Local wisdom behind traditions in Madura District Indonesia

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Abstract

The aim of the study is to investigate local wisdom behind traditions in Madura district Indonesia via ground theory with literature study. As a result, peace and conflict prevention will be more felt when local wisdom is supported, facilitated, and assisted by the role of the state and government. But local wisdom has not yet been fully accommodated by the government as an authorized party or from public awareness itself. In conclusion, there are one or two traditions found that can be at the root of the conflict, such as the existence of carok in Madura.

Keywords: Local Wisdom, Bangkalan District, Madura.

Sabiduría local detrás de las tradiciones en el distrito de Madura, Indonesia

Resumen

El objetivo del estudio es investigar la sabiduría local detrás de las tradiciones en el distrito de Madura, Indonesia, a través de la teoría del terreno con estudio de literatura. Como resultado, la paz y la prevención de conflictos se sentirán más cuando la sabiduría local sea apoyada,

facilitada y asistida por el papel del estado y el gobierno. Pero la sabiduría local aún no ha sido completamente acomodada por el gobierno como una parte autorizada o por la propia conciencia pública. En conclusión, se han encontrado una o dos tradiciones que pueden ser la raíz del conflicto, como la existencia de carok en Madura.

Palabras clave: Sabiduría local, distrito de Bangkalan, Madura.

1. INTRODUCTION

Local wisdom in various regions generally teaches a culture of shame on doing something inappropriate. Local wisdom can be interpreted as a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in order to fulfill their needs Fajarini (2014) at the same time maintain the culture. Local wisdom is the ability to defend against external cultures, has the ability to accommodate elements of external culture, can integrate elements of external culture into indigenous culture, control, and give direction to cultural development (Wahyuningsih, 2014). Local Wisdom can be classified according to its form. Namely Form of Religion and Culture namely philosophy, rules, beliefs about God / God, beliefs about other realms after death. Secondly, the form of a social system including ceremonies and rituals, social activities based on religious values or rules and religious organizations. The third is the form of religion, and physical culture includes temple buildings, statues of gods, mosques, ceremonial equipment and places of worship as well as equipment.

With globalization, local knowledge as a form of culture and will continue. Strengthening gets better (Cornuel et al., 2010). Cultural

dynamics are needed; they are related to human activities and the role of reasoning. Cultural dynamics or changes can occur for various reasons. Physically, increasing population, migration of people, the arrival of foreigners, entry of new equipment, and ease of access can also cause changes in civilization. Within the scope of human relations, individual and group relations can also influence cultural change. One thing that cannot be avoided is development and changes will always occur.This was also confirmed by Setiadi (2009) that local wisdom is part of a dynamic cultural tradition (Rifai, 2014). Local wisdom could be created from the ability of the community to accept external influences selectively and through creative processes giving birth to unique new creations that have not existed before (Brinkmann & Brien, 2010). Previous research conducted to investigate the phenomenon of using Madura local wisdom in an advertisement in Electronic Media shows that local wisdom can be a persuasive medium (Mansurnoor, 1990). Furthermore, many Madurese local pearls of wisdom bring character education namely Macapat Song which teaches about how to communicate with family, and about wise advice to do well on Earth (Dahliani, 2015). Therefore the researcher tried to take local wisdom from reviewing the literature, especially about the city of Bangkalan (Andersonlevitt, 2003).

2. METHODOLOGY

The research method used is ground theory with literature study. This article studied local wisdom in Madura, especially Bangkalan district in all aspects. The primary data in this study is from book written by A. Latief Wiyata, entitled CAROK: Conflict of Violence and Self-Esteem of

Madurese People. This book is part of the Dissertation of Dr. A. Latief Wiyata which was written with a focus on the occurrence of carok in Bangkalan Regency. The researcher aims to identify the value of local wisdom contained in tradition and culture which can sometimes be the cause of carok itself which is implicit in books by A. Latief Wiyata. Researchers grouped words into categories according to the desired scope of culture and traditions that exist on the island of Madura, then the data is reduced and narrowed again by searching for culture and traditions in Bangkalan district supported by studies of several supporting literature. This is done to study local wisdom in depth so that researchers can identify the local wisdom contained in the wealth of local culture which can be a frequent deterrent to conflict called carok in Bangkalan district.

