



Strengthening Religious Moderation Among the People of Madura through Religious Mentoring Activities Based on Local Wisdom

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Received: February 2024; April 2024; June 2024

DOI: <http://doi.org/10.33852/jurnalin.v8i1.551>

Abstract:

This study explores efforts to enhance religious moderation among the Madurese community through local wisdom-based religious mentoring. The concept of wisdom here encompasses social religion, social culture, and social economy. The research focuses on strengthening Madurese community moderatism through such mentoring activities. Conducted as a field study with qualitative methods, this research relies on primary data from observations and interviews, and secondary data from statistical and literature sources. Using the Miles and Huberman analysis technique, the study yields two key findings. Firstly, the current state of religious moderation in Madurese society is unhealthy, evidenced by the rise of religious groups or movements exhibiting conservatism and radical tendencies in addressing contemporary social religious issues. Secondly, the Madurese community possesses local wisdom values that support religious moderation, including pesantren institutions, traditional cultural constructions with high respect for religious symbols, and diverse resources significantly influencing collective religious awareness. Efforts to strengthen religious moderation involve local wisdom-based diversity assistance activities, utilizing community worldviews that reflect their creativity and unique social religious characteristics. This study's results can significantly contribute to enhancing religious moderation in Indonesia, serving as a reference for other regions with similar characteristics. The findings can help develop a religious mentoring model that leverages local wisdom and measures its effectiveness in fostering moderate attitudes and behaviors.

Key Words: *Religious Moderation, Madurese Society, Local Wisdom*

Abstrak:

Studi ini membahas upaya penguatan moderasi beragama di kalangan masyarakat Madura melalui kegiatan pendampingan keagamaan berbasis kearifan lokal yang dikaji melalui konsep sosial agama, sosial budaya, dan sosial ekonomi. Fokus dalam penelitian ini adalah bagaimana memperkuat moderatisme masyarakat Madura melalui kegiatan pendampingan keagamaan berbasis kearifan lokal. Penelitian ini merupakan kajian lapangan dengan jenis penelitian kualitatif. Sumber data dalam penelitian ini menggunakan data primer yang terdiri dari observasi dan wawancara, serta data sekunder berupa data-data statistik dan data-data literatur yang diperoleh dari penelitian sebelumnya. Dengan menggunakan teknik analisa Miles and Huberman, penelitian ini mendapati dua temuan utama, yaitu; Pertama, bahwa realitas moderasi beragama pada masyarakat Madura dalam beberapa tahun terakhir dalam situasi yang

kurang sehat, dengan ditandai oleh munculnya sejumlah kelompok atau gerakan keagamaan yang sering kali memperlihatkan konservatisme beragama dan cenderung radikal dalam merespon isu sosial keagamaan kontemporer. Kedua, Masyarakat Madura memiliki sejumlah nilai kearifan lokal yang dapat mendukung penguatan moderasi beragama, diantaranya adalah lembaga pesantren, konstruksi budaya yang cenderung tradisional dan memiliki penghormatan cukup besar terhadap simbol-simbol keagamaan, serta ragam sumber daya yang memberi pengaruh signifikan terhadap terbentuknya kesadaran kolektif keagamaan masyarakat. Ketiga, upaya penguatan moderasi beragama pada masyarakat Madura dilakukan melalui kegiatan pendampingan keagamaan berbasis kearifan lokal, secara umum meniscayakan terhadap pemanfaatan segala pandangan hidup masyarakat yang mencirikan kreativitas dan kekhasan sosial keagamaan mereka. Hasil penelitian ini dapat menjadi referensi bagi daerah lain yang memiliki karakteristik serupa dalam upaya mengembangkan model pendampingan keagamaan yang memanfaatkan kearifan lokal, serta mengukur efektivitasnya dalam meningkatkan sikap dan perilaku moderat.

