



## THE CONCEPT OF *TARETAN DHIHI'* WITHIN THE FRAMEWORK OF RELIGIOUS MODERATION IN MADURA

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### ABSTRACT

*Taretan dhibi'* is one of the cultural enculturations of the Madurese people. This study attempts to investigate the Madurese people's cultural concept of the *taretan dhibi'*. The term *taretan* for Madurese people is the concept of relatives with the ideology of Madurese people who have a cultural obligation to maintain emotional interactions and kinship ties between one another. It is quite fascinating to study the concept of religious moderation due to the social style of Madurese society itself which is different from other regions. therefore, despite all of their distinctions in terms of religion, customs, and traditions, the author will look at how the Madurese people carry out the concept of *taretan dhibi*. Through descriptive phenomenological analysis, this research reveals that *taretan dhibi'* is a manifestation of the emotional ties between Madurese people. Thus, the form of religious moderation in the cultural concept of *taretan dhibi'* is firstly respecting brothers and sisters (mentioned in Madura as *taretan*) by allowing any kind of differences and providing space for self-expression. The concept of "*taretan dhibi*," which is entwined with Madurese society's religious moderation, is essentially the fundamental ideology of the Madurese people, which regards sincerity as the foundation of brotherhood. Second, appreciate and respect the part of the *taretan* concept that can equalize social positions among Madurese people. Third, the city of Pamekasan is a ideal example of the strength of the concept of *taretan dhibi'* within the framework of religious moderation in Madurese society.

### ABSTRAK

*Taretan dhibi'* adalah salah satu enkulturasi budaya masyarakat Madura. Tulisan ini mencoba menelusuri konsep budaya *taretan dhibi'* dalam kehidupan masyarakat Madura. Istilah *taretan* bagi masyarakat Madura adalah konsep kerabat dengan ideologi masyarakat Madura yang memiliki kewajiban kultural untuk menjaga dan memelihara hubungan emosional dan silaturahmi ikatan kekerabatan antara yang satu dengan yang lainnya. Tergolong menarik untuk dikaji dengan konsep moderasi beragama, karena corak bersosial masyarakat Madura sendiri berbeda dengan daerah yang lainnya. Oleh karena itu, penulis akan mengkaji bagaimana Masyarakat madura menjalankan konsep *taretan dhibi'* dengan semua perbedaan yang ada di antara mereka, baik agama, kebiasaan dan tradisi. Melalui analisis fenomenologi deskriptif, penelitian ini mengungkapkan bahwa *taretan dhibi'* adalah wujud dari adanya ikatan emosional antar masyarakat Madura. Oleh karena itu, wujud moderasi beragama dalam konsep budaya *taretan dhibi'* adalah *Pertama* menghormati antar saudara (*taretan*) dengan mengakomodir segala bentuk perbedaan dan memberi ruang untuk mengekspresikan diri. Konsep *taretan dhibi'* yang terjalin dalam moderasi beragama masyarakat Madura yakni *pertama*, ideology dasar masyarakat Madura yang menjadikan keikhlasan dan ketulusan sebagai dasar bersaudara. *Kedua*, menghargai dan menghormati bagian dari konsep *taretan* yang dapat menyamaratakan kedudukan dalam bersosial antar masyarakat Madura. *Ketiga*, kota pamekasan menjadi contoh nyata kuatnya konsep *taretan dhibi'* dalam bingkai moderasi beragama masyarakat Madura.

### ARTICLE HISTORY

Received 07 July 2023

Accepted 05 December 2023

### KEYWORDS

*Taretan dhibi'*; Religious Moderation; Madurese Community.



## Introduction

The Madurese community is well-known for its diverse traditions and customs.<sup>1</sup> In the process of expressing oneself and understanding the character of the Madurese people, the two things above become the basis for internalizing a habit which becomes a form of cultural enculturation of the Madurese people. E. Adamson Hoebel stated that enculturation is a situation where individuals or groups can consciously or unconsciously acculturate a culture and incorporate these cultural values into people's lives.<sup>2</sup>

As a plural and multicultural nation, Indonesia has been able to prove its success in creating a harmonious life amidst diversity. In the view of an Egyptian scholar, Hasan Hanafi stated that Indonesia is a bridge of civilization between Islamic world and Western world.<sup>3</sup> In this way, the opportunity for diversity to emerge from outside will become more complex and blend with the local wisdom that exists in Indonesia. This local wisdom becomes an alternative in framing the diversity that occurs in a plural society. In the context of Indonesian society, especially Madurese society which has cultural, ethnic and religious diversity, as well as differences in understanding the religious context adhered by each individual in Madura. The culture in Madura includes *kerapan sapi*, *rokat tase'*, *ojhung*, *carok*, etc., where the existence of this culture will build relationships with religion which will determine whether diversity will become harmony or conflict.

