 2016). These facts illustrate the failure of the realization of educational ideals. The hope of giving birth to

an adult generation is not realized, so the social modal becomes messy, the spirit of cooperation becomes weak, poverty worsens, and unemployment increases. Conflicts in society become massive (Setiawan, 2019).

The above facts are much different from the social conditions in an unpretentious society based on local wisdom. Their social life is more controlled because each society is active in guiding later generations. The unpretentious people have distinctive traditions and values that become their local wisdom. Local wisdom that has been going on for so long and is interpreted as a worldview is the capital of social education in shaping the character of adult humans who encourage harmony amidst the diversity of religions, cultures, and customs (Arif & Lessy, 2022; Majid & Amalina, 2020).

According to social education based on local wisdom, Madurese people, as part of Indonesian society, have social morality, namely *partêngkan* or *têngka*. That local wisdom is a social education for the Madurese community, even in this era of disruption. One such education is the *têngka* tradition which has become the moral value of the Madurese community. The emphasis is on social care and socially good attitudes/behaviours.

In simple ways, *têngka* means management of Madurese relation. In practice, *têngka* is in line with morality and social manners. (Aminullah, 2015). As moral values, *têngka* manage all of social behavior. It is become Islamic pillar that obliged to teach towards all generation with the construction of the local community culture. Thus, *têngka* stated as the second knowledge obliged to learn after sharia (Syarif & Thabrani, 2020). *Partêngkan* construction based on religious and communal principle to manage social relation what are forbidden, obligatory and the settlement of mechanism (Rozah & Indarti, 2019).

The rules in *têngka* constructs could be different in each district of Madura. But, in principle, it is linked to religious and local wisdom in understanding social behaviour. It means that *tatêngkan* manages all of the social relations in the Madura community in all aspects. Even in a conflict case, *carok* started because of a *têngka* offence. It means that in Madura, violation of *têngka* becomes the cause of human rights violations (Syarof & Tobroni, 2020).

Some of the behaviours regulated in the *tèngka* tradition within the scope of the “life cycle” include the *ompangan walimatul ‘ursy*, which is the tradition of donations in the implementation of wedding parties in the form of money, food, and goods. *Tèngka lalabat* (mourning), *tatèlèk* (birth visit), *nyapot orèng sakè* (sick visit), and *molodan* (memorial of Prophet’s birthday).

This tradition obliges all people to care for each other in their environment, especially family and relatives. Thus, Madura community will always sympathetic to all neighbor or relatives both in joy (marriage/birth) and sorrow (sick/death). That sympathy could be material or non-material gift. Material gift could be rice, money, food and etc. non material gift could be prayers and sympathy.

*Tèngka* tradition construct in social culture “daur hidup” of Madurese based on brotherhood and social life spirit as Rasulullah said in hadits: Abi Musa r.a said that Rasulullah said: “all believers each other like a building, mutually reinforcing each other” (HR. Bukhori No. 2446). The concept of local wisdom *tèngka* refers to the structure and social system of the Madurese community, which is synonymous with religious symbols and practices such as morality and obedience (Hasan, 2020).

Some of the research on *tengka* includes an article by Muchlis (2020), “The Role of ‘*Tokang Tekku’ Tongka*’ in Dispute Resolution in Customary Institutions in Madura”. This article explores the role of a public figure called *tokang tekku’ tèngka*’ in mediating conflicts or disputes outside the court (non-litigation). This research provides knowledge that “*tokang tekkuk tèngka*” is a place of deliberation and has the authority to make joint decisions. This is because the figure is considered to have an understanding and good practice in carrying out *tèngka*.

Rahman et al. (2021) concluded that social education became a very effective movement for change. In his research, he mentioned that the social education movement is social capital in forming patterns of social relations for the common welfare (Rahman et al., 2021) for internal and other community groups. Other research states that local wisdom can be a reference in shaping human character with character, forming unity bonds, and uniting diversity in strong

