

**The Values of Islamic Education in Enmaen Tradition
Toward Madurese in Suka Maju Village,
Sungai Ambawang District**

Saiful Umam

Universitas Airlangga
email: syaifulumam55@gmail.com

Djoko Wahjoeharjanto

Universitas Airlangga
email: wahjoesurya1@gmail.com

Ari Alfian Pratama

Universitas Airlangga
email: alfianari8@gmail.com

Abstract

This study discusses the *enmaen* tradition in Suka Maju Trench in Sungai Malaya village. *Enmaen* is a local tradition of the Madura people of West Kalimantan which until now is still practiced by the Madura community in Sungai Malaya Village in particular and Madura communities in West Kalimantan in general. The purpose of this study is to describe the values of religious education contained in the *enmaen* tradition carried out by the Madurese. Qualitative descriptive analysis method. The results showed that the *enmaen* tradition was only carried out by married couples, and usually carried out on the third or seventh day after a wedding reception (*walimatul ursy*). At first this tradition only happened if the pair of the two brides

were both Madura, and nowadays the tradition of *enmaen* is also carried out eventhough marriage is not one tribe. But it becomes an irony in its implementation, where most couples who carry out the Enmaen tradition do not understand that there are actually many religious education values contained in the *enmaen* tradition that have harmony with the Qur'an and hadith. In carrying out the *enmaen* tradition, brides only follow the customs of their ancestors, do not understand the meaning of the tradition itself. The results of the final analysis show that in the tradition of *enmaen* there are values of religious education such as religiosity, social care, responsibility, love for the motherland, tolerance and discipline.

[Kajian ini membahas tentang tradisi *enmaen* di Parit Suka Maju Desa Sungai Malaya. *Enmaen* merupakan tradisi lokal masyarakat Madura Kalimantan Barat yang hingga saat sekarang masih di praktikkan oleh masyarakat Madura di desa Sungai Malaya pada khususnya dan masyarakat Madura Kalimantan Barat pada umumnya. Tujuan penelitian ini yaitu untuk menggambarkan nilai-nilai pendidikan agama yang terkandung dalam tradisi *enmaen* yang dilakukan oleh suku Madura. Metode analisis deskriptif kualitatif. Hasil penelitian menunjukkan bahwa tradisi *enmaen* hanya dilakukan oleh pasangan yang telah menikah, dan biasanya dilakukan di hari ke tiga atau ke tujuh setelah melakukan resepsi pernikahan (*walimatul ursy*). Tradisi ini pada awalnya hanya terjadi apabila pasangan dari kedua mempelai sama-sama suku Madura, dan saat sekarang ini tradisi *enmaen* juga dilaksanakan meski pernikahan tidak satu suku. Namun menjadi ironi dalam pelaksanaannya, yakni sebagian besar pasangan yang melaksanakan tradisi *enmaen* ini tidak mengerti bahwa sebenarnya ada banyak nilai-nilai pendidikan agama yang terkandung dalam tradisi *Enmaen* yang memiliki keselarasan dengan Al-qur'an dan hadis. Para pengantin dalam melaksanakan tradisi *enmaen* hanya mengikuti kebiasaan dari leluhur, tidak mengerti tentang makna tradisi tersebut. Hasil analisis akhir menunjukkan bahwa dalam tradisi *enmaen* terdapat nilai-nilai pendidikan agama seperti, religiusitas, kepedulian sosial, tanggung jawab, cinta tanah air, toleransi dan disiplin.]