The Madurese people are well known for their religious community. Religious beliefs are considered to be the final word on matters of principle and life guidance. The Madurese people consider Islam to be the authentic religion. Stark and Glock quoted in Roland Robertson stated that there are five dimensions of a person's religiosity which can be distinguished by classifying all religious descriptions, beliefs, experiences, knowledge and consequences.<sup>4</sup> The values applied in everyday life are a reflection of how one adheres to one's religion. If it is linked to the concept of culture, then religion becomes a cultural frame that occurs in the social order of Madurese society without dominating any one party or also called

<sup>1</sup> Taufiqurrahman, *Keberislaman orang Madura* (STAIN Pamekasan Press, 2010).

<sup>2</sup> Dewi Mufarrihah, "Komunikasi Antarbudaya Pada Proses Enkulturasasi Mahasiswa Turki Di Universitas Islam Negeri Syarif Hidayatullah-Jakarta," 1 September 2016, <https://repository.uinjkt.ac.id/dspace/handle/123456789/32369>.

<sup>3</sup> Aisyah, "Hassan Hanafi dan Gagasan Pembaruannya," *Sulesana: Jurnal Wawasan Keislaman* 6, no. 2 (2011): 58-68, doi:10.24252/.v6i2.1402.

<sup>4</sup> Muh Syamsuddin, "Elit Lokal Madura: Sisi Kehidupan Kaum Blater," *Jurnal Lektur Keagamaan* 13, no. 1 (19 Juni 2015): 157-82, doi:10.31291/jlk.v13i1.208.



moderation. Maimum and Mohammad Kosim, in their book entitled *Islamic Moderation in Indonesia*, argued that religious moderation is a perspective and attitude that constantly seeks to strike a medium ground between two diametrically opposed points of view and is extreme in order to avoid favoring or dominating one of the viewpoints.<sup>5</sup>

It is quite interesting to study the concept of religious moderation, the social style of Madurese society itself which is different from other regions. The term *taretan* for the Madurese people is the concept of relatives with the ideology of Madurese people who have a cultural obligation to maintain emotional relationships and kinship ties between one another. The concept of *taretan* is categorized into three, namely *teretan delem* (core relatives), *taretan semma'* (close relatives)', *taretan jheu* (distant relatives).

Hence, the cultural concept of *taretan dhibi'* in the frame of religious moderation of Madurese society, namely, the first, the birth of an ideology embedded in Madurese society by considering all social relations, even though they do not have genealogical ties or marriage, but are based on sincerity in establishing social relations, then it is included in the *taretan* category.<sup>6</sup> This means that in social relations, Madurese people do not dominate any party. The term *taretan* does not always refers to relatives and friends. So that the establishment of mutual respect without intervention between siblings is a form of religious moderation in Madurese society. The second, the spread of Madurese community in various regions in Indonesia has provided a solid foundation and background in strengthening the concept of *taretan dhibi'* within the framework of religious moderation. The third, is a form of religious moderation in Madura based on the concept of *taretan*. Pamekasan (a city in Madura) is an example of religious moderation. As Gerbang Salam city (Nickname of Pamekasan), with the existence of diverse religious communities where the place of worship in all religion existed as like mosque, church and Vihara

This research has references used in the research focus, including the first research conducted by Mahfudz Sidiq entitled " kinship in the Madurese community, Pasongsongan subdistrict" which put forward the kinship system and the term association between *taretan* (relatives) which was put forward in full by the researcher. The social structure of kinship and family that exists in Madurese society is explained in full so that it can be used as a research

<sup>5</sup> Nawawi Maimun dan Kosim Mohammad Kosim, *Moderasi Islam Di Indonesia*, vol. (Yogyakarta: LKiS, 2019).

<sup>6</sup> Soegianto, *Kepercayaan, Magi, dan Tradisi Dalam Masyarakat Madura* (Jember: Tapal Kuda, 2003).



reference to find out what order of kinship exists and must be maintained. Second, research conducted by Maulana Surya Kusumah entitled "polite, respectful and Islamic: characteristics of the Madurese" which revealed the religious identity of the Madurese people. The importance of maintaining politeness and upholding self-esteem is one of the focuses in this research. Thus, researchers clearly describe the relationship between religion and the behavioral and social patterns of Madurese society. This is a reason for the emergence of religious moderation in Madurese society. Third, research conducted by Imam Hambali entitled "Communication culture of the Madurese community in Kedung Cowek Surabaya". The results of the research showed that there was a communication concept of "*taretan dhibi*" existed in society which did not only apply on the island of Madura, outside the island of Madura the concept of *taretan dhibi*' will remain an identity.

Thus, the research focus of this study are;

1. The concept of "*Taretan dhibi*' from perspective of Madurese society
2. The background of the concept of "*Taretan Dhibi*" in the life of Madurese people
3. A form of religious moderation in the concept of "*taretan dhibi*" (Gerbang Salam City as a form of religious moderation for people in Pamekasan).

Owing to the research's focus, its objectives are to comprehend the idea of *taretan dhibi*' from the perspective of Madurese society, the circumstances surrounding the emergence of *taretan dhibi*' culture, and the culture of *taretan dhibi*' within the context of Madurese society's religious moderation.

This research uses descriptive phenomenological research methods. Alase's stated that phenomenology is a research that applies subjectivity and interpersonal skills which refer to an event about the experiences of everyday life.<sup>7</sup> Meanwhile, Ismail Nurdin quoted in his book entitled "social research methodology." Descriptive phenomenology is an approach that describes and describes a phenomenon as it is without any manipulation in it.<sup>8</sup> The research location in this research is Madura Island, specifically Pamekasan Regency. By paying attention to several potentials and uniqueness found on the island of Madura, especially Pamekasan, researchers are interested in studying the potential that exists in the area. The data sources used

<sup>7</sup> Sami Almalki, "Integrating Quantitative and Qualitative Data in Mixed Methods Research—Challenges and Benefits," *Journal of Education and Learning* 5, no. 3 (12 Juli 2016): 288, doi:10.5539/jel.v5n3p288.

<sup>8</sup> Nurdin Ismail dan Sri Hartati, *Metodologi Penelitian Sosial* (Surabaya: Media Sahabat Cendekia, 2019).



are observations of phenomena that occur in Madurese society as well as literature analysis. In the form of books, articles, journals, news, and other things that support obtaining data for the research.

## Results

### The Concept of *Taretan* and Religious Moderation

The Madurese people are perceived by the general public as a society that is strongly rooted in tradition and religion.<sup>9</sup> A habit or culture that exists in Madurese society will continue to be maintained as much as possible amidst the progress and development of the times. Madurese society is a society that is known for its strong kinship between one another. So the concept of *taretan dhibi*' was born which also became an identity for the Madurese people outside the island of Madura.

The definition of "taretan" begins with its etymology. The word *taretan* comes from the Madurese language which in national language can be interpreted as "brother".<sup>10</sup> Madurese people have special terms to relate to the concept of *taretan*, in particular, *teretan delem* (core relatives), *taretan semma* (close relatives), and *taretan jheu* (distant relatives). The main foundation of Madurese society in *ataretan* (having brotherhood) is the existence of *pangghebbhen* (feeling of belonging) that exists between brothers, neighbors, relatives and the community.<sup>11</sup> Friends will become friends if they are based on compassion, sincerity and affection between one friend and another. therefore, the concept of *taretan* will be born, and attached to those who are based on sincerity and full of love. Meanwhile, the opposite can happen, if *taretan* does not apply the basics of *taretan* then it cannot be called *taretan*, it can be said to be *muso* (enemy). That is the concept of *taretan* owned by the Madurese people.

*Ataretan* or brothers for the Madurese people are accepting, helping, respecting and appreciating each other.<sup>12</sup> Embracing one sibling and another when experiencing difficulties and looking after each other equally. Strong and harmonious ties of friendship are a major

<sup>9</sup> Endang Sri Widayati dan Meylinda Chandra Krisna Caronika, "Gambaran Kearifan Lokal Masyarakat Madura Dalam Novel 'Kalompang' Karya Badrul Munir Chair," *FKIP E-PROCEEDING*, 2018, 143-66.

<sup>10</sup> Muhri, *Kamus Madura-Indonesia Kontemporer* (Bangkalan: Yayasan Arraudlah, 2013).

<sup>11</sup> Pusaka Jawatimuran, "Budaya Taretan Dhibi, Madura," *Pusaka Jawatimuran*, 9 Januari 2013, <https://jawatimuran.wordpress.com/2013/01/10/budaya-taretan-dhibi-madura/>.

<sup>12</sup> Imam Hambali, "Budaya Komunikasi Masyarakat Madura Di Kedung Cowek Surabaya" (UIN Sunan Ampel Surabaya, 2019), <http://digilib.uinsa.ac.id/36631/>.



identity of the Madurese people. It is very interesting and related when studied with the concept of religious moderation found in the *taretan* culture of Madurese society.

In the meantime, the goal of religious moderation is to promote equality rather than exacerbate disparities. Which mean understanding moderation does not necessarily mean deciding an issue involving diversity.<sup>13</sup> Especially in Indonesia as a multicultural, plural and heterogeneous country, since the beginning the founding fathers of the nation have inherited the values of local wisdom along with the values of religious teachings that work in harmony and peace. This rule is also applied on the island of Madura, where the people here are also known as a religious and multicultural society. The progress of culture in Madura makes Madura easier to recognize. The ideology that is instilled in Madurese society and is known outside the Madurese region is a sense of brotherhood or *taretan*. The diversity of religions (plural) that exist in Madura, including Islam, Christianity, Catholicism, Hinduism, Buddhism. Madura has a culture and tradition that has become its identity, namely *taretan* culture. In Islam, *taretan* (*ukhwah*) is something that must be strengthened, and must continue to be maintained.

Analyzing the dispersal of migrants from Madurese across Indonesia's different regions from an ethnographic standpoint, the concept of *taretan* is very intensive and has an identity that is shared among Madurese outside Madura and it become a tradition for the Madurese people to survive.<sup>14</sup> The *taretan* concept can be applied in various domains, such as socializing between one Madurese community and another, which can be done through friendship, or in the economic realm, namely by helping each other economically, in the form of sharing work, or food provided voluntarily to fellow Madurese brothers or *taretans*. it is the key to the concept of *taretan dhibi'* in Madurese society when they are in overseas place and becomes a characteristic and identity of Madurese people with the concept of "*taretan dhibi'*". Once you assume that the person is good, and sincere about something given, helping each other, and especially coming from the same tribe and island, namely Madura, then the *taretan dhibi'* will be established by itself in that community.

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<sup>13</sup> Nawawi Maimun dan Kosim Mohammad Kosim, *Moderasi Islam Di Indonesia* (Yogyakarta: LKiS, 2019), <http://repository.iainmadura.ac.id/249/>.

<sup>14</sup> Dina Kholidah, "Pudarnya Solidaritas di Tanah Garam," diakses 26 Agustus 2022, [https://www.academia.edu/13435979/Pudarnya\\_Solidaritas\\_di\\_Tanah\\_Garam](https://www.academia.edu/13435979/Pudarnya_Solidaritas_di_Tanah_Garam).



If derived from the idea of moderate religion, the concept of *taretan dhibi'* tradition is very compatible with the concept of religious moderation. Madurese people do not look at one another, Madurese people really embrace their fellow brothers in particular and embrace other brothers in general. This is a truth (theory) which has become an ideology and is embedded in Madurese society. This is a form of beauty that *taretan* is a harmonious environmental condition that produces a beautiful personality. With *ataretan*, the value of overall harmony between people emerges. Then, the concept of *taretan* is not born from unequal goodness in the sense that goodness is not born by one party, but goodness is equally intertwined between one community and another.

The three values contained in strengthening the concept of religious moderation are first the value of truth (ethics). Which discusses the theory of knowledge or human ethics. The second is the value of goodness (moral), namely the value that discusses the actions (implementation) carried out by humans in life from the point of view of whether they are good or not (moral or immoral). The three values of beauty (aesthetics) are values that discuss experiences related to environmental conditions and phenomena around them. The elements contained in the value of beauty are arranged harmoniously in a comprehensive relationship so that it becomes a beautiful personality.<sup>15</sup>

The three values above should run simultaneously, in the sense that goodness will not be realized without truth, likewise beauty will not be realized without truth and goodness. Thus, in religious attitudes, each religious adherent equally upholds these three values, which also serve as a basis for religious moderation.

### **Gerbang Salam and Portrait of Religious Moderation in Pamekasan**

*Gerbang Salam*, stand for *Gerakan Pembangunan Masyarakat Islami* (Islamic Community Development Movement) is a city in Madura with the real name Pamekasan. the name of *Gerbang Salam* is an effort that is carried out systematically and continuously in order to transform the values of Islamic teachings in everyday life.<sup>16</sup> The meaning is to maintaining harmony in religion so that harmony is created. This effort is a long-term stage for Muslims in Pamekasan in strengthening Islamic law through instilling Islamic teaching values.

<sup>15</sup> Ade Imelda, "Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. 2 (5 Januari 2018): 227-47, doi:10.24042/atjpi.v8i2.2128.

<sup>16</sup> Erie Hariyanto, "GERBANG SALAM: Telaah Atas Pelaksanaanya Di Kabupaten Pamekasan," *KARSA Journal of Social and Islamic Culture*, 2009, 73-81, doi:10.19105/karsa.v15i1.116.



The terms of *Gerbang* (gate) means the readiness of government officials and society to synergize and work together to maintain and strengthen all aspects. The cultivation of the term *salam*, namely Islamic society, refers to an effort that is carried out together and aims to build a society that begins with various kinds of habituation, acculturation and development of Islamic teaching values which are the foundation for the entire society in behaving.<sup>17</sup> Therefore, the *Gerbang Salam* must continue to be a dynamic collective movement that is ready to respond and anticipate the challenges and needs of the increasingly developing times.

Pamekasan is one of the cities in Madura with various kinds of diversity in it. A real example in the city of Pamekasan is the variety of beliefs (religions) and places of worship that are spread across Pamekasan. These scattered religions exist in Pamekasan, without any overlap between majority and minority religions. A clear example of religious diversity is the position of places of worship in a straight line between the church of "Mother Mary, Queen of the Apostles" and the "Jami' Asy-Syuhada" mosque.

This religious diversity is a form of clear evidence that the people in Pamekasan are not unequal between one another. We both care for and respect each other in all aspects of life, especially in worshipping major holidays between religious communities. Madurese people work together to protect each other, in order to create religious harmony. This is based on the concept of space and freedom that is created in Pamekasan society. There is no conflict between beliefs between one faith and another, so that religious diversity in the city of Pamekasan is intertwined in harmony and harmony.

