



Local Wisdom *Bâburughân Beccè'* in Madurese Proverb to Maintain Local Content Learning in Islamic Boarding School

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Abstract

Keywords:
Local
Wisdom;
Proverbs;
Islamic
Boarding
School.

Madurese proverb is one of the traditional expression of Madurese ethnic which contains various *bâburughân beccè'* or advice which contains values. One of the highest values held by the Madurese community is religious values which are based on the strength of belief in Islam. The expression that still remains a strength in maintaining Madurese local wisdom is the existence of the application of religious values contained in Madurese proverb. The identity of the attitude of the Madurese community is embedded in traditional expressions, namely in proverbs that become advice in every mindset and philosophical attitude of the Madurese community. The purpose of this study is to describe the form of *bâburughân beccè'* in Madurese proverbs in order to maintain Madurese local wisdom in social reality in Islamic boarding schools. This study uses a qualitative approach with a phenomenological type of research. Sources of data in this study consisted of kyai, lora, and students in one Islamic boarding school in Pamekasan Regency. The results showed that there was a form of *bâburughân beccè'* or advice in Madurese proverbs which were expressed in the form of religious values, character education, and socio-cultural values. So it can be said that nature, objects, and the surrounding environment shape the attitude and character of the religious Madurese community.

Abstrak:

Kata Kunci:
Kearifan Lokal;
Peribahasa;
Pesantren.

Peribahasa Madura merupakan salah satu ungkapan masyarakat Madura yang mengandung berbagai bâburughân beccè' atau petuah yang di dalamnya mengandung nilai-nilai. Salah satu nilai tertinggi yang menjadi genggamannya masyarakat Madura adalah nilai religius yang berlandaskan kekuatan pada kepercayaan terhadap agama Islam. Ekspresi yang masih tetap menjadi kekuatan dalam mempertahankan kearifan lokal Madura yakni eksistensi penerapan nilai religius yang terdapat dalam peribahasa Madura. Jati diri sikap masyarakat Madura ditanamkan pada peribahasayakni dalam peribahasa yang menjadi petuah dalam setiap bâburughân beccè' dan sikap falsafah masyarakat Madura. Tujuan penelitian ini untuk mendeskripsikan wujud bâburughân beccè' dalam

peribahasa Madura guna mempertahankan kearifan lokal Madura dalam realitas sosial di pesantren. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian fenomenologis. Sumber data dalam penelitian ini terdiri atas kiai, lora, dan santri di salah satu pondok pesantren di Kabupaten Pamekasan. Hasil penelitian menunjukkan bahwa ditemukan wujud bâburughân beccè' atau petuah dalam peribahasa Madura yang diekspresikan dalam bentuk nilai religius, pendidikan karakter, dan nilai sosial budaya. Sehingga dapat dikatakan bahwa alam, benda, dan lingkungan sekitar membentuk pola sikap dan karakter masyarakat Madura yang religius.

Received : October 8, 2022; Revised: November 17, 2022; Accepted: December 31, 2022

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Institut Agama Islam Negeri Madura,
Indonesia

<https://doi.org/10.19105/tjpi.v17i2.7084>



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1. Introduction

In geographical context, Madura Island is surrounded by a very strategic sea called a maritime community which is surrounded by four regencies including Sumenep, Pamekasan, Sampang, and Bangkalan regencies. The four regions are converging in the framework of maintaining local wisdom in learning local content of regional languages in schools, Islamic boarding schools, and even outside Islamic boarding schools. The expression of *bâburughân beccè'* or the content of advice in Madurese proverb is the philosophical basis for the Madurese in interacting and strengthening their identity in life.

Madura as one of the ethnic groups in the archipelago has many orders, literary values, and norms as well as various local wisdom phenomena. The order of values and culture related to local wisdom is converted into a distinctive Madurese cultural concept and reflects the character of the Madurese community who is known to be religious.¹ The characteristics of the Madurese ethnicity are formed with values derived from Islam.² The Madurese community from an early age by their parents are required to know their Creator. For example, in a reality that is done by parents when they are going to put their children to sleep, they usually always hum "*abhântal sahâdât, asapo iman, apajung Allah asandhing Nabbhi* (cushioned creed, covered with faith, under the umbrella of Allah and the Prophet)". The meaning of the hum is so firmly absorbed that when the child begins to speak fluently he will always read the two sentences of the creed (syahadat) before he lays his head on the pillow. Proverbs like this always exist to maintain the local wisdom of Madura. These values will be very strongly attached to certain communities and these values have been through a long time journey, throughout the existence of that society. Meanwhile, Haryanto explains that local wisdom is a truth that has become a tradition or remains in a certain area.³ This view is in line with the opinion of Sadik which says that local wisdom includes a local term that is owned by community groups in the area and which is

¹ Maimun and Abdul Haris, "Civic Education Pesantren Salaf Di Madura: Sinergi Pendidikan Karakter Dan Upaya Deradikalisasi," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (December 22, 2021): 411–24, <https://doi.org/10.19105/TJPI.V16I2.5137>.