Kata Kunci: *Moderasi Beragama, masyarakat Madura, Kearifan Lokal*

INTRODUCTION

Madurese people are known for their strong social and cultural characteristics. They are known as a religious society, with the majority of the population being Muslim. Religious traditions are deeply embedded in daily life, which can be seen in the various rituals, celebrations and religious activities that are often carried out. In addition, the Madurese also have various local wisdoms that are passed down from generation to generation, such as traditional arts, customary laws, and unique social procedures. However, although the Madurese community is known to be religious, there are challenges in maintaining religious moderation, especially in this era of globalisation and rapid digital information.

Religious moderation is an important issue in the context of a pluralistic society. Religious moderation is a religious attitude and behaviour that avoids extremism and radicalism, and encourages tolerance and harmonisation between religious communities. However, in practice, there are challenges in implementing religious moderation among Madurese people. These challenges arise from various factors, including the influence of radical groups, the lack of a deep understanding of the values of tolerance, and the lack of inclusive religious education. Learning in society is not limited to three aspects of one's own needs; in general, learning is to discover and explore the understanding of broader aspects of social values, namely, religiosity, social, political, economic, and historical values (Hadi, 2023). Therefore, an effective strategy is needed to strengthen religious moderation in Madurese society, one of which is through local wisdom-based religious mentoring activities.

The religious dynamics in Madura are currently in a worrying situation, with the emergence of certain religious groups that show militant attitudes and religious puritanism. This concern arises because these groups not only show militant attitudes in their religious understanding and practice, but also bring their influence into the social and political dimensions. This creates tension and

the potential for conflict within society. Clear evidence of this situation is the arrest of a number of suspected terrorists by the Police's Densus 88 Antiterror team in various areas in Madura. These arrests have not only happened once or twice, but there have been at least five arrests related to terrorism issues in Indonesia in recent years. The most recent example was in 2021, when the Densus 88 Team arrested a suspected terrorist with the initials MA in Sumenep District, who was a member of Jamaah Islamiyah and served as the local JI Korda. This situation shows that the religious dynamics in Madura are currently in a worrying condition. The existence of groups with militant attitudes and religious puritanism involved in terrorism issues adds to the tension in society and requires serious attention to maintain social and political stability in the region.' (Rasi, 2019)

The fact that a number of regions in Madura have been successfully infiltrated by religious terrorism actors is a warning, or even a crucial threat to the socio-religious sustainability of the local community, the national dimension and the state in general (Kosim, 2012). In order to respond to this precarious situation and conditions, there needs to be special steps from stakeholders, including academics and observers of religious issues at the university level. One of the strategic steps that can be taken is by providing continuous assistance to the surrounding community. Conducting special activities that contain empowerment or strengthening at the religious level by placing special assistants, to act as religious facilitators in the community. In this endeavour, the mentoring activities are focused on strengthening religion through strengthening the value or understanding of moderatism in the frame of Islamic teachings based on Ahlus Sunnah Waljamaah (ASWAJA) An-Nahdiyyah.

Various studies have been conducted to understand religious moderation in Indonesia. For example, research by Azra (2013) examines how religious education can play a role in shaping moderate attitudes among students. Meanwhile, research conducted by the Wahid Foundation (2016) found that inclusive education and a deep understanding of religion can reduce the potential for radicalism among the community. However, research that specifically examines strengthening religious moderation in Madurese society through a local wisdom approach is still limited.

Although there are many studies on religious moderation, few highlight the role of local wisdom as a medium for religious mentoring. Most studies focus on formal education approaches or general government programmes. In fact, local wisdom has great potential in shaping moderate attitudes and behaviour, especially in communities with strong local traditions and culture such as Madura. Therefore, this research seeks to fill the gap by examining how local wisdom can be used as a tool to strengthen religious moderation among Madurese people.

This research offers novelty by combining the local wisdom approach in religious mentoring to strengthen religious moderation. This approach has not

been widely adopted in previous studies. In addition, this research will also provide a deeper understanding of the social and religious dynamics of Madurese society, as well as provide a model of religious assistance that can be applied in other regions that have similar characteristics.

