

Virtues of the Madura Society

Nur Wahyu Rochmadi ^{1*}

¹*Pancasila and Citizenship Education, State University of Malang*

* *Corresponding author. Email nur.wahyu.fis@um.ac.id*

ABSTRACT

Madura society is a phenomenal, because every Indonesian to know how the character of madura society. Even though they changed generations, the character of the madura society to have not many changes, becoming the identity of the madura society. This phenomenon is interesting to do an exploration of the virtue of the madura society.

This purpose of research exploring of the virtue of the madura society, which can then become a guideline for behavior. The virtue used madura people guidelines in their behavior to interaction with someone on their daily needs, and what make many madura society successful both from an economic and career.

The research was conducted with a descriptive qualitative research design. The subjects of this research are community leaders, families and other person who understand the research problem. Data collection was carried out through observation, interviews and documentation. Data were analyzed using qualitative descriptive techniques, with the interactive model.

The research findings that the virtue of the madura society are: (1) upholding “kehormatan”; (2) high respect for parents, knowledgeable people, leaders, and guests; and (3) family ties, mutual cooperation and high solidarity among others.

Based on the findings of the research, suggestions are made on the importance of understanding the meaning of virtue of the madura society and making them a guideline in behavior.

Keywords: *virtue, madura, society*

1. INTRODUCTION

Indonesia is a country whose territory consists of thousands of large and small islands which are an integral part of the Republic of Indonesia. These islands, bound to one another by sea and straits scattered in the equator for approximately 3,000 miles from east to west and more than 1,000 miles from north to south,

The territory of the Republic of Indonesia is spread over a very wide geographical area, making the natural conditions of the territory very diverse, as well as the natural resources and natural wealth contained therein. However, the distribution and diversity of the territory, nature and natural resources of the Indonesian state are bound by Indonesian oceans and a sense of unity as a nation and a unitary state of the Republic of Indonesia.

The diversity of the characteristics of the Indonesian territory, both in natural conditions, natural resources and natural resources, also results in diversity in the characteristics of the population that occupies it. They are diverse in race and culture, however, they are bound by the awareness and sense of togetherness as one nation and the unitary state of the Republic of Indonesia. This diversity is the national identity of the Indonesian people, not the similarities that make them have unity and integrity as one Indonesian nation, but their multiculturalism.

The diversity of the race and culture of the Indonesian people is more or less influenced by the characteristics of the areas it occupies. The geography of Indonesia's territory and the location of the Indonesian

archipelago between two continents and two oceans greatly influence the diversity of ethnic groups and cultures in Indonesia.

Geographical different that occurred in the Indonesian people, resulted in them growing into a single ethnic group and culture that are different from one another. The diversity of ethnic groups and cultures occurs because they live in different geographical environments, spread over a large area, and are limited by nature. This is the dominant factor in influencing the cultural diversity in the Indonesian nation.

The cultural diversity of the Indonesian people is a priceless national wealth, which represents the potential to make the nation great and prosperous. The cultural diversity possessed by the Indonesian nation is a potential and basic asset in the development of the Indonesian state and society towards a just and prosperous society.

One form of culture is value. This value also becomes the identity of the community that supports the culture. The cultural diversity of the Indonesian people creates a diversity of values in Indonesian society. Nevertheless, the founding fathers have succeeded in constructing these various values into the foundation of the Indonesian state, namely Pancasila.

Indonesian society is known to have a cultural wealth of virtues that are recognized as true, actualized and passed down between generations until now. These virtues exist of people in Indonesia, and become the personality of the Indonesian nation. Although it does not close our eyes to a shift in its actualization, as a result of the development of society and science and technology, it

is recognized that these virtues are still a guidelines for the behavior of people in Indonesia consistently. One of these community groups is the madura community.

Based on this background, research activities on virtues in the madura society were carried out, with the aim of exploring and properly describing the virtues of the madura society, which were used as a guidelines in they behavior.

2. METHOD

In accordance with the objectives, this research was carried out with a descriptive qualitative design. The researcher conducted an exploratory study of the virtues the madura society in East Java.

The data sources of this research are community leaders, families and other parties who understand of the virtues the madura society, including Kyai Abdul Majid Ilyas, Mr. Yoyon, Mr. Angkena, Mr. Hartoyo, Karim, Mrs. Rukaiyah and Mrs. Hartini.

Research on of the virtues the madura society is carried out by going directly to the community to conduct observations, interviews and documentation. At the next stage, of the virtues the madura society were formulated through focus group discussions. The data analyzed refers to an interactive model from Miles and Hubermans.