² Mohammad Kosim, "URGENSI PENDIDIKAN KARAKTER," *Karsa: Journal of Social and Islamic Culture*, 2011, 84–92, <https://doi.org/10.19105/KARSA.V19I1.78>.

³ Joko Tri Haryanto, "Kearifan Lokal Pendukung Kerukunan Beragama Pada Komunitas Tengger Malang Jatim," *Analisa: Journal of Social Science and Religion* 21, no. 2 (December 30, 2014): 201–13, <https://doi.org/10.18784/ANALISA.V21I02.15>.

not owned by outside the group.⁴ Local wisdom can be in the form of customs, institutions, words of wisdom, proverbs (proverbs and saloka).⁵

One example of local wisdom in the form of a proverb (proverb): *Song-osong lombhung* (lifting the barn together/cooperation) which has the meaning that doing a heavy job together will feel lighter. The form of the saloka is, *apolong bi' rêng ngobbhâr dhupa, lo-mêlo ro'omma dhupa* (gathering with people who burn incense will get the smell of incense) which means that if you approach or gather with good people, you will get good too.

Bâburughân beccè' or referred to as advice or religious advice in the Madurese proverb is highly coveted by the Madurese community as a foothold or benchmark in attitude and behavior in the context of social life and in the family environment to be used as basic capital in educating through character education in schools or even in the Islamic boarding school. Every proverb that exists in the Madurese language contains many *bâburughân beccè'* which makes the Madurese people wise in attitude and behavior. This needs to be preserved in order to maintain Madurese local wisdom in the present and in the future.⁶ Several studies related to Madurese proverbs in the context of local wisdom, one of which was carried out by Ikhwan with the title Philosophical Values and Madura Local Wisdom in Literary Works. The results of this study indicate that Madurese *macapat* cannot be separated from the development of Javanese *macapat*.⁷ Furthermore, *macapat* Madura as an art activity is understood as art that contains literary values that emphasize reading skills. Literary value in *macapat* can be found in the form of proverbs or *macapat* expressions that use beautiful words or language. In addition, other research that discusses proverbs was carried out by Nugraha In his article entitled "The Meaning of Madurese Proverbs and Stereotypes of Violence in Ethnic Madurese (Stylistic Review)" it is explained that Madurese proverbs are thick with figurative elements, both those that deviate from meaning such as metaphors, similes, metonymy, sinicdoche, and hyperbole as well as stratagem. structures such as alliteration and parallelism. In addition, the harsh stereotype attached to ethnic Madurese is not entirely correct because the violence that occurs in the Madurese community is always based on strong causes and reasons, especially defending one's self-esteem or dignity.⁸

This research is one of the manifestations of Madurese local wisdom that local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in fulfilling their needs. In a foreign language, it is often conceptualized as a local policy 'local wisdom' or 'local knowledge' or local intelligence, 'local genius'. In addition, the importance of this research is that this research has not been carried out, research on this topic is a breakthrough for researchers to

⁴ A. Sulaiman Sadik, *Jati Diri, Budaya Lokal Dan Kearifan Lokal Madura* (Surabaya: CV. Karunia, 2013).

⁵ Heronimus Delu Pingge, "KEARIFAN LOKAL DAN PENERAPANNYA DI SEKOLAH," *Jurnal Edukasi Sumba (JES)* 1, no. 2 (October 1, 2017): 128–35, <https://doi.org/10.53395/JES.V1I2.27>.

⁶ MH Effendy, "Local Wisdom Dalam Tembang Macapat Madura," *OKARA: Jurnal Bahasa Dan Sastra* 9, no. 1 (2015), <http://ejournal.iainmadura.ac.id/okara/article/download/580/562>.

⁷ Wahid Khoirul Ikhwan, "NILAI KEARIFAN LOKAL YANG TERKANDUNG DALAM LAYANG JATISWARA PADA UPACARA NYADAR KETIGA DESA PAPAS SUMENEP," *Pamator Journal* 8, no. 1 (April 17, 2015): 19–34, <https://doi.org/10.21107/pamator.v8i1.2076>.

⁸ A. P Nugraha, "Makna Peribahasa Madura Dan Stereotip Kekerasan Pada Etnis Madura (Tinjauan Stilistika)," *Lingua* 12, no. 2 (2017).

preserve Madura local wisdom in the context of the proverbs of the Madurese community, and it is also important to preserve local wisdom so that it continues to exist and is used by the Madurese community from generation to generation.

Based on the explanation above, the purpose of writing this article is to describe *bâburughân beccè'* in Madurese proverbs in order to maintain local content learning in Islamic boarding schools. This study will describe the expression of the form of *bâburughân beccè'* in Madurese proverbs in order to maintain local content learning in Islamic boarding schools. Researchers conducted a study by collecting existing meta data and compared it with the results of observations and interviews at one of the Islamic boarding schools in Pamekasan, namely the Mambaul Ulum Islamic Boarding School Bata-Bata Palengaan Pamekasan as the focus of the study.