Keywords: *enmaen* tradition; Madura; Islamic education values

Introduction

Indonesia is a country consisting of various ethnicities, religions and cultures. From differences, Indonesia is a country consisting of various ethnicities, religions and cultures. From these cultural

differences there are different traditions whose existence is still maintained. Generally in Indonesian society in certain traditions such as the tradition of marriage still follows the procedures of the ancestors they inherited. This is because in the view of several community groups, marriage events are considered sacred. This is true in the view of the Madura in West Kalimantan especially in the Parit Suka Maju Sungai Ambawang District. In Huub de Jonge's view, the Madura community is known as a community that is obedient in carrying out its Islamic teachings. There are different traditions whose existence is still maintained. Generally in Indonesian society in certain traditions such as the tradition of marriage still follows the procedures of the ancestors they inherited. This is because in the view of several community groups, marriage events are considered sacred. This is true in the view of the Madura in West Kalimantan especially in the Parit Suka Maju Sungai Ambawang District. In Huub de Jonge's view, the Madura community is known as a community that is obedient in carrying out Islamic teachings, so that Madura can be said to be synonymous with Islam.¹ Islam is a major component of Madura ethnic identity.

However, their attachment and viscosity of Islam do not always reflect the total application of the normative values of their religious teachings. This means that the attachment and viscosity of the Islamic community of Madura does not have to be identical with the appearance that reflects the total application of Islamic forms in the outward appearance that is typical of Arab traditions. Such a situation can be understood because the "penetration" of Islamic teachings which are seen as relatively successful in the ethnic Madura community in reality interact in the MM language. Billah, to interplay with the complexity of the socio-cultural elements that surround it, especially the variables of economic empowerment, educational orientation and political behavior.² The implication is that a form of Madura-style Islamic culture is realized with certain characteristics that are unique and also unique.

¹Huub de Jonge, *Madura dalam Empat Zaman: Pedagang, Perkembangan Ekonomi dan Islam* (Jakarta: Gramedia, 1989), 13–14.

²Abd A'la, "Membaca Keberagaman Masyarakat Madura," in *Menabur Kharisma Menuai Kuasa: Kiprah Kiaidan Blater Sebagai Rezim Kembar di Madura*," ed. Abdur Rozaki (Yogyakarta: Pustaka Marwa, 2004), v.

The understanding and meaning of Madura ethnicity and also perhaps, other ethnicities of Islamic teachings in its development goes hand in hand with its concrete cultural context which turns out to be very influenced by the scope of locality and serial time that shape it.³ In its concretization, communal ethnicity diversity appeared to manifest itself in the form of a local tradition which is often opposed diametrically with high tradition (great tradition).⁴ Local Tradition is a dialogical reflection between Islam as a high tradition that accommodates a variety of segments of life of the recipient community so that the face of normative Islam (official Islam, official Islam, high tradition) is possible to change even on the peripheral side.⁵

The local tradition, in its outer appearance, seems to “cross” with high tradition forms, often-especially by those who adhere to the principle of authenticating Islam, which is categorized as bid’ah (heresy) which should be guided back towards official Islam. However, for those who realize that local tradition is a form of Islamic appreciation by adjusting creatively with local traditions, it is not regarded as a heresy, but rather a treasure that enriches the actualization of Islam, which must be wisely addressed. Many local wisdom of the Madura community which is a form of dialectical compromise between Islam official and cultural locus is the *enmaen* tradition, which is in one concept of the implementation of *walimatul ursy* or a tradition which is a unit or part of a wedding.

In Islam it is known as *walimatul ursy*, which is a wedding party held to announce that the bride and groom have been tied up in a relationship called marriage. Islam advocates the holding of *walimatul ursy*, as said by the prophet Muhammad:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلِيَّ بْنَ أَبِي الرَّحْمَنِ بْنِ عَوْفٍ أَتْرَصُفْرَةَ فَقَالَ " مَا هَذَا ؟ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَرَنِ نَوَاةٍ مِنْ زَهَبٍ. قَالَ: فَبَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ.

³Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1999), 141.

⁴Ernest Gellner, *Masyarakat Madani dan Lawan-Lawannya: Sebuah Mukaddimah* (Bandung: Mizan, 1995), xi.

⁵M. Muksin Jamil, *Nalar Islam Nusantara: Studi Islam Ala Muhammadiyah, Al-Irsyad, Persis dan NU* (Jakarta: Ditjen Pendidikan Tinggi Islam, 2004), 1–4.