3. RESULT AND DISCUSSION

3.1 Madura Society

The madura society is known as a community of Indonesian people, who come from the descendants of people who come from the island of Madura and other islands around the island of Madura. Apart from living on the island of Madura and other islands around the island of Madura, they also live in many other cities throughout Indonesia, even abroad. They are phenomenal in the context of the Indonesian socio-cultural arena, because they always exist, have a role in the life of the surrounding community, and there are always stories about them.

Madura society is unique in its profession and character. The people of madura generally work as traders; fruit, hawkers, satay, scrap metal collectors, street vendors and so on. The character of the madura society has a high work ethic, is friendly, works hard and is tenacious, they like to migrate, are nomadic and never give up. Almost all of the madura people are muslim, and are known to be very obedient in carrying out Islamic religious principles, and have a strong Islamic tradition.

Madura people have their own regional language with a distinctive accent, loud, straightforward speaking style, speak as is. Also known to be frugal, disciplined, and diligent at work, hard-tempered and principled, straightforward, brave and disciplined in nature, afraid of being ashamed, always maintaining the principle of mutual cooperation or mutual help among fellow citizens without getting anything in return. Madura people have the

temperament, attitude and behavior of courtesy, good character, courtesy, respect, solidarity, respect and respect for others. Even the quality of his sense of brotherhood is very high.

Self-esteem, shame, and honor (“kehormatan; malu”) are the most important things in the life of the madura people¹, they have a proverb is better “*pote tollang, atembang poteh mata*”. That is, it is better to die (*pote tollang*) than embarrassed (*poteh mata*). This characteristic gave birth to the carok tradition, fighting with clurit, in the madura community. Madura people really value self-respect, if their pride is hurt, carok is the last solution. Carok is a one-on-one fight using a typical madura weapon, namely clurit, and ends if one of them surrenders or is killed (Santuso: 2015)².

The characteristic of madura society that stands out is the natural character. That is, the nature of madura society is expressive, spontaneous, and open. The expressiveness, spontaneity and openness of the madura society are always manifested when they have to respond to everything they face, especially to the treatment of others towards them. For example, if the treatment makes the heart happy, then they expressed their gratitude in an instant. But on the contrary, they will react violently spontaneously if their treatment is considered unfair and hurtful. They will be very friendly, polite, respectful and humble. In fact, qualitatively it is not uncommon to be more than that³.

Madura people really respect elders including parents, teachers/kyai, and leaders (*Bapa' Babu' Ghuru Rato*) Individualistic characteristics are also characteristic of the madurese. This arises because they are more concerned with their independence in the life and independence than depending on others (Surokim (Ed); 2015)⁴.

Thus, the distinctive character of the madura community is that it is still common but becomes the identity of the community. Even so, the above statement is not the same justification for all madura society, there is still diversity in its manifestation for each individual.

3.2 The Madura Virtues

The madura people who were the subjects of this study came from Sumenep, as a reflection of the madura community. Even though they are same of madura, they have different characters from one another as madura. There are various characteristics of the madura community in each region, and Sumenep is considered to represent all of these characters. Based on the results of data collection, it is known that there are several virtue that become the identity or character of the madura society.

According to Mr. Angkena (a teacher) said that "the character of the madurese" “*takut untuk malu, lebbi bagus pote tollang, atembang pote mata*” is better white bones than white eyes; “*pengok matea katempheng nanggung todus*”. Madura people prefer death rather than shame.

The same statement was also made by Kyai Abdul Majid Ilyas (a leader of pondok pesantren) "one of the characteristics of the madura community is that they do not want to be ashamed or embarrassed". That is, they do

not want to get embarrassed in their life, usually that makes them ashamed because they are gossiped by other people, or become the subject of gossip by those around them. Usually, the thing that makes other people gossip about is when their wife/family is bullied by other men, "having an affair; *perselingkuhan*", when they (men) are not working, have no income, so that their family cannot prosper and welfare.

The statement from Mr. Angkena and Kyai Madjid was approved by Hartoyo (former Muhammadiyah board member) by stating that "it is true that the madura community does not want to be ashamed or embarrassed". They, do not want to get embarrassed in their lives, usually make them ashamed because they are gossiped by other people, or become the subject of gossip from people around them, because their wives are bullied by other people or have an affair with other men.