2. Methods

This study uses a qualitative approach to the type of phenomenological research. The data sources in this study consisted of kyai, lora, and students at one of the Islamic boarding schools in Pamekasan Regency. The data in this study are in the form of verbal and nonverbal data contained in Madurese proverbs. Data collection techniques were carried out through interviews, observation, and documentation. Data analysis was carried out using an interactive model that the qualitative data analysis is carried out interactively and takes place continuously through data reduction activities, data display, and conclusion drawing/verification data.⁹ Data collected in the field is collected. Interview recording transcripts were made. Field notes and interview transcript data were compiled based on the research objectives. These data are then processed according to the research objectives. The results of data analysis are supported by documentation. The data is displayed according to the research objectives. Finally, conclusions are reached and data is verified.

3. Result and Discussion

3.1 *Bâburughân Beccè'* in Islamic Context

The verses of the Qur'an become a lifetime reference to know good deeds in the form of advice, orders, and invitations to the straight path to do good in order to be safe from this world to the hereafter. Islam encourages all of us to be kind and give each other advice among human beings. This advice is the obligation of every Muslim according to his ability, to seriously give advice and warnings to each other until his obligations fall and can provide guidance to others. Allah Ta'ala says,

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

"And remind, for indeed, the reminder benefits the believers." (QS. Adz-Dzariyaat [51]: 55).

There is no doubt that every believer indeed every human being need of advice about the rights of Allah and the rights of His servants and encouragement to fulfill them. Likewise, human really need to instruct each other in the truth and be patient in it. Indeed, Allah the Exalted has informed about the nature of the fortunate and their praiseworthy deeds in His Book.

⁹ M.B. Miles and A.M. Huberman, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia, 2018).

Allah Ta'ala also informs about the characteristics of the losers and their despicable morals. This is found in many verses in the Qur'an. And Allah the Exalted has collected it by mentioning it in the letter Al 'Asr,

"By time. Indeed, mankind is in loss. Except for those who believe and do righteous deeds, and advised each other to truth and advised each other to patience" (Surah Al-'Asr [103]: 1-3).¹⁰

Allah the Exalted gives instructions to His servants in this concise but very great Surah that the cause of luck is limited to four qualities. First, faith. second, good deeds. Third, advise each other in the truth. Fourth, advise each other in patience. Whoever perfects these four things, then he will get a very big fortune. He is also entitled to the glory of His Lord and the victory with the favors that he will achieve on the Day of Resurrection. And whoever abstains from these four qualities and does not behave with them, then he will get a very big loss, namely being put into the Hellfire.

3.2 Proverbs as a Study of Madurese Local Wisdom

According to Danandjaja states that regional culture has a role (a) as a projective system or a reflection of the dreams of a collective, (b) as validation of cultural institutions, (c) as a children's educational tool (pedagogical device), and (d) as a tool of control so that community norms are always obeyed by its collective members in interacting. Culture is related to people's habits or lifestyle. One form of regional culture is oral tradition. The importance of oral traditions in society can be seen in how they shape how members of the community interact.¹¹

Oral traditions as part of regional culture can be classified into six forms, namely (a) folk language, (b) traditional proverbs, (c) traditional statements, (d) rhymes in folk poetry, (e) folk prose stories, (f) folk song.¹² Among the six forms of oral tradition, the most influential on the actions of the Madurese community is the proverb.¹³ Because in the Madurese community, proverbs are more of a reference in living life than other oral traditions.

According to Hani'ah in his article on Building the Morality of the Young Generation with Madurese Cultural Local Wisdom Education in Parebhasan, it can be explained that *parebhasan* (Proverb) is a form of communication practice of the Madurese community which is used from generation to generation by specific aims and objectives.¹⁴ Traditions that have existed for a long time are usually passed down from generation to generation.¹⁵ *Parebhasan* (Proverb) is

¹⁰ *Al Quran Surah Al-'Asr Ayat 1-3* (Kemenag RI, n.d.).

¹¹ Agus Purnomo Ahmad Putikadyanto, Iswah Adriana, and Agik Nur Efendi, "Presentation Culture in the Digital Age: Online Identity Representation on Social Media," *Proceedings of the International Congress of Indonesian Linguistics Society (KIMLI 2021)* 622 (December 27, 2021): 45–49, <https://doi.org/10.2991/ASSEHR.K.211226.011>.

¹² James Danandjaya, *Folklor Indonesia: Ilmu Gosip, Dongeng, Dan Lain-Lain* (Jakarta: Pustaka Utama Grafiti, 1991).

¹³ A Haryono and A Sofyan, "PENGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK (Language)," 2020.

¹⁴ Sahid Teguh Widodo Hani'ah, Sarwiji Suwandi, and Kundhru Saddhono, "Membangun Moralitas Generasi Muda Dengan Pendidikan Kearifan Budaya Madura Dalam Parebasan," in *The 1st Education and Language International Conference Proceedings Center for International Language Development of Unissula*, 2017.