### Vihara Avalokitesvara

In addition to being well-known for *Gerbang Salam*, Pamekasan is also well-known for the avalokitesvara monastery, a destination for religious tourists. This monastery is the largest monastery in Madura, precisely in Candih Hamlet, Polagan Village, Galis District, Pamekasan Regency. Like monasteries in general, the monastery here is a place of worship for Buddhists in the city of Pamekasan. When walking along the monastery building, there is something unique that can be a symbol of Pamekasan, namely the temple building and prayer room. One of the administrators of the monastery, namely Kosala Mahinda (mention his correct identity), stated that "*Bhinneka Tunggal Ika* is not just a slogan or just a mere lip service. This must be

<sup>17</sup> Ibnu Ali dan Ali Tohir, "Analisis Fungsionalisme Struktural untuk Melihat Optimalitas Pelaksanaan Gerbang Salam di Pamekasan," *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 15, no. 1 (10 Oktober 2018): 23–52, doi:10.19105/nuansa.v15i1.1909.





implemented in everyday life." This can be drawn from an important concept where respect for the plurality and diversity that exists in Indonesian society, especially in Pamekasan, is reflected in the small Kwin Im Kiong complex.<sup>18</sup>

With this simple concept, the avalokestivara monastery has achieved a *muri* record which is a symbol of harmony between religious communities. This monastery has the basis of strengthening love and peace between religious people. Near the entrance, there is a worship position taken by Confucians with a wide lithang position. In general, the position of Confucian worship includes paintings of the Prophet Kongzi and his followers. Visitors who believe in Buddhism and Taoism will go straight to the place equipped with altars and statues. Apart from Confucians, there are places of worship for Hindus which are quite beautiful. Called a temple, Buddhists usually worship there when they visit. The temple at the Avalokestivara Vihara is the only temple on the island of Madura among the four districts (Bangkalan, Pamekasan, Sampang, Sumenep). Next is the prayer room as a place of worship for Muslims which attracts quite a few visitors from various types of society, including pupils, students, tourists, religious tours, and Muslim cultural activists.



Picture 1. Vihara Avalokitesvara (Taken by the researcher).

The aforementioned facts demonstrate how religious moderation is fostered in Pamekasan by accepting all religions and incorporating the idea of peace as a means of fostering brotherly affection. The people who live in the monastery complex and even those who help manage the monastery adhere to Islam, but this is done solely to create peace and harmony. The harmonious relationship between the monastery owner and the local community and government is a picture of a very inherent relationship of moderation. Especially in Madura, by

<sup>18</sup> Ahmad Tohir, "Vihara Avalokitesvara-Mutiara Harmonisasi Antar Agama di Bumi Gerbang Salam Kota Pamekasan," t.t., diakses 25 Agustus 2022.



attaching the concept of *taretan* between communities, it will become a basis for strengthening fellow religious communities to care for each other for solidarity and Islamic brotherhood based on sincerity. Avalokitesvara Vihara is a form of concrete proof that religious diversity does not have an impact on divisions and quarrels between one congregation and another.<sup>19</sup> however, it creates harmony and peace between religious communities, between one *taretan* (brother) and another with the values of goodness instilled in every person of the Pamekasan community.

### FKUB And FOKUS in Pamekasan

One of the clear pieces of evidence that supports religious moderation in Madura, especially Pamekasan, is the existence of some organization oriented to religious moderation like FKUB which stands for *Forum Kerukunan Umat Beragama* (the religious harmony forum) and FOKUS which stand for *Forum Komunikasi ORMAS Islam* (Islamic social organization Communication Forum). In the provisions of Article 12 of the Minister of Religion and Minister of Home Affairs Regulation Number 9 of 2006 concerning Guidelines and Duties of Regional Heads in Maintaining Religious Harmony, as well as Empowering Religious Harmony Forums (FKUB), FKUB is determined as a means to build a moderate and tolerant society based on tolerance, mutual understanding, mutual respect, mutual respect in the practice of their religion and cooperation in social life.

FKUB is more general for all religions (beliefs) in Pamekasan. Belonging to a multicultural and plural society, the position of FKUB is very important to maintain stability and religious harmony in Pamekasan. It is not unequal towards one religion, towards the majority and minorities.<sup>20</sup> Apart from FKUB, the community in Madura, especially Pamekasan, has the BAMAG community (Inter-Church Consultative Body), FKWUB (Religious Women's Harmony Forum), FK PUB (Religious Youth Harmony Forum). People both care about each other's beliefs. The concept of *taretan* is included as a glue for religious harmony in the city of Pamekasan through the forum of the Religious Communication Forum (FKUB).

<sup>19</sup> Abdur Rahman, "Bentuk Kerukunan Antara Umat Beragama di Vihara Avalokitesvara Candhi Polagan Galis Pamekasan Pada Tahun 1959-1962" Vol. 6, no. 2 (2018).

<sup>20</sup> Eka Herlinda, "Model Komunikasi Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antar Umat Beragama Di Pamekasan" (2020).



It is more specific than FKUB, Pamekasan also has FOKUS (Islamic ORMAS Communication Forum). The majority of people in Pamekasan adhere to Islam. Therefore, quite a few thoughts about Islam were born and formed Community Organizations (ORMAS). FOKUS exist to become a forum for accommodating Islamic ORMAS in Pamekasan. The aim of FOKUS is first, to realize the organization of Islamic life at the lower level, in the sense that Muslims must first understand the nature of themselves as Muslims. Second, as a forum for establishing relationships between Islamic Community Organizations (ORMAS) in Pamekasan in overcoming social and religious problems. As Nor Hasan's research entitled "Internal Religious Harmony in the City of Gerbang Salam (Tracing the Role of the Pamekasan ORMAS Communication Forum (FOKUS))" <sup>21</sup> stated that the real thing that FOKUS has done for Islamic ORMAS figures in Pamekasan is to understand each other, provide an understanding of the beauty of harmony and harmony in life, as well as finding solutions to all problems that occur among Muslims in Pamekasan.

