

RELIGION, LOCAL WISDOM, AND POWER OF THE MADURESE SOCIETY: ISLAMIC PERSPECTIVE AND SOCIAL THEORY

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Abstract

This research aims to elucidate the relationship between religion, local wisdom, and power relations in the dynamics of Madurese community life from an Islamic perspective, religious scripture texts, and social theory. The research employs qualitative methods focusing on the Madura community as a distinct ethnic group in conducting social interactions and identifying language expressions that symbolize everyday peace. This study employs various data collection methods, including observation, interviews, and documentation. A thorough examination of the dynamics of religion, traditional knowledge, and power dynamics within the Madurese community serves as the data analysis technique employed in this study. By focusing on ontological and epistemological issues, this research utilizes social theory and an Islamic viewpoint to conceptually explain the study of religion, local wisdom, and power relations. The findings show that the Madurese people are known for their unwavering commitment to togetherness, balance, peace, and harmony. This is reflected in 'rampak naong bringen korong,' a concept of local wisdom that

represents their deeply ingrained cultural values and moderate religious teachings. These insights hold implications for further studies in exploring the practical applications of local wisdom in promoting social cohesion, governance effectiveness, and community well-being.

Penelitian ini bertujuan untuk menjelaskan hubungan antara agama, kearifan lokal, dan hubungan kekuasaan dalam dinamika kehidupan masyarakat Madura dari perspektif Islam, teks-teks agama, dan teori sosial. Penelitian ini menggunakan metode kualitatif yang berfokus pada komunitas Madura sebagai kelompok etnis yang berbeda dalam melakukan interaksi sosial dan mengidentifikasi ekspresi bahasa yang melambangkan perdamaian sehari-hari. Studi ini menggunakan berbagai metode pengumpulan data, termasuk observasi, wawancara, dan dokumentasi. Pemeriksaan menyeluruh terhadap dinamika agama, pengetahuan tradisional, dan dinamika kekuasaan dalam komunitas Madura berfungsi sebagai teknik analisis data yang digunakan dalam penelitian ini. Dengan memfokuskan pada isu ontologis dan epistemologis, penelitian ini menggunakan teori sosial dan sudut pandang Islam untuk menjelaskan secara konseptual studi tentang agama, kearifan lokal, dan hubungan kekuasaan. Temuan menunjukkan bahwa masyarakat Madura dikenal karena komitmennya yang teguh terhadap kebersamaan, keseimbangan, perdamaian, dan harmoni. Hal ini tercermin dalam 'rampak naong bringen korong,' sebuah konsep kearifan lokal yang mewakili nilai-nilai budaya mereka yang sangat tertanam dan ajaran agama yang moderat. Temuan ini memiliki implikasi untuk penelitian lebih lanjut dalam mengeksplorasi aplikasi praktis kearifan lokal dalam mempromosikan kohesi sosial, efektivitas tata kelola, dan kesejahteraan masyarakat.

Keywords: *culture of peace, local wisdom, Madurese society, power relation, religious harmony*

Introduction

The Madurese are known for their distinct ethnic identity, setting them apart from other Indonesian ethnic groups. Previous researchers have shown considerable interest in exploring the social, cultural, and religious aspects of Madurese society. Notable studies conducted by de Jonge and

Touwen-Bouwsma (1995) and Smith (1997) have extensively investigated these dimensions within the lives of the Madurese people. Given the rich diversity in religious, cultural, and traditional practices, the study of Madurese society offers a compelling field for exploring the interactions and contests among religion, local wisdom, and power dynamics within community life. Scholars like Dzulkarnain (2015) have also focused on religious peace within the framework of multiculturalism, examining the religious and social dynamics that support the development of interfaith harmony in Madura.

The majority of Madurese people adhere to Islam, which profoundly influences their daily actions. Islam serves not only as a spiritual guide but also as a crucial principle in shaping social norms, morals, and interactions within Madurese society. Religious values are manifested in practices, belief systems, and social relationships, forming a philosophy of life that is intrinsic to the social dynamics of the community. For the Madurese, Islam provides a moral and ethical foundation that guides individual and communal behavior in social interactions, as noted by Nasrullah (2019). Key Islamic teachings such as honesty, responsibility, justice, tolerance, mutual assistance, and more form the cornerstone of life among the Madurese people.