¹⁵ Agus Purnomo Ahmad Putikadyanto and Nur Aisyah Sefrianah, "Kegiatan Keagamaan dan Pamali Hari Kamis Berjualan di Kabupaten Pasuruan," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* 4, no. 1 (2019): 1–11,

one of the local wisdoms of Madurese culture that can be used as a concept in building the morality of the younger generation as expected together. In addition, that efforts to save the morality of the younger generation can be carried out by implementing cultural wisdom education extracted from proverbs. Even proverbs are said to be the proverbs of the Madurese community that contain noble values.

Madurese proverb is part of local wisdom that contains attitudes, values, and *Bâburughân Beccè'* which reflects the nobility of character that can be used as a reference to develop a social situation full of harmony and peace. There are ideals inherent to every ethnic culture that are expressed in local wisdom that can serve as a unifying principle and point of reference in the life of a country or state. Local knowledge can therefore be used as a guide in daily life so that it acts as the community's glue and enabling factor for interaction both locally and even nationally, as a nation and state.

3.3 Expression of *Bâburughân Beccè'* Religious Values in Madurese Proverbs

Bâburughân Beccè' about the destiny of God's power and character in the life of Madurese community believes that Allah has created the earth, the sky, the mountains, the oceans, the moon, the sun, the planets arranged in the solar system, humans with various races, ethnicities, and cultures. various animals and flora, and others. Likewise, various natural events that often occur, such as earthquakes, tsunamis, floods, landslides, forest fires, and others.

The Madurese identify themselves as Muslims.¹⁶ In fact, Madurese will feel angry and upset if they are declared non-Muslim. This is due to the paradigm that people who are not Muslims are infidels whose place is none other than hell. Ethnic Madurese believe that they are Muslim, they always take the oath "*mandhâr kapèrra*" (hopefully they become infidels) That is the Islamic culture in Madura until the Madurese have become fanatical adherents of Islam. For example, in the proverb *abhântal sahadat*, *apajung Allah asapo iman* (cushioned on the sahadat, sheltered by Allah and protected by faith), the proverb is a Madurese philosophy which has a *hablumminallah* relationship. The following describes the corpus of data related to *hablumminallah*.

Text: 1	
Madurese verbal form	: <i>abhântal sahâdât, smoked 'iman ajung Allah, asandhing Nabbhi</i>
Verbal form in Indonesian	: pillowed with faith, covered with umbrella faith Allah, side by side with the Prophet
Text: 2	
Madurese verbal form	: <i>Orèng jhujhur matè ngonjhur</i>
Verbal form in Indonesian	: An honest person dies face-to-face
Text: 3	
Verbal form of Madurese	: <i>Mangghu 'ka karsana Allah</i>
Verbal form in Indonesian	: surrender to God's will

<https://doi.org/10.15575/RJSALB.V4I1.7605>.

¹⁶ Moh. Subhan and Ahmad, "Manajemen Pembelajaran di Pesantren Miftahul Ulum Bettet Pamekasan Pada Masa Pandemi Covid-19," *TADRIS: Jurnal Pendidikan Islam* 16, no. 2 (November 28, 2021): 257–70, <https://doi.org/10.19105/TJPI.V16I2.5362>.

Observation results show that Madurese in reflecting on *Bâburughân Beccè'* related to *hablumminallah* often use character connotations associated with nature, objects, and one's physique. So the metaphor used in the parable of the proverb uses the symbol of a pillow as a prayer, a blanket as faith, and an umbrella as a symbol of God who overshadows everything in this world. The results of the interview with Ustaz Hidayat as a teacher at the Mambaul Ulum Bata-Bata Islamic Boarding School said that:

“From an early age, the Madurese generation has been trying to remember and be connected with its creator. A mother when she is going to put her child to sleep, she always hums *abhântal sahadat*, *asapo 'iman apajung Allah asanḍhing Nabbhi*. This is so that Islam becomes the foundation for their children from an early age by starting with reading the sentences of *sahadat*” (Hidayat, 2022).¹⁷

Based on the results of the interview above, the proverb *abhântal sahadat, sappo' faith apajung Allah asanḍhing Nabbhi* clearly uses the connotative meaning of humming, which is understood by the child since he cannot speak fluently he will always read two sentences of *sahadat* before he lays his head on the pillow. His heart always surrenders to Allah and convinces his faith in Allah, Allah's angels, Allah's book, Allah's Apostle, and believes in the Day of Resurrection.

The verbal form in Madurese proverbs related to God is reflected in the text (2) *Orèng jhujhur matè ngonjhur*. The proverb has a rhetorical means by using the word connotation, namely *oreng jhujhur ollè kabhâghusân* that people who live an honest life will get good. The symbol of *mat ngonjhur* (dead in an extended position has a symbol of goodness in his behavior while still alive. The image that appears in the proverb is the feeling that dying in an upright position is full of goodness.

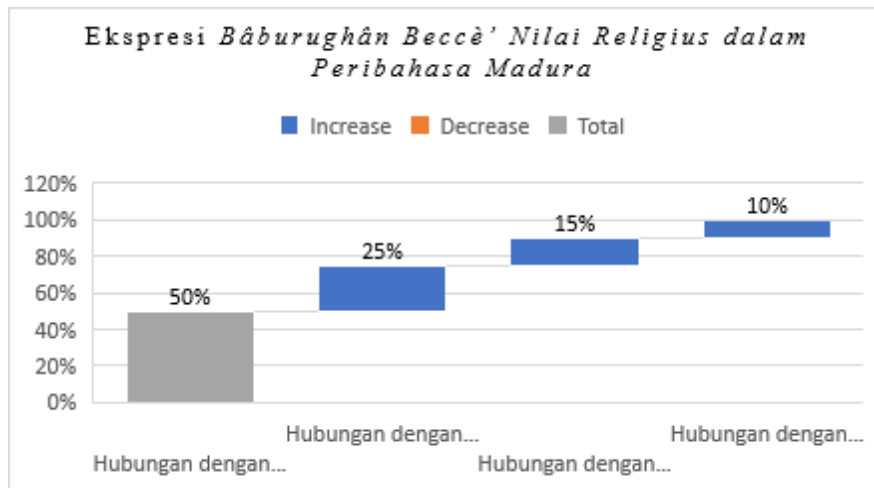
The interpretation of meaning in the proverb *orèng jhujhur matè ngonjhur* contains *Bâburughân Beccè'* which is associated with the condition of objects in the form of corpses. The portrait of human life is symbolized by a corpse whose death is stretched out showing full of goodness. This is relevant to the research of Sutomo that values such as citizenship, harmonious cooperation, tolerance, respect for the environment, loyalty, help and generosity are components of behavior that support a harmonious life with others. Values such as kindness, cleanliness, compassion, cheerfulness, honesty, citizenship, joy, self-control, courage, perseverance, punctuality are needed to form a mature personality.¹⁸

The verbal form of proverbs related to God is also reflected in the text (3) with the verbal form of the proverb *Madura Magghu' ka karsana Allah* with the interpretation of the meaning of *pasra ḍâ' katantowanna Allah* (surrender to Allah's provisions/tawakkal to Allah's will) with a rhetorical message. Humans must surrender in living life because destiny is only God who determines. In the life of the Madurese community, *Bâburughân Beccè'* which is related to the *hablumminallah* relationship is very strong. As evidence, if there are words that are not trusted by the interlocutor, he will get angry by swearing *mandhâr kapèrra* (if I lie, hopefully I will become an infidel), with this proverb the Madurese community is identical with religious people who dare to say apostate words if they are not trusted by the opponent. But that's not a good word to say. Those who are very thick with their Islam dare to risk their pride for the sake of their

¹⁷ Hidayat, “Wawancara Langsung Bersama Ustaz Hidayat,” 2022.

¹⁸ I Sutomo, “Modification of Character Education into Akhlaq Education for the Global Community Life,” *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (2014): 291–316.

religion. When religion is ridiculed, self-esteem is at stake. This is in line with his statement Hasan, that the Indonesian people, especially the Madurese, are the people who really and most have the right to Nahdhatul Ulama who upholds Islamic culture and traditions, so that the relationship between religion and tradition is placed in a position of accommodation-compromise (complementary), not a confrontational position (bipolaristic confrontation). The following are the results of the identification of the form of religious values in the Madurese proverb:



Picture: 1 *Bâburughân beccè'* religious values in Madurese proverbs

Based on the bar chart above, we can see that there are research findings from 445 Madurese proverbs that have been collected showing that there are 50% of expressions of the form of *Bâburughân Beccè'* which include religious values related to humans. 15% of religious value expressions related to objects were also found, and 10% of religious value expressions related to nature were also found. So the findings are dominated by the form of religious values used by *ulama* and students at the Mambaul Ulum Bata-Bata Islamic Boarding School.

3.4 The Value of *Bâburughân Beccè'* Character Education in the Madurese Proverb

The Madurese also saw the objects around them as portraits and reflections of one's character education. *Bâburughân Beccè'* like this is closely related to comparing with other objects whose existence is still considered to represent the life of the Madurese community regarding national character education. Such as the names of animals, concrete words in the field of agriculture, nouns in the field of fisheries, and words in the field of salt farmers, and even in the field of culture. The following are the findings of the Madurese proverb data that compare them with objects in the categorization including character education.

Text: 336

The verbal form of the Madurese proverb : *èjhungjhung è attas bun-embunan*

Verbal form in Indonesian : upheld above the crown

Text: 259

The verbal form of the Madurese proverb : *Sèngko' ta' acaca'a dukalè*
Verbal form in Indonesian : I don't want to speak twice

Text: 245

The verbal form of the Madurese proverb : *Bâteggghâ mara callon*
Verbal form in Indonesian : the character is like a callon

Bâburughân Beccè' Madurese community in verbal form comparing with objects in Madurese proverbs is reflected in the quote proverb (336) in the verbal form *èhungjhung è attas bun-embunan*. The proverb's verbal interpretation contains a rhetorical means of connotative meaning in the word *attas bun-embunan*. The connotation shows that the word *bun-embunan* indicates the crown whose position is at the top of its head, then the meaning of the denotation contained in respecting the advice of people must be upheld to the highest position in appreciating it. The proverb contains the symbol of the *bun-embunan* or crown as a noun which indicates the top position in the head.