This research aims to Analyse the condition of religious moderation among Madurese people, Identify local wisdom that can be used in religious mentoring and Develop an effective local wisdom-based religious mentoring model in strengthening religious moderation in Madurese society. Local wisdom is a valuable asset in building religious moderation. Local wisdom that has become part of the daily life of Madurese people can be used as an effective medium in religious mentoring. By utilising local wisdom, religious mentoring is not only more accepted by the community but also more relevant to the local social and cultural context. This approach is expected to create a more moderate, tolerant and harmonious society in their religious life.

Religious moderation is the key to creating a peaceful and harmonious society. In Madurese society, which has a wealth of local wisdom and strong religious traditions, a local wisdom-based approach can be an effective strategy to strengthen religious moderation. This research seeks to develop a religious mentoring model that utilises local wisdom, and measure its effectiveness in improving moderate attitudes and behaviours among Madurese. It is hoped that the results of this research can make a significant contribution to efforts to strengthen religious moderation in Indonesia, and become a reference for other regions with similar characteristics.

It is within this framework that this research has a special interest, namely conducting an in-depth study of strengthening religious moderation in Madura through religious mentoring based on the local wisdom of the local community. At the technical level, this mentoring activity is carried out in the form of community service activities in the form of Religious Moderation Village held in Pamekasan Regency, precisely in Tagengser Laok Village, Waru District. The terminology of local wisdom in this research refers to all forms of local creativity including tradition, culture, natural resources, and regional value construction, which has been reflecting the identity and character and religious behaviour of the local community. Concretely, the real form of local wisdom value here includes three elements, namely socio-religious, socio-cultural, and socio-economic.

RESEARCH METHODS

This research is a type of field study conducted through qualitative methods. The use of this method is based on the main objective of the research, which is to explore and describe the religious dynamics that have existed and developed in Madura, precisely in Tagengser Village, Waru Sub-district, Pamekasan Regency. As for the location, this research was conducted in the Madura Islands, especially the area of Pamekasan Regency, Waru Subdistrict,

Tegengser Laok Village with the research subjects being the local community members. The selection of the research location is based on a number of facts that Tagengser Laok Village is one of the villages that is quite close to the north coast of Madura (PANTURA). Based on field data searches, so far the Pantura region is an area classified as prone to harbouring right-wing extremist groups that have direct affiliations with the global terrorism movement. This was clearly confirmed after in 2019, Densus 88 arrested two suspected terrorists in this area, precisely in Sokobanah village.



Figure 1. Deliberation of Dukuh Village as a Religious Moderation Village with village officials and community members.
Source: field documentation (12/2022)

As for the research data, the data used in the research consists of two types, primary data obtained from observation activities and in-depth interview activities with a number of informants, both key informants and supporting informants. In addition, there is also secondary data in the form of literature data from previous literature sources whose objects of discussion have a strong relationship with the main problem of this research. The literature sources in this study are limited to research results published in the range of 2015-2022, both research results in the form of field study activities and literature studies. The criteria for literature sources used as sources for this paper are research reports published by universities or a number of research institutions, both in the form of theses, dissertations, scientific journals, books and proceedings. In addition, secondary data in the research also comes from information or news obtained from the media, both print and online published in the 2013-2022 period.

This research analysis technique will use the Miles and Heberman model. Miles and Heberman in Sugiyono (2010) found that data analysis includes three stages; data reduction, data presentation, and conclusion drawing (Sugiyono, 2010). The data reduction stage is an activity of summarising, selecting, and filtering data so that later important discussions can be obtained that are directly related to the main focus of the research. Presentation of data, namely describing data in the form of narratives or descriptions, so that it can describe and display

the natural setting of reality in detail and in depth (Ulfa et al., 2022). The last stage is drawing conclusions, which is continuing and developing the research process at the very last stage in the form of main or core findings that answer research problems (Sahir, 2021).