Apart from religion, the Madurese people also place great emphasis on the importance of maintaining local wisdom, which is manifested in traditions, customs, and a philosophy of life that are highly meaningful to the community. These values uniquely identify the community through the wisdom of music, dance, language, and expressive forms such as poetry, which represent philosophical values as cultural heritage. The kinship system, including the marriage system and relations between ethnic communities, plays a significant role in the dynamics of social life in Madurese society (Khotijah et al., 2023). Local wisdom provides a unique dimension to community identity, including customs, oral traditions, and daily practices that always serve as life guidelines through actions and behavior (Majid & Sugiarto, 2022).

In the dynamics of Madurese society, a powerful influence of power intersects with the relationship between religion and local wisdom. The influence of power can manifest in various forms, ranging from institutional structures to social relations. Power dynamics in Madura are also related to local customary and political structures that influence religious and cultural relationships. Power is exercised at many levels, from the family to the broader level of government. Authority figures are seen as leaders in influencing social and political decisions. Researchers identify these dynamics as crucial to understanding the relationship between religion and local wisdom within a more robust power structure (Siti et al., 2022). This study focuses on the dynamic relationship between religion and social interactions among different social groups through the use of religious symbols (Fitri, 2012).

The interplay between religion, local wisdom, and power in the lives of the Madurese people has significant implications for strengthening their identity and character. Religion emphasizes moral and ethical aspects, local wisdom aims to preserve cultural identity, and power plays a role in regulating social structures, political life, and broader global environmental issues in Indonesia (Rozi & Taufik, 2020). However, the interaction between these elements can foster harmony and peace but also give rise to conflict. Thus, maintaining a balance between religion, local wisdom, and power has become crucial in the social contestation among the Madurese community. Harmony between religion and culture is fundamental to the future survival of the Madurese people (Nafisah et al., 2022).

In exploring the intricate relationship between religion, local wisdom, and power in the dynamics of Madurese community life, scholars aim to gain a deeper understanding of the community's socio-cultural complexity, which is quite unique compared to other communities. This research contributes significantly to academic discourse and provides a comprehensive understanding of the social and cultural dynamics that underpin the development of local wisdom. The study of the interplay between religion, local wisdom, and power in Madurese society is relevant not only for

understanding the uniqueness of this ethnicity at a local level but also for its significant impact on the broader religious landscape of Indonesian society.

This research plays an important role in supporting the preservation of culture and local wisdom among the Madurese people, who are increasingly being influenced by global culture. Understanding how local wisdom values are integrated with religious teachings and how power influences the social structure of the society could lead to important strategies for preserving local traditions and culture. This research is not only vital for the development of knowledge but can also serve as a practical reference for policymakers, civil society organizations, religious leaders, and community leaders in developing local wisdom that aligns with religious teachings. A better understanding of the relationship between religion, local wisdom, and power in the dynamics of Madurese community life can serve as a fundamental basis for developing programs that promote social harmony, justice, and sustainable development (Hannan et al., 2023).

This research emphasizes ontological and epistemological aspects as a fundamental basis for conceptual explanations of religious studies, local wisdom, and power relations in the lives of the Madurese people. This is crucial for exploring the dynamics of the noble traditions and culture of the Madurese people, which are compelling to anyone who examines them. Thus, this study seeks to understand the ontological and epistemological meanings of religion, local wisdom, and power relations in the dynamics of Madurese community life.

Methods

This research employs qualitative methods to elaborate on the relationship between religious practices, local wisdom, and power relations in the dynamics of Madurese community life. It utilizes an Islamic perspective and religious scripture texts, alongside social theory, to understand the relationship and contestation between religion, local wisdom, and power. The study focuses on the Madurese community, a

unique ethnic group known for its social relations and the everyday use of language expressions that symbolize peace.

Several data collection techniques were used in this research. First, the observation technique allowed researchers to examine the practice of the relationship between religion and local wisdom within the Madurese community. Second, the interview technique involved cultural figures, religious figures, and community leaders, with the selection of informants based on their knowledge, leadership, and character in the life of Madurese society. Third, the documentation technique drew from primary sources such as scientific journals, books, articles, and documents related to religion, local wisdom, and power relations in Madurese society.

