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**Title : The Values Of Nationalism And Behavioral Conducts In Madurese Local Wisdom (MLW)** (<http://valleyinternational.net/index.php/theijsshi/article/view/924>)

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## Research Article

## The Values Of Nationalism And Behavioral Conducts In Madurese Local Wisdom (MLW)

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**Abstract:** This article aims to discuss the values of nationalism and behavioral conducts in Madurese Local Wisdom (MLW). The methodological approach used to achieve the objectives is qualitative. The data was obtained from participant observations and interviews. The collected data was then classified and interpreted in the form of descriptive qualitative analysis. This research resulted in the finding that the values of nationalism and behavioral conducts in Madurese Local Wisdom (MLW) plays important roles in maintaining harmonious relationships in the process of communication and interaction and can be used as a reference for the ideal coexistence within the Madurese Ethnic (ME) themselves and between the ME and other ethnic environments. The results are expected to be used as a reference particularly by the local government to regrow and rebuild the values of integrity and national identity in Madurese community, as an effort to prepare the ideal social environmental condition within the post-opening of the longest bridge in Indonesia. The results of this study are also expected to contribute to a deeper thought for further research in the area of cultural diversity through a better understanding of local wisdom, the result of which can be used as a reference for parents, cultural experts and scientists as well as related institutions in their attempts of strengthening the values of nationalism and behavioural conducts of the nation through a better understanding of local wisdom correctly and comprehensively. All of these can be used as media for reimplanting noble character of the nation, improving harmony in all aspects of national life and prevent violence, which can cause fear and worry towards other ethnic and other nations.

**Keywords:** values of nationalism, behavioral conducts, Madurese ethnic (ME); Madurese traditional expression (MTE); Madurese local wisdom (MLW), harmonious relationships, cultural diversity.

### INTRODUCTION

The era of technology, globalization, and information increasingly open barriers between one ethnic and another. This is an evidence that takes place after the inauguration of the Indonesian longest bridge (the Suramadu bridge – a bridge that connects Surabaya and Madura island) in 2009. This is also a sign of the opening of the space for freedom of ethnic acculturation, especially between the internal ME and between the ME and other nations through economic contacts, educations, and tourisms.

In order to anticipate and welcome such conditions, the Madurese community, as a host community, should be prepared as a part of the Indonesian nation to hold tightly the cultural values and regions, and to be able to integrate with the other ethnics and other nations, and to be able to maintain their identity as a community of noble behavioral conducts and of peace loving people. Kusuma (2003), has stated that the word “Madurese” is synonymous with *respect*, *courtesy*, and *adhering tightly religious values*.

Every nation or tribe has its own culture that is different from one another. This means that the civilization of a nation (in this respect, to be more definite, the ethnic civilization) may have its own philosophical base of knowledge and history (Badruddin, 2014). Due to the ignorant and misunderstanding

view of this philosophical base some people may often assign Madurese ethnic (ME) with a negative stereotype, such as

*severe*, *trouble maker*, *cheater*, and *debt pay off refuser*. These negative stereotypes may lead other ethnics to be resistant with ME. Sofyan (2010) states that such stereotype is a result of ignorance and misunderstanding about Madurese local wisdom (MLW).

In conjunction with the development of human resources, particularly those related to the cultivation of cultural values, the integrity of national life and the rediscovery of the ethnic identity as a part of the overall national identity, the local wisdom, as the cultural treasures of the nation, should be intergrated in the consideration. The ethnic cultures will have positive impacts if they are understood and implemented properly by supporting community. On the other hand, the ethnic cultures will have negative impacts if they are not understood and implemented correctly, especially if people are stucked in a narrow regional fanaticism. Such a situation would become a trigger of both inter and intra-ethnic conflicts which will ultimately lead to the disintegration of the nation.

Local wisdom (LW) can be simply described as a knowledge that is created and owned by the local community through the accumulation of experience and is concerned with the deep

understanding about the culture and its related environment (Macaryus, 2011). Ahimsa-Putra (2008) defines it as the knowledge and practices both derived from the previous generations and from the experience dealing with their environments carried out by certain communities to resolve the problems or difficulties encountered.

MLW is *dabunah oreng Seppo* (the sayings of parents) that can be used as a guide of life, because they consist of a large amount of good values and can be used as a shield for bad things that may harm the national and state stability. The previous research resulted in the finding that MLW serves as a tool to carry out a positive teaching or education (being used as a guide) practiced by old generation of ME to younger generation (Haryono, 2006).

MLW also covers the so call *gugon tuhon*, (see Sofyan 2001 and Haryono and Sofyan 2013). It serves to convey: (1) Religious Education (education to adhere to religious teachings); (2) education to implant a sense of loving and compassion towards our fellow human beings and other God's creatures; (3) Education of manners, decency, and ethics; (4) The advice that is useful for human life; (5) Efforts to obtain self and family safety.