tolerance (Pranata et al., 2021) especially North Lombok in relation to the environment, nature, and plural social relations. The research method was carried out qualitatively on Buddhist communities in North Lombok Regency. This research results in the finding that basically the local wisdom of the Buddhist community is extracted from the experience of the community from the acculturation of the Majapahit Kingdom tradition which is very familiar with its environment and has long lived in a community culture that is one with nature, known as Pujawali / memareq / worship. The local wisdom of Pujawali custom is a social and cultural condition which contains cultural values that respect and are adaptive to the natural surroundings, and are arranged steadily in a society's customs. Even though they are often considered old-fashioned, the values they teach and the practices they carry out are still a regular way of maintaining the environment and good relations between and within religious communities because they still hold strong beliefs about protecting nature means protecting life. Mujawali's wisdom teaches about maintaining harmony and unity, things that cannot be negotiated because actually the people of North Lombok have one ancestor in line with that in North Lombok the people hold the principle of helping merenten (we are all brothers). The study of social and religious education based on local wisdom is essential because every community needs knowledge and understanding of local wisdom that has formed a unique society in managing social life effectively (Ramdiah et al., 2020). The next important thing from this paper is an effort to theorize the values of religious education in the têngka tradition, which has become a pearl of local wisdom, namely wisdom derived from certain indigenous peoples (Nugroho, 2021). Thus, this paper will discuss two things. *First*, about the values of socio-religious education contained in the têngka tradition. *Second*, this study questions the internalization of the values of socio-religious education in society.

## **Methods**

This article conducted by studying community problems and specific situation then describe it in factual description. Generally, the phenomenon in this article used qualitative approach, case studies (Yin, 2015). *Têngka* only found in Madura, and be social norm that

can't be changed by positive law. Data collection technique used interview, observation and documentation. The chosen informants are moslem scholars, public figures, and all people in *tèngka* tradition. This was chosen in order to get a clear explanation of the data needed in this research. Data analysis technique used data reduction, data presentation, verification and conclusion. Data validity check used triangulation and research extension (Sugiyono, 2015).

## Results and Discussion

### *Madura Society and Ablussunnab Wal Jamâab*

Discuss Madura often incites a challenging stigma, left behind and unpretentious. One of the sticky identities is religious society. They are called obedient *ablussunnab wal jamâab* people, especially in the NU (*Nabdlatul Ulama*) organization. (Saifuddin, 2017). The number of *shafi'i fiqh* books used as references by the Madurese people corroborates this fact (Shomad, 2012).

Even this fanaticism appears in their defence of the Islamic religion. In one case about Shia in Sampang. Although in many studies, that case is not pure about faith (Humaedi, 2014). Likewise, the opposition of traders in Pasar Anom Sumenep when relocated. They are opposite because they hear that that location market will build the church (Hidayat, 2018). For Madurese, offending religion is offending dignity. That all caused the Madura people to position Kyai (Muslim Scholar) as a central figure in Madura. Kyai is a pious person that accompanied the Madura people with a cultural-persuasive preacher based on religion (Hafil, 2016; Kutsiyah et al., 2020; Majid, 2017).

Islam in Madura is similar to Islam in Java (cultural Islam), which spread the religion in cultural transformation by the saints and scholars. Thus Islam that exists and develops in Madura is cultural Islam based on the tradition of society (Mulyadi, 2018). Then that tradition was preserved by moslem figures, especially *Nabdlatul Ulama* (NU), clingy to *the ablussunnab wal jamâab* doctrine. Either in formal education at boarding school or in community education.

For Madurese, *tèngka* is not only a behaviour concept but also a norm that absorbs religious doctrine/teaching. Especially because

the implementation of *têngka* was supported and led by religious leaders/preachers, in this education, all preachers strengthen the religious spirit based on *the ablussunnab wal jamâab* spirit. So, it is not wrong if the Madurese feel anxious in dealing with others are not in line with *ablussunnab wal jamâab*, *ablussunnab wal jamâab* integrated with local wisdom (Kutsiyah et al., 2020).

#### *Religious Social Education Values in Têngka Tradition*

Socio-religious education is undoubtedly an education that leads to achieving a social society based on religion. For this reason, socio-religious education cannot be interpreted and perceived before it can see the values contained in it.

*Têngka* is a practice of tata krama or morality (Hidayat, 2019). It is similar to “civility” If it is matched to Indonesian. For Madurese people, *têngka* is a great norm that can regulate their social life of Madurese people. People who cannot practice tata krama are called “*tak tao têngka*”, which means “do not know to behave”. In practice, *têngka* does not have clear rules in the form of written regulations, and it is more correctly referred to as the tata krama value system of the Madurese people present in everyday life. A person who violates values gets social sanctions (Faizal, 2019).