The data analysis technique used in this research involves an in-depth analysis of the dynamics of religion, local wisdom, and power relations among the Madurese community. This research conceptually explains the study of religion, local wisdom, and power relations from an Islamic perspective. It also explores the issue through social theory, emphasizing ontological and epistemological aspects as a basis for examining the religious values, local wisdom, and power dynamics in the life of the Madurese people. As an initial study in understanding the ontological and epistemological meaning of religion, local wisdom, and power relations, this section is crucial for exploring the dynamics of the traditions and culture of Madurese society, which are noble and compelling to anyone who engages with them.

Findings and Discussion

Ontological and Epistemological Study of Religion, Local Wisdom, and Power Relations

The essence of religion in ontological studies refers to its pure teachings, which emerge from the process of revelation through the intermediary of the Prophet, who was tasked with spreading God's teachings (Nata, 2001). For example, Islam, as practiced by the Madurese, emphasizes obedience to religious laws and social norms in society based on the commands and prohibitions of Allah. The ontological meaning of religion

in the Qur'an is understood as a belief and trust in Allah, who must be worshiped by Muslims through the teachings of the Prophet Muhammad regarding monotheism. Islam contains sacred and authentic teachings, referring to those brought by the Prophet Muhammad as a messenger for all mankind (Amri & Santalia, 2023). Ontologically, Islam is viewed as a revealed (normative) religion intended for all mankind, with the hope of achieving salvation and happiness not only in this world but also in the afterlife (Saputra et al., 2021).

The epistemological foundation of Islam is centered on the belief in Allah, who is the highest source of knowledge in monotheism. Thus, the concepts of faith and revelation are fundamental principles in understanding the epistemological basis of religion, which originates from God. Religion stems from one central point: Allah, the Almighty, who can control all aspects of human life (Shihab, 2005). In Islamic teachings, the epistemological foundation is none other than faith, which bases all knowledge on the belief and trust bestowed by Allah through the process of revelation. However, faith concerns not only the relationship between the individual and God but also the relationship with the social environment.

From a social theory perspective, religion is a belief in supernatural powers that arises from human inability to face very complex life problems. Religion as a social fact can be understood to mean that religion was born and developed from the history of human civilization, which colored the dynamics of changes that occurred in human history in the search for divine ideas or beliefs that they believed could provide help for their inability to face various life problems. For this reason, religion always expresses feelings of intimacy, understanding, reason, knowledge, and imagination about humanity as the core of its teachings. However, it must be admitted that sociologically, religion has shifted from its original form to become more about invisible teachings (Luckman, 2022).

In an ontological context, religion is essentially a very private dimension and concerns humans' relationship with God in carrying out His commands. It is not surprising that Wilfred Cantwell Smith stated that

religion can be divided into two components: faith and tradition. Many traditions have been practiced for generations by the Madurese people, such as '*Karapan Sapi*', the tradition of '*carok*', and sea-picking rituals. Faith is a dimension that is internal, transcendental, and inward. Meanwhile, tradition is an external dimension and is outside religion, representing observable, social, and historical aspects of religiousness for every very fanatical religious community (Smith, 1991). Religion, in its development, is a tradition gathered in human history as a result of the relationship and interaction of various religious and cultural elements that live in society, such as beliefs, rites, sacred texts, their interpretations, myths (Rachman, 2022), and religious symbols which then form a belief system of an institutional nature (Roibin, 2010), which are known as Hindu, Buddhist, Jewish, Christian, and Islamic traditions (Jubba et al., 2022).

Concerning the ontological meaning of religion from a social theory perspective, religion is one of the most effective forms of legitimacy in regulating human life amidst various social divisions and conflicts. Berger understands that religion is a symbolic universe that represents important meaning for human life, which is full of mystery and uncertainty. Therefore, religion functions as a social glue to protect society from chaotic situations and conditions (Berger, 1991). In its development, religion has legitimized social institutions by positioning them within sacred and cosmic dimensions. Religion functions as a social bond, showing that it will continue to develop and be present in societies that are starting to be antipathetic towards formal religious teachings (Durkheim, 2003). There are many examples of religious practices and rituals that have social implications for society in Madura, such as the ritual of giving offerings to avoid disaster such as in '*rokat tase*', '*village rokat*', and recitation groups

The ontological meaning of local wisdom, from both Islamic and social theoretical perspectives, encompasses arguments about its existence, nature, and values as constructs of knowledge, truth, and wisdom within the dynamics of community life. From an Islamic standpoint, the ontological meaning of local wisdom underscores its alignment with human nature as

beings who honor traditions and cultures adaptable to evolving circumstances. This perspective emphasizes that local wisdom derives from God's will, encompassing various traditions and cultures deeply embedded in community dynamics.

Epistemologically, from an Islamic viewpoint, local wisdom entails the knowledge and values evident in each local community and specific cultures within Muslim society. The Muslim community in Madura exemplifies numerous local wisdom values such as traditional ceremonies, attire, cooperation, wedding customs, matchmaking, and religious rituals. By melding Islamic principles with local wisdom, Madura's Muslim community preserves its cultural identity while practicing Islam according to its teachings. Islam acknowledges local wisdom's significance as part of societal wisdom in accordance with Islamic principles (Halim & Pahrudin, 2020). The religious value in local wisdom is the relationship between man and God the Creator of the world that God commands man to do His good orders and away from His prohibitions (Effendy, 2021).

Socially, the ontological meaning of local wisdom can be construed as life wisdom inherent in societal locales, rooted in traditions and cultural norms. Local wisdom intertwines with cultural construction and self-identity affirmation, shaping community dynamics. The local wisdom of the Madurese people epitomizes traditional values, artistic diversity, environmental stewardship, and religious devotion, fostering strong communal bonds, courage, honor, and a robust work ethic. It signifies the cultural richness and indelible identity of the Madurese. From a sociological perspective, local wisdom is seen as a product of social interactions, daily experiences, and historical traditions in society that display the wisdom of human life (Wahab et al., 2020).

Sociologically, local wisdom is perceived as knowledge arising from lived experiences, continuously transmitted as a valuable guide for fostering harmony and equilibrium in life. From this perspective, local wisdom embodies unique legitimacy and value in pluralistic societies, capable of addressing local challenges and preserving deeply rooted traditions and

cultures (Sadewo et al., 2018). Its evolution provides rich material for sociological and anthropological inquiry into societal influences on individuals and their relationship with traditions or cultures imbued with living wisdom. This knowledge is not accentuated within the framework of local knowledge but can overcome local problems and maintain traditions or cultures that are deeply rooted in the community. In its development, local wisdom can become a source of learning and research material in sociological and anthropological studies on how society influences individuals and its relationship to traditions or culture containing living wisdom (Syam, 2007).

By using social construction theory, local wisdom emerges as a product of community culture, involving interaction and adaptation to any changes that arise. The findings of the Madurese cultural adaptation reveal the '*carok*' culture, adopted from the narrative of the struggle against colonialism (Smith, 1997). This cultural adaptation by the Madurese people showcases their ability to remain relevant and evolve amidst changing times and environments while preserving local values and wisdom, integral to their cultural identity. Local wisdom is constructed through norms, values, and socially accepted practices within the community. The true measure of an individual's value and dignity in their society is determined by their local wisdom. Thus, local knowledge is applied by combining elements of intelligence, inventiveness, and local insights from the community's elite, all vital to the advancement of the community's culture (Geertz, 1983). Therefore, the ontological study of local wisdom emphasizes the importance of preserving it as a form of resistance against cultural homogenization due to the influence of globalization and modernization.

From a social theory perspective, the epistemological basis of local wisdom stems from the ancestral legacy of maintaining local traditions, customs, and culture, considered sacred and providing meaningful life experiences for those who practice them. One research finding regarding the sacredness of tradition in Madurese society as local wisdom is the *nyabis* tradition, reflecting values of faith, worship, and ethics to *Kiai* in Madura.

In other words, local wisdom is transmitted across generations and socially legitimized in community life, perpetuating local traditions and culture as part of the human life experience. This is accompanied by the trust of local people who have remained unaffected by the existence of a global culture (Farida & Andalas, 2019).

Furthermore, this section also delves into the ontological meaning of power from the Islamic perspective and social theory, which offer different approaches to understanding the nature and role of power throughout human history. In the Islamic perspective, power is situated within God's domain as the ultimate source of existence in the world (Arafah, 2023). God's omnipotence is believed to reign supreme over everything in the universe, including human life and all its facets. The verses of the Qur'an depict Allah's power as limitless and absolute, granting Him the prerogative to determine all that is rightfully His. However, Allah has entrusted humans with stewardship over the Earth. Humans are thus tasked with fostering a society where their relationship with God is strong, social harmony prevails, and religious, rational, and cultural values are upheld (Shihab, 2007).

In the perspective of the Qur'an, power can be interpreted as signifying that Allah is the holder of supreme authority over everything, as He is referred to as *al-Malik* (Ruler of the Universe) and *al-Qadir* (Almighty). This implies that all forms of human power, natural forces, and social influence originate from Allah as the Almighty Being who holds power over all in the world. Furthermore, governmental power is viewed as temporary and transient, contrasting with God's power, which is not bound by time and space (Mubasirun, 2016). In the Qur'anic perspective, power represents a human responsibility to Allah to fulfill all that lies before them (Musayadah et al., 2021).

In social theory, power is perceived as a social construct shaped by human relationships and interactions within the dynamics of social life. Sociologically, power emanates not only from the social structure of society but also from roles, identities, stratification, and societal hierarchies including the way to communicate. Within Madurese culture, using formal

language towards elders or esteemed figures is considered polite behavior, as the use of impolite language is culturally inappropriate and can lead to conflict. Conversely, informal language reflects polite behavior and attitudes.

According to Foucault's theory, power need not manifest in the form of institutions, structures, or systems; rather, it is a concept applied by humans to complex strategic situations within a society, including conflict. Power represents a productive role relationship in socio-cultural life, evolving through various channels, particularly knowledge dissemination, as it consistently intertwines with the power to construct discourse (Foucault, 1972). Within the social realm, power is perpetually contested, reproduced, and constructed through interpersonal or group dynamics in society. Ultimately, power's existence is upheld, perpetuated, and legitimized as a social force deeply ingrained in people's lives (Foucault, 1980).

The concept of power in the lives of the Madurese people is manifested through various aspects, including social structures, institutions, cultural values, and daily practices. Firstly, the patriarchal family structure prevails, where power and authority traditionally reside with the head of the family, typically an elder male, responsible for making pivotal decisions affecting other family members. Secondly, customs and customary laws reflect power within Madurese society, with traditional figures or leaders holding authority to resolve disputes, regulate marriages, and maintain social equilibrium. Thirdly, religion exerts significant influence, particularly Islam, shaping power dynamics through religious leaders who provide guidance, offer perspectives on social issues, and influence crucial community decisions. Lastly, in the local political arena, power often centers on political figures or regional leaders with a strong support base in Madurese society, whose involvement influences local policies and decision-making processes.

Thus, the ontological significance of power from the perspective of the Qur'an and social theory represents differences in understanding the nature of power relations in human life. From the Islamic viewpoint, power is an attribute exclusive to Allah, subsequently delegated to humans for their exercise according to their respective capacities. Meanwhile, from a social

theory standpoint, power is a social phenomenon inherent in humans, enabling them to lead communities or groups according to a set of rules established by humans themselves. Understanding the integration of power in Islam and social theory can assist religious communities in utilizing power while prioritizing principles of ethics, justice, transparency, and responsibility in fulfilling their mandates.

Next, what constitutes the epistemological foundation of power in the Islamic perspective and social theory? The epistemological examination of power from both Islamic and social theory perspectives is a crucial aspect closely intertwined with the dynamics of social life. Power relations entail the dynamics of power within society, encompassing its distribution and exercise. Islam offers a distinctive perspective on justice and just governance. Social theory, on the other hand, enables a broader understanding of how power relations operate within diverse social contexts, including Islamic societies.

Islam in Cultural Dynamics and Power Relations in Madura

The significance of epistemological studies concerning religion, local wisdom, and power relations within Islamic perspectives and social theory lies in understanding how Islam interacts with social realities. It enables Muslim communities to embody the principles of their religion while considering the local social and cultural context. Furthermore, analyzing power relations aids in comprehending social and political issues concerning justice within Muslim societies.

This section concentrates on studying Islam as a religion intricately intertwined with the cultural dynamics of society, perpetuating the traditional heritage of ancestors as a way of life amidst global developments. Islam has become an integral part of life for the Madurese people, who consistently prioritize upholding Islamic teachings as guiding principles in their daily lives. From the outset, the Madurese have been recognized as a diligent community in adhering to religious teachings comprehensively, earning them a reputation as a devout and spiritual society. Hence, it is unsurprising that Islam, within the cultural dynamics of Madurese society,

remains intertwined with the religious fervor of adherents who uphold traditions or cultural practices deeply rooted in Madurese society (Indriani et al., 2019). In the social reality of the community, Islamic diversity in Madura pervades nearly all aspects of life, entangled within highly multicultural social relations and interactions.

The daily behavior of the Madurese people is consistently influenced by the values embedded in Islam, the predominant religion among them. Consequently, the Madurese worldview is inseparable from religious teachings. The overwhelming majority of Madurese are followers of Islam, although there are minorities of other faiths within the community. There is substantial evidence that Madurese people devoutly adhere to their religious teachings, which form a core part of their identity and profoundly shape their life experiences. This is evident in the symbolic clothing worn by the Madurese, such as the '*samper*' (long cloth), '*kebaya*', and '*burgo*' (veil) for women, and '*sarong*' and '*songko*' for men, which in rural areas particularly, have become symbols of Islam (Rifai, 2007).

The integration of Islam within the Madurese ethnic community, which constantly grapples with the complexities of social, cultural, and religious life, is seen as a successful endeavor. It must be acknowledged that the religious dimension still consistently influences how the Madurese respond to global challenges and the developments of the Industrial Revolution 5.0 era. The normative understanding of Islamic teachings among Madurese continues to evolve dynamically and synergistically with the cultural context, nuanced by local and temporal influences (Rahman, 1999). This understanding is intertwined with the cultural realities of the community, which steadfastly uphold local wisdom as the foundational basis for expressing their distinctive religiosity. In other words, Islamic identity is crucial for the Madurese in navigating their lives (Munir, 1985).

The Madurese Muslim community embraces numerous local wisdom values, including traditional ceremonies, attire, cooperative endeavors, wedding rituals, matchmaking, and religious practices. Various religious practices and rituals significantly impact Madurese society, including '*rokat*

tase', 'village *rokat'*, and recitation groups. In practice, this communal ethnic religiosity naturally manifests within the local traditions, encapsulating the Madurese interpretation of Islam as a grand tradition (normative teachings) and shaping a conception of the sociological-anthropological reality that influences the lives of local communities (Azra, 1999). The presence of Islam within these sociological-anthropological frameworks has evolved into an "actual-cultural movement," which openly engages in dialogue and communication with various groups, ensuring that the practice of Islam by the Madurese genuinely offers comfort and shelter, aligning with the local wisdom values manifested in "*rampak naong bringen korong*" or the principle of harmony values in peaceful life.

The Concept of *Rampak Naong Bringing Korong* of the Madurese Community

This section focuses on one of the local wisdom values of the Madurese people, which underscores a culture of peaceful social interaction within their community and with communities outside Madura. Many symbolic expressions have become part of Madurese local wisdom, representing potential and primordial strength in fostering brotherhood and kinship with a peaceful nuance between communities (Supratman & Linarsih, 2021). One such symbolic expression that embodies these local wisdom values is "*rampak naong bringen korong*" (a shady atmosphere full of peace, akin to being under a shady banyan tree), symbolizing harmony and peace in Madurese life.

Another symbolic expression integral to Madurese local wisdom is "*oreng dhaddhi taretan, taretan dhaddhi oreng*" (other people can become your brothers, while your brothers can become other people). This term reflects the lexical meaning that the Madurese ethnic group is a "separate community," distinct from other ethnic groups in its ethnographic form and type (Alwi, 2001). This expression signifies that strong brotherhood is a social capital for the Madurese, helping maintain their spirit of primordialism—

sameness in ethnicity, language, religion, and culture—in a more positive direction.