Meaning:

From Anas Bin Malik, that the Prophet saw a yellow mark on Abdurrahman bin Auf, the Holy Prophet asked: “what is this?” God bless you; bless even with a goat.⁶

Allah decreed to marry each servant who was considered capable not without reason. This is because marriage has a lot of wisdom, one of which is to strengthen the cordial relationship, as well as the walimatul ursy program, the Prophet advised the people to hold even though in a simple way so that later there will be no slander that befell the bride.

One community group that still includes in the tradition of marriage is Madura. In the Madura wedding tradition there is an event which is a series of walimatul ursy namely enmaen. This tradition is the highlight of the event, usually held on the seventh or seventh day. As a tradition that has long been carried out it is very possible there are noble values inherited in it. This was confirmed by Agus Sachari that “these values have actually been part of the life of the Indonesian people for years, but now they have experienced a shock due to the entry of foreign cultures which then dominated local culture.”⁷

Agus Sachari's statement was justified, because the researchers themselves at the time of the study found the fact that most couples who carry out the tradition especially the *enmaen* tradition did not know that in this musical tradition there were actually values that were in harmony with the guidance of the Qur'an and *hadith*. Apart from that the incessant influence of foreign cultures that entered Indonesia made the culture itself sink. So that from some communities, especially the Madura community, in carrying out a tradition such as enmaen, this is just following the habits of the ancestors, without understanding the meaning behind the tradition.

Methods

⁶Al Hafidz Ibnu Hajar Al Asqalani, *Bulughul Maram* (Mekkah: Al Haramain, 1992), 545.

⁷Agus Sachari and Yan Yan Sunary, *Sejarah dan Perkembangan Desain & Dunia Kesenirupaan di Indonesia* (Bandung: Institut Teknologi Bandung, 2007), 6.

Research conducted on the tradition of *enmaen* Madurese Suka Maju Parit Village in Sungai Malaya, is a study that uses a qualitative approach with ethnographic methods, this method is used because the author wants to get information about the values of Islamic education contained in the tradition of *enmaen*. This is in accordance with the opinion of Nyoman Kutha Ratna that qualitative research is not merely describing but more important is finding the meaning contained in an event.⁸

The type of research used is descriptive, because researchers do not involve hypotheses in the translation of data obtained from the field. Rather, it only describes the situation of the subject being observed. Regarding this, Nasution argued that in this study attempted to collect descriptive data that was much outlined in the form of reports and descriptions.⁹ This researcher does not prioritize numbers and statistics, although it does not reject quantitative data.

In this study, researchers chose Madura who lived in Suka Maju Village, Sungai Ambawang Subdistrict as the subject of the study. The basic reasons that are considered by researchers in choosing Suka Maju village as a place of research are: First, on average all married couples in Suka Maju Village have already implemented the *enmaen* tradition. Secondly, no one has ever researched the tradition of *enmaen* in this village. Third, the researcher is a native of Suka Maju village, and the entire family of married researchers also carry out this tradition.

The following are presented in table 2.1 the names of informants.

Table 2.1
Names Informants

Name	Age	Gender	Origin of the Village
Marwi Aziz	54	Male	Suka Maju
Suhardi bin Asman	49	Male	Suka Maju
Liwi bin Ruksan	59	Male	Suka Maju

⁸Nyoman Kutha Ratna, *Metodologi Penelitian: Kajian Budaya dan Ilmu* (Jakarta : Gramedia, 2010), 94.

⁹Harun Nasution, *Pembaharuan dalam Islam, Sejarah Pemikiran dan Gerakan* (Jakarta: Bulan Bintang, 1996), 9.