Based on this statement, it can be concluded that one of the virtue of the madura community is "fear of being ashamed, *lebbi bagus pote tolang, etembang pote matah*". Shame here means honor or self-respect. They will do anything and are not afraid to die in order to maintain self-respect and gain self-respect. They uphold honor "kehormatan".

For the sake of honor the madura can do anything, even if they have to lose their lives in the battlefield called Carok. Can do extreme efforts in cow races and cockfights. Can sell any assets that are important to be able to go on "haji"⁵.

Likewise, Hani'ah (2010)⁶ stated that "self-respect is very important in the life of the madurese". They have a proverb of *lebbi bagus pote tolang, etembang pote matah*. That is, it is better to die (the white of the bones) than to be ashamed (the white of the eyes). This principle of life eventually gave birth to the carok tradition in some madurese people.

For the people of *ango'an pote tolang etembang pote matah*", the madurese will not be able to bear shame, so they will not embarrass others. "Life is meaningless if you lose self-respect and have not honor." Madurese can do anything, what cannot only be embarrassed", *maloh or todus* in their Madurese language (Wahyudi; 2015)⁷.

The same statement was conveyed in Jawa Pos⁸, that the way madurese responds to anger is usually in the form of acts of resistance which tend to be violent. At an extreme level, if necessary they are willing to sacrifice their lives, as the expression: *Ango'an Poteya Tolang, Etembhang Poteya Matah*. On the other hand, if the dignity of the Madurese is properly respected, it is certain that they will show *andhap asor* attitudes and behavior. They will be very friendly, polite, respectful and humble. In fact, qualitatively, it is often more than that, as the saying, *oreng dadi taretan*, meaning that other people who have no relationship will be treated like siblings (Wiyata: 2018)⁹.

The virtue of "*lebbi bagus pote tolang, etembang pote matah*" or "do not want to be ashamed of one's life" which are owned by the madura people mean honor or self-respect. The honor or dignity of madura is disturbed when their wife/family is harassed by other men, "having

an affair; *perselingkuhan*" and when they (men) become the subject of gossip because they cannot prosper and welfare their family.

These two factors make them dare to do anything, are very brave to do everything to get rid of this shame, including fighting, or killing other people, fighting known as "carok" with the person who causes/causes him to be embarrassed. They dare to migrate, leave the island of madura to look for work, work hard, are disciplined, try in such a way that they experience success so that they get honor in the form of prospering/welfare their families.

The meaning of this virtue is very good, and is able to inspire people to do good and defend the truth, and to do something for the common welfare. Madurese should not do bad things or violate the norms that apply in society, because it will smear black on their own faces, embarrassing themselves (Suryandari; 2015)¹⁰.

The above statement is in accordance with that conveyed by Kyai Abdul Majid Ilyas "shame is what makes them brave, including the courage to fight without weapons or with weapons (carok)". They are very brave to do everything in order to get rid of this shame, including fighting, "carok", or killing other people. In order to avoid being ashamed of not being able to bring prosperity to his family, mer

In order to avoid embarrassment because they cannot prosper their families, they dare to leave, save money, work hard, are disciplined, maintain the principle of mutual cooperation or help each other among residents.

Hartoyo (former Muhammadiyah board member) also stated that "it is true that the madurese people do not want to be ashamed or embarrassed", shame is what makes them brave, including the courage to fight without weapons or with weapons (carok)". They, do not want to get embarrassed in their lives, because they are gossiped by other people, or become the gossip of those around them, because their wives are bullied by other people or have an affair with other men or because they are unable to bring their family to life.

Mr. Angkena said the same thing. "The solution to not wanting to be ashamed, if the problem of the wife being harassed by other men, or having an affair, is done by fighting using sickle weapons, one on one," carok ", until one of them loses, dies, or both are killed. . As for the embarrassment caused by not working, the solution taken is to wander, leave Madura Island to look for work, work hard, try in such a way as to experience success. When they were successful and successful, they returned to Madura with evidence of their success, usually in "material" form, as a sign of obtaining honor.

The Angkena statement was also approved by Karim (a local resident Sumenep) who stated that "the madurese people do not want to be ashamed or embarrassed", shame is what makes them brave, including fighting (carok)". They, do not want to get embarrassed in their life, usually make them ashamed because they are gossiped by other people, or become the gossip of people around them, because their wife are bullied by other people or have an affair with other men, and because they are unemployed, do not work, especially in men".

The above statement emphasizes that the virtue of "shame" cause madurese to become "brave" humans, have a "brave" character, