

Religious Socially Based Harmony Education In *Tanèan Lanjâng* Society

Ach. Nurholis Majid
Universitas Muhammadiyah Malang
anurcholis1@gmail.com

Dian Amalina
Institut Dirosat Islamiyah Al-Amien Prenduan Sumenep

Abstract

The conflict has an innate nature. Conflict will not produce violence if it is appropriately managed, for example, with religious, social education. Likewise with the *tanèan* community, Sumenep Madura. This study seeks to describe the management of conflicts that develop in the *Tanèan lanjâng* community through a search of two problems, namely, the values of religious, social education in the culture of the *Tanèan lanjâng* and their conflict management patterns through religious, social education. Ethnographic research in the field is examined with education, interviews, observations and documentation are used as data collection methods. Sources of data were taken from community leaders in Batu Jaran, the *Tanèan lanjâng* community and the outside residents of *Tanèan lanjâng*. This research then yields three points. First, the value of religious, social education owned by the *Tanèan* community in Batu Jaran Pragaan Daya is kinship, tolerance, help, service/servitude. Second, their conflict management pattern is by maintaining a religious and harmonious environment, deliberation, breaking up with physical and verbal language, not exacerbating conflict, and carrying out religious activities.

Keywords: *Conflict Management, Harmony Education, Tanèan lanjâng*

Abstrak

Konflik memiliki sifat yang alami. Konflik tidak akan melahirkan tindak kekerasan jika dikelola dengan baik, misal dengan pendidikan sosial keagamaan. Begitu juga dengan masyarakat *tanèan lanjâng* Sumenep Madura. Penelitian ini berupaya menggambarkan pengelolaan konflik yang berkembang di masyarakat *tanèan lanjâng* melalui penelusuran terhadap dua persoalan yaitu, nilai-nilai pendidikan sosial keagamaan dalam budaya *tanèan lanjâng* serta pola manajemen konflik mereka melalui pendidikan sosial keagamaan. Sebagai penelitian etnografi lapangan diteliti dengan ilmu pendidikan, maka wawancara, observasi dan dokumentasi dipakai sebagai metode pengumpulan data. Sumber data diambil dari tokoh masyarakat Batu Jaran, masyarakat *tanèan lanjâng* dan warga luar *tanèan lanjâng*. Penelitian ini kemudian menghasilkan tiga poin. *Pertama*, nilai pendidikan sosial keagamaan yang dimiliki masyarakat *tanèan lanjâng* Batu Jaran Pragaan Daya adalah nilai kekeluargaan, toleransi, tolong-menolong, pengabdian/penghambaan. *Kedua*, pola manajemen konflik mereka adalah dengan menjaga lingkungan yang agamis dan harmonis, musyawarah, meleraikan dengan fisik dan bahasa verbal, tidak memperburuk konflik, serta melaksanakan kegiatan keagamaan.

Kata Kunci: Manajemen Konflik, Pendidikan Harmoni, *Tanèan lanjâng*

Introduction

In general, Madura society is a society that runs a patriarchal power pattern with matrilineal residency. After marriage, the husband will come and live in the wife's house or parents.¹ The matrilineal residency pattern adopted by the Madurese people shows

¹ Mohammad Hefni, "Perempuan Madura diantara Pola Residensi Matrilokal dan Kekuasaan Patriarkat," vol.20, Karsa (Desember 2012), 217.

that the marriage system gives birth to a specific social structure, hoping to create harmony. However, social change or disintegration is still inevitable, triggering conflict.

The matrilineal residency in Madura society is known as *tanèan lanjâng*. Namely, the pattern of settlements with buildings lined to the east ordered from parents' homes, first daughters and so on with a long yard in front of them.

Referring to Dahrendorf, societies would not exist without consensus, and conflict is a requirement of each other.² Madurese people in the *tanèan lanjâng* tradition also have two faces: conflict and consensus. *Tanèan lanjâng* settlement is expected to facilitate socialization, communication and create harmony.³ However, the reality is that, on the other hand, the effort became their trigger for the conflict. One example of their great conflict is infidelity and land grabs.

However, since the 1992 conflict that led to this *carok* has begun to fade and even disappear altogether, the conflict that occurred in their midst since then has turned into a conflict that only leads to discomfort, silence, or still equally reticent.⁴

One of the reasons for the change in the form of nonviolent conflict in *tanèan lanjâng* society is the socio-cultural aspect of those who are classified as traditional and tend to be religious. In many studies, this traditional and religious tendency of life has been the basis of conflict. But in *tanèan lanjâng* society, it's the opposite. Therefore, the study reveals religious, social education as conflict management and harmonious life in *tanèan lanjâng* society.

Method

This research uses a qualitative ethnographic approach to understand people personally and view them as they express their world.⁵ So this research is subjective, and therefore researchers conduct intensive interaction or communication with the parties studied.

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Results

The Value of Religious Social Education of the *Tanèan Lanjâng* Community

Basically, *Tanèan lanjâng* society is a traditionally religious society. They are a society that holds fast to traditions that are passed down and down on a religious basis. Long before they knew the school, they first knew religious education in their social environment. Religious education consists of at least four important values.

Family Values

Based on the description of value in the concepts of Milton Roeach and James Bank, it is a belief that encourages a person to take any action or stay away from the action itself, or about something worth doing or not worthy, owned or believed.⁶ From

² Khabib Bima S et al., "Sebuah Kajian Menuju Pemikiran Ralf Dahrendorf" (Surakarta, 2018), 10.

³ Salamet, "Etika Masyarakat Madura dalam Nila-Nilai Tradisi Pemukiman Tanèan Lanjâng," vol.1, Jurnal Pendidikan Seni Bahasa dan Budaya (July 2018), 4.

⁴ Mohammad Yusri, "Bentuk Konflik Dalam Tanèan lanjâng Dusun Batu Jaran," 13 Desember 2019.

⁵ Andi Prastowo, *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian*, III. (Jogjakarta: AR-RUZZ MEDIA, n.d.), 179.

⁶ Imam Bahrul Ulum, "Nilai-Nilai Pendidikan Sosial Keagamaan Dalam Perspektif Teori Konstruksi Sosial (Studi Kasus Komunitas Setro Di Mojokerto)" (Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016), 18.

this, it appears that value is a belief that is recognized to be the truth to be the basis of action.

For example, the *tanèan lanjâng* community built a settlement that they believe is the truth of its benefits; they believe that the settlement of houses built lined with constructs facing each other and the laying of langgar in the west end will facilitate their socialization with family as well as their friendship will continue to be well established.

In addition, they also hold religious, social activities that they believe will educate their personality and soul. Some of these activities include the reading of *rotibul hadad*, *jam'iyah al-muslihin*, *tahlil*, *shalawatan* also *molodhan*, they expect from these activities their familial relationship will be stronger, and they can get intercession from the Prophet (peace be upon him) on the Day of Resurrection. Because with these activities they are happy to gather with their family or neighbours who are near and far.⁷

The application of family values in *tanèan lanjâng*, is also taken from the spirit of the Qur'an *innamal mu'minūna ikhwatun* (Al-Hujurat verse 10).⁸ This indicates that brotherhood is the main thing in the context of the lanjang tanean society.

But behind the value of family, whose basis is the interaction between humans with other humans, it turns out also interesting from the value of their servants as a servant who believes in Allah SWT., which has harmony with the hadith of the Prophet (peace be upon him), narrated by Imam Muslim and Ahmad: "The parable of your people in mutual love, love and love is like a body. If one of its members is sick, then his whole body will feel pain."

This family value becomes the most dominant value shared by the *tanèan lanjâng* community, seeing how they still love each other even though it is no longer in their home region or the sense of other people's areas.

Tolerance Values

Tolerance is restraint, patience, letting others think. Yet tolerance does not mean justifying abandoned views but recognizing freedom of opinion. The tolerance that has been rooted in the life of *tanèan lanjâng* society is a value of social education that can show its existence through their social interaction. This is also a remedy for differences or conflicts that arise in the *tanèan lanjâng* community. Tolerance is restraint, patience, letting others think. Yet tolerance does not mean justifying abandoned views but recognizing freedom of opinion. The tolerance that has been rooted in the life of *tanèan lanjâng* society is a value of social education that can show its existence through their social interaction. This is also a remedy for differences or conflicts that arise in the *tanèan lanjâng* community.

For example, in controlling the conflict that occurs, they will not participate in or interfere in the affairs of the parties to the conflict, because according to their assumption that such actions will give birth to new, unexpected wounds, even though in essence they do not justify the parties to the conflict.

Values of helping each other

The principle of *ta'āwanū alal birri wat taqwa* as a command of Allah SWT., in the Qur'an surah Al-Maidah verse 2 which reads: "And help you in (doing) virtue and piety, and do not help in sin and transgression. And fear Allah, surely Allah is very heavy in his punishment".⁹

⁷⁷ Observasi lingkungan *tanèan lanjâng* ahad 03 November 2019

⁸ Muhammad Shohib Thohir dan Ahsan Sakha' Muhammad, *Al-Fattah Al-Qur'an 20 Baris Terjemah* (Jakarta: C.V Mi'raj Khazanah Ilmu, 2011), 515.

⁹ Thohir dan Muhammad, *Al-Fattah Al-Qur'an 20 Baris Terjemah*, 54.