Moreover, the Madurese hold an ideal insight about living ‘*rokon*’ (harmoniously) as a symbol of brotherhood integral to the fabric of their societal life. The values of local wisdom are captured in the phrase “*namen sokon salanjangnga, nemmo sorat pas ebatja, odi’ rokon noro’ bunga, bukte bettje’ mangka kaca*” (planting breadfruit forever, finding a letter and then reading it, living harmoniously is enjoyable, proof of goodness that serves as an example) (Rifai, 2007). These symbolic expressions, within the framework of Madurese literature, symbolize unity and brotherhood as “*settong dara*” or one blood, uniquely representing the local wisdom that forms part of the Madurese philosophy of life.

The expressive term “*rampak naong bringen korong*” can be explained as follows. First, the ‘*rampak*’ concept. Etymologically, *rampak* means living in a row or side by side. In a terminological sense, it implies living side by side as equals, without turning their backs on each other in social life. The inherent characteristic of *rampak* is being together in a horizontal structure that fosters inner and familial ties between communities in a complementary atmosphere. If society interprets and applies the symbol *rampak* as a cycle of life that always coexists and collaborates, then the societal atmosphere will remain peaceful and serene, free from the traps of violence (Takdir, 2018).

Second, another symbol of local wisdom is the word ‘*naong*’ interpreted as a place that is shady and cool, protected from heat and rain. Sociologically and anthropologically, the word *naong* in Madurese life symbolizes a cycle where people experience shade and coolness in beautiful places, such as homes, prayer rooms, or under large, densely leaved trees. In essence, it represents a peaceful and harmonious life, radiating through symbols of local wisdom in Madurese society (Alwi, 2001).

Third, another Madurese philosophy of life is ‘*bringen*,’ which is interpreted as the banyan tree. It substantially is a symbol of a tree with strong roots, a sturdy trunk, and shade. As a Madurese philosophy of life, the

bringen tree provides a sense of shade and coolness for people who apply this philosophy and symbol.

Fourth, another Madurese philosophy of life is the word '*korong*' which comes from the root word '*sangkar*' (confinement). In the context of Madurese society, it represents a symbol for people who want to take refuge from various threats that confront them. Madurese people believe that the *korong* is a shelter for chickens who feel hot and rainy, so a place called a *korong* is needed.

The values of local wisdom manifested in the expression '*rampak naong bringen korong*' above are the way of life of Madurese people in building socio-cultural relations with their community or other communities outside Madura. In the Madurese philosophy of life, the anthropological journey of human life is not only related to human responsibility towards God but also towards fellow humans. Even though it is only in the form of symbolic expressions, the values of local wisdom manifested in the Madurese philosophy of life always have positive implications for building a harmonious, peaceful, and balanced life in all aspects of life.

The value of local wisdom in expressions '*rampak naong bringen korong*' is togetherness between people regardless of differences in background, whether differences in language, customs, ethnicity, social status, political choices, or even religious differences. This value of togetherness to live side by side is part of the Madurese philosophy of life which is not eroded by changing times and developments in the digital world. The value of togetherness that is most visible in the traditions and social relations of Madurese life is in the form of social activities and the construction of community facilities and places of worship. Besides, the value of balance in the '*rampak naong bringen korong*' philosophy is an important part of Madurese people living an orderly, harmonious, and balanced life. It is in line with religious teachings to take the middle path or *wasatiyyah* (moderation) (Pajarianto et al., 2017). Life balance for Madurese is a guideline for carrying out every activity, including when interacting with others who are limited by social and religious norms (Zubairi, 2013)

The most important value of the expression '*rampak naong bringen korong*' is the value of peace and harmony as symbols and philosophies of life for Madurese people who prefer living in harmony with others. The value of peace for Madurese people is part of local wisdom that demonstrates a nurturing character and avoids various forms of violence in community life such as '*carok*'. Local wisdom serves as social capital in countering all forms of violence in the lives of Madurese people and promoting the values of peace and harmony (*rokon*) as life principles deeply ingrained in daily behavior. Moreover, in Madurese culture, there exist social relations that foster bonds of closeness and togetherness, serving as potential social capital among the community. These social relations in Madurese culture are often described as reinforcements influenced by the environment, presenting a nuanced atmosphere of peace and harmony as a manifestation of the expression '*settong dara*' (Wiyata, 2002).