This is a preventive step in strengthening harmony between fellow Muslims in Pamekasan. FOKUS provides space for Islamic ORMAS in Pamekasan to exchange opinions and find solutions to the problems they are facing in community life. One of the mass organizations that exists among the people in Pamekasan is Nahdlatul Ulama' and Muhammadiyah. Being included in the majority group, NU's position in Pamekasan City does not necessarily have the power to decide all forms of issues. This is where FOKUS works, providing space through deliberation and mutual respect for each other. So, harmony between Muslims must be maintained properly. Not dominating a group, and giving space to every problem faced. This is clear evidence of moderation in religion in Pamekasan.

### ***Taretan Dhibi'* within the Framework of Religious Moderation**

*Taretan* means brother. Madurese people divide them into three *taretan* groups. The first is *teretan delem* (core relative), the second is *taretan semma'* (close relative), the third is *taretan jheu* (distant relative). Meanwhile, in general, the term *taretan* is called *taretan dhibi'*. *Taretan dhibi'* means your own brother, which means sibling. is not intended for consanguineous (biological) blood, but outside of this context it is also included in the term *taretan dhibi'*.

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<sup>21</sup> Nor Hasan, "Kerukunan Intern Umat Beragama Di Kota Gerbang Salam (Melacak Peran Forum Komunikasi Ormas Islam [Fokus] Pamekasan)," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 11, no. 2 (1 Januari 2014), doi:10.19105/nuansa.v11i2.534.



Therefore, the concept of *taretan dhibi'* is the same as the concept of *ukhuwah* in Islam. The word *ukhuwah*, if viewed from the origin of the word *akhun*, means siblings. Meanwhile In terms of terms, it is called brotherhood which is taken from the word meaning "to pay attention". So it can be concluded that *ukhuwah* is a brotherhood that requires all parties to feel like brothers.

M. Quraish Shibah defines *ukhuwah* as brotherhood that calls for everyone's attention. In addition to biological ties, non-biological means are also used to form sibling relationships. Thus, there is no justification for ending this fraternity. Islam categorizes *ukhuwah* under four categories.<sup>22</sup>

First, there is *Ukhuwah Ubudiyah*, which is the brotherhood of all other things created by Allah SWT, such as plants and animals that obey Allah. Second, *Ukhuwah Insaniyah*, namely the brotherhood of fellow human beings. Humans have the motivation to create a climate of true brotherhood that develops on the basis of humanity. Third, *Ukhuwah Wathaniyah*, namely fellow countrymen and brothers. As the Indonesian nation's slogan is "Bhinneka Tunggal Ika" where all differences can become brothers on the basis of fellow countrymen and fellow countrymen. Fourth, *Ukhuwah Islamiyah*, namely brothers and sisters of the Muslim faith.<sup>23</sup>

Islam is the epitome of earlier faiths. George Bernard Shaw claimed in his book that Islam provides solutions for human issues that vary depending on the historical period.<sup>24</sup> The values of Islamic teachings about tolerance, humanity, mutual help, and cooperation between human beings regardless of race, ethnicity, religion, and group with the values of honesty in interacting with fellow human beings are being implemented well, but recently, Muslims far from the values of Islamic teachings. Therefore, a new model has emerged in responding to the diversity of Muslims, namely the understanding and practice of diversity that takes the middle path or is also called moderate Islam. Moderate Islam is Islamic thought that approves the use of reason and thought as well as the interpretation of texts but does not abandon its ideological values.

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<sup>22</sup> Afina Izzati, "Quraish Shihab: Al-Qur'an Maknai Ukhuwah sebagai Persamaan," diakses 11 Februari 2024, <https://www.nu.or.id/nasional/quraish-shihab-al-qur-an-maknai-ukhuwah-sebagai-persamaan-VrHfS>.

<sup>23</sup> Wahyu Harahap, "Pemahaman Konsep Ukhuwah dalam Al Qur'an menurut Lembaga Kemanusiaan Act" (Jakarta, 2020), <https://repository.uinjkt.ac.id/dspace/handle/123456789/56911>.

<sup>24</sup> Ani Nursalikhah dan George Bernard Shaw, "Nabi Muhammad Penyelamat Kemanusiaan Mutiara kehidupan Nabi Muhammad hanya bisa dilihat melalui 'mata' hikmah," diakses 27 Februari 2024, <https://islamdigest.republika.co.id/berita/qvrb8u366/george-bernard-shaw-nabi-muhammad-penyelamat-kemanusiaan?>



The essence of moderation refers to the word *wasathiyyah* which comes from the words *وسط* (wasath) – *وسط* – *وسط* – with meanings, in the middle, between two ends, fair, and can also be called mediocre. As citing the opinion of Ibn 'Asyir in the book *Islamic Moderation in Indonesia* by Muhaimin and Mohammad Kosim who states that *wasath* means being in the middle, or something that has two ends of comparable size.<sup>25</sup> The meaning of *wasathiyyah* in terms of terms is Islamic values that are built on a pattern of thinking that is not excessive in certain things.