The order is contained in the life of the *tanèan lanjâng* community without a doubt, they have a habit of helping families inside or outside the *lanjâng tanèan* who are having a busy personal life, so they do it with a lot of work.

Value of Devotion or Slavery

Some religious activities carried out by the *tanèan lanjâng* community are essentially derived from one value that is believed to be very strong. The value is the value of devotion or slavery.

The value of devotion or slavery owned by the *tanèan lanjâng* community is the value of devotion that is horizontal where they perform various religious, social activities is solely so that they can practice their religion while realizing their form of a servant to Allah SWT., as their God and get intercession from the Prophet (peace be upon him), later on, the Day of Resurrection.¹⁰

This situation shows that religion plays an important role in fostering the belief of *tanèan lanjâng* people in their religious activities which also has implications for the human ability to live together in an orderly form.

Tanèan Lanjâng Community Harmony Management

Maintaining a Religious and Harmonious Environment

Simon Fisher divides conflict into four parts: no conflict, latent conflict, surface conflict, and open conflict.¹¹ No conflict is a type of conflict that is sometimes called "nihil conflict" because usually, this situation is a state of no conflict. Nevertheless, because the currents of life are sometimes not in harmony with what man expects, conflict comes with its naturalness as harmony is present without the expected departure.

This illustrates the existence of Ralf Dahrendorf's concept of the two faces that society has, with the recognition that society would not exist without conflict and consensus being a requirement between each other.¹²

So this situation does not state that the conflict is nil. However, there are two possibilities: first, society can create social structures to prevent violent conflict. Second, because of the nature of their culture, it is possible for them not to commit hostility and violence.¹³

In the life of the *tanèan lanjâng* people, it seems like there is no problem in the slightest. In contrast, when observed from their statements when asked about their social situation, it turns out that they have conflicts that they never expected, but they always try to make and control the conflict so that it does not reach the level of violence.

Tanèan Lanjâng community environment is indeed set as a religious environment. The little children in the *tanèan lanjâng* community are very enthusiastic about adhering to the teachings of Islam, where after the time of ashar prayer is over, they will get ready to go to their teacher's house while carrying the book they are holding tightly on their chests. In addition, adult men in the *lanjâng tanèan* society are also accustomed to using sarongs and songkok in various places as a symbol of their Islam.

¹⁰ Yusri, "Bentuk Konflik Dalam Tanean Lanjang Dusun Batu Jaran."

¹¹ Khoirika Makhmudah, "Pencegahan Konflik Melalui Local Wisdom (Studi Model Conflict Prevention Di Desa Sale Kecamatan Sale Kabupaten Rembang)" (Skripsi, Universitas Islam Negeri Walisongo Semarang, 2015), 26.

¹² Bima S et al., "Sebuah Kajian Menuju Pemikiran Ralf Dahrendorf," 10.

¹³ Makhmudah, "Pencegahan Konflik Melalui Local Wisdom (Studi Model Conflict Prevention Di Desa Sale Kecamatan Sale Kabupaten Rembang)," 26.

This religious environment also makes them able to absorb the inspiration of their teachings. So they try to feel to do conflict that is displayed in public. Even if there is a conflict, especially a rather large conflict, it is not immediately acted upon until everything lowers emotional tension in their language *ta' ngala' dhekkalah* (unhurried).¹⁴

Deliberation

Conflict management has several strategies, including compromise or negotiation or commonly called deliberation. In managing the conflict, *tanèan lanjâng* community will hold deliberations conducted by two conflicting families to get a peace agreement

The teachings of Islam inspire the deliberations carried out by the *tanèan lanjâng* community. In the Qur'an, Surah Ali Imran verse 159 Allah says: "... It is because of the mercy of Allah that you are gentle with them. If you are tough again, they will keep away from your surroundings. Therefore, forgive them, ask forgiveness for them, and consult with them in that matter".¹⁵

Conflicts, which are managed in a deliberative manner and involve the community and religious leaders, are usually large-scale conflicts, or in this context, involve two or more families. Usually, religious and community leaders mediate by first being asked for their silence.ity and religious leaders, are usually large-scale conflicts, or in this context, involve two or more families. Usually, religious and community leaders mediate by first being asked for their silence.

Physical and Verbal Dilation

Conflict management has three stages: the conflict analysis planning stage, conflict evaluation and conflict resolution stage. The planning stage of conflict analysis is carried out to identify the conflict that is taking place. The conflict evaluation stage evaluates whether the conflict is coming in at a critical point or a point that can be used as a conflict that gives birth to a positive impact so that it does not need to be muted. While the stage of conflict solving is to take action for conflicts that have been identified.¹⁶

People in *tanèan lanjâng* not only love conflict, but they also use stages in conflict management, from the stages of conflict analysis planning, conflict evaluation to the conflict resolution stage. Before *tanèan lanjâng* people try to reduce conflict, they will find out first the root of their problem and resolve it after knowing their conflict must be resolved as quickly as possible. Still, if in their assumption the conflict will not cause a more significant problem, they will let it pass because they think the conflict will give birth to positive values.