Bâburughân Beccè' verbal form in the Madurese proverb which shows character education is also reflected in the quote (259) in the verbal form of *sèngko' ta'acaca'a dukalè*. In this proverb the interpretation of the verbal form contains the connotative meaning of the word *ta' acaca'a dukalè* (don't want to speak twice) with the intention of only want to say once in the meaning of *sè koca'aghi sèngko' pagghun* (what I said will still not change). With the meaning of character education, dare to take risks, namely the readiness of the Madurese community to accept risks or consequences arising from real actions.

Another study that is in line with Atika's statement says that *Langghâr* is a strategic place for the educational environment in the family to take place, where the function of *langgar* can be developed into a place for discussion, reading, playing, learning religion, moral values and discipline. The availability of libraries or references to books that are usually provided in *langghâr* also supports the creation of an educational culture in the home environment.¹⁹

Bâburughân Beccè' verbal form in the Madurese proverb which shows character education is also reflected in the quote proverb (245) in the verbal form of *bâteggghâ mara callon*. In the proverb, the verbal interpretation contains a rhetorical means of connoting the meaning of the word *mara callon* which shows that his heart is ugly. The word *callon* shows a bad symbol of a person's character, a metaphor or parable that appears, namely someone's character is likened to a callon. The meaning contained in the Madurese proverb *bâteggghâ mara callon* has the meaning of *bâteggghâ jhubâ'* (bad character) or bad heart content.

Relevance to other theories as expressed by Rifai which says that in associating Madurese people are reminded not to have *bâbâtek mothak* (monkey character) or *adhât ketthang* (ape behavior) who often do strange things that are not in place and are very despicable. Therefore, there are many names of objects that are used as character portraits that Madurese people must be wary of, such as *bhellâk atèna* (striped heart), *atèna abulu* (hairy heart), and *jhubâ' perro'na* (bad intestines). Examples of these proverbs contain symbols that are not good for the Madurese community and need to be avoided.²⁰

¹⁹ M Atika, "Penguatan Peran Langgar Sebagai Medium Keluarga dalam Upaya Pembentukan Pendidikan Karakter Anak di Madura," *Personifikasi* 10, no. 2 (2019): 141–57.

²⁰ Mien Ahmad Rifai, *Manusia Madura* (Yogyakarta: Pilar Media, 2007).

The findings in this proverb indicate that the Madurese community, especially students in Islamic boarding schools, have a variety of expressions that compare them with connotative objects with character education messages so that these behaviors and attitudes are not carried out in everyday life because they have a bad impact on being used among humans in interacting. In pesantren life, it is rare to find this expression used by the students.

3.5 The Form of *Bâburughân Beccè'* Socio-Cultural Values in the Madura Proverb

The Madurese community has a high spirit to helping. This helping spirit is seen in their daily life activities. They voluntarily and independently donate energy, thoughts and costs to help their neighbors who are having difficulties or difficulties. In matters related to difficulties, they come in droves to help ease their burden by providing basic necessities, money for their children's expenses, and energy when needed. This fact is reflected in the following proverb.

Text: 141

The verbal form of the Madurese proverb : *Song-osong lombhung*
Verbal form in Indonesian : Proposed granary together

Text: 402

The verbal form of the Madurese proverb : *Lako beccè' ghutong*
rojhung lako jhubâ' obbhar
obhung
Verbal form in Indonesian : good work mutual
cooperation, bad work burn
the barn

Text: 403

The verbal form of the Madurese proverb : *Anđi 'panyandârân*
Verbal form in Indonesian : someone to help

The form of *bâburughân beccè'* in human-to-human activities is found in the Madurese proverb which is reflected in the quote proverb (141) in the verbal form of *song-osong lombhung*. In interpreting the meaning of the verbal form, it uses rhetorical means containing the word connotation, namely *lako berrâ' kembhulli (gotong royong)*. The message contained in the text of the proverb is a reflection of the values of harmony between people. The proverb *Song-osong lombhung* uses a symbol, namely *lombhung* (barn) with the interpretation of the meaning that the barn is like a burden or heavy work that must be lifted together in mutual cooperation.

The mutual help system among the Madurese community is clearly visible when neighbors have heavy work or heavy burdens in building houses. Usually other people are helping their neighbors who are having troubles or busyness. This is reflected in the barn symbol. The Madurese never invite or ask their neighbors to help them, but the neighbors are automatically called upon to work together to help them. Usually those who have intentions do not give wages, but only prepare food to entertain them. In the pesantren environment, santri activities have become a habit to work together among students in community service, working hand in hand to repair the buildings in the cottage in accordance with what has been ordered by the keai.

