

## Cultural Wisdom and Character Building in Islamic Boarding Schools: A Case Study in Madura

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**Abstract:** This article aims to describe the cultural wisdom of Madura and its internalization process in the educational process at the Miftahul Ulum Islamic Boarding School, Bette Village, Pamekasan, Madura. Gap research and novelty in the research are specifications of Madurese cultural values that focus on forming students' character. This research is qualitative research with a case study approach. The data sources in this study were the principal, two ethical study teachers, and one guidance and counseling teacher. Data collection techniques used in-depth interviews, participatory observation, and documentation studies. Data analysis used data reduction, data presentation, and conclusion stages. Data validity was strengthened by method triangulation and confirmability. Based on the discussion of the research results, the cultural values internalized in the educational process at the Miftahul Ulum Islamic Boarding School are being devoted to parents, respecting the elders and loving the younger ones, becoming individuals who care, are responsive, and are ready to assist others.

**Keywords:** madura culture, character, humble, Islamic boarding school.

**Abstrak:** Artikel ini bertujuan untuk mendeskripsikan kearifan budaya madura dan proses internalisasinya dalam proses pendidikan di Pondok Pesantren Miftahul Ulum Desa Bette Pamekasan Madura. Kebaruan dalam penelitian ini adalah adanya suatu bentuk spesifikasi nilai-nilai budaya Madura yang berfokus pada pembentukan karakter siswa. Penelitian ini berjenis penelitian kualitatif dengan pendekatan studi kasus. Sumber data dalam penelitian ini adalah kepala sekolah, dua guru bidang studi akhlak, 1 guru bimbingan konseling. Teknik pengumpulan data menggunakan wawancara mendalam, observasi partisipatif dan studi dokumentasi. Analisis data menggunakan tahapan reduksi data, penyajian data dan penarikan kesimpulan. Keabsahan data diperkuat dengan triangulasi metode dan konfirmabilitas. Berdasar pembahasan hasil penelitian, maka nilai budaya yang diinternalisasikan dalam proses pendidikan di Pondok Pesantren Miftahul Ulum adalah berbakti kepada orang tua, menghormati yang lebih tua dan menyayangi yang lebih muda, menjadi individu yang peduli, tanggap, dan siap memberikan bantuan kepada orang lain.

**Kata Kunci:** Budaya madura, karakter, rendah hati, pondok pesantren.

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## Introduction

The form of the area or tribe determines the education level in a region. Therefore, the form of culture of a region greatly influences or determines the level of development of education (Maji & Hogan, 2023). One that has and maintains traditions, especially in character education, is the Madurese tribe. Also, character education takes local cultural values such as courage, simplicity, and hard work, which are the characteristics of the Madurese community (Latifa & Suryana, 2023). That way, character education in Islamic boarding schools can produce students with strong religious knowledge to implement in their lives and high manners that can control their behavior in society (Njuguna, 2021).

The Madurese tribe has many local cultural values and religious activities in the community that are closely related to implementing a level of education, such as Islamic boarding schools. Therefore, educational institutions in Madura have become an integral part of community life. In this case, one of the Islamic boarding schools that can adapt and integrate Islamic values with local traditions and create a new pattern of unique culture is the Miftahul Ulum Islamic Boarding School in Betet Village, Pamekasan Madura. (Yuniar et al., 2023)

Adaptation of cultural religiosity is the creation of a cultural atmosphere with Islamic nuances in the scope of education at the Miftahul Ulum Islamic Boarding School in Betet Village, Pamekasan Madura. In its implementation, based on the results of observations in October 2024, the Miftahul Ulum Islamic Boarding School made the embodiment of religiosity for students by practicing and habituating religious attitudes both in their relationships with fellow human beings and in their relationships with the creator (Observations in October 2024).

So, the Madurese people value uneducated but civilized people more than smart people who do not have ethical and moral rules. Although the island of Madura still adheres to tradition, Islamic boarding schools are agents of change that can adapt to the development of the times and the sophistication of increasingly rapid technology (Perdana et al., 2024).

The implementation of spiritual culture in Islamic boarding schools can be done through religious activities carried out in stages so that it becomes a tradition for the student community. This creation can be in the form of welcoming students at the

school gate by paying respect to fellow school residents, followed by the undertaking of congregational dhuha prayers, which are held every day at 9:00 WIB. Implementing these activities is a form of creating cultural religiosity in a religious context in schools based on Islam (Observations in October 2024).