MLW then has an important role in the process of nation building - its values and character can be used as guidelines both in the family and society, so that they can be further used as an adhesive in the life of nation and state. Therefore, it needs to be further explored and promoted again in order to be well understood especially by the ME community and other ethnic coexistence. Based on the above consideration, we attempt to answer a research question that we have formulated as "What are the values and functions of MLW in order to strengthen the values of nationalism and improve the behavioural conducts of the nation?"

## REVIEW OF LITERATURE

Studies on Madurese local wisdom (MLW), both linguistically and anthropologically has never been carried out. If any, this kind of research on Madurese traditional expressions has not touched comprehensively about the values and functions of local knowledge to develop human resources. The first two of MLW studies which are worth mentioning are: (a) "The Preservation of *Gugon Tuhon* Community in Bangkalan Madura" (Sudjadi, et al. 1996); (b) "The Use of Indirect Rhetorical Style by Madurese Pendalungan Community in the Regency of Jember" (B. Wibisono and A. Sofyan 1999). Both of these studies only address some of the traditional expression of Madurese. The research conducted by Sudjadi et al. (1996) only shapes *gugon tuhon* which is still believed to be tightly hold by the community in Bangkalan Madura; while research conducted by Wibisono and Sofyan (1999) only discusses the characteristics and suitability of sounds in the indirect rhetorical style in Madurese. Beside these two studies, there are only two articles published in scientific journals, both of which were written by A. Sofyan, namely "The Use of *Bângsalan* and *Paparèghân* in Madurase Society" (in *The Journal of Human Sciences*, Vol. 2/1 / January 2001) and "The Function *Gugon Tuhon* on Madura Society" (in *The Journal of Human Sciences*, Vol.3 / 1 / January 2001).

Some other MLW studies which are also important to mention are: "The Identification of Madurese Traditional Expression (MTE) in its Outer Areas" (Triwahyuni, 2005); "The Understanding of Madurese Ethnic Living in its Outer Areas against MTE" (Haryono, 2006); and "A Comparative Study on Public Understanding of Madurese Ethnic in Jember (its Outer Areas) and in Sumenep (Madurase Original Home Areas) against MTE (In Search of the True Understanding of MTE)" (Supriono, 2008). All of these three studies resulted in findings that the identity and character of Madurese Ethnic is strongly influenced by the indigenous culture that is reflected in their local wisdom. However, MTE which is part of the local wisdom is mostly not known and understood correctly by Madurese community living in its outer areas.

Sofyan (2010), in his research entitled "Revitalization and Dissemination of Madurese Local Wisdom as A Means of Undertaking and Anticipating Madurese Ethnic Conflicts" found out that conflicts involving Madurese ethnic occurred as a result of the lost in understanding of cultural values reflected in the MLW in the minds of the Madurese community and errors in understanding the functions and values of MTE, which further results in the justification of violence (murder).

However, the previous studies as mentioned above have not addressed the issues of MLW completely and comprehensively as an effort to build human resources through the process of strengthening the values of nationalism and behavioral conducts in Madurese Local Wisdom (MLW). Even until nowadays there has been no research on the understanding of the Madurese ethnic groups against their local wisdom associated with the effects of this understanding of the attitudes and behavior of their society.

What distinguishes this study from the other studies previously mentioned are of two things. *First*, researches on Madurese studies that have been carried out so far: (a) do not describe the values and functions of the MLW in order to strengthen the values of the sense of nationalism and behavioral conducts of Madurese people; (b) do not describe the values and functions of the MLW in order to increase the sense of integrity and national identity; and (c) do not describe the values and functions of the MLW in order to increase the noble manners of the nation. *Second*, studies on MLW to build human resources, if there was any, tend to be assumed as a culture of violence in Madurese society, as something that was "already exist by nature" (taken for granted). As a result, the genuine causes of the extinction of the trust of other ethnic groups to the magnanimity of noble culture of Madurese people and the loss of identity of Madurese ethnic culture that has important contribution to the shaping of the identity and integrity in national life is never revealed clearly. This entails that so far it has not been found the right formula to be used as a reference to develop human resources by recovering and strengthening the real identity of Madurese people and reducing negative stigma of other ethnics towards Madurese ethnic.

Academically this research is to provide new perspectives on the study of Madurese cultural roots in order to accept the presence of other ethnic groups to jointly build Madura and

coexist with other ethnicities, as an effort to prepare the harmonious mixed ethnicities in the era of post-opening of Madurese Suramadu bridge. Even the understanding of the values and functions of MLW adhesive should be a harmonious relationship between human beings with one another. That violence, fraud, embezzler are not only be viewed from the perspective of economics and politics, but more fundamental is the study of cultural perspectives and understanding of the culture of an ethnic group of the region. In this study the cultural roots which will become the main concern is MLW which is often used as a main reference to Madurese people life that is regarded as full of disgracefull conducts that ultimately often leads to the occurrence of acts that harm others, both inter ethnically and intra ethnically.