If you look deeper, *Têngka* is an actualization of the teachings of the Islamic religion, especially *ablussunnab wal jamâ'ab*. Because the Madurese people are a strong society that carries out the teachings of *ablussunnab wal jamâ'ab*. In general, his teachings are about social relations (*hablun minannâs*) as capital to become *kbaira ummah*. This information suggests that *têngka* can be interpreted as a norm regulating the Madurese peoples (Aminullah, 2015).

The education values in *têngka* tradition on Madura society as follows:

#### *At-Ta'âwun*

Based on *the ablussunnab wal jamâ'ab* doctrine, *At-Ta'âwun* includes helping each other, cooperation, and friend loyalty. *At-Ta'âwun* requires reciprocity with each other to give and receive (Hamzah, 2017) which is in line with surah Al-Maidah verse

2.

....وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

.....and cooperate in righteousness and piety but don't cooperate in sin and aggression. And fear Allah; indeed Allah is severe in penalty. (Q.S. Al-Maidah, 5:2)

It has become a tradition of Madura society to prioritize live as a family in cooperation, prioritizing the people's interests. This characteristic becomes the entity and identity of Madura society (Syamsuddin, 2018). Then, it is not wrong if *têngka* tradition absorbs *at-ta'âwun* concept simultaneously lighten the people burdens on community activities either joys or sorrows. For example, when one community member is in sorrow, either in death or sick, the other people will help them as soon as possible and give when *alal-abât* (mourning), it could be rice, cookies and money, as an effort to lighten the burden. In *ta'ziyah têngka*, it appears that society cooperate in completing *fardu kifâyah* on the corpse, so that in service to all guests.

In addition to mourning events, mutual aid also occurs in a state of joy. It is found in births, weddings or other religious activities like the maulid nabi. The community needs to bring gifts/items to ease the burden and support appropriate activities. The activities above are realized in cooperation/ mutual help without competition (Hasmiati, 2020). In addition to material assistance, the people also give non-material assistance like their energy in various activities. This cooperation goal is to realize solidarity in society.

Madura society stated this altruism in the proverb, *paparegan, "namen magi' tombu sokon, tabing kerrep bannya' kalana. Pong-pong gi'odhi' papadba rokon, ma'le salamet pola tengkana* (planting tamarind seeds, growing breadfruits, the tight webbing, lots of scorpions. While life should be in harmony so that the behaviour is safe). Madura society stated that harmony is not only living without conflict but also the effort of mutual help (*song-osong lombhung*) in helping each other and cooperating to achieve safety (Mashudi, 2018). The above presentation confirms that *têngka* is not a form of debt that will be obliged to be paid. *Têngka* purely to help, not to

be owed, as it has now become the understanding of many people in Madura. This misconception is refuted in the above presentation.

### *Social Care*

Social care is often hampered by selfishness and materialism. That prioritizes personal interests and material gain (Gea et al., 2006). Even though social care in unpretentious society, especially in religious society, is not new, the obstacles faced are not too hard to solve. Social concern is often hampered by egoism and materialism attitudes, which are only concerned with personal interests and material gains (Gea et al., 2006). Even though the social care in unpretentious society, especially in religious society, is not a new thing, so these obstacles are not something that difficult to overcome.

In *tèngka* tradition, caring is religious and social norm-governed social calling that all caused spontaneity of society to realize *tèngka* in order to lighten the burden both in joys and sorrows. There are two things that gave by people in *tèngka* tradition, it is material or non-material help. Material help could be gift/stuff, money, rice, and etc, while non- material help could be empathy, prayers, and energy. This has been considered normal in Guluk Manjung village even though they are in difficult economy situation, they find a way in debt (*nyarè otangan*) in order to give as other neighbours in *tèngka*. They said “*ma'lè kapra ban sèlaèn*” (to be the same as the others).

The strong of social care, they will send the messenger to represent them (*bakkel*) if unable to do so or if unable to do their own *tèngka*. This all conducted for anticipation in order not to be embarrassed when they can't to do *tèngka*. This social care gradually expected to be *tamaddun* (civilized society) that automatically as social control in *sunnab* Rasulullah. “And Allah will help the person as long as he wants to help others” (HR. Muslim no. 2699).