The role of the Miftahul Ulum Islamic boarding school is to transform values and culture. The instillation of these values is taught in theory and how they can be executed in their daily lives. For example, religious practices such as bowing and greeting when meeting teachers, visiting sick students, or social activities that support the development of the morals of the students. That way, Islamic boarding schools not only occupy the role of Islamic educational institutions but also as centers for developing noble values and a comprehensive Islamic culture (interview, Mr. Zainal, Oktober 2024).

Previous research shows that Islamic boarding schools strongly influence positive social changes by instilling strong religious and moral values (Pangestu & Sumadi, 2023). This is in line with (Sugiarto's 2022) research, which concluded that applying cultural acculturation values produces an environment where religious values and local cultural values mutually influence emotional intelligence—heightened by (Hani'ah et al., 2023) research on the internalization of cultural values of politeness in school environment significantly strengthens the religious, cultural, traditional, and social behavior of students.

Based on the description of the research, the offer of gap research and novelty in the research is the existence of a form of specification of Madurese cultural values that focus on the formation of the character of students, especially in discipline, ethics, morals based on Islamic teachings and innovations developed in cultural development through a culture-based curriculum, where the Miftahul Ulum Islamic boarding school includes elements of local culture in learning, for example teaching the Madurese language, but without affecting the use of the language used by students outside the Madurese area. The value of cooperation, according to (Aqli Qosyim and Zarkasyi, 2024), is also highly respected by all residents of the Islamic boarding school, so one form of this cultural value is very important to be applied in everyday life in the Islamic boarding school environment.

The findings of this study will be an important pillar in the Islamic education system in Indonesia related to the existence of education based on Islamic boarding schools. This means that Islamic boarding schools function not only as religious-based institutions but also as centers of culture and social development, especially in the education of the Madurese community (Muyassaroh et al., 2021). In this way, Islamic boarding schools can play an important role in forming the community's religious and social identity and developing character education in Indonesia.

### **Research Method**

The study uses a qualitative method via descriptive analysis techniques (Tosoni & Zuccalà, 2020) with case studies to describe the local cultural wisdom of Madura and its relevance to strengthening the character of humility in Islamic boarding schools at the Miftahul Ulum Bettet Pamekasan Madura Islamic Boarding School. The research period is three months, starting from October to December 2024.

The research subjects targeted for this study were the principal, ethical study teachers, guidance and counseling teachers, and students at different levels of education. Data were collected using participatory observation techniques, in-depth interviews, and document studies, which were accepted and recorded by researchers while conducting research in stages and continuously until the data was transfused, referring to the research focus (John W. Creswell, 2021).

The data collection results were then analyzed using the interaction model according to Miles & Huberman, namely through the stages of analysis activities, starting from reduction, display, and conclusion drawing/verification (Au-Yong-Oliveira, 2024). The results of the analysis and interpretation of the research results will be validated using triangulation techniques to data sources and triangulation in data collection techniques (Dewi, 2022). The validation technique used in the study is source triangulation, and the technique triangulation is explained in the analysis technique above. In implementing the source triangulation technique, researchers check the accuracy of the data through various sources (Caniago, 2021).

## Result and Discussion

### Values Of Local Cultural Wisdom Of Madura At Miftahul Ulum Betet Islamic Boarding School, Pamekasan

Based on the results of interviews, observations, and documentation studies, several local wisdom values in Madura were found to be taught and practiced by students at the Miftahul Ulum Betet Islamic Boarding School, Pamekasan, Madura, containing:

a. Being devoted to parents.

The teacher of the field of study of ethics revealed the reasons why one should be kind to one's parents, as stated:

One of the noble morals taught to students through morals and ethics is the attitude of being devoted to one's parents. Being devoted to one's parents is also termed *birrul wālidain*. *Birrul wālidain* is an obligation that has certain consequences after a person reaches puberty. Therefore, it is important to instill these morals early in the family and Islamic boarding school environments as part of the three education centers. Meanwhile, in the school environment, teachers as educators are tasked with internalizing and transforming religious knowledge and values in students. Teachers also act as role models in attitudes and behavior for students on how to be devoted to both parents (interview, Mr. Zainal, November 2024).

In line with the explanation of the guidance and counseling teacher who gave a similar statement:

The family is the most important educational center regarding religious education, morals, and social behavior. First, because parents are the reason for children's birth, one of Allah's blessings must be grateful for. Second, parents are the ones who care for children until they grow up and reach puberty. Being good to parents is obligatory even though both parents are infidels, as with the attitude of the Prophet Ibrahim towards his infidel father. However, being good to parents here is according to the customs of each region (interview, Mr. Sahroni, November 2024).

In addition, based on the results of observations, teachers at the Miftahul Ulum Betet Pamekasan Islamic Boarding School provide learning in several good civilized

ways to parents which are included in the moral material, including the following: Providing a deep understanding that the existence of children is because of the existence of parents first; showing concrete evidence that in this world no one loves us selflessly other than both parents; teaching how to communicate (intimacy) with mother and father every day with good ethics; Providing a deep understanding that the happiness of children is the happiness of parents, so if there is happiness that is prioritized for parents; and Always praying for parents (Observation, November 2024).

Based on the overhead information, it can be understood that teachers, especially teachers, emphasize that each student should get used to practicing manners towards parents. The practice of being civilized towards parents means good behavior that should be done by a child towards parents from childhood to adulthood and until the parents pass away to the spirit of Allah SWT. A child is said to be pious/shalihah. Of course, he always does good to both his parents and his teachers. In the local wisdom of Madura culture itself, many attitudes should be appreciated concerning the attitude and manners of a child towards both parents. Politeness is constructed according to the culture of each region. There may be differences in politeness between one region and another.

b. Education of politeness towards teachers and friends

Polite behavior is a fundamental component present in the daily life of people who socialize with each other, such as when talking to older people, who can be appreciated by many people and loved. Therefore, the aspect of politeness must be upheld. As explained by the opinion of the Head of the Islamic Boarding School who stated that:

Being a Madurese must be able to respect others, or the Madurese term "ngajinih oreng laen", meaning that the existence of other people for Madurese is important, and their existence must be respected so that their lives can be in harmony and accepted by the surrounding community. The attitude of Madurese people is to be polite, respect parents, and respect older people (interview, Mr. Kyai Soleh, November 2024).

In line with the explanation of the guidance and counseling teacher who gave a similar statement:



Teaching about respecting older people starts from the cognitive aspect, which will then shape students' attitudes. In the cognitive component, what is taught in this Islamic boarding school is by providing an overview and application of the attitude of respecting older people. The attitude of respecting older people is mandatory and important because it reflects Indonesian society, especially Madurese society. It is common and common among Madurese people when shake hands with their parents by kissing their parents' hands and bowing slightly. It is considered impolite when shaking hands without kissing the hand (interview, Mr. Sahroni, November 2024).

In addition, based on the results of observations, teachers at the Miftahul Ulum Betet Pamekasan Islamic Boarding School feed learning about manners in the Islamic boarding school environment, which is apparent in students with changes that encourage them to be more interested in friendship interactions and more comprehensive social interactions. Various physical and language skills and decreasing dependence on parents inspire children to expand their scope of social interactions. Likewise, pleasant knowledge gained from relationships with peers increasingly fosters students' interest in expanding their social environment. Behavior needs to be formed early on because this affects the development of further education.

Based on this information, it can be understood that students at the Miftahul Ulum Betet Islamic Boarding School already know and apply or implement manners in their environment. The success of education in manners is determined by various environmental factors that surround it, both internal and external factors. This is said because education in manners cannot stand alone and is always related to other things. The possibility of the relationship between manners in the family will be seen in behavior in society, and education in society will be related to education in the Islamic boarding school. Indicators of student politeness that are sufficiently applied or implemented are not interrupting conversations at inappropriate times, asking permission when entering someone else's room or using someone else's belongings, and treating others as you would like to be treated (Observation, November 2024).

These findings are in line with the initial goal of the education process, which is to strengthen the cognitive domain (perceptual component), namely components related to knowledge, views, and beliefs, namely things related to how people perceive

objects of respect for others, one example is the level of speech used in everyday life and body position when passing or asking permission from older people. This follows Skinner's opinion, which emphasizes the influence of the environment (including culture) on a person's personality. Personality is nothing more than a consistent pattern of behavior that describes the history of reinforcement that is owned. The pattern of societal reinforcement for these attitudes and behaviors is not for other attitudes and behaviors.

c. Caring and helping each other attitude

Applying ethical values of compassion, mutual assistance, and concern for others' environment is the main focus in the daily lives of students at the Miftahul Betet Pamekasan Islamic Boarding School. The learning process at the Miftahul Ulum Islamic Boarding School delivers character education of caring for others through listening and supporting classmates encountering difficulties, and he shows concern and care.

Teachers internalize and teach these values through interviews and observations of students' daily actions and behavior. As conveyed in the excerpt from the interview with one of the grade III students who stated,

"Providing food or assistance to those in need, listening and supporting when friends are experiencing difficulties or sad. Sometimes, I also help friends with challenging school assignments or assist when friends are sick (interview, Saifuddin, December 2024).

The observation results show the application of caring and helping each other; students always listen attentively to provide moral support and solutions or assistance as needed. By implementing values, students learn to be good friends, sensitive to the feelings of others, and ready to help when needed (Observation, December 2024).

The success of ingraining a caring attitude towards the school community also supports the significance of the learning process, as explained by the guidance and counseling teacher who stated:

Students understand that helping each other can create a positive and supportive learning environment. In implementing this value, this student is ready to answer his friends' questions, explain difficult concepts, provide tips and strategies for learning, or even help friends who are having difficulties in other



school activities, such as preparing or organizing activities. This principle reflects the students' caring and solidarity towards their classmates and the school environment. By implementing this value, students learn to become individuals who care, are responsive, and are responsible for the success of their learning and school activities (interview, Mr. Sahroni, November 2024).

In addition, the head of the Islamic boarding school also provided a similar statement:

Students' attitude to help each other with difficult school assignments or assist friends when they are sick is an integral part of Madurese cultural character education. Students who practice this value demonstrate an attitude of helping and caring for classmates or others around them. Students understand the importance of helping each other achieve common goals and providing support when friends are experiencing difficulties or pain. In implementing this value, students demonstrate empathy and a readiness to spend time and effort to help friends with difficult school assignments. Students are also ready to assist when friends are sick by providing moral support (interview, Mr. Kyai Soleh, November 2024).

Based on the explanation, it can be understood that students show empathy and understanding towards classmates and others around them, such as helping with schoolwork and supplying support when friends are sick; they show concern and kindness. In addition, by carrying out social service activities, students show empathy and compassion for students in need, reflecting a caring social attitude. This principle reflects an inclusive social attitude and shows concern for the welfare of others around them. By implementing this value, students learn to become caring, responsive, and ready to assist others. This principle also helps build strong social bonds and create an inclusive and solidarity school environment.

Through caring education, students learn to become caring and generous and have high social awareness. This principle also helps create substantial social bonds and a loving and brotherly school environment. This principle also helps build close relationships between students and create an inclusive and positive social climate in the school environment. He shows honest empathy and compassion through their

readiness to help classmates in trouble, visit orphanages, and give donations. This action reflects an attitude of caring and kindness towards others.

Based on the results of the analysis that have been described, several indicators and values of Madurese culture can be synthesized which are implemented in the learning process at the Miftahul Ulum Betet Pamekasan Madurese Islamic Boarding School, as detailed in the following table:

*Table 1. Values Of Local Cultural Wisdom Of Madurese*

No	Values Of Local Cultural Wisdom Of Madura	Forms of behavior implemented in learning
1	Being devoted to parents.	The practice of being civilized towards parents means good behavior that should be done by a child towards parents from childhood to adulthood and until the parents pass away to the spirit of Allah SWT.
2	Education of politeness towards teachers and friends	Indicators of student politeness that are sufficiently applied or implemented are not interrupting conversations at inappropriate times, asking permission when entering someone else's room or using someone else's belongings, and treating others as you would like to be treated
3	Caring and helping each other attitude	In applying the values of caring and helping each other, students always listen attentively and provide moral support, solutions, or assistance as needed.

## Discussion

### **Relevancy of Madura Cultural Wisdom With Islamic Education Values At Miftahul Ulum Betet Islamic Boarding School, Pamekasan**

Local wisdom-based education aims to improve students' academic knowledge and skills and build powerful character and awareness of the importance of preserving

culture. This approach teaches students to recognize, appreciate, and apply local values daily. In addition, local wisdom-based education can increase the relevance of learning. When students learn through familiar and meaningful contexts, their motivation and interest in learning will increase (Lengam et al., 2023).

Building cultural identity in the younger generation is essential amidst the increasingly immediate flow of globalization and modernization. In this context, cultural identity includes values, norms, traditions, and beliefs passed down from generation to generation. The younger generation is the future legatee who will carry and preserve the culture (Yasir et al., 2022). However, with the strong influence of foreign cultures, there is a risk that local cultural identity can be corrupted and forgotten.