An example of the stages of conflict is when some relatives in the *tanèan lanjâng* family do not get along. Their elders or elders ask first what the cause of their inaccuracy is after it is known that one of the causes of their conflict is due to inheritance or in Madurese they call it "*sangkolan*" only then do the elders gather them for prudence so that an agreement or peace is reached.¹⁷

¹⁴ Observasi, aktivitas warga *tanèan lanjâng* jum'at 24 January 2020

¹⁵ Muhammad Shahib Tohir dan Ahsan Sakho' Muhammad, *Mushaf Muslimah* (Jakarta: Jabal Raudhah Al-Jannah, Bandung, 2010), 71.

¹⁶ Khoirul Anwar, "Urgensi Penerapan Manajemen Konflik Dalam Organisasi Pendidikan," vol.1, *Jurnal Studi dan Penelitian Pendidikan Islam* (Agustus 2018), 35.

¹⁷ Farhana, "Nilai Pendidikan Sosial Dalam Budaya Tanean Lanjang," 24 January 2020.

The elders in *tanèan lanjâng* society will be the mediators who mediate the conflict by calling those in conflict and then advising them, resurrecting them that, in essence, they will never be able to live alone without others or relatives. So that harmony must be maintained as the teachings of the Qur'an as a guide to their lives, and generally done by advising by their elders to children or families in conflict as Allah has commanded in the Qur'an surah Al-Ashr verse 3. "Except those who do good and advise one another in truth and patience"¹⁸

The management of the conflict is also in line with the hadith of the Prophet (peace be upon him), "Whoever sees a possibility among you, then let him change it with his hands, if he is unable to be verbal, if not able then with his heart. That is the weakness of faith."

Not Exacerbating Conflict

Along with managing conflict through dilation with verbal and physical language, *tanèan lanjâng* people also manage conflict by establishing themselves as parties that do not exacerbate the conflict, believing that in addition to the application of the principle of *ta'awanu alal birri* (please-help in goodness) that they apply, they must also apply the principle of *laa ta'awanu alal itsmi wal 'udwan* (Q, S. Al-Ma'idah:2).¹⁹

So with their conviction, they know that giving sympathy to the parties to the conflict is the same as they help each other spread the flames of hatred that will further increase the strength of hostility between the parties to the conflict. So they take action by showing their disability to the conflicting party so that the conflicting party feels they have no supporters.

Carrying out Religious Activities

Supporters of the successful management of conflict in *tanèan lanjâng* society are the existence of religious activities that they often encourage. They realize that, in fact, the religious, social activities that they routinely carry out become one of the things that restrain and keep them from violent conflict.

The religious, social activities that they do in *istiqomah* have educated their person and soul. The implementation is also solely so that they can practice their religion while realizing their form of a servant to Allah SWT. as their Lord and get intercession from the Prophet (peace be upon him), later on, the Day of Resurrection.²⁰ So they feel that conflict also becomes nil in their lives is one of the *barakah* rather than the prayers that they often chant to the Prophet Muhammad (peace be upon him), the situation shows that religion plays a vital role in fostering the belief of the *tanèan lanjâng* community towards their religious activities which also have implications for the human ability to live together in an orderly form.

Conclusion

Some of the values of religious social education owned by the *tanèan lanjâng* community. The value of tolerance is seen when they manage conflict, the value of help appears in the behavior of *gotong royong meraka*, and the value of devotion/slavery is seen in their belief in doing religious social activities because of the intention of *lillahi ta'āla* worship, also in order to get *shafa'at* from the Prophet (saw), However, the most dominant value possessed by the *tanèan lanjâng* community is the family value. The value of family is seen in some of their social behaviors. For example, their behavior

¹⁸ Thohir dan Muhammad, *Al-Fattah Al-Qur'an 20 Baris Terjemah*, 601.

¹⁹ *Ibid.*, 54.

²⁰ Shaleh, "Pola Manajemen Konflik Melalui Pendidikan Sosial Keagamaan Dalam Budaya Tanean Lanjang," 24 January 2020.

when holding some religious activities, *gotong royong*, and controlling conflict. But the value of family comes down to the teachings of Islam which became the religion of their faith.

The form of conflict management used by the *tanèan lanjâng* community is mainly carried out by third parties, namely community leaders or their elders, especially in the pattern of reprimand, physical roasting and the absence of others that worsen the conflict, except in terms of rembuk/deliberation, the benefits/barakah of religious activities they do, then their harmonious environment again religious also has a considerable share in helping the effective management of conflict.

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