RESULTS AND DISCUSSION

Social and Religious Portrait of Madurese Society

In many social science studies, the community is known as a society that is synonymous with religiosity. In general, their religiosity is clearly reflected in their social system and culture which in many ways is thick with religious values. In addition, the religiosity of the Madurese community can also be found in their daily attitudes and behaviours that have considerable and deep respect for religious symbols. One of the religious symbols that has attracted considerable attention and recognition is the pesantren (Amrullah, 2015). In this regard, for the Madurese community, the position of pesantren as a traditional educational institution not only functions as a place to study religion, but more than that, pesantren also has a significant role and function in terms of shaping and influencing community social activities in all aspects. Not only in the religious aspect, but it also spreads widely to a number of other aspects, even in the most taboo realm, politics, for example (Pribadi, 2018).

Statistically, the magnitude of the influence and power of pesantren in Madura is directly proportional to the number and map of their distribution in Madura. Until now, based on quantitative data in the local religion department, there are at least 383 pesantrens spread across Madura, with the largest number of pesantrens in Pamekasan Regency as many as 129 (Hannan, 2020). So great and extensive is the influence of pesantren in Madura, that there is not a single area that is not occupied by pesantren, starting from the regency, sub-district, and even at the rural level. This fact proves how the pesantren has such a wide range and influence, so it is logical that currently the religious culture of the Madurese community is heavily influenced and shaped by the religious traditions of the Madurese community (Mukriaji et al., 2020).

In terms of religion, the influence of pesantren is clearly illustrated by the attitude of Madurese people who always make pesantren the main reference, both references in thought or understanding, especially in education. At the level of thought, people tend to identify their religion with the religious traditions that exist and prevail among pesantren (Pribadi, 2015). For them, pesantren with all its advantages and advantages is the most ideal space to lean their religious thinking. There is even a kind of thinking paradigm that is generally accepted in the community, that whether or not their religious understanding is correct, it can be known by how relevant their thinking is to the thinking traditions that develop and apply in pesantren. That is why, when there is a group of people who adhere to certain teachings or understandings that are at odds with the popular traditions of pesantren, practically their existence is vulnerable to

rejection, even to the point of claims of heresy and deviation, as was the case with the group of ex-Shiite believers in Sampang (Hamdi, 2014). This shows how the Madurese community has a strong religious fanaticism towards the existence of pesantren and the diversity culture that prevails in them.

As for the education sector, the influence of Madurese religion on the religious culture of Madurese society is clearly illustrated from the reality of education that develops in the community (Ramadhan, 2022). Related to this, it is a common fact that the majority of Madurese people entrust their children's education to study in pesantren-based educational institutions rather than others. Both formal sector education, moreover non-formal education in the field of religion (Alim, 2016). In the culture of Madurese society, the existence of pesantren contains its own meaning and value which is a measure of the depth of one's insight or knowledge about religion, and at the same time a representation of self-religiosity that has been deeply rooted in the social system and culture of Madurese society as a whole. That is why, no matter how high the level of education that has been taken, it will be considered mediocre as long as he has not and/or has never received education in pesantren (Shohib & Mahsun, 2021).

Based on field data, there are two crucial factors why pesantren have a strong influence in the religious culture of Madurese society; first, the power factor. As it is understood, pesantren is a traditional-based religious education institution whose existence is fully under the control of the kyai. Kyai with all the figuritas and charisma attached to it has a special magical power by which pesantren are known and gain great recognition in the community. Pesantren is an embodiment of a traditional religious institution system in which the values of hierarchy and feudalism are thick, especially with the distinctive characteristics that position the kyai figurality as the highest social class (Rozaki, 2004).

In addition to power, another factor causing the strong influence of pesantren in shaping the religious culture of Madurese society is the knowledge factor. Pesantren is a symbol of knowledge, a place for students (santri) who want to explore religious knowledge. (Muwafiq & Samsuri, 2017). In other words, the terminology of pesantren as a religious (Islamic) education institution becomes a kind of legitimisation as the only institution that is qualified in the field of religious knowledge (Hannan, 2022). The pesantren situates itself as a discursive space, a space where the discourse around Islam with all its teachings is produced, taught, and transformed into the lives of Madurese people as a whole. In the context of Madurese religious culture, the dimensions of power and knowledge that have so far been identified in the kyai and pesantren then form an ideological power that is clearly able to subdue (read: hegemony) the awareness and collectivity of Madurese religious culture. Both at the theoretical level such as understanding, as well as at the practical level related to the dimensions of rituality and daily religious worship.

Apart from the two factors above, there is also another factor that answers why the religious culture of the Madurese community has a strong harmony with pesantren, namely the factor of the existence of an Islamic organisation, in this case, Nahdhatul Ulama. As we all understand, the majority of Madurese people have a religious typology that tends to be traditionalist, this is influenced by their Islamic organisations, the majority of which are nahdhiyyin (Pribadi, 2014). In Madura itself, most pesantren have an affiliation with NU, both institutionally and in the learning system, so this indirectly makes the position and bargaining power of pesantren stronger in the community.

The Issue of Radicalism among the Madurese Community

In a number of literature sources, radicalism is understood by many as a construct of thinking that focuses on extreme behaviour. Extreme means the most extreme, the highest, and the harshest, both the extreme left as embraced by liberal groups and the extreme right as shown by fundamentalists (Ridwan, 2021). Therefore, in many practices, radicalism often undermines efforts to bring about rapid and drastic social change, usually through the use of violent actions and behaviour. As a construct of thought, radicalism can occur in all aspects. Although theoretically the term radicalism is generally closer to the world of practical politics, in many cases radicalism can also be found in various other social domains. Radicalism in the religious sector is no exception. In the religious sphere, radicalism usually arises from certain religious groups that tend to emphasise their religious views and teachings on fatalism, fundamentalism and conservatism (Zulfadli, 2022).

In Indonesia, the issue and discourse of radicalism began to be discussed after a number of terror attacks in the name of religion that occurred in the early 2000s, especially after the political reformation of 98. Some of the events that occurred in those years include the Bali Bombing I, Bali Bombing II, and the JW Hotel Bombing Terror. Mariot & Ritz-Carlton Hotel Terror in 2003 which caused at least ten more lives to be lost. In addition to the series of terrorist acts above, there are actually many other terrorism incidents that have shaken Indonesia. The latest is the suicide bombing in front of the Cathedral Church, Makassar City, South Sulawesi, which caused two casualties (Rizal, 2021).

Two decades after reformasi, the problem of terror and anarchism still looms large in Indonesia. This situation increasingly finds resonance with the spread and movement of transnational religious organisations that promote global extremism and fundamentalism. In the Indonesian context, the existence of transnational religious movements or understandings cannot be underestimated. In fact, based on a study conducted by Mudzakkir (2017), a number of international extremists are known to have successfully infiltrated Indonesia (Sanur, 2016). Not only that, their existence has spread widely to many institutions and various parts of Indonesia. Especially some areas that

sociologically have been known to have a normative and rigid religious culture, including areas in the Madura Islands.

In Madura itself, acts of terrorism in the name of religion in the form of blowing up places of worship such as suicide bombings and so on are relatively rare, and have never even happened to one particular religion or religious group. So far, the problem of violence in the name of religion is more likely to occur due to conflicts between sects and religious views, as happened in the conflict between Sunni and Shia sects in Sampang, Madura (Hilmy, 2015). However, the absence of religiously motivated terrorism cases in Madura does not necessarily mean that Madura is sterile from the existence of terrorist groups. Because in fact, based on field data searches, several cases of terrorism that occurred in Indonesia, the perpetrators involved in them are known to have identity as Madurese residents.