Mutamam bin Liwi	43	Male	Suka Maju
Nuraini binti Misdu	30	Female	Suka Maju
Sumrah binti Ahmad	51	Female	Suka Maju

Source: Research Data (processed)

As for the techniques and tools of data collection carried out by participant observation. The selection of participant observations researchers based on the opinions of Guba and Lincoln which states that observation techniques may be able to see and observe themselves then record behavior and events as happened in the actual situation, besides the best way to check data trust is to use observations. In-depth interview, Burhan Bungin state that:

“In carrying out data collection in the field, social researchers can use the in-depth interview method. In accordance with their understanding, in-depth interviews are open. The implementation is not only once or twice. But repeatedly with high intensity. Researchers don't just believe what the informant says, but need to check in reality through observation. That is why checks and checks are carried out alternately from interviews to observations in the field, or from one informant to another informant.”¹⁰

While the data analysis technique starts with data reduction after which the data is presented and conclusions are made. To get the validity of the data, the technique of extending observation, triangulation and member check is done.

Results

Marriage in the view of the Madura is an event whose sacredness is still maintained, this is seen a lot and variety of ceremonies performed both before marriage and after marriage. One of them is *ket-tekket petton*, which is an event relating to the promotion of a bride. But besides the program before the wedding, there were also habits carried out by the community after the marriage such as *enmaen*.

¹⁰Burhan Bungin, *Metodologi Penelitian Sosial* (Jakarta: Kencana, 2002), 100–101.

Enmaen is a tradition of visiting the bride and groom's family. This tradition is a routine agenda carried out by the Madura community, if in their family there are newly married children or relatives. Based on an explanation from Huub De Jonge¹¹ about the *tanean lanjang* system in his book "Madura in Four Epochs", the researcher came to the conclusion that the history of the origin of the tradition of *enmaen* was closely related to the system adopted by the Madurese, the extended family system. Huub De Jonge state that:

"Madura people lived in groups in the past and formed a housing pattern called *tanean lanjang* (long yard). In this yard pattern there is a house, a kitchen enclosure and also a *langgar*. Basically all houses are built in the northern part of the yard with the front side facing south. The kitchen and cage were set up facing the housing, with the front side facing north. The violin closes the yard in the west. Whereas the family structure that resides in *tanean lanjang* can be seen from the way the yard is built, this pattern reflects a combination of *ucorilocal* and *matrilocal*. The first house located in the west *lau* is the home of origin and thus the most important place of the yard. This house is inhabited by parents. In the next houses, there is only a daughter who has married her husband according to age. After the parents died the residents all moved. the oldest daughter naturally occupies the residence of her parents and the second daughter occupies the residence of her oldest sister".¹²

From the description above, the researcher can say that the early history of the *enmaen* tradition is a representation of the wishes of the groups living in the long-distance farm to get to know the family of their son-in-law or their father. This is indeed very possible, considering that people living in *tanean lanjang* settlements are matrilocal daughters and daughters. According to Soerjono Soekanto matri-lokal and uksori-local adat is a pattern of settling after marriage,

¹¹Huub de Jonge, *Madura dalam Empat Zaman Pedagang, Perkembangan Ekonomi dan Islam*, 39-45.

¹²Huub de Jonge, *Ibid.*, 39-45.

where the husband and wife live around the center of the wife's family residence.¹³

Whereas from the interviews conducted it was found that in its development, the tradition of *enmaen* was not only carried out on the island of Madura, but at this time it was also carried out in various areas inhabited by migrants or Madura. In West Kalimantan, especially Suka Maju, according to the local community this tradition has existed since the Madura settled there. As expressed by Mr. Mutammah "*Biasanah mulai deri lambe' mulai deri run-keturunan reng medureh riah keturunan lakar le enmaen lakat inga' jiah*", and Mr. Marwi "the history of *enmaen* from the ancestors was carried out on the seventh day after the marriage contract."

But unlike the inhabitants of the island of Madura, like the advanced pattern of settlement, the *tanean* has not been used, but the components of the *tanean* strip are still maintained. Like custom *sucori-local* or *matri-local* where the husband and wife for a certain period of time live in the house of the wife's relatives, as well as the *enmaen* itself. Some informants also explained that this *enmaen* was an inheritance from their ancestors who came from the island of Madura which in its implementation had to be carried out.