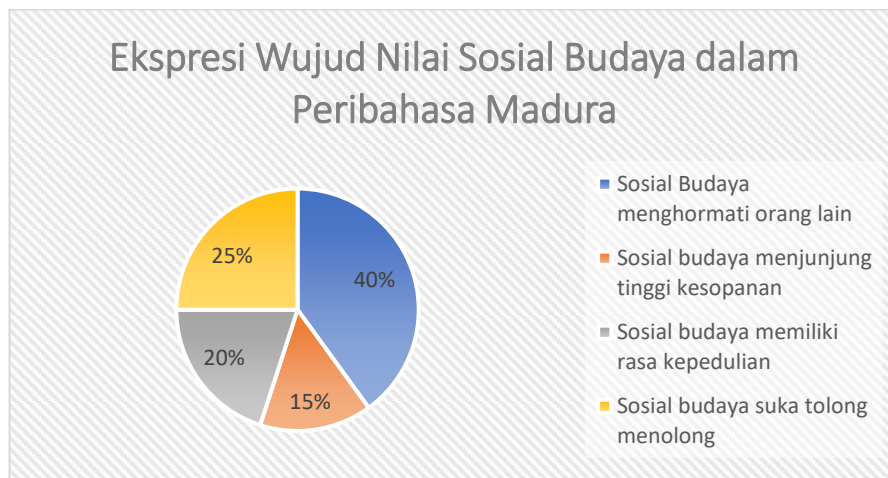
The form of *bâburughân beccè'* in the Madurese community is found in a verbal form whose cause and effect in interactions with fellow humans is also found in the quote proverb (402) in the verbal form "Lako beccè' ghutong rojhung

lako jhubâ' obbhâr obhung". In the interpretation of the meaning that kalakowan bhâghus kodhu lakonè areng-bhâreng, kalakowan jhubâ' kodhu nyènglaè (good work must be done together in mutual cooperation, bad work must be avoided). The verbal form of the proverb uses rhetorical means that contain denotative meanings, namely lako beccè 'ghutong rojhung which contains actual food, that is, good work must be done collaboratively. While lako jhubâ' obbhâr obhung also contains the connotation that if there is a bad job that is contrary to religion, it must be burned to the end.

The message contained in the text of the proverb is reflected in the reflection of good behavior for fellow human beings. In proverbs using symbols, namely lako beccè' ghutong rojhung lako jhubâ' obbhâr obhung. The obbhâr obhung symbol denotes an action against a job that is considered bad. So the Madurese agreed to be avoided at all costs or burned to the roots.

The form of *bâburughân beccè'* in the Madurese community is found in the quote proverb (403) in the verbal form "anḍi' panyandârân". Contain the meaning that the word penandârân contains the meaning of a place to provide help.

The verbal form of the proverb using rhetorical means contains the connotative meaning of someone who has a place or container to ask for help and provide help. The word *panyandârân* has the connotation of a place to ask for help. The message contained in the text of the proverb is a reflection of the Madurese community to have social sensitivity to help each other. The following are the findings of the form of socio-cultural values in the Madurese proverb.



Picture: 2. The form of socio-cultural values in the Madura proverb

Based on the chart above, the identification and classification of data found from 445 forms of proverbs can be categorized as expressions of socio-cultural values in Madurese proverbs. There are 40% of Madurese proverbs that contain socio-cultural values of respecting others. This is in line with the Madurese philosophy of "Bhâpa' Bhâbhu' Ghuru Rato" which is to respect "father, mother, teacher, and queen or leader". In addition, there were findings of 25% of Madurese proverbs related to upholding politeness, 20% of socio-cultural forms related to caring, and 15% of Madurese proverbs related to mutual help. So, the form of proverbs related to socio-cultural values is dominated by the form of respect for others. The results of observations shown by students at Islamic boarding schools, that respecting older people have the highest value than having knowledge, because knowledge without respecting elders is useless.

The results of the interview with Ustaz Syukron regarding the form of the Madurese language at the Mambaul Ulum Bata-Bata Islamic Boarding School that:

"In formal institutions at the boarding school there are PAUD, MI, MTs, and MA. Madurese language learning has been carried out since one year using the pesantren curriculum, the use of Madurese language is often used by ustaz to his students. Both the use of *bâburughân Beccè'* and in the Madurese language level. Because sometimes Ustaz or Lora use expressions to students such as in the proverb "taḍâ' sapè berrâ' ka tanḍuk" In addition, "*santrè mon terro alèmma ta'usa apasa, cokop pa alèm*, there is also the use of the expression "ta' langkong jhâ' mè rammè which is pasted on the Pasareyan Keai, there is even a proverb on the boarding school entrance board that says "*Lakona Lakonè, Kennenggenna Kennenggè*".(Syukron, 2022).