There are at least five (5) cases of acts of terrorism in Indonesia that are known to be Madurese; first, the case of the attack on Wonokromo Surabaya Police Station. The terrorism case began when the perpetrator entered the SPKT room of Wonokromo Police Station (8/19), the perpetrator who at that time claimed to want to make a report suddenly pulled out a sharp weapon and attacked the police officers who were serving him. As a result of his actions, the relevant officers suffered injuries to their hands, head and left cheek. After an investigation, the perpetrator was identified as Imam Musthofa, a resident of Karang Jati Hamlet, Talaga Village, Ganding District, Sumenep Regency, Madura. Based on field data, there is a strong suspicion that the perpetrator is a member of the ISIS network, because after searching the bag he was carrying, the police found a photo copy paper bearing the words *La Ilaha Illallah*, which is the hallmark of the terrorist organisation Islamic State of Iraq and Syria (ISIS) founded by Baghdadi. This suspicion was also strengthened by the testimony of the perpetrator's neighbours, who saw the perpetrator as a quiet and rarely sociable figure, actively participating in study activities with his wife at an unknown religious assembly (Rosy, n.d.).

Second, the case of the attack on Menkopolhukam Wiranto that occurred in 2019, where one of the suspected terrorist network perpetrators was a woman from Sampang who lived in a rented house in the Gang Apel area, Pokoh Baru Hamlet, Tasikmadu District, Karanganyar. Based on the recognition of local residents, the house is inhabited by Hernawati and her husband. Residents know the perpetrator's family is very closed, rarely establishing communication or gathering with other residents. When the authorities raided his house, a number of evidence was found, some of which were the book *Mukadimah the importance of tawhid as a condition for accepting charity*, six books, one handwritten book of allegiance law. There is a strong suspicion that the perpetrator is a follower of certain religious extremism groups or organisations that have previously been exposed to radicalism (Rasi, 2019).

Third, the arrest of a Jamaah Ansharut Daulah (JAD) leader named Heri Setiawan (HS) alias Abu Zafar. Abu Zafar was one of the JAD leaders who participated in a meeting between JAD leaders the day before the Surabaya church and police station bombings, which claimed more than ten lives. In addition, HS is also known to actively conduct training (daurah). In 2014, HS attended training in Sengkaling, Malang, then two years later he was traced to attend training in Lamongan. Based on a track record search conducted by the police, HS was identified as having joined a terrorism group since 2014 with three colleagues from Malang, Samsul Alrifin alias Abu Umar, Sutrisno, and Nurkholis. This group is a member of the JAD network which is directly mentored by the JAD leader from Ambon named Abu Fida alias Abu Gar (Habibie, n.d.).

Fourth, the raid and detention of two married couples with the initials HS and I in Sampang Regency, Madura. Precisely in Bira Tengah Village, Sokobanah Sub-district, Sampang Regency (2019). For the Madura area itself, Sampang Regency is indeed a vulnerable area, especially areas located in the north coast area (PANTURA) such as Sokobanah District. Based on field data, the two couples were arrested by the Densus 88 Team for having links to the transnational terrorist organisation, Islamic State of Iraq and Syria (ISIS). The uncovering of the terrorist organisation network in Sampang Madura, at the time, was a development of the arrest of a family of suspected terrorists in Brondong District, Lamongan (Salman, 2019).

Fifth, and most recently, the issue of radicalism or terrorism among the Madurese community emerged after the arrest of a suspected terrorist with the initials MA in Sumenep District (2021). During the search, the police managed to secure a number of evidence such as bows and arrows and several books. Among the local community, the suspect MA is known as a grocery businessman who often sends his business to several islands in Madura. Based on field data, MA himself is a frontman for Jamaah Islamiyah (JI) and at the same time serves as Korda JI in the local area. Jamaah Islamiyah itself is an extremist organisation with an Islamic background in Indonesia that aspires to establish an Islamic-based state in Southeast Asia, including in Indonesia (Basri, 2021).

Local Wisdom of Madurese Community and Strategy to Strengthen Religious Moderation: A Theoretical Analysis

Etymologically, the concept of local wisdom consists of two words, wisdom and local. Kearifan comes from the root word 'arif' which means wise; clever, clever, and knowledgeable. While the word 'local' implies localised, occurring in one place only, and unevenly distributed (Njatrijani, 2018). If based on this reading, local wisdom presupposes the meaning of values, creativity, and views that contain elements of wisdom that are characteristic and apply specifically in certain areas. Thus, the terminology of the value of Madurese local wisdom means referring to the social construction of their education which

contains elements of locality and regionalism, both regarding the learning system and the teaching material or curriculum.