Enmaen comes from the word *maen*, in Sugiarto play means playing.¹⁴ If viewed in terms of Indonesian grammar, *enmaen* is a word that gets repetition at the end or *dwilingga*. This is based on Mien Ahmad Rifai's explanation that the form of reproduction in Madura language is generally done by repeating the final syllable (*dwilingga: reng-oreng, lo' tello*).¹⁵ It is the same as *enmaen* which comes from the word *maen* when repeated it becomes *enmaen*.

Based on interviews with informants it is known that *enmaen* means a visit from the family of the *besan* of the bride and groom of the male family, which is held on the third or seventh day after the wedding, bringing gifts in the form of cakes or other snacks to be given

¹³Soerjono Soekanto, *Sosiologi Keluarga Tentang Hal Ikhwal Keluarga, Remaja dan Anak* (Jakarta: Rineka Cipta, 2004), 11.

¹⁴Sugiarto Siagian, *Metode Statistika Untuk Ekonomi dan Bisnis* (Jakarta : Gramedia, 2000), 254.

¹⁵Mien Ahmad Rifai, *Manusia Madura: Pembawaan, Prilaku, Etos Kerja* (Yogyakarta: Pilar Media, 2007), 51.

to the bridegroom male, which was followed by a house-to-house visit from the husband-in-law of the husband and now began to be expanded to share food obtained from all the communities in the village itself. As revealed by Mr. Marwi Azizi (informant) that the *enmaen* was an event held after the reception, usually on the third or seventh day, which involved the two families who were not familiar with each other from the bride's family.

Whereas according to Mrs. Sumrah (informant):

“*Bedeh, Memang deri medureh ben dinnak padeh macem jiahlah, ye entar kon mattuanah, entar kon teretanah, entarlah ngibeh kue ngibeh apah deyyeh, memang la asal-usulah deyyehlah entar kon keluarganah selakek.*”

Enmaen for the Madura community is a must that must not be abandoned by every newly married couple, and is part of the *walimatul ursy* program. There are no specific instructions regarding this tradition, but researchers assume that this tradition is a concrete manifestation of Madura gentleness towards the figure of the prophet Muhammad who in the *hadith* he advocated holding a *walimatul ursy*. As stated by Ilham Abdullah that the husband's obligation to his wife is to hold a marriage ceremony, with no exaggeration and is intended to imitate Rasulullah SAW.¹⁶

In its development, *enmaen*, not only has one designation, but has a variety of designations, namely :

- a. *Enmaen*;
- b. *Tok-pettok*;
- c. *Main kempeng (playing flowers) a term widely used by Madura living in the area of eastern Pontianak*;
- d. *Lang-malang areh*, the term *enmaen* is commonly used in Madura. However, there are also opinions that say that in Madura, a series of traditional ceremonies after marriage is usually closed with *jung-unjung*, which means visiting each other's relatives, usually on the fourth day. If the family visited consists of a large family, this event can take several days. Every time you visit relatives and

¹⁶Ilham Abdullah, *Evidensi Bentuk Artefaktual Terhadap Data Naskah dan Toponim Berdasarkan Aktivitas Masyarakat di Situs Tinco Kabupaten Soppeng* (2003).

relatives, the bride gets an *ontalan* or gift (money) as a greeting of joy and prayer so that it can be a provision to foster domestic life.¹⁷

Discussion

The rapid pace of information has caused people to be far from the roots of national culture. Education is a means of developing children's attitudes and personality. In accordance with the increasingly dynamic development of society as a result of advances in science and technology, especially information technology, the actualization of the Qur'an values becomes very important. Because without the actualization of the holy Qur'an, Muslims will face obstacles in the effort to internalize the Qur'anic values as an effort to form a personal faithful, pious, noble, intelligent, advanced and independent people.¹⁸

Therefore, in order to instill the Qur'anic values, it is necessary to have the right means to support the realization of people who behave according to the value of the Qur'an. In the field of education, especially education based on the community, one of the possible means to become a media for planting Qur'anic values is culture or tradition.

The Enmaen tradition is a tradition that has long been rooted in the life of the Madura community. So it is not excessive if in this case the researcher says that enmaen can be a medium in instilling the value of Islamic education to the people who refer to the Qur'an. Because in the process of implementation there were no rituals that came out of Islamic sharia.