#### RESEARCH METHODS

The approach used in this study is a qualitative approach. The data were obtained from two important sources. *The first* was extracted from the Madurese ethnic communities in four cities, i.e., Bangkalan, Pamekasan, Sampang and Sumenep; *The second* was obtained from experts on Madurese matters and Madurese cultural studies, as well as information from religious leaders in some districts both in and outside Madurese island.

The participation observation is used to obtain directly the primary data on the values and functions of MLW in increasing and strengthening national integrities and identities. This kind of participation is also used to obtain directly the primary data concerning with the values and functions of MLW in increasing the national manners and conducts of the nation. It is believed that the correct understanding and views of Madurese ethnic on their MLW will strengthen national values, integrities and identities, and can improve their behavioural conducts. In relation to this participation observation the research team visited and made a number of social contacts at the sites. With a series of such visits, the team obtained an overview over the location of physical and non physical characteristics of the study site and a social situation of the research area. Such activities are used as a means to build and establish a relationship with the communities under observation in order to foster familiarity (rapport). Familiarity with the informant and communities studied is an important prerequisite in research activities, because it allows the team to be obtained valid data.

Interviews with the base and key informants and supporting informants were conducted in order to obtain supporting data relating to research problems. This technique was carried out to get information that cannot be observed directly because it was still in the mind of the informants. These were conducted loosely (informal style interview and conversation) by utilizing a series of guideline questions prepared in advance in the form of open questions, thus opening up opportunities for informants to testify freely, openly, and honestly (Feldman 2012). In its implementation, the interview was also recorded in order to cope with the possibly lost information that cannot be grasped by the researcher in noting the important points along the process of the interview. Meanwhile the questionnaires were distributed to respondents consisting of

Madurese ethnic communities living both inside and outside Madurese regions.

As for the documentation activities, they are performed in order to record the data obtained from the field directly – in the sense that all the data and information obtained in the field is accurately recorded on the same day. This activity is done with the intention to avoid the possibility of missing or overlapping data and information obtained, both through participation and observation given by the research informants. The investigated data was collected, then classified and subsequently interpreted in the form of descriptive qualitative analysis. With this kind of analysis models, the data can be described and analyzed in detail and depth according to the formulated research problems. In order to achieve a validity at the end of the research, the results were brought into a conference and discuss them with the experts of related science under observation. This is done with an attempt to analyze the shortcomings (or negative cases) that may still occur in the results of the research.

#### The Values of MLW Related to The Indonesian Nationalism and Behavioural Conducts

In Madura parents and teachers still often use different types of MLW as Madurese traditional expression (MTE) in giving advice to her son and daughter. One of the informants, Mr. Juhri (age 52 years), one of boat skippers in East Leghung Sumenep Madura claimed that until today parents and teachers still often uses MTE in the discourse to their children, although sometimes there is rejection of the younger generation, but it will not deter parents to inculcate the values of a culture that has long been believed to be hold as a guide life both in the social practices amongst people in the community and in the practices of religious services. The same claim was also given by H. Abd. Shomad (age 65 years) that the teacher of the reading of Al-Quran in Sumenep still often use MTE in the form of *pasemon* (proverb) in providing *bittowah* (moral advice) to his students.

Those are the matters that cause the persistence of MTE in Sumenep, even among the younger generation are rather difficult to implant the MTE that they thought to have values that are considered irrational, in the sense that nowadays they often tend to need concrete explanations about the value and function of traditional expressions. We will, for example, instill religious values and courtesy to the younger generation through an UTM “*Jha’ ngakanan manjhêng è karajhah bêtthès*” (Do not eat by standing or your feet will grow bigger). This kind of expression commonly get a reaction from the younger generation. To them there is no relation between ‘eating by standing’ and ‘the growing bigger of the feet’. It seems that many younger generation need more concrete explanation about the religious values embedded by the expression, namely that ‘eating by standing’ is forbidden and disrespectful in the teaching of Islam.

The replanting of understanding of cultural values reflected in MTE to younger generation are still effectively introduced by teachers in Sumenep, as it was acknowledged by Mr. Taufik, a junior high school teacher, who is still keen to introduce various types of MLW to the students. “Until today ...”, he

said, "I still teach values which are reflected in MTE through Madura language teaching, and thank God the results are very good at improving children's behavioral conducts both in the religious service practices and in the social community practices amongst younger generation."

This process of replanting is to compensate for the stately growing of contemporary literature and culture which, in the opinion of Inglehart and Baker (2000), has a highly requirement for openness and tolerance of new ideas, new look, and new behavior so as to facilitate the arrival of innovation; while the norms and traditional values tend produce the opposite effect. This stately growing of contemporary literature and culture, according to Florida (2002), was resulted by the constant growing of the cosmopolitan cities of the world, where people from any level of social communities meet and develop, which is partly also due to the innovation of hotspots to pick up the knowledge of any kind of the 21st century.