From a terminological perspective, the term local wisdom actually contains a number of definitions. One of the most common definitions is that wisdom refers to a variety of natural-social wealth that grows and develops in a community believed and recognised as an important part that can strengthen social cohesion among community members (Ngimadudin, 2021). From this definition, there are a number of important keywords, namely social-natural wealth, growing in society, and finally social cohesion. As social-natural wealth, local wisdom is not only about physical natural resources, but can also be a product of social creativity such as traditions, customs, and culture. Growing means that its existence is not exported or imported from outside, but is purely born from the reality of the local community. As for social cohesion, it implies that local wisdom has the fundamental value of shaping and strengthening social relations and local community integration. Referring to these three keys, it can be concluded that the value of local wisdom of the Madurese community means an education system that is purely derived and grows in the local community, a product of regional culture, and has a set of values that function specifically to strengthen the social integration of the Madurese community as a whole.

Local wisdom can also be understood as a system of knowledge, ideas, values, skills, experiences, behaviours, and customs practised by people in a particular area (Noviana et al., 2021). With the complexity of these values, at certain limits local wisdom has a special use or function to answer a number of problems in the community. In relation to its function, Sirtha (in Sartini 2004) states that local wisdom which consists of culture, tradition, knowledge, creation, and a set of other local values has four (4) important functions; 1) Conservation and preservation of natural resources; 2) Developing human resources; 3) Development of culture and science; 4) Patuah, beliefs, literature, and outlook on life (Sartini & Adf, 2020).

By considering the four functions, especially the function of cultural development, advice, and belief, it can actually be used as an instrument of development and strengthening of the social system in all aspects, including education, economy, politics, and especially religion. In terms of religion, in the midst of the massive spread of extremism and radicalism in a number of religious groups in Madura, religious views based on local wisdom can be projected as a solution. The religious view in question is none other than the pesantren existence system. That pesantren with all the advantages and advantages can be the answer to the writhing issues of radicalism and terrorism which in recent years have begun to show their existence in Madura. The big question now is, how to understand the value of local wisdom of the Madurese community in Madura in a concrete sense? How to understand the role and position of Madurese local wisdom value as a strategy to strengthen religious moderation in Madura?

In relation to this research problem, the idea of the local wisdom of pesantren existence as an instrument to strengthen religious moderation among Madurese people actually presupposes three important points. First, as is well understood, pesantren has an educational culture that emphasises religion. The religious characteristics of the Madurese community in Madura have their own distinctiveness, which is very focused on religious culture as it applies in the tradition of the Nahdatul Ulama organisation. Related to this, Yanwar Pribadi (2013) explained, culturally the majority of pesantren in Madura are affiliated with NU. In its Islamic culture, NU is known as a religious organisation that strongly emphasises its understanding and teachings on the values of moderatism such as the values of justice, moderation, balance, and tolerance. (Pribadi, 2014). This fact causes NU and pesantren in Madura to have a strong and harmonious emotional bond or relationship. Therefore, it is understandable if in its learning and education system, pesantren in Madura tend to adopt the Islamic tradition and paradigm that has been generally accepted in the NU organisation. Thus, this is actually where the idea of the value of Madurese local wisdom in the agenda of strengthening religious moderation towards Madurese society, in this context is the Tagengser Laok community of Waru District, finds its relevance. That pesantren with their moderate religious education system can be a stronghold of strengthening religious moderation in Madura.