Based on the results of the interview, it shows that at the Mambaul Ulum Bata-Bata Islamic boarding school still often use Madurese proverbs to refine how to give obedience or advice to students who are staying. This is a form of preservation and maintenance of the Madurese local language as Madurese local wisdom. Which states that local wisdom is a policy that is based on traditional philosophy, ethics, behavior to manage (HR) natural resources, culture in a sustainable manner, and values that exist in the community groups. Although it has local cultural values, the values and norms contained in these customs must be used as guidelines for life continuously.²¹ In fact, the values in it are very universal and comprehensive. On the other hand, Geriya said that conceptually local wisdom is a community policy that is based on the value of a philosophy of life that is considered good and right. Thus, culture can survive in the long term, continue to develop, and is not limited.²²

There are several theories that discuss social interaction. Philipus explains that social interaction is "a dynamic or reciprocal social relationship related to the relationship between individuals and individuals, individuals with groups, or groups with other social groups".²³ In addition, Harahap explained that social interaction is "a dynamic social relationship involving the relationship between individuals and individuals, individuals with groups, or groups with groups because of an interest."²⁴

3.6 Islamic Education in Islamic Boarding Schools in the Context of *Bâburughân Beccè'*

Islamic education occupies a position as a formal, non-formal, informal, and religious at the Mambaul Ulum Bata-Bata Islamic boarding school. Santri are required to gain knowledge through formal and non-formal education. It is hoped that students will have various competencies according to current technological developments. The results of the observations showed that every formal and

²¹ Abubakar and Anwar, "Analisis Karakter dan Kearifan Lokal dalam Pembelajaran Sosiologi Di Kota Banda Aceh," *Jurnal Komunitas* 5, no. 2 (September 18, 2013): 287–95, <https://doi.org/10.15294/KOMUNITAS.V5I2.2758>.

²² Respati Wikantiyoso, *Kearifan Lokal: Dalam Perencanaan Dan Perancangan Kota Untuk Mewujudkan Arsitektur Kota Yang Berkelanjutan* (Malang: Grup Konservasi Arsitektur dan Kota, 2009).

²³ Philipus and Nurul Aini, *Sosiologi Dan Politik* (Jakarta: PT. RajaGrafindo Persada, 2011).

²⁴ Siti Rahma Harahap, "Proses Interaksi Sosial Di Tengah Pandemi Virus Covid 19," *AL-HIKMAH: Media Dakwah, Komunikasi, Sosial Dan Budaya* 11, no. 1 (June 29, 2020): 45–53, <https://doi.org/10.32505/HIKMAH.V11I1.1837>.

non-formal education at the Mambaul Ulum Bata-Bata Islamic Boarding School must have implemented several study programs that contain *bâburughân beccè'* or Madurese advice from the founders of Islamic boarding school. This is shown in the form of expressions displayed in the corners of some buildings in the boarding school, as shown in the following expression data.

Text: 405	
The verbal form of Madurese proverbs	: <i>Lakona lakonè, kennengnganna kennengngè, ma'lè dhâddhi orèng sè samporna</i>
Verbal form in Indonesian	: <i>Do your duty, take your place, to be a perfect person</i>

In the text of *lakona lakonè, kennengnganna kennengngè, ma'lè dhâddhi orèng sè samporna* (Do your job, take your place, so that you become a perfect person), this expression shows the values of Islamic education which are very closely related to *èlmo tengka* (behavior or manners). The phrase was written by R.KH. Abdul Majid Bin Abdul Hamit Bin Itsbat in 1943 which was an Islamic syiar for students and ustaz at the Mambaul Ulum Bata-Bata Islamic boarding school in actualizing life so that he puts himself on the right path and does not interfere with the rights and behavior of others, then the actualization allows Islamic boarding schools to become a vehicle for effective empowerment for the community while based on cultural values that underlie them.²⁵

The expressions in the text also show how important the perfection of life is when humans don't disturb people's work and don't even disturb their peace. because the pattern of human life must be in harmony and maintain peace. islam teaches to do good and not disturb the peace of fellow human beings in interacting in order to create harmony and tolerance between religious communities. the expression in text 405 contains the values of advice and *bâburughân beccè'* which places great emphasis on the safety and welfare of humans in the world. therefore, the jargon expressions that are displayed in the corners of some buildings in islamic boarding school are reflections of life so that it is in peaceful in behavior and manners in the community.

4. Conclusion

Based on the explanation and discussion, it can be concluded that at the Mambaul Ulum Islamic boarding school as the focus of research, it has been proven that there are several efforts to maintain local content learning of the Madurese language that still exists and still uses *bâburughân beccè'* as advice in the actualization of the use of Madurese proverbs in society and Islamic boarding schools.

The form of the expression of *bâburughân beccè'* in the Madurese proverb in order to maintain the learning of local content in Islamic boarding schools found several forms of values contained in the Madurese proverb. These values are religious values, character education values, and socio-cultural values. It was found in the corpus of finding data, that there were 50% of expressions of the form of *Bâburughân Beccè'* which included religious values related to humans, and there were also 40% of Madurese proverbs that contained socio-cultural values that contained a sense of respect for others. In

²⁵ H, Hasyim. *Transformasi Pendidikan Islam* (Konteks pendidikan pondok pesantren). *Jurnal Pendidikan Agama Islam-Ta'lim*, 13(1), (2015). 57-77.

addition, one of the other forms for maintaining local content learning of the Madurese language in Islamic boarding schools which is still carried out by Lora and Ustaz is shown in providing motivation in the form of advice which is used as an idiomatic expression of maturity in every corner of the Islamic Boarding School. The usage of proverbs in the form of proverbs presented or articulated in teaching Madurese local content in formal education is utilized to provide subtle instruction and advise to their students.

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