3. RESULTS AND DISCUSSION

The findings obtained by the researchers after conducting an in-depth literature review can be identified by some local wisdom extracted from the primary literature book supported by additional literature which can be used as additional insight and efforts to prevent conflicts rooted from the tradition itself. In order to be clearer, it can be reviewed as follows:

1.Kampong Meji :

A collection or group of village settlements that are mutually isolated from each other. Positive consequences: internal solidarity

between each member and occupant becomes very strong. So that if there is harassment against one of the family members, it will be interpreted as self-esteem abuse towards all the family (Wiyata, 2002). One of the causes of conflict can be due to the type of settlement of Madurese which makes one another isisolated. The range of one settlement to another is a long distance, hence spacing between houses is far apart which causes Madurese to speak always in a loud tone to make their voices heard by their own families as opposed to talking.This induces in social attitudes with one another being tenuous and having a high egoism factor. Also prone to misunderstanding due to a loud tone of voice, so that conflict is prone to occur. However, what local wisdom to be drawn here is that in every settlement there is always a mosque and a bathroom outside / near the musholla to make it easier to clean up and purify oneself before performing worship in the musholla. This shows that the Madurese place great emphasis on worship, even the musholla is often not only as a place of worship, but the activity of receiving guests is often done in the musholla, because it is considered the most neutral place and the Maduran will not do anything that is not good if inside the worship house.

2.Social Coating refers to the dimension of Religion.

That is (1) Santre (Santri) and benne santre (not Santri) which is the lowest layer, where santre can consist of various layers of the Madurese social dimension; (2) Bindarah is considered to be in the middle class, namely those who have completed the education of Islamic boarding schools so that they have religious knowledge. Their religious knowledge goes beyond santri but is not yet equal to the ability of the kiai; (3) keyae

(kiai in bahasa) as the top social layer are religious leaders or scholars. They master the science of religion (Islam) which functions as a coach of the people or is called the successor to the prophet to teach the sciences to students in a boarding school institution. Every time the kiaiis also bindarah often get visits from people who are known as terminology to ask for blessings, especially safety, but also aims to ask for blessings to get apagar or jaza' (amulet for safety and immunity) (Wiyata, 2002). The role of Kyai is not only respected but also a role model, a place to ask for advice, opinions, and blessings of salvation (Rozakki, 2004). Even the role of the Kyai is not only limited to religious rituals but also involves social leadership in general. Thus a Kyai or ulama has a central position in the social structure of Madurese society in almost all levels (Sumintarsih et al., 2013). The background of local cultural wisdom developed to be a fundamental reference in Bangkalan, namely as a city of students who have the meaning of carrying out His commands and away from his prohibitions. A santri is very respectful and obedient to the Kyai / Ustadz Ayatrohaedi (1986) is the result of the efforts of the ancient scholars especially the guardian so that local wisdom by the teachings of Islam is still preserved. Social Stratification from the dimensions of the types of language levels in society. In Madura, particularly in Bangkalan, There are five levels of language (dag-ondaggabasa). First, the language used by nobles, the language of the palace, Karaton language, for example abdi dalem (courtiers/me) and junan dalem (you); high level language (abdina and panjenengan) which is also used by the nobility; fine language (kaula and sampeyan) which is always used by ponggaba; medium level (bulaand dika) and harsh language, mapas (sengko and ba'naor kake and seda) used by the lower community groups (orengkene').

Madurese in low and young strata are required to be abasa (using high and fine language) to people who occupy higher social positions and/or older ones. Conversely, people who are in a high social position or old age always use rough language (mapas) to people with lower social strata and/or younger ones. That is, in social interaction each Madurese must pay attention to and determine the level of language which will be used according to his position in the stratification system in responding to the social events he faces to show ethical manners (andap asor). Even to avoid mistakes in language or oddity (do not understand manners), the Madurese may as well be polite (andap asor) using abasa or fine or high language when communicating with people who are newly known, because the person is not known for certain about social status (Fakhruddiana & Utomo, 2019).

3.Kinship system.

In the concept of Madurese kinship, brotherly relations cover up to four generations up and down from the ego. The top generation is calledgarubukwhile the lowest generation is called kareppek. Sequentially are garubuk (parents of juju'), juju' (parents of grandparents), kae / agung / emba (grandparents), eppa'/ emma' / rama / ebhu (father / mother), ego: ana ' (children), kompoy (grandchildren), peyo' (great-grandchildren) and kareppek (children of great-grandchildren). Furthermore, in the Madurese community system, there are three categories of relatives (kinsmen), namely taretandalem (core relatives), taretan semma' (close relatives) and taretan jau (distant relatives). Outside of these three categories are called oreng lowar (outsiders or non-relatives). Based on these categories,

Madurese people always build affiliation activities with different levels of familiarity; generally the first level is taretandalem, which involves direct descendants of grandparents, parents, grandchildren, majadi'(brothers father/mother), sapopo (cousins), second cousins (dupopo) and third generation (tello popo) and nephews; very close or familiar categories, then become more lax on the next categories (Effendy, 2015).

