

## The Introduction of Islamic Religious Language in Madurese Society

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### Abstract

This research examines the integration of Islam in the lives of the people of Madura, Indonesia. The study highlights how Islam has merged with local Madurese culture through religious practices, social traditions and cultural values. Focusing on the grebek Maulid festival as an example of cultural transformation, as well as the practice of nyabis and the ter ater tradition as spiritual and social manifestations, this study reveals that Islam is not just a ritualistic religion but also a strong cultural identity in Madura. The philosophy of Madurese traditional songs also adds a moral dimension and outlook on life that is reflected in daily life. Customs such as Koloman and tanean lanjhang show flexibility in accepting Islamic values without losing local cultural roots. The results of this study provide a deeper understanding of how Islam not only changes religious practices, but also shapes the character and social identity of Madurese society as a whole. In this research, the method used is the literature study method.

**Keywords:** Religious integration, Islam, Madurese society

### Abstrak

Penelitian ini mengkaji integrasi agama Islam dalam kehidupan masyarakat Madura, Indonesia. Studi ini menyoroti bagaimana Islam telah menyatu dengan kebudayaan lokal Madura melalui praktik keagamaan, tradisi sosial, dan nilai-nilai budaya. Dengan fokus pada festival *grebek Maulid* sebagai contoh transformasi budaya, serta praktik *nyabis* dan tradisi *ter ater* sebagai manifestasi spiritual dan sosial, penelitian ini mengungkapkan bahwa Islam bukan sekadar agama ritualistik tetapi juga identitas budaya yang kuat di Madura. Filosofi lagu-lagu tradisional Madura juga menambah dimensi moral dan pandangan hidup yang tercermin dalam kehidupan sehari-hari. Adat istiadat seperti Koloman dan *tanean lanjhang* menunjukkan fleksibilitas dalam menerima nilai-nilai Islam tanpa kehilangan akar budaya lokal. Hasil penelitian ini memberi pemahaman yang lebih dalam tentang bagaimana Islam tidak hanya mengubah praktik keagamaan, tetapi juga membentuk karakter dan identitas sosial masyarakat Madura secara menyeluruh. Dalam penelitian ini metode yang digunakan adalah metode studi literatur.

Kata Kunci: Integrasi agama, Islam, masyarakat Madura

### Introduction

Madura Island has an area of about 5,168 km<sup>2</sup> and has a length of about 190 km, with a width of 40 km (Wiyata, 2002: 31). Astronomically, the island of Madura is located between 6° 42' and 7° 18' South latitude, and between 112° 40' and 114° 20' East longitude. However, this is a measurement based on an 1846 map. In 1858, by combining the islands into one archipelago, Madura Island was located between 6° 49' and 7° 20' South latitude and between 112° 40' and 116° 20' East longitude. Geographically, Madura Island is

known as a barren and dry area. So that most of the Madurese people make a living as salt farmers.

Administratively Madura is included in the province of East Java, but when viewed from a cultural point of view Madura is different from Java. Because, Madura has its own language that is different from Javanese. Madura is not just a group of islands, but a tribe that is different from other tribes in Indonesia. However, of course there are still similarities between Madura and Java such as its religious culture. Religiously, Madura is more based on pesantren and serves the Nahdlatul Ulama (NU) organization. Therefore, Madura is also known as the "Santri Island" because throughout Madura Island, from Bangkalan to Sumenep, there are a lot of pesantren with a varied number of students. Madura's religious culture seems to have similarities with those in East Java and Central Java, which are also based on pesantren and NU. However, NU is not the only religious organization in Madura. Besides NU, there are also SI and Muhammadiyah in Madura.<sup>1</sup>

At the religious level, the Madurese community is widely known to have a fairly large and high attitude of recognition and respect for religious symbols and values. At least, there are three religious structures that have been synonymous with the Islamic behavior of the Madurese community, namely; the existence of kyai/ulama, pesantren institutions, and finally traditional Islamic organizations, in this case the Nahdhatul Ulama (NU) (Bruinessen, 1995). So great is the attitude and behavior of Madurese respect for NU that a joke appears among the local community, that when asked about what religion exists in Madura they will answer, 99 percent of Madurese religion is NU Islam, 1 percent is Muhammadiyah.<sup>2</sup>

Until now, the third religious symbol still plays an important role in various aspects of Madurese life, including education, culture, tradition, economy, and especially in religious matters. In the field of education, Madurese people generally prefer pesantren as a place of learning for their children. Pesantren is considered an ideal educational institution because it provides not only formal education, but also religious education. The importance of pesantren education is so high that even someone who has taken higher education to the highest level is still considered ordinary if they have never studied at a pesantren. For Madurese people, religious education in pesantren is a top priority and the most basic need.