Second, as the strong relationship between pesantren and the NU religious organisation, pesantren have considerable attention to various values and traditions that develop in the Madurese Muslim community. The thickening of Islamic traditionalism in the social system of pesantren existence in general, at certain limits, makes the religious mentality of the pesantren community open and open to regional religious creativity (Nasrullah, 2019). This fact shows how the existence of pesantren can freely coexist with diversity, thus making itself familiar and popular among the Madurese community. This in turn makes the pesantren religious system easily accepted, even integrated with community life. Concretely, the distinctive character of pesantren religion which is known to be inclusive, dynamic, flexible and universal must be recognised as having made a major contribution in developing the concept of tolerance, plurality, and respect for human rights as a whole. Thus, through this great contribution, the existence of pesantren can be an answer to a number of religious problems that in recent years have often appeared among Madurese people. Not least the problem of religious extremism and radicalism which in the last decade has threatened the building of religious moderation in Madura, including in the Madura Panturan region.

Apart from the two factors above, another reason why the idea of Madurese local wisdom is strategically valuable in an effort to strengthen religious moderation in Madura is because the pesantren has a charismatic and influential figure named kiai (Rangkuti, 2018). In Giddens' opinion, if pesantren is a representation of religious education that carries out the role and function of

religious structuralisation, kiai is a representation of a social class symbol that has a strategic role and function as a religious agent. In this strategic position, both kiai and pesantren have a fairly central role in producing and reproducing various social systems that lead to the creation of a culture of inclusivism, moderatism, and plurality in religion. Oriented on efforts to suppress and resist all forms of religious extremism, both extremism in the form of ideology and movement. This hope is very likely to be realised considering that the kyai himself has the status of a small king in the pesantren. With his status, he can intervene, enlighten the community about the dangers and great threat of religious extremism movements for the stability and future of nationality.

Thus, based on the above analysis, the various values of local wisdom (religion) of the Madurese community, apart from being interpreted as the reality of the authenticity of the regional religious system, can also be interpreted as a local wisdom building that represents the religious tradition of the Madurese community. The religious tradition in question is a paradigm and self-religious behaviour that always puts forward an attitude of respect and great appreciation for local religious symbols and structures, always being gentle, gentle, and wise in responding to all forms of differences. By considering the value of these advantages and advantages, efforts to empower the value of local wisdom (religion) of the Madurese community can not only play a significant role in shaping and strengthening the social integration of Madurese society, but more than that, it is also expected to be a protective fortress of the local community from the influence of global extremism movements and teachings, both religious, ideological and political extremism.

CONCLUSION

Based on the above description, there are several specific points that conclude this research: first, that the reality of religious moderation among Madurese people in recent years is still in an unhealthy situation. This is marked by the emergence of a number of religious groups or movements that often show religious conservatism, so that in some situations it tends to be radicalised in responding to contemporary social religious issues. Second, as an area that is thick with religiosity, Madurese society has a number of local wisdom values that can support the strengthening of religious moderatism. The local wisdom values in question are pesantren institutions, cultural constructions that tend to be traditional and have considerable respect for religious symbols. In addition, included in the category of local wisdom are various resources that may influence the formation of collective community consciousness. Third, ideas and efforts to strengthen religious moderation among the Madurese community through local wisdom-based diversity mentoring activities, in general, require the use of all views of community life that characterise the creativity and distinctiveness of social religion. Both in the form of understanding such as teachings and practices such as rituals and series of religious activities that are generally accepted in the

community. One form of utilising the value of local wisdom is by maximising the role and existence of pesantren along with all the structures and religious teachings that develop in them. In addition, also included in the category of local wisdom (religious) values of Madurese society is their social religious construction which is culturally thick with the values of Islamic teachings based on ahlus sunnah wal jamaah an-nahdiah. The utilisation of the two local wisdom values above is not only of strategic value, but also of effective value in strengthening and reinforcing the building of religious moderation in Madura, especially among the people of Tagengser Laok Village, Waru District, Pamekasan Regency. It is hoped that the results of this study can make a significant contribution to efforts to strengthen religious moderation in Indonesia, and become a reference for other regions with similar characteristics in an effort to develop a religious mentoring model that utilises local wisdom, and measure its effectiveness in improving moderate attitudes and behaviour.

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