However, it is not enough to promote the norms and values associated with innovation in the workplace. Of course it is necessary for the companies to encourage openness and tolerance for the required experimentation and failure. In such an environment, people are motivated to be creative, to share and create knowledge so as to contribute to the innovation. Nevertheless it is also important to understand how personal norms and values of the society in which they live shape their behavior. This goes beyond the traditional scope of innovation studies, but it seems to be an important effort required to understand how innovation in modern society can benefit from their social and cultural diversity.

It is because of the serious concerns of the Madurese language teachers in Sumenep to include the cultural values of Madurese language existing in the MTE into their teaching methods that cause the MTE remain exist and are well understood by the younger generation. A further condition resulted is that the MLW values are still colouring everyday behavioral conducts of Madurese ethnic in Sumenep and this needs to be disseminated in other Madurese areas both inside

and outside Madurese island and also for other Indonesian ethnics as well as for other nations that may possibly make contacts with Madurese ethnic. Based on the findings of this research the spirit of the Indonesian nationalism and behavioural conducts in the MLW that still exist in Madurese ethnic society are described as follows:

**The Values of Nationalism and Behavioural Conducts related to Self Respect and Feeling of Embarrassment**

The MLW as described above is actually the cultural values of Madurese ethnic having the power of directing and advocating positive things, such as promoting virtuous or noble character, improving mutual respect among others, increasing the sense of brotherhood, strengthening mutual cooperation, cultivaing the spirit of work, and can be used as a grip in the life of the community; and on the other hand, it has the power of preventing and prohibiting the negative matters to happen or to be acted, such as legalizing murder, disturbing the peace of others, being dishonest, taking the rights of others (greedy), being arrogant, acting disrespectfull conducts, etc. (Haryono & Sofyan, 2010: 31 )

Cultural habits which are also part of the MLW, have generally been practiced in rural communities for a very long time and have shaped the community as a traditionally civilized society. In such a society renewal is very difficult to penetrate the order of life that is rooted and has become a culture. Anyway there are among those who feel alien to the renewal so that they can easily be distinguished from those who live in urban areas that have generally undergone renewal.

Nevertheless, traditional behavior originated from the norms derived from the ancestors remains strongly upheld wherever they are. Indeed it has formed its own character even for the Madurese ethnic in isolated areas. Although in this isolated area it is acknowledged that Madurese culture or traditions are not much developed. In the meantime, the traditions that lead to the maintaining of self-respect, such as *Carok*, can be seen in the illustration of the following Madurese proverbs:

1.

<i>Atèmbhâng</i>	<i>pote</i>	<i>mata</i>	<i>bhângo'an</i>	<i>potèa</i>	<i>tolang</i>
Rather than	white	eyes	better	white	bones
Rather than getting	the white part of	the eyes	it's better to get	white	bones
Rather than bearing the feeling of shamefulness it's better die.					

2.

<i>Mon</i>	<i>bhâghus</i>	<i>pa</i>	<i>bhâghâs</i>
If	handsome or beautiful	make/be/accompany	kind hearted
If	you have a handsome (beautiful) appearance	you would better be	a kind hearted man (woman)
If you have a handsome (beautiful) appearance you'd also better be a kind hearted man (woman).			

3.

<i>Mon</i>	<i>kerras</i>	<i>pa</i>	<i>a</i>	<i>kerrès</i>
If	a firm attitude	make/be/accompany	hold	a keris*
If	you have a firm attitude	you'd better accompany yourself	by holding	a keris
If you have a firm attitude you'd better equip yourself with a powerfully nobel conducts.				

\**keris* = Indonesian traditional knife usually having a sort of supernatural power.

4.

<i>Mon</i>	<i>soghi</i>	<i>pa</i>	<i>soghâ'</i>
If	rich	make/be/accompany	a civilized man
If	rich	you'd better be	a civilized man

If you are rich you'd better accomplish yourself with civilized manners.

5.

<i>Reng</i>	<i>lakè</i>	<i>koddu</i>	<i>ngobuâ</i>	<i>kètèran,</i>	<i>jhârân,</i>	<i>kerrès</i>	<i>tire</i>	<i>bine</i>	<i>sè</i>	<i>beccè'</i>	<i>atena</i>
Man	male	should	look after	turtle-dove,	horse,	keris,	accompanied	wife	that	kind	heart

Male Madurese should look after turtle-doves, horse keris and accompanied by a kind hearted wife.

A Madurese gentleman should possessed a sense of peacefulness, strength, noble conducts, and accompanied by a kind hearted wife.

6.

<i>Paènga'</i>	<i>teros</i>	<i>dhe</i>	<i>bâburughân</i>	<i>beccè'</i>
Remember	always	to	advice	good
Remember	always	to	good advice	

You should always remember to the good advice.

7.