The findings show that several schools have successfully integrated local wisdom into the educational curriculum. Materials covering local customs, arts, and folklore are taught systematically so that students can understand and appreciate their culture. Several research results show that several schools have begun integrating elements of local wisdom into the curriculum (Latifa & Suryana, 2023). Teaching about customs, traditional arts, and folklore becomes part of the subject, which helps students recognize and appreciate their culture (Zarkasyi, 2023).

Integrating local cultural values into the educational curriculum provides a relevant context for students. Students gain knowledge and build a strong identity by learning through direct experience and their cultural context. This is an important step in maintaining and preserving culture amidst the challenges of globalization.

The Role of Culture-Based Activities Activities such as being polite and being filial to parents are effective tools to build empathy and create conducive learning conditions. Through these experiences, students can better understand and appreciate their cultural heritage, which contributes to forming a positive identity. When local wisdom is taught in schools, students will find it easy to develop and form a sense of self-love and create behavior that reflects local wisdom's values in everyday life (Nuzula, 2024).

So, local wisdom learning is the process of exchanging information between teachers and students in a learning environment through interaction with educators and learning resources. Considering that local wisdom learning is the most well-

known or often encountered by students, incorporating local wisdom-based knowledge into the education curriculum is very important. Understanding local wisdom is reflected in a plan to implement local wisdom principles in each region (Fitroh et al., 2024). Utilizing local wisdom to achieve harmonious and sustainable learning by applying local wisdom in education.

Integrating local wisdom in the curriculum aims to form individuals with high spiritual awareness, strong morality, and a commitment to contribute to building a better society. Students can become responsible, moral, and noble individuals by understanding and applying these values daily. They can balance their worldly and spiritual interests, following Islamic teachings that teach harmony between worldly life and the hereafter (Majid & Sugiarto, 2022). Focus on developing spiritual, moral, and social measures in everyday life.

In addition, manners in interacting are very important, including how to speak and behave. According to Pangestu and Sumadi (2023), the application of manners in education is very important to build students' character. Through manners, students learn to respect others and understand the social norms that apply in society. Education focusing on local wisdom improves students' social skills and helps them adapt to their social environment.

Applying ethical, aesthetic, and social values in Islamic learning allows students to understand the importance of good behavior, appreciate beauty in life, and build strong and harmonious social relationships (Yuniar et al., 2023). By applying these values in everyday life, students can become agents of change that positively impact themselves and their surroundings through Islamic teachings prioritizing goodness and humanity.

According to Sa'adah, in this context, it can also be applied through the pillars of character, namely, the values contained in local wisdom are often in line with strong character. Local culture often emphasizes honesty, hard work, respect for others, and a sense of responsibility. Meanwhile, (Perdana et al., 2024) stated that this concept is also in line with improving students' communication and social interaction; through activities involving local culture, students learn to communicate well, listen with empathy, and respect the opinions of others. Most importantly, students can develop a

deeper understanding of values such as cooperation, tolerance, and respect for differences.

## Conclusion

Based on the results of the analysis of research findings, it can be concluded that the cultural values of Madura at the Betet Madura Islamic Boarding School, among others, prioritizing dedication to parents by getting used to speaking well, being humble, feeling guilty, praying for goodness and other forms of goodness. The second value is respecting the elderly and loving the younger, which is shown by using manners in language, which is behavior that must be applied when parents are not sitting in a higher place than the parents' seat. In addition, it is also recommended. Furthermore, students learn to become individuals who care, are responsive, and are ready to assist others.

This principle also helps build strong social bonds and create an inclusive and solidarity school environment. Learning activities prioritizing local wisdom can provide a deeper and more interesting learning experience. The implications of this study's findings, especially in local wisdom-based education, also encourage community involvement in the education process. Local values can be transferred more effectively to the younger generation through collaboration between schools, parents, and communities. This improves the quality of education and strengthens social and community ties.

The results of the research that has been conducted show that Madurese cultural values can have a significant influence on student character. However, there are still many shortcomings in this research process regarding the estimation of time used, the implementation of the learning process, and so on. The limitations of the influence of other factors: This study only focuses on several selected cultural elements, so the limitations of the influence of other factors that have not been studied can affect the study results, such as the characteristics of students. Therefore, the suggestions from researchers that must be considered when implementing the internalization process of learning with Madurese cultural values that can provide a significant influence on student character are as follows: teachers should be role models and evaluators in the process of internalizing Madurese cultural values by adjusting the situation and conditions of students, especially new students.

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