Social care is not limited by helping others in sorrows, but also to success the others good dreams. In principal, this social care is involvement of someone to others to share, help, and think each other. (Yaumi, 2014; Zuchdi, 2011). Unfortunately, that social care is obscured by unwarranted shame (*malo/todus*). It means, social care sometimes becomes a compulsion. In simple word, Madurese became obedient in *tèngka* because of shame to others.

### *Sincerity*

The large of Madura's people's social care, *têngka* tradition is often valued negative that considered as debt. Thus, the parents advise the children to be sincere in helping each other without expecting any return, especially in mourning. As parents said: «*Têngka rèyah leggenab atèh benni leggenab lorong*» this means *têngka* is the broadness of heart, not the breadth of the roads. *Têngka* must be sincere, without any expectations; moreover, it is materialistic

The parents also advise the people that *têngka* not to *riya'* (want to be praised) in conducting *têngka*. «*Oreng se atêngka gun ngalak leggenab lorong rèyah gun ngalak bubuh otabeh aleman*» (the people that act *têngka* only for relatives, it means that they want to be praised) and this is considered a disgrace and must be avoided.

For Madurese people, sincerity is a responsibility and Madura entity. It means that sincerity is moslem responsible to do everything maximally and without any expectation/purpose. In other Madura entity concept, sincerity means as Madura people characteristic. Sincerity cannot be obscured by reward needs (social status) or affiliation needs (to accepted by society) (Arifin, 2020; Karim, 2017; Taufiqurrahman, 2019). One indicator of weak sincerity on *têngka* tradition is lack of independence in implementing it. For example, they realize *têngka* because of shame, or want the same return or more, or want to be praised (*aleman*) by other people.

### *Silaturrahmi*

Hospitality/silaturrahmi among people in society is one of *têngka* tradition goal. The hospitality conducted by inviting the family, relatives and neighbors in one activity. This is a form of community care to respect each other. According to Mrs. Latifah, the people say:

«*Sêngak nak, arèyah têngka, koduh ngastètèh. Maskèh tak èyonjeng mon andik otang sabisanab nyerra. Mon tak èyatoreb longghu, ben tak andik katompangan, ye jek èntar*».

(translation: please take care of *têngka*. Although uninvited you must repay, but if you uninvited, and never have debt, don't come).

Not all of *têngka* need invitation, sometimes its need or not.

According to Mrs. Maryam, *tèngka* divided into two, death *tèngka* and life *tèngka*.

“*Sèè kocak tèngkanah oreng matèh, maksodeh tèngkanah tak è kaotang, mon orèngah matèh ye tadek tak andik otang, tak wajib majer tèngka. Èngak lalabeten, nyapot orèng sake’, beng-nyombeng neng molodan, tatèlè’an mon èngak ruwah tadek rèng maotang. Jadi sifatnya seikhlasnya hati. Bideh ben tèngkanah orèng odik, sè è kocak tèngkanah orèng odik rèyah tèngkanah è kaotang, maskèh orèngah matèh tèngkanah paggun bedeh, ègentèh orèng sè odik, èngak anaèn otabeh keluarga intinah, contonah èngak rèng aparlob, pakabinan, ben laènnah*

(translation: death *tèngka* is *tèngka* that not become a debt, if the people that has *tèngka* passed away, no need to repay it back, such as *ta’ziyah, tatele’, nyapot reng sake’* and others. No need to repay the *tèngka* so people can give as much as they wish. It is different with life *tèngka*, if the people that has *tèngka* passed away, it is requires to pay it back, it can be represent by their children or other family. Such a *tèngka* in wedding party/ marriage and others)

In realizing non repay *tèngka*, the people no need to wait the invitation to come, it is all depend on people awareness like in mourning, sick or birth. It is different with repay *tèngka*, likewise *ompangan tèngka walimatul ‘ursy*. If someone has *ompangan tèngka* he requires to come and pay it back, although without invitation. If uninvited and has no *ompangan tèngka* so not requires to come, because on Madurese customs, invitation is way to respect the others, all people should come if invited by *shahibul hajab (eyatorèh longgu)*.

This tradition could be mode to strengthen the hospitality. Otherwise, people come to pay the debt is mandatory obligation. As sharia of Islam taught in hadits, Rasulullah said. “the soul of all believers is hanging because of his debt until the debt is paid off” (HR. At-Tirmidzi no. 998). If referred to hospitality concept on Shihab interpretation, so hospitality has the basis of sincerity (Toyyibah, 2020, p. 64). It means, it is not hospitality if there is no sincerity. Therefore, compulsion present or make a gift as a debt could be boomerang in realizing *tèngka* tradition.

*The Internalization of Religious Social Education in Têngka tradition*

The internalization of religious social education in *têngka* tradition done since early childhood by Madura society, especially in Guluk Manjung village. This all done in order to understand and live up their duties and obligation as member of society. Although there is no lesson about *têngka* formally, the children have been trained since childhood to conduct *têngka*. There is no special book that explains how the concept and technique of *têngka*. These all internalized by internalizing religious social education in family then continue to realize in *têngka* tradition. In order to take care of this wisdom, Madura society used internalization method to unite or integrate attitude or behavior standard or personal behavior (Kurniyati & Majid, 2021; Muhaimin, 2008).

In Madura society, internalization of religious social education firstly conducted personally by each family. *Têngka* tradition introduced in family by giving understanding, advice about *têngka* tradition, thus children able to learn and understand the world outside other people. In this process, children learning to know. In this step it is done the values transformation process.

Second, learning to do that conducted collectively by demonstrating or showing the *têngka* tradition towards children. The parents in Guluk Manjung village giving example to their children by inviting them in moments such in *atatèlè'* (birth visit), *alalabet* (mourning), *molodan* (memorial of Prophet's birthday), dan acara *walimatul 'urs* (marriage/ wedding party). Involve the children directly in *têngka* tradition it helps children to create their social relation with others, so, as generation they wouldn't be shocked. Therefore, parents give experience to their children life about *têngka* tradition. There are values transaction, so the children response, accept and practice the transformed value before.

The third effort is learning to be, usually conducted incidentally. Children represent their parents in *têngka*. Children that considered physically capable, represent their parents to conduct *têngka* tradition. This all done in order bear no shame if not participate in *têngka*, so it will e the children experiences. When the child already knows full responsibility, he can naturally do and live what

he experiences fully. The hope is that when they grow up and have a family, they will not find it difficult to blend into the community in carrying out *têngka* and understanding the rules that apply in *partêngkan*.

The process of internalizing the value of socio-religious education in Madurese society is carried out in an integrative and dynamic manner between knowledge and experience in daily life, both in family and community life. The cultivation of these values is carried out by introducing knowledge (learning to know), then continued with practical experiences with the involvement of children in the *têngka* (learning to do) process. The last thing in the internalization process is done by becoming a parent representative in carrying out *têngka* (learning to be). The fundamental difference between learning to do and learning to be lies in responsibility. In learning to do, a person (child) is only involved in participating, not as a representative in which there is a transfer of responsibility (learning to be).

In the context of internalizing the value of local wisdom, this result has a wedge with Naryatmojo's research, that the introduction to local wisdom contributes to the independence of solving complex problems harmoniously (Naryatmojo, 2019). That is, the cultivation of the value of local wisdom, especially the social value of religion, can form the characteristics of a harmonious society. A harmonious society in this context, in harmony with the thesis presented by Jacobs (2016), is capital for peace in a positive concept. Because these harmonious conditions are based on the highest human values, namely religious and social values.

### **Conclusions**

The transformation of traditional society to modern society was often trapped in the reality of local wisdom elimination that became the norm in social life. The local wisdom contributed to creating a peaceful and harmonious society. Madurese people instil the *têngka* tradition firmly as a reference for morality in social life. *Têngka* tradition has many important wisdom values that need to be preserved, especially the absorption of Islamic teachings and not contradicting *ablussunnab wal jamâah* teachings. Religious and

social education values included in *têngka* tradition are *at-ta'awun*, cooperation, social care and hospitality. That values are realized in *takziyah*, birth, marriage and other vital activities.

Madurese people instill social and religious values dynamically and integratively by integrating knowledge and experience in everyday life. Some of the planting patterns are carried out by introducing knowledge, then continued with practical experience by involving children in *têngka* activities. In addition, the cultivation of values is also carried out by delegating responsibilities by asking children to represent their parents.

### **Further Research**

This study limits the scope of the discussion to describing the values contained in the *têngka* tradition and how those values are internalized. Further research can examine in depth the contribution of the *têngka* tradition in creating social harmony. The second thing, currently, local wisdom is directly facing the currents of globalization. There needs to be further research on the resilience of local wisdom in this wave of globalization.

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