The Relevance of Religion, Local Wisdom, and Power in the Concept of *Rampak Naong Bringgen Korong*

This section presents an analysis of the relevance of religion, local wisdom, and power from an Islamic perspective and the social theory of the Madurese people. They strongly adhere to religious teachings and respect power relations within the framework of Buppa/Babu (father/mother), guru (teacher, kiai, ustadz), and rato (government/leader) as symbols of inviolable respect (Hefni, 2007; Wiyata, 2003). The expression '*rampak naong bringen korong*' also represents a cultural philosophy of peace and power relations in the dimension of those power relations (Daulay et al., 2022).

For Madurese people, ulama or kiai are elite figures who hold strategic positions in every activity of community life. It is not surprising that kiai or ulama have become symbols of unity and community centers among people who seek spiritual or other guidance (Mansurnoor, 1990). Kiai figures in Madurese society are not only known as experts in religious knowledge but

also as experts in healing through prayers and often provide advice on the community's economic problems.

If fathers and mothers are the figures most respected among the Madurese people as part of life's wisdom, then the Kiai is an important element that influences the religious life of the community (Hefni, 2007). Likewise, the figure of *rato* (government) has relations with power and plays an important role in every aspect of community life, including economic, political, and cultural issues of Madurese society (Effendi, 1990). However, Kiai's position as a religious representative is more influential and has higher charisma compared to the government's position as a power relation. In other words, the relationship between religion, local wisdom, and power is reflected in the Madurese people's obedience to their parents, teachers (*ulama/kiai*), and the government as formal leaders. In the socio-cultural life of Madurese people, there is a reference standard of obedience to role models in a hierarchical frame.

Regarding the connection between religion, local wisdom, and power, the expression '*rampak naong bringen korong*' indicates that every individual or group must be able to maintain good relations with others regardless of differences in background. One example of life balance internalized in the expression is taking care of each other's feelings among friends or relatives so that they do not easily get offended in any social relations. This illustrates that a good and balanced relationship pattern will foster harmonious and peaceful relations among the Madurese people and outside Madura itself. Moreover, the value of balancing life by maintaining good relations with everyone will be the best way to cultivate a peaceful and serene atmosphere in religious, social, and power environments.

Conclusion

Referring to the concept of local wisdom expressed in "*rampak naong bringen korong*," Madurese people will always maintain togetherness, balance, peace, and harmony as symbols of moderate religious teachings and deeply rooted cultural values. This is reflected in the teachings of parents as

respected figures who always encourage their children to maintain togetherness and work together in every activity without demeaning each other. When interacting with the outside world, Madurese children are taught to take care of other people's feelings so as not to give the impression of belittling or demeaning them, let alone turning their backs on each other in every relationship and social interaction. Humility, brotherhood, balance in life, and harmony between people are important parts of religious teachings, represent the teachings of local wisdom, and are supported by the government as the policyholder in all aspects of community life.

In other words, the relationship between religion, local wisdom, and power is reflected in the Madurese people's obedience to their parents, teachers (ulama atau kiai), and the government as formal leaders. There is a reference standard of obedience to role models in a hierarchical frame of social and cultural life. Among Madurese people, fathers and mothers are the figures most respected as part of their wisdom, and the Kiai is an important element that affects the religious life of the community. Similarly, the figure of rato (government) has relations with power and plays an important role in every aspect of community life, including economic, political, and cultural issues of Madurese society.

Understanding the interplay between religion, local wisdom, and power sheds light on the Madurese people's adherence to hierarchical structures and their respect for parental, educational, and governmental authorities. These insights hold implications for further studies in exploring the practical applications of local wisdom in promoting social cohesion, governance effectiveness, and community well-being. Relevant stakeholders, including policymakers, educators, and community leaders, can leverage these findings to design interventions that align with Madurese values, thereby fostering sustainable development and inclusive growth in Madura and beyond

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