In the context of understanding the nature of *wasathiyyah*. M. Quraish Shihab provides an understanding of the term *wasathiyyah* which should be explained from the root of the word, namely "being in the middle" to achieve justice and goodness which are absolute requirements in producing the essence of *wasathiyyah*.<sup>26</sup> Apart from that, a similar theory regarding *wasathiyyah* Islam was also expressed by Farid Abdul Qodir in his book *Wasathiyah* in the Qur'an that the middle opinion which in terms has two endings, is fair. There is a middle where there is no resistance between the two except injustice or lies.<sup>27</sup>

In his theory, Darlis provides a definition related to religious moderation, namely in looking at a problem, a moderate Islamic position, namely taking a middle-of-the-road approach in responding to differences by prioritizing an attitude of tolerance, mutual respect while still believing in the truth and beliefs of each other so that everyone can accept it. in a state of peace and cool head. In this way, religious moderation becomes a middle way in diversity.<sup>28</sup>

If you look at the concept of *taretan dhibi'* in Madura, the diversity that occurs in terms of cultural diversity, customs, even religions adhered to between communities will merge into a cultural concept, namely *taretan*. Give space to other siblings to work together without alienating each other. This is how the *taretan* concept should work within the framework of religious moderation in Madura society. Again, Darlis also revealed that religious moderation is openness in accepting diversity (inclusivism) and prioritizing a tolerant attitude with humanitarian principles.<sup>29</sup> In line with the concept of *taretan dhibi'* which is the identity of the

<sup>25</sup> Maimun dan Mohammad Kosim, *Moderasi Islam Di Indonesia*, 2019.

<sup>26</sup> M. Quraish Shihab, "Wasathiyyah : wawasan Islam tentang moderasi beragama" (Lentera Hati, 2020).

<sup>27</sup> Ali Muhammad Shallabi, *Wasathiyah Dalam Al-Qur'an: Nilai-nilai Moderasi Islam dalam Akidah, Syariat, dan Akhlak* (Jakarta Timur: Pustaka Al-Kautsar, 2020).

<sup>28</sup> Agus Akhmadi, "Moderasi Agama dalam Keragaman Indonesia," *Inovasi: Jurnal Diklat Keagamaan* 13, no. 2 (23 April 2019): 45–55.

<sup>29</sup> Ibid.

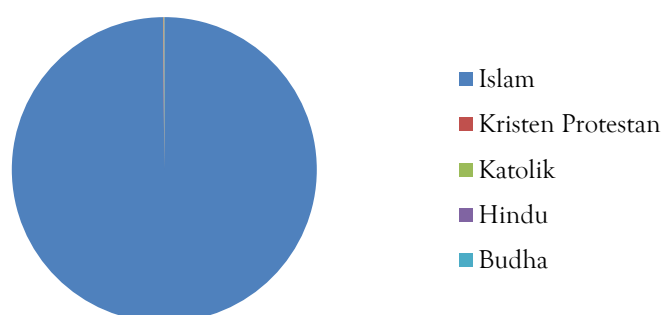


Madurese people, that you do not have to have a consanguineous relationship or familial ties. On the basis of kindness and caring between brothers and sisters, it can be called *taretan*. Therefore, moderate Islam must also be able to respond to existing traditions in society in a wise way. In accordance with Azyumardi Azra's theory which states that the formation of an identity from religious moderation must also take into account local histigraphy.<sup>30</sup>

### **Gerbang Salam and Portrait of Religious Moderation of societies in Pamekasan**

Pamekasan is a plural and multicultural city. 5 religions exist. As reported on the website of the Pamekasan Regency Central Statistics Agency, it is stated that in 2020, it was recorded that 842,215 residents embraced Islam, 496 residents embraced Protestant Christianity, 482 embraced Catholicism, 23 residents embraced Hinduism, 56 residents embraced Buddhism.<sup>31</sup>

the religion statistic in Pamekasan



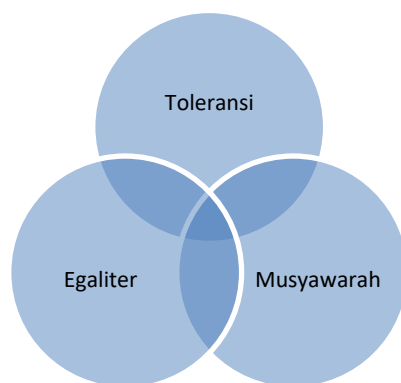
Picture 2. Diagram of the Distribution of Religion in Pamekasan in 2019

So it can be said that Pamekasan is a city where the majority of the population is Muslim.