Based on observations and interviews, researchers found that there are several values of Islamic education that can be taken from the implementation of this tradition. The details will be presented as follows :

1. Religious

Religion is an attitude of obedience and obedience in understanding and carrying out the teachings of the religion adhered to, including in this case is a tolerant attitude towards

¹⁷Eni Maryani, *Media dan Perubahan Sosial Suara Perlawanan Melalui Radio Komunitas* (Bandung: PT. Remaja Rosdakarya, 2011), 47.

¹⁸Said Agil Husin, "Bulughal Maram," in *Al-Munawwar* (2003): 7.

the implementation of worship of other religions, as well as living in harmony and side by side.¹⁹

2. Discipline
According to Quraish Shihab discipline is the attitude to obey the rules and conditions that have been set. This attitude is created through inner training and character so that everything is well planned, orderly and achieves goals.²⁰
3. Democratic
Democracy is an attitude and way of thinking that reflects equal rights and obligations fairly and evenly between himself and others.
4. Communicative
Happy or proactive communicative communicative is an open attitude and action towards others through polite communication so that collaborative collaboration is well established.
5. Love Peace
Love for peace is an attitude and behavior that reflects an atmosphere of peace, security, calm and comfort in the presence of it self in a particular communication or community.
6. Care for social
Social care is an attitude and action that reflects kepedulian to other people and society. This is reflected when the bride and groom share gifts to all the people in the area.
7. Responsibility
Responsibility, is the attitude and behavior of a person in carrying out their duties and obligations, both relating to themselves, social, society, nation, state and religion. This is reflected in the responsibility for preserving the traditions of the ancestors.
8. Loving the homeland
Namely attitudes and behaviors that reflect a sense of pride, loyalty, caring and high appreciation for language, culture,

¹⁹Suyadi, *Strategi Pembelajaran Pendidikan Karakter* (Bandung: Remaja Rosdakarya, 2013), 8.

²⁰M. Quraish Shihab, *Membumikan Alquran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung : Mizan Pustaka, 2016), 193.

economy, politics and so on, so it is not easy to accept the offer of other nations that can harm the nation it self.²¹

In the tradition of *enmaen*, this attitude of love for the country is reflected in the perpetrators who still carry out this hereditary tradition and still hold on to the traditions of the ancestors.

9. Tolerance

Syamsul Kurniawan explain that:

“Tolerance is a person's ability to accept differences from others. This can only be done by someone if he already feels and understands attachment, self regulation, affiliation, and awareness. When he is able to maintain a healthy and close relationship, feel in a group and feel comfortable in it, also able to assess a situation, see the strength, needs and interests of others.”²²

In the context of *enmaen*, tolerance can be seen from its implementation, especially related to two couples from two different tribes. If one of the partners is of a different tribe and chooses not to follow, there is no compulsion for those who do not.

What you are trying to present above, if you look at it from clear glasses, is a reflection of Islamic values that are understood, lived and practiced by the Madura community, which may not be identical with the Islamic traditions that develop in other regions. In this context, it is true what Mein Ahmad Rifa'i stated that in the Madura community, the spirit of Islam colors almost all of its cultural elements.²³ As one of the models of understanding, of course, he is very attached to the ideas, ideas and structures of thought that develop when the idea is formulated, so he must be understood, by trying to explore the contents of the meanings and noble values behind the intended cultural metaphor.

There are still too many Islamic values that take the form of a locus of local Madura culture that needs to be explored. This fact shows

²¹Suyadi, *Strategi Pembelajaran Pendidikan Karakter*, 8-10.

²² Syamsul Kurniawan, *Pendidikan Karakter* (Pontianak: Pena IAIN Pontianak, 2007), 86–87.

²³ Mien Ahmad Rifai, *Manusia Madura : Pembawaan, Prilaku, Etos Kerja*.

how creative the Madura people were in the past in formulating and applying their Islamic appreciation in the form of local traditions that are very rich in wisdom and strongly reflect Islamic values.