<i>Metta'</i>	<i>huri'</i>	<i>è tengnga</i>	<i>lorong</i>
In order not	buttock	to be seen	road
In order not	to let the buttock	to be seen	along the road

In order not to show the shamefulness in in front of a large audience.

8.

<i>Lako</i>	<i>beccè'</i>	<i>ghutong</i>	<i>rojhung,</i>	<i>lako</i>	<i>jhubâ</i>	<i>'obbhâr</i>	<i>obhung'</i>
Job	good	carry	together	job	bad	burn	burn
Good job		carry together		bad job		burn and burn	

A good job should be carried together, while a bad one should be burned down.

The English idiomatic meaning of each of the above Madurese proverbs can be seen in each of the fourth line of the translation. So the expression of *Atèmbhâng pote mata bhângo'an pote tolang* idiomatically means 'Rather than bearing the feeling of shamefulness it's better die'; *Mon bhâghus pa bhâghâs* means 'If you have a handsome (beautiful) appearance you'd also better be a kind hearted man (woman)'.

For Madurese people, possessing the knowledge about cultural habits as described above and holding them tightly in the practices of everyday lives is an important part of maintaining self respects. (Interview with Madurese cultural, dated July 21, 2013)

The feeling of shamefulness in Madurese is called *malo*. The followings are some examples of words or actions, amongst the so many ones, that could embarrass the Madurese peoples' self respects, that makes them feel *malo*, and may then lead to the cultural habit of *carok*:

– Harassment of female members of his family, such as wives, daughters, mothers, aunts and even also fiancée.

This is quite obviously bothering them and causes them to feel *malo*, which then strongly lead to the Madurese cultural habit of *carok*.

- Pounding his head until the *songko'* (hat) on it fell down to the ground.
- Holding his head without permission.
- Billing his debts in front of the crowd.
- Scolding him terribly in front of the crowd.
- Revealing the bad conducts of himself or of his family in front of the crowd.
- Mocking him as being pagan.

The feelings of shamefulness in Madurese are of two kinds, i.e., *malo* and *todus*. *Malo* is the one that is caused by the external factors as described above. Here the Madurese is targeted by the external conditions. This is in contrast with the Madurese feeling of *todus*. *Todus* is the feeling of shamefulness against people because of their own

misconducts. For this, Madurese people will easily and immediately apologize.

Thus the phrase *Atèmbhâng pote mata bhângo'an pote tolang* is once again often associated with *self respect*. And when a Madurese utters this statement it may mean that he is feeling so embarrassed, and for him, in this sort of condition, it will be better to carry out *carok*. Therefore, this expression is often regarded as a statement of challenging to *carok*, to fight with each other, as it is stated by Wiyata (2002: 18). In Madurese culture, according to him, the murder through *carok* is always associated with the expression of the *Atèmbhâng pote mata bhângo'an pote tolang*. This is in contradiction to Haviland's idea that the function of culture in a society will never justify the act of murder, but to carry out noble conducts.

Madurese men will never want to be embarrassed whether it is caused by the matter of conflict in the interaction with others, or as a result in the accident of *ghâbângan* (violations in daily traditional practices). These statements are passed on by their ancestors in order that human beings are not reckless in carrying out mutual interaction with each other. Madurese are forbidden to embarrass others because this is considered taboo and sensitive to creating the feeling of shamefulness. (an interview, dated 21 September 2013)

By always remembering the phrase it is expected that Madurese people will always be living in peace because their ancestors realized that peace is beautiful. In other words, perhaps more popular in the present day, is the ancestor's hope for his generation in order to defend the truth. For this matter there are only two choices, i.e. "Do a lot of goodness if you want to live a noble life and when you've been whole heartedly feeling to die then die as martyrs so that life in this world is not in vain."

### The Values of Nationalism and Behavioural Conducts related to Compliance and Respect

The MLW associated with obedience and respect is reflected in the expression of four words, i.e., *Bhuppa' Bhâbhu'*, *Ghuru Rato* ('parent servant' on the one hand, and 'teacher queen' on the other, see Haryono, 2013). The term *Bhuppa' Bhâbhu'* (parent servant) may mean that parents have the dominant power over the servants; while the term *Ghuru Rato* (teacher queen) means that a teacher possesses power as queen. In the old generation, the term *bhuppa' bhâbhu'* served as a baptizer for being obedience and submissive without reserve to parents. However, in line with with the time development, for the younger generation today, *bhuppa' bhâbhu'* no longer definitely functions as a baptizer used by parents in runing the household education whose orders must always be obeyed without reserve, but this MTE functions as an early protector for the sons and daughters and all members of his family, and it avoids the feeling of younger generation of being regarded as the children of the servants.