## Methods

In this research, a literature study method was used, defined by Nazir (2014) as research that examines various relevant literature sources. The use of this method aims to start research planning by utilizing literature as a source of data, avoiding the need for direct data collection in the field. The references used include relevant literature sources as primary data sources (such as research data, research reports, and scientific journals) as well as secondary data sources (such as basic government laws and regulations and books).

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<sup>1</sup> Muhammad Syamsuddin, *'HISTORY OF MADURA: Sejarah, Budaya dan Ajaran Luhur Masyarakat Madura'*, (Yogyakarta: Araska, Juni 2019), 20-21

<sup>2</sup> Agus Purnomo. (2014). Politik Hukum Elite Politik Kabupaten Pamekasan Tentang Perda Syariat. *Istinbath: Jurnal Hukum Islam IAIN Mataram*, 13(1).

## Results

### Characteristics of Madurese Islam

Islamic teachings have a strong influence on Madurese society. One of the things that characterizes the nuances of Islam in Madura, namely when the Islamic kingdom was established, the Islamic kings took over the Palguna image festival (an annual festival during the Majapahit kingdom) which became one of the tools to unite the people into Islamic culture, then the term of the festival became grebek Maulid whose peak event coincided with the birth date of the Prophet Muhammad Saw, namely 12 Rabiul Awal.<sup>3</sup>

In Madurese society, the balance of life is realized by maintaining *hablum minallah* and *hablum minnas*. The expression *abhantal shahadat asapo' iman* (cushioned by *shahadar*, covered in faith), an expression that implies the importance of religion as a backing in life. In relation to *hablum minannas*, Madurese people measure good behavior in social interactions with the term *andhap asor* (humble) which implies politeness, politeness, respect, and other noble values that Madurese people must have. So, in addition to high spiritual appreciation, Madurese also have strong noble values that need to be upheld in social life. Therefore, Madurese people often strongly emphasize that it is better to have good morals but lack knowledge than high knowledge but bad morals.

Madura is synonymous with Islam, although not all of its people are Muslim. However, its image as a "santri community" is very strong, even almost every house in Madura has a *surau* or *langgar* as a place to carry out worship obligations.<sup>4</sup> This is evident from the presence of mosques, *musholla* and Islamic boarding schools from the western end (Bangkalan) to the eastern end (Sumenep).

### *Islamic Character in Nyabis Tradition*

Kiai is a figure who has a great influence in the social life of the Madurese community because kiai is a figure who is used as a benchmark in everyday life. The habit of Madurese people to stay in touch with prominent kiai is basically a form of respect for the kiai, usually Madurese people *nyabis* routinely and massively. Starting from per week, per month, every half month, some even every day according to their needs and it has a short and limited time limit for each meeting. Their arrival is not without reason, and not only because of respect, they come with various problems and problems that hope that with *nyabis* they get a solution and practical and theological needs from the kiai he visits (*nyabis*).

From there it can be seen how the existence of a kiai figure plays a real role in directing behavior and changing society. When people come to kiai, they are taught about pure faith, good values, and norms. This is the initial stage in the value internalization process.

In the context of devotion to Allah SWT (*taqwa* and *tawakal*), kiai give direction so that people trust and leave all matters to Him through worship, as proof of sincere faith. This is in line with the view that Islamic education aims to foster trust and devotion to God which is reflected in behavior and outlook on life.

When people face problems, they come to the kiai for advice. The kiai's message to

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<sup>3</sup> A. Sulaiman Sadik & Chairil Bashir, "*Sekilas Tentang Hari Jadi Pamekasan*", (Pamekasan: Pemerintah kabupaten Pamekasan, 2004), 8

<sup>4</sup> Afif Amrullah, "ISLAM DI MADURA", (Islamuna, volume 2 Nomor 1, Juni 2015), 66

put their trust in Allah also reminds them to maintain a balance between the affairs of the world and the hereafter, in accordance with the principles of Islamic life that integrate worldly and spiritual life.<sup>5</sup>

### ***Islamic Character in Ter Ater Tradition***

The ter ater tradition is an integral part of Madurese culture where people share food with neighbors, family members, or worthy people. This activity is scheduled every Thursday afternoon, especially for kiai or Quranic teachers commonly called arebbha. In addition, ter ater is also held at celebrations, religious celebrations, tasyakuran, and so on. This tradition is a means of building harmonious and conducive social relations in Madurese society.