From the presentation of the data above, if it is related to the concept of religious moderation in the city of Pamekasan, the presence of the Avolestivara Vihara worship complex which consists of three places of worship (Vihara for Buddhism, Temple for Hinduism, and Prayer Room for Islam), as well as FKUB (Religious Diversity Forum) and FOKUS (Islamic ORMAS Diversity Forum), there are three characteristic aspects that can be described. In detail it can be explained as follows:

<sup>30</sup> Mujammil Qomar, *Moderasi Islam Indonesia* (Yogyakarta: IRCiSoD, 2021).

<sup>31</sup> <https://pamekasankab.bps.go.id/>.



Picture 3. The characteristic of Religious moderation

The first is *Tasamuh* (Tolerance). As quoted from Indonesian Dictionary, the definition of tolerance is living life together in society with a framework of unity of heart so that hostility and quarrels are not created. This characteristic is the main basis for religious moderation in Pamekasan. As a *Gerbang Salam*, the people of Pamekasan have no tendency towards any one religion. Reflecting the *Gerbang Salam*, the Pamekasan community implements it in their daily life.<sup>32</sup> The real proof is the harmony between religious communities in Pamekasan, as well as mutual care and respect for the celebration of other religious holidays as a form of tolerance. In fact, even within one belief (religion) in a society, not everyone will have the same agreement.

There are bound to be differences, no matter how small. That is the importance of tolerance. In other words, the existence of religious plurality is seen as more realistic than the existence of one religion, because it concerns people consisting of various ethnicities and different cultures. So it is in line with the opinion of Maimun and Mohammad Kosim in their book which states that looking at differences from various points of view is through agreeing in disagreement.<sup>33</sup> The values of truth, goodness and beauty are created simultaneously in responding to differences between religious believers. This is the essence of tolerance, where each party is able to control themselves and provide space to respect each other's characteristics without feeling disturbed or threatened.

<sup>32</sup> Mhd Abror, "Moderasi Beragama Dalam Bingkai Toleransi Kajian Ilam Dan Keberagamaan," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (18 Desember 2020): 143–55, doi:10.35961/rsd.v1i2.174.

<sup>33</sup> Maimun dan Mohammad Kosim, *Moderasi Islam Di Indonesia*, 2019.



The second is *Musawah* (Egalitarian)., *musawah* is parallelism or equality. This means that no party feels superior to the other so they can impose their will. In a general context, *musawah* can be linked to social harmony so that discrimination does not occur and peace is created in society. The equality in question is one in the form of opportunity. It does not differentiate between one community and another, opportunities can be obtained according to the efforts that have been made. This character is one of the important teachings that must be instilled and practiced in everyday life. both provide space for worship and various cultural activities, or the community is a step in creating peace and stability in society.

The third is *Shura* (Deliberation). In the book on Islamic moderation in Indonesia, the concept of *shura* (Deliberation) is explained clearly by Muhamimi and Mohammad Kosim, namely the exchange of ideas and thoughts on a problem faced in order to find out and determine opinions that are considered correct. In another opinion, it is stated that *shura* (deliberation) is considered a binding force for leaders so that asking for advice is a form of moral politeness of a leader. Thus, deliberation or making a decision is not always in the hands of a majority, but there is a condition where a minority vote will be taken if the opinion leads to benefit. If it is related to the forms of religious moderation that exist in Pamekasan, one of which is the Religious Diversity Forum (FKUB) and the Islamic Organization Diversity Forum (FOKUS), then the third characteristic of religious moderation is implemented. The Pamekasan community cares about all the religious diversity that exists, so the existence of this forum further increases harmony between religious communities. solving a problem does not necessarily mean being authoritarian, but negotiating together between other ORMAS to obtain a solution that leads to mutual peace and harmony.<sup>34</sup>

## Conclusion

This study allows for the formulation of three main conclusions that correspond to the research focus. First, *Taretan* is an emotional relationship that exists between people in Madura. It is not only covered by blood (biological) relationships but is based on sincerity and closeness between each other in order to produce harmony in social life in Madura, it is also included in the *taretan* category. Second, if drawn from the concept of religious moderation, the concept of the *taretan dhibi'* tradition is very compatible with the concept of religious

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<sup>34</sup> Ibnu Ali, "Sikap Ormas-Ormas Islam Lokal Di Pamekasan Terhadap Radikalisme Agama," *KABILAH: Journal of Social Community* 5, no. 2 (2020): 1-14.





moderation. Madurese people do not look at one another, Madurese people really embrace their fellow brothers and sisters. This is a truth (theory) that has become an ideology and is embedded in Madurese society. Therefore, the idea of *taretan* does not originate from unequal goodness in the sense that kindness is evenly entwined within communities rather than coming from a single source. The third form of religious moderation can be seen in the city of Pamekasan as a Gerbang Salam city that embraces other religions within it. Then, there is the Avalokitesvara Vihara which illustrates pluralism in harmony. This means that other religions are also given space to carry out their worship, including (Linthang, temple, prayer room and monastery). Apart from that, in stabilizing the condition of religious communities in Pamekasan City, there are FKUB (Religious Harmony Forum) and FOKUS (Islamic ORMAS Communication Forum) which accommodate religions in Pamekasan without distinguishing between minority and majority religions adhered to. This is the conclusion of the concept of *taretan* for Madurese society within the framework of religious moderation.

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