These changes of the system cause parents to equip themselves with the knowledge for their children's education. Parents should abandon their functions as rulers in the household. In the meantime, the child must remain obedient to

the parents, because this is in line with the teaching of God as stated in the Holy Qur'an:

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I Was small." (Al Isra: 23-24);

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents, unto Me is the final destination (Luqman: 14)

### Ghuru (Teacher)

The other term, namely *ghuru* (teacher), is the term that is closely related to the education. A classic Javanese and Madurese description says that a teacher is a person upon whom the trust must be given and the conducts must be imitated. This explanation was derived from the Hindu era and was taken over by Islam in Madura. In the classical period, the *cantrik* (disciple or *santri*) sits cross-legged, obedient, silent in listening to *ghuru's* (*pandita's*) lesson. The *ghuru's* discourse is just like the word of the king, possessing the magic power and is the true word of the king emperor and does not need to be reviewed and interpreted. The obligations of the *santries* are only remembering and implementing the teachings. In such circumstances Madurese people for a long time are truly obedient and submissive to *ghuru*, even Madurese people tend to idolize *ghuru*. All that comes from *ghuru* must be respected, even the spit of *ghuru* is believed to have the power of punishment when it is stomped. When a *ghuru* goes to an event, he is always empowered by many of his *santries*. These *santries* not only serve as accompaniments, but also as guardians for the safety of *ghuru* during the journey.

Lately it is rarely seen that a *ghuru* or *kiai* accompanied by many *santries* while attending *kenduri* or the the events alike. This is not to suggest that the dignity of *ghuru* or *kiai* has been degraded in his *santri's* view but because it is impossible for *santri* to always accompany *ghuru*. One of the reasons is that nowadays a *ghuru*, when he is attending the banquet, is not by walking anymore, but by using a motorcycle or a car.

According to K.H. Tidjani Djauhari, a religious symbol that is often used is a *ghuru* or *kiai* who does not only act as a religious leader but also as an informal leader for the community. The leadership of a *ghuru* or *kiai* who is so dominant places the institution of *pesantren* or *madrasah* (traditional Islamic base of educational institution) devoted under his leadership to a decisive position in society and plays an active role in development.

Clearly the role of a *ghuru* or *kiai* as mentioned above has already indicated a sign of a revolution in the side of *ghuru*.

Seeing the role of *ghuru* from time to time, it is necessary to observe the patience, tolerance, and obedience at the time provided to him to teach and give advice (advice), which all of them have been done in a regular and consistent manner. In the educational revolution as mentioned above a *ghuru*, in Madurese traditions is also obliged to call for increased awareness to the community which is the “source of the learner”. And there should also be feeling of awareness about the existence of responsibilities so that students do not feel losing mentors (Haryono, 2013).

For a revolution that will completely change a system is certainly not as easy as turning the palm. It is not enough even though the education budget is raised as requested.

Awareness of educators and learners is a huge contribution in advancing education. On the other hand, the revolution will be disrupted by the curriculum or syllabi that has been embraced by educational institutions in Madura. However, Madurese should be grateful because the *pesantren* which previously only use the local curriculum is now equivalent to the level of general education, even there has been many *pesantrens* that cooperate with various universities of good quality both at home and abroad in order to embrace science and technology to enter the *pesantrens*.

Long before that time, the ancestors of Madura had ever created a song in the form of *macopat* (Madurese traditional song) about science, among others, as follows:

<i>Èmodhâ</i>	<i>mon</i>	<i>elmo</i>	<i>ka'dinto</i>	<i>najjhân</i>	<i>ta'oneng</i>	<i>aghuli</i>	<i>nangèng</i>
Remember	if	science	this	though	never	move	but
Remember	if	this science		though never		moves	but
Remember that knowledge, though it can not move like human beings, but							
<i>èbhâsa</i>	<i>ka'dinto</i>	<i>èngghi</i>	<i>kobâsa</i>	<i>oreng</i>	<i>sadhunnya</i>	<i>bunèbun</i>	
efect	this	yes	dominate	men	the whole world	thousand	
this efect		truly	dominate	thousand men	in the whole world		
its effect is the force that can move thousands of people in the world.							

In this case Madurese will never forget the teacher as a disseminator of science. Teachers in the view of Madurese generation is nothing but a guide to become an intellectual man

**Rato (King)**

The concept of *Rato* (King) is the last figure in the teaching of *Bhuppa' Bhabhu'* teaching. What is meant by *Rato* is actually King, which is fact refering to government. In the past, before Indonesia got its independence, *rato* plays a very important role in the life of Madurese. The devotion of the Madurese to *rato* is as thick as their devotion to *bhuppa'* *bhabhu'* and *ghuru*.

The process of reshuffling the concept of *rato* ran faster than the other strata. This is especially true after Indonesia's independence. The change of liberal nature into the realms of democracy has transformed almost all social fields in Indonesia including Madura. Without being commanded the younger generation of Madura began to understand the laws, regulations, and order in the process of nation and state buildings. Madurese younger generation endeavored to adapt all their behavior in accordance with the new laws, rules, and the orders.