To maintain intimacy among relatives to stay strong, usually social activities such as visiting each other visit both in an atmosphere of love (events, meetings, weddings, etc.) and sorrow (relatives of sick, death, calamity, etc.). Furthermore, to reestablish kinship which is considered to be loose, an inter-family marriage is held, a habit that has been going on since the 13th century called mapolong tolang (collecting divorced bones), this is usually economic, to keep wealth from falling to the lowar (Wiyata, 2002).

4.Social Relations

Bala which means friends who are synonymous with kinship or the same as taretan so often called bala dalem for taretan dalem, bala semma' for taretan semma' and bala jau for taretan jau.   There are also reinforcements that are not included in the taretan called kanca (friends). Those included in the group are people who are bound by social and emotional relationships. The quality of friendship is usually called kanca biyasa, if the level is very familiar called kanca rapet.There is even the term oreng daddi taretan, taretan daddi oreng (meaning that someone who is not a family can be considered a brother, otherwise you are considered

not a brother). This is because of the familiarity of Kanca so that they are treated like a taretan, and sometimes there is a dispute in the taretan so that they are considered and treated as a person (not a family).

Kanca ordinary comes from various social environments such as neighborhood (kanca tatangga), friends from the work environment (kanca lako), and friends from the environment remo (Kanca Remo) (Wiyata, 2002; Wiyata, 2013).

5. Remotradition

Remo in principle is a party gathering place for good and blater people (as informal figures who are highly respected, feared and have many followers) from the entire region of Bangkalan regency, because as a good person will feel incomplete if the champion is not participating in remo. The number of guests usually reaches hundreds of people. The entertainment presented in remo is traditional art such as ludruk. The dancers (tanda') are men who are using make up like women to avoid feelings of jealousy / conflictin a sexuality dimension. Accompanied bygroups of sandur with seven types of gending namely sabrang, blandaran, malangleke, tek-tek, Puspo, ramba 'and mateng. Remo is a means for participants to be able to collect large and quick money because Remo is full ofabubu culture (attending remo amounts of moneyby handing out some money). But as a participant of Remo, the bigger the bubuwanmoney, the more money will be received again, because when the remo participant mowing (throws / deposits money into the organizer), the bigger the money received when he ngaot (collects money when the

person organizes remo). This happened because participants had to give Bubuwan greater than what he had received from those who gave him when he heldremo, for example a participant gave him 100,000 IDRThen the money that must be returned to the participant must be bigger, for example 125.000 IDR (ngompange, when receiving money more than the money that has been given is called kaompangan) and so on as if the participants are bound and inextricably by a sustainable debt.

Remomight function as a conflict reducer because there is a coordinator as a mediator, although it cannot guarantee its effectiveness if the problem is very large. Even remo, especially remo carok, namely remo, which is held before or after the occurrence of carok (revenge killings ritual in Madura) which aims to ask for blessing and support for voluntary funds that are not considered debt that must be repaid by the organizer remo such as remo generally. Remo carok became a cultural media thatsolidarity among its members (fostered/kanca remo) when a carok accident happened to his colleague but also as a supporter of carok conservationists in the Madurese community (Wiyata, 2002).

The expression of the loyalty of the Madurese which is the basis of their lives is obedience tobuppa', babu' ,ghuru, rato (obedience to fathers, mothers, teachers, and queens/bureaucrats) (Wiyata, 2002; Rifai, 2014; Rozakki, 2004; Sumintarsih et al., 2013). Madurese place these figures as respected figures. Madurese place youlike the most respected Main figure, and figures (ghuru) as the main figure who is highly respected in the social context, after which is the Ratoh namely formal leaders (Rozakki, 2004; Rifai, 2007). According to Raditya in the book of Sumintarsih et al. (2013) respect is seen when they pass a person with an attitude of bowing

or nodding (agelenon) which is a part of the values of politeness culture (andhap-asor). This attitude is a reference in the life of the Madurese, whereas if someone does not have that kind attitude, they will be consideredas impolite(ta'dhapor, langka, janggel) and became the talk of the surrounding community.

4.   CONCLUSION

Inevitably, there are one or two traditions found that can be at the root of the conflict, such as the existence of carok in Madura. However, among the causes of carok itself, there are values that can actually be a shield or a deterrent to the occurrence of carok itself, namely the values of local wisdom that must be strengthened so that later it will fend off traditions that can become roots of violence.

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