It is our duty to evaluate it by not throwing it in the trash basket in the name of orthodoxy or by not considering it as a heresy that is very necessary to be disposed of far away, but by exploring the noble values behind its outward appearance, which sometimes seems naked and geeky. In this context, before us, the young generation of Madura has two choices, namely the choice of the authenticity or indigenosity of Islam.²⁴ If we choose the first, we will be trapped in the ignorance of seeing local culture, so that the Islam that we understand is becoming environmentally unfriendly, mal-adjusted, dry from a distinctive local aroma, so it is very possible that we become human, arid and unfriendly at the same time environment. Conversely, if we identify with the second choice, we will become creative and adjustable human beings while being friendly to the environment in its broad meaning. Thus, for the sake of dynamism and vitalization of Islam, the second choice is clearly a wise choice.

Next is the stigmatization of Madura culture and traditions. So far, there has been a process of stigmatization and stereotyping of ethnic and cultural Madura. Madura are often described as human beings who are rude, frightening, low moral, playing at the bottom, violent and easy to kill. Likewise, the culture is seen as dirty, bumpy, less civilized and geeky. In fact, it is not uncommon, stereotypical views and stigmatization of ethnic Madura seem clear on the support of media politics that appear on the side of their speech style which is often skewed, resulting in the impression of stereotypes and stigmatization of Madura ethnicity, especially for overseas Madura, such as being impressed with speech (dialect) comedian actor Kadir or Bu Bariyah figure.

In order to maintain the existence of local culture so as not to become extinct in the land of Madura, revitalization is needed. That is, the traditions and local wisdom of Madura, although not all and within a limited area, are still endeavored to remain in the realm of

²⁴ Edi Susanto, "Tentang Otentifikasi dan Pribumisasi 'Islam Pribumi versus Islam Otentik (Dialektika Islam Universal dengan Partikularitas Budaya Lokal)," *Karsa: Jurnal Studi Keislaman* 13, no.1 (2008): 16–24.

transformation in the next generation in an intrinsic and substantial meaning, so that even though a tradition changes in its outward form, its meaning is maintained.

In this context, it is necessary to have a transformation effort for the young generation of Madura about the noble values of their local traditions, such as the structure and construction of Madura buildings, the values of knighthood and sportsmanship found in the tradition of *kerrapan sapè*, or other cultural cultures, to the greatest extent possible explore the noble philosophical meanings, so that they are interested in developing them in contextual space and time. Likewise in the case of the carok tradition, it is so important to transform the nobility of its meaning, so that it does not form a stigmatization and stereotyping view of it. In other words, there needs to be contextualization and reconstruction of the philosophical (or epistemological) meaning of carok activity genealogically.

It is time, stigmatization and stereotyping views are countered by showing and explaining academically-ethnographically that Madura is not synonymous with all backwardness and the negative impression above. Cultural and structural approaches in this context become so significant by giving genuine meaning to these traditions and transforming them into new contexts that are more contextual with the dynamics of the times that continue to move in pendulum of progression.²⁵

Conclusion

Most couples who carry out traditions especially the *Enmaen* tradition do not know that in this *enmaen* tradition there are values that are in harmony with the Qur'an and *hadith*. On several occasions the researchers asked the Madura who carried out the *enmaen* tradition and most of them only responded to their ancestor's habits, without understanding the meaning behind the *enmaen* tradition itself. The values contained in the tradition of *enmaen* itself such as religiosity, social concern, responsibility, love for the motherland, tolerance and discipline.

²⁵ Taufiqurrahman, "Identitas Budaya Madura," *Karsa Jurnal Studi Keislaman* 11, 1 (2007): 1-11.

In the end the results of the analysis showed that the community productively placed the *enmaen* tradition into a practice which was then placed in a social environment not only on the Madura but also other tribes in the Sungai Ambawang District. The *enmaen* tradition is a bridge for the large family of the two brides to live with family even though they are not in blood relations so that harmony and closeness are not only a family relationship but also a social relationship.

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