In essence, the Madurese generation in the future should understand more about democracy. This is in accordance with the advice coming from the *rato* (government) that as citizens they should be able to show as good citizens in conjunction with law-abiding in implementing the rules that have been established by the government and efficient to the nation, state, and religion. Thus *rato* essentially governs all behavior through law and regulation, rights and duties as citizens in a

democratic life. Therefore *Bhuppa' Bhâbhu' Ghuru Rato*, for the next generation of Madurese, is no more than a figure for shaping the character of Madurese, as intellectual Madurese ethnic, and for organizing Madurese in life with democratic attributes.

The revolution of the teaching of *Bhupa' Bhabhu' Ghuru Rato*, is not a total overhaul in order to build a new one but an adaptation to the exisiting conditions of the times which is actually needed. After a period of devotion of hundreds of years the teaching is reasonably in need of review, revised and harmonized with the changing of times without losing the original spirit of it.

From the above simple description, Madurese ancestors still had time to think about their generation, and in harmony with the development of Madurese, the formulation of *Bhuppa' Bhâbhu' Ghuru Rato* is a tribute to those figures which are carried out with the consequent without reserve.

The teachings for the younger generation of Madura is a doctrine of selfless devotion so that ultimately the teaching tends to be a traditional authoritarian teaching. The teachings can indeed be called part of the feudalism doctrine that essentially always demands community service. For the common people there is no choice but to serve *rato* (king). All the words of the king are the *pandita ratu's* or *rato's* word which is always the truest. With such kind of people's devotion, the government is always safe from the turmoil of public discontent including rebellion that can arise from the community. The people were asked to realize that they had only the duty to worship the king.

In conjunction with such kind of condition, foreign powers such as the Netherlands benefited because they knew that by establishing the philosophy, the Madurese would be entirely subservient to the government, whoever the government was in power. Thus, the philosophy of *Bhuppa' Bhâbhu' Ghuru Rato* has been translated in such a way that the Madurese eventually always have an attitude of resignation and even apathy. Therefore, in the past we rarely found Madurese rebellion against the invaders and vice versa they sincerely help the invaders. It was only after the age of the nationalist movement that began with the era of national awakening, a generation of Madurese opposed the invaders.

Similar condition seemed to happen in the philosophical concept of *ghuru*; The meaning of the word *ghuru* at that time was that all his words should be trusted and his behavior should be imitated. With such meaning the dignity of *ghuru* since the days of Hindu can not be contested. Whatever the teachings of *ghuru* is the word of the *pandita ratu* that must be undertaken without reserve. The Madurese should not step on the *ghuru's* saliva, because they have felt confidence that by doing so, a supernatural punishment will definitely come upon them. All that comes from *ghuru* contains supernatural powers. Likewise respect for *Bhuppa' Bhâbhu'*, the child has no voting right to argue. The child must respect the parents wholeheartedly, the child must be obedient and submissive. Children's obedience to their parents is fully supported by Religion. But the teachings *Bhuppa' Bhâbhu' Ghuru Rato* was purely human creation while the Religion came from the Creator.

Therefore, not all that is summed up in the Madurese philosophy is in accordance with the rules of religion. Religion enjoins adult males who have enough property to marry, but *Bhuppa' Bhâbhu'* in the past married off the sons and daughters often underage. The sooner the parents marry off their daughters their prestige and dignity will rise in society. That is their philosophy – *Bhuppa' Bhâbhu'* in Madura. The tradition says that for a parent to marry a daughter sooner is an honor.

From the various descriptions of *Bhuppa' Bhâbhu' Ghuru Rato* as mentioned above, presumably the philosophy needs to be re-examined according to the pattern of the time without losing its traditional values. In his paper on public dialogue in 2006, KH.Mohammad Tijani Jauhari from *P.P. Al Amien Preduan* insisted the need for a kind of revolution and a total change of education system in Madura.

If *Bhuppa' Bhâbhu' Ghuru Rato's* teachings are also related to education, then clearly this philosophy are included into those that will experience a revolution. This philosophy must be dismantled and totally transformed without diminishing its traditional spirit that has given Madurese identity from generation to generation over a long period of time to the present day. It is the Madurese's specific identity, i.e., paying high respect to the elder and the parents, respecting those having higher status in society and respecting those possessing higher knowledge. In other words, if the

philosophy of *Bhuppa' Bhâbhu' Ghuru Rato* is a system of teachings for Madurese generation that has lasted hundreds of years, then the revolution to be uttered would be appropriate if the Madurese pointed out that their old philosophy had made the Madurese “yes men” in the sense that they were “obedient people”. Therefore, Madurese changed their philosophy in such a way without losing its distinctive Madurese character.