Madurese people serve typical food such as white rice with side dishes such as chicken, goat, or beef, as well as traditional cakes such as apem. They also serve other foods such as ketupat meatballs, ketupat mix, and gado-gado. All these dishes are shared with neighbors and relatives as a form of respect, and to strengthen the relationship. For the Madurese community, ter ater has a deep symbolic value to strengthen social ties between Madurese communities.<sup>6</sup>

### **The Philosophy of Madurese Songs**

The diversity of cultures and societies in Indonesia is reflected in the variety of folk songs. Each region has its own characteristics that are influenced by several factors, including the way of looking at the world, geographical conditions, and local social and cultural aspects. This was stated by Misnadin in 2007. As an illustration, the characteristics of songs from communities that rely on agriculture as the main livelihood will be different from songs that develop in fishing communities. This difference reflects the uniqueness of the life experience and environment of each community group.

Madurese people have unique cultural characteristics. They are known for being assertive, diligent, unyielding, maintaining self-respect, and having close family ties. Their livelihoods are divided between agriculture and fisheries. Their personalities, attitudes and culture of farming and fishing are often reflected in the traditional songs of the region. We will discuss 13 songs that describe the social and cultural life of the Madurese people. These songs will be analyzed to understand their meaning and relationship with the symbols of their social and cultural life.

One of the songs mentioned is "Lir Saalir". This song has repetitive lyrics "Lir saalir, alir alir, kung!" interspersed with stanzas that describe various aspects of life, such as work and the philosophy of life of the Madurese people. "Lir Saalir" is a traditional song commonly sung by children while playing in the moonlight. The song is in the form of rhymes that contain wise messages to live life.

The main messages in this song are:

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<sup>5</sup> Ahmad Maulidi, Moh. wardi, Ghazi Mubarak, Ahmad, "Pendidikan Karakter Islami Dalam Tradisi Nyabis Masyarakat Madura", (J-PAI : Jurnal Pendidikan Agama Islam, Vol. 8 No. 2, Januari-Juni 2022), 80-81

<sup>6</sup> Abdurrahman Fauzi, "Tradisi 'Ter Ater' Masih Melekat Bagi Masyarakat Madura Setelah Lebaran", diakses dari <https://bakabar.com/post/tradisi-ter-ater-masih-melekat-bagi-masyarakat-madura-setelah-lebaran-lh1sj4m2> pada tanggal 29 Juni, 2024 pukul 15.13

- a. The importance of being careful in various aspects of life, such as work, action, behavior, speech, and attitude.
- b. The advice to always think carefully before making a decision or acting, because the wrong decision can cause regret later on.

"Pa'-Opa' Iling" is a song usually sung by parents when holding or playing with their young children. Although short, this song has a deep meaning. The majority of Madurese people are Muslims and strongly uphold religious values. They emphasize the importance of religious education from an early age, including learning the Koran. "Ngaji" in this context does not only mean learning to read the Qur'an, but also includes the pursuit of worldly knowledge for the future. This song illustrates the persistence of parents in working hard, even though the results may not be much, to ensure that their children can get a good religious and general education.<sup>7</sup>

## Customs

### *Koloman*

In Madura, the Koloman assembly is a form of local creativity that has long been part of the local cultural heritage. This tradition was established long before the introduction of Islam to Madura island and has become an integral part of community life. According to some sources, Koloman is believed to have originated in the pre-Islamic period, possibly related to Hindu-Buddhist religious heritage. This tradition not only reflects the identity and culture of Madura, but also illustrates the long history of the island. As Islam entered Madura, Koloman underwent a process of acculturation. Islamic values mingled with existing traditions, resulting in the form of Koloman that we know today. This process shows how local culture can adapt and evolve with the changing times, while still maintaining its basic essence.<sup>8</sup>

The acculturation of the Koloman tradition with Islamic values took place through a long and complex process, affecting both the way it is practiced and the values contained in it. However, it is important to note that despite the fusion with Islamic teachings, this change did not necessarily change all aspects of the Koloman tradition as a whole. On the contrary, the process of Islamization in the Koloman tradition focuses more on its substantial aspects. Changes mainly occur.

In the deepest layers that represent the meaning and function of this tradition. In other words, the outer elements and basic form of Koloman are retained, while the core and purpose of the practice are adjusted in accordance with Islamic values. This shows the flexibility of local culture in adapting to new influences, while still maintaining its original identity. This process reflects how traditions can survive and evolve, absorbing new elements without losing their basic essence.<sup>9</sup>

In its implementation, the Koloman tradition in Madura involves the local community and local religious figures, especially kyai or ulama who are the most influential religious figures in the region. The role of kyai in Koloman is very important

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<sup>7</sup> Iqbal Nurul Azhar, "KARAKTER MASYARAKAT MADURA DALAM SYAIR-SYAIR LAGU DAERAH MADURA", (*Jurnal ATAVISME*, Volume 12, Nomor 2, Desember 2009), 4-5

<sup>8</sup> Bayuadhy, G. (2015). *Tradisi-Tradisi Adiluhung Para Leluhur Jawa* (E. D. Editor, Ed.; Cet. 1). Dipta.

<sup>9</sup> Syarif, Z., & Thabrani, A. M. (2020). Entrepreneurship pada Masyarakat Kelompok Tani Melalui Pendidikan Koloman Sholawatan. *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, 17(1), 75

and can be said to be the main intellectual actor that ensures the existence and sustainability of this tradition. The presence of kyai is an absolute requirement in the implementation of Koloman because without the presence of kyai, this activity is difficult to start. In this religious tradition, the kyai acts as a leader who guides the entire series of events from beginning to end. There is no moderator or other host, and all activities are fully led by the kyai. The central position of the kyai in the koloman reflects the high respect and recognition of the Madurese community towards these religious leaders. This shows how strong the kyai's influence and authority is in the social and religious structure of Madurese society. This phenomenon also shows how religion and culture are mutually sustainable in strengthening the religiosity of Madurese society. The Koloman tradition is a clear example of how local cultural practices can become a forum for strengthening religious values, with the kyai as a key figure who bridges between tradition and religious teachings.

The Koloman tradition usually begins with reading Surah Al-Fatihah together. This activity is intended as a special or special prayer for the ancestors who have passed away. After that, the program continues with the reading of Surah Yasin and tahlil together, which lasts about 30 minutes. Interestingly, this part is generally led by young clerics who are often referred to as Lora. After the recitation of Yasin and tahlil, Koloman is followed by a short recitation. The material presented is usually related to religious basics that are relevant to people's daily lives, such as procedures for praying, ablution, how to purify najis, fasting, hajj, and similar topics. These recitation sessions last about an hour. The event was then closed with the recitation of prayers. Both the recitation session and the closing prayer are led by the kyai. As a highlight of the event, Koloman participants have a social gathering by enjoying the dishes that have been prepared by the local community. This series of activities illustrates how the Koloman tradition combines religious elements with social values. Starting from prayers for ancestors, recitation of holy verses, practical recitation, to eating together, all these elements represent the harmony between spirituality and togetherness in Madurese society.

Based on field research, the Koloman tradition in Madura has at least three main meanings or understandings:

- a. Means of Request: Koloman is seen as a medium for the community to ask God for safety and blessings. This reflects the spiritual aspect of the tradition, in which people channel their hopes and prayers.
- b. Expression of Gratitude: The tradition also serves as a platform to express gratitude to God for the various favors that have been received. This includes gratitude for the sustenance, safety and health that have been enjoyed throughout life.
- c. Strengthening Social Ties: Koloman has a meaning as a gathering place or friendship. It aims to strengthen emotional bonds and intimacy between community members. This aspect emphasizes the social function of the tradition.

This third meaning shows how the Koloman tradition combines spiritual and social elements in Madurese society. The tradition not only functions as a religious ritual, but also as a mechanism to strengthen social cohesion and collective gratitude. This reflects how local cultural practices can be an effective means of expressing religious values while strengthening relationships between community members.

One of the benefits of *kompolan* is that it provides peace of mind. For example, the activities in the *majelis taklim* of Pondok Pesantren Nahdhatut Ta'limiyah Karang

Anyar Pamekasan are not only limited to the recitation of Syarafal Anam and tahlil, but also include recitation. They study Qur'anic verses or study certain books. Some members of the *kompolan* admit that this activity increases their inner peace. This happens because they can recall old knowledge or gain new insights about religion.<sup>10</sup>

### *Tanean lanjhang*

The term *tanean lanjhang* is derived from the local languages *taneyan* and *lanjhang*. *Taneyan*, *tanian*, or *tanean* means courtyard. While *lanjhang* means long. Thus, *tanean lanjhang* literally means an elongated yard. Lintu Tulistyantoro in "The Meaning of Space in *Tanean Lanjhang* in Madura" (2005) mentions that the traditional *tanean lanjhang* settlement consists of two to ten houses inhabited by families who are still related by blood.<sup>11</sup>

Madurese ecology consists of moorland, not rice fields. The arrangement of houses of a Madurese village usually forms a distinctive pattern. The houses are lined up lengthwise starting from the oldest family in the west to the youngest family in the east and all facing south. This settlement pattern is called "*taniyan lanjhang*".<sup>12</sup>

*Tanian lanjhang* is a traditional Madurese settlement that begins with a main house called *tonghuh*. *Tonghuh* is the house of the forerunner or ancestor of a family. *Tonghuh* is equipped with a *langgar*, a stable and a kitchen. If a family has children who are married, especially daughters, the parents will build a house for their daughters. Likewise, until the next generation, it will form a term called *tanean lanjhang*.

So, if you want to see the genealogy of the descendants of a family, you can see the arrangement of the placement of the house. The arrangement of the houses is always oriented towards each other and leaves a courtyard space in the middle of the house. The courtyard in the middle is called *tanean lanjhang*.<sup>13</sup>

The *tanean lanjhang* pattern reflects the religiosity of the Madurese. This can be seen from the arrangement pattern of the house, which is lined up from west to east starting from the eldest child to the youngest child. This order seems to indicate that the Qibla is always in the west and the elder is the role model (*imam*).<sup>14</sup>

The functions and parts of *tanean lanjhang* have several different functions:

- a. *Kobhung* (*mushola*): a place of worship, to receive male guests, and a place for deliberation.
- b. *Roma tongghuh* (*main house*): the main house that serves as a place of activity, eating, sleeping, and gathering with the family.
- c. *Dapor* (*kitchen*): an area for cooking and activities.

The characteristic of *tanean lanjhang* is that it has several distinctive features, such as a broad roof supported by poles, and a unique settlement pattern with different buildings. This traditional house also has a deeper meaning in the culture of Madura, such

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<sup>10</sup> *Ibid*, 63

<sup>11</sup> Editor, "Mengenal Tanean Lanjhang, Pemukiman Tradisional Masyarakat Madura", diakses dari <https://1001indonesia.net/mengenal-tanean-lanjhang-pemukiman-tradisional-masyarakat-madura/> pada tanggal 22 juni, 2024 pukul 14.35

<sup>12</sup> Lebba Kadorre Pongsibanne, "*ISLAM DAN BUDAYA LOKAL Kajian Antropologi Agama*", (Yogyakarta: Kaukaba Dipantara, Agustus 2017), 177

<sup>13</sup> Lintu Tulistyantoro, "MAKNA RUANG PADA TANEAN LANJANG DI MADURA", (*Dimensi Interior*, Vol. 3, No. 2, Desember 2005), 139-140

<sup>14</sup> *Ibid*, 178

as the hope of light which means the spirit of life of the community. Overall, *tanean lanjhang* is a traditional organizational pattern of the madura tribe that has a deeper meaning in madura culture and has a distinctive structure in the organization and functions of the building.

### **Rokatan**

Rokatan is a tradition or custom practiced by the people of Madura every year. This tradition is carried out as an expression of gratitude to God for the crops harvested that year. Rokatan has many kinds including Rokat *Dhisah* (village cleaning), Rokat *Tase'* (sea picking), *Nyaddar* (salvation in the salting field) etc.

#### a. Rokat *Tase'*

Rokat *tase'* is a tradition carried out by the people of Madura for generations to express our gratitude to God and also to save fishermen from disasters and calamities that can occur at any time while at sea. The rokat *tase'* tradition has symbols that are difficult for ordinary people to understand just by looking at them, especially by people who come from areas with different cultural traditions. For example, the symbol of a small boat decorated and filled with various kinds of food (offerings) to be taken to the middle of the sea. These offerings are called *Ghite'* by the people of Nepa village.<sup>15</sup>

#### b. Rokat *Dhisah*

Rokat *dhisah* is also similar in meaning to rokat *tase'*, but rokat *dhisah* is closer to the tradition of earth alms and rejecting calamities that will occasionally occur in a village such as *carok* etc. Rokat *Dhisah* is usually performed in a sacred place called *bhuju'*. *Buju'* according to the madurese is the grave of an ancient elder who has spiritual closeness, *mahabbah* (love), and high obedience to the creator.<sup>16</sup>

#### c. *Nyaddar* Ritual

The *nyaddar* ritual is a tradition of the salt farming community in Sumenep, Madura, held three times a year. This ritual originated from Sheikh Anggasuto, an Islamic missionary who taught about how to make white crystals (salt) from seawater. This activity is carried out around the grave complex of ancestors (Asta, Gubang, Bhuju'), which is precisely in West Kebundadap village, Saronggi sub-district. The ceremony includes various processions, including sending prayers to ancestors, reading ancient books, and conducting social activities such as slaughtering sacrificial animals and donating money to orphans.<sup>17</sup>

### **Conclusion**

The introduction of Islamic religious language in Madurese society illustrates the deep integration of Islamic teachings with their social, cultural and spiritual life. Madura

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<sup>15</sup> Wahyu Ilaihi dan Siti Aisah, "Simbol Keislaman pada Tradisi Rokat Tase' dalam Komunikasi pada Masyarakat Desa Nepa, Banyuates-Sampang Madura", (*Indo-Islamika*, Volume 2, Nomor 1, 2012), 47

<sup>16</sup> Abdullah Abbas, "KESENIAN OJHUNG DALAM TRADISI SEDEKAH BUMI DI DESA BUNBARAT KECAMATAN RUBARU KABUPATEN SUMENEP TAHUN 1960-2005", (*AVATARA, e-Journal Pendidikan Sejarah*, Volume 5, No. 1, Maret 2017), 83

<sup>17</sup> Ina Herdiyana, "Asal-usul Nyaddar, Tradisi Petani Garam Sumenep yang Berawal dari Mukjizat Syekh Anggasuto", diakses dari <https://radarmadura.jawapos.com/sumenep/743330099/asal-usul-nyaddar-tradisi-petani-garamsumenep-yang-berawal-dari-mukjizat-syekh-anggasuto> pada tanggal 28 Juni, 2024 pukul 17.19



Island, despite having a rich cultural history before Islam, has undergone significant transformation after the introduction of Islam into the region.

One clear example is the grebek Maulid festival that replaced the Citra Palguna festival, showing a shift towards celebrations that are more in line with Islamic values, particularly in commemorating the birth of the Prophet Muhammad. This reflects a cultural adaptation that not only shows the dominance of Islam, but also the integration of local culture with new imported values.

The spiritual characteristics of Madurese society are reflected in the practice of nyabis and the tradition of ter ater. Nyabis, where people regularly meet with kiai for religious guidance and solutions to various problems, shows the importance of life balance (*hablum minallah*) and good social relations (*hablum minnas*). The ter ater tradition, on the other hand, is a practice of sharing food collectively that strengthens social ties and reinforces the values of togetherness in the community.

In addition, the label "santri society" attached to Madura confirms that Islam is not just a religious belief, but also a strong cultural identity. With mosques, mushollas and Islamic boarding schools widespread on the island, it is clear that Islam permeates not only the life of worship, but also every aspect of daily life and the social fabric of Madurese society.

The philosophy of traditional Madurese songs such as "Lir Saalir" and "Pa'-Opa' Iling" also enriches the understanding of the values and norms upheld by the local community. These songs are not only a means of entertainment or message delivery, but also carry moral messages and views of life that are reflected in their daily lives.

Customs such as Koloman and tanean lanjhang demonstrate the flexibility and adaptability of Madurese culture in accepting and integrating Islamic values into their local practices and traditions. Koloman, for example, has undergone a process of acculturation with Islamic values without losing its original essence, while tanean lanjhang shows a distinctively organized social structure with integrated religious values. Overall, the introduction of Islamic religious language in Madurese society is not only a process of Islamization, but also a socialization process covering spiritual, cultural and social aspects. This confirms that Islam is not only a religion, but also the main pillar in shaping the character and identity of Madurese society as a whole.

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