### The Values of Nationalism and Behavioural Conducts related to Religion

The Madurese will not get angry if he is said to be stupid. But they will react strongly if they are said to be not moslem or *kafir* (pagan). For them non-Muslims are infidels and unbelievers will be eternal in hell. The Madurese have a firm principle that they do not want to live in hell. In an anthropological perspective, Islam and the Madurese are an inseparable unity. Both elements are tightly bound and determine each other. Membership of a person in the Madurese ethnic group is largely determined by the inclusion of an Islamic identity to that person. This means that if there is a Madurese who does not embrace Islam, then he is no longer referred to as Madurese. And his membership as a Madurese ethnic group has automatically finished.

Associated with the devotion to religion that can bring Madurese ethnic into a more civilized ethnic, the younger generation must also strive to maintain public order so that they are not made a scapegoat with a various negative stereotypes coming from outside. As the younger generation of Islami, efforts to realize order in all fields should they try hard. It really depends on their good intentions. As the younger generation of Moslem, efforts to increase the awareness about the importance of public order in all fields should be done as best as possible. This depends on their moral qualities. When morals are in a low state, it will be difficult for them to actualize public order into reality. In this condition, as Muslims, they must return to the teachings of the prophet as mentioned in a *hadith* that “bad deeds harm the honey.” This Prophet's words show that in man there are two distinct mentalities. These two mentalities are nonetheless the “vinegar mentality” and the “honey mentality”. The mental nature of vinegar is a destructive personal image, even iron if submerged in vinegar will be damaged. Vinegar tastes good when it is mixed with a lot of sugar. This is also still a description that a destroyer can only be repaired when gathered with the crowd of good people and forced to carry out order and goodness. On the other hand the mental nature of honey is a picture of a person who is commendable – his attitude can be tolerated and his behavior can create happiness both for himself and others. Honey when taken by a baby can make it healthy and when taken by an elderly person it will refresh him.

Madurese thought that being obedient to order was also a form of devotion to the state. As Moslems, they also base their behavior control on the holy verses of the Qur'an: “And We have sent you (O Muhammad) **not but as a mercy for**

the 'Alamiin (mankind, jinns and all that exists) (Al Ambiya: 107). Be you a conscious person, and shape yourself a figure of commendable behavior and leave all turbidities and conflicts, because Islam is "a mercy for the 'Alamiin". Whatever his religion, his race, his ethnicity, his skin color, he must live in harmony and in peaceful pluralities.

### The Values of Nationalism and Behavioural Conducts related to Deliberation and Communal Agreement

In the life of the Madurese, as in marriage, in the preparation of the funeral of the dead, in the joint prayer for the dead, in the starting process of building the houses, in the starting process of planting in the rice fields, in the starting process of the opening of new businesses, or in the running of government, the Madurese always conduct deliberation with relatives or colleagues or even with religious leaders in order to obtain consensus.

In planning the marriage for example, the determination of the date is always negotiated with the would be parents in laws, and even, if it is felt needed, they ask for advice from religious leaders. In this marriage preparation there is an activity called *song-osong lombhung / ghutong rojhung* (preparing for all the essential needs particularly those associated with food for the purposes of the wedding). And in the village administration there is a preparation called *rembhuk dhisa* (discussing or negotiating the problems facing the village) etc. (Interview result dated August 18, 2013).

The data shows that Madurese have a habit of deliberation in determining matters relating to life both personal and involving the community. This indicates that in ethnic Madurese community togetherness and mutual cooperation is highly respected.

### CONCLUSION

MLW can strengthen the values of nationalism and noble behavioral conducts, which can basically be summarized as follows: (1) With regard to self-respect and traditional culture that lead Madurese to feel ashamed, i.e., as a representation of the spirit for defending the truth, there are only two choices "do good if you want to live a noble life and when you have already been feeling sincere to die then die as martyrs, so life in this world is not in vain"; (2) Regarding the obedience and respect shown in the philosophical concept of *Bhuppa' Bhâbhu' Ghuru Rato*, that Madurese should be respectful and obedient to parents, teachers and government; (3) With regard to religion (Islam), they regard Islam as one of the cultural identity of Madurese, so that non-Muslims tend not to be recognized as Madurese; and (4) In conjunction with deliberation and communal agreement, Madurese, in taking a decision, always precede it with deliberation.

From the perspective of theoretical concepts, the results of this research is expected to contribute thoughts to be used as a reference in further researches to understand cultural differences through the understanding of local wisdom owned by other certain ethnics. This nonetheless aims to respond the challenges in the era of globalization and information that

tends to be more competitive, full of challenges, and even full of inter-ethnic and inter-state conflicts.

From a practical perspective the results of this study are expected to be a reference for parents, humanists, and scientists as well as those related institutions, in strengthening the values of nationalism and noble behavioural conducts of the nation through the understanding of local wisdom correctly and comprehensively. Furthermore, the results of this study are expected to be used as a reference in reinforcing the attempts of increasing noble character and promoting harmony in all aspects of the national and state buildings and preventing the onset of violence and conflict, which can cause fear for other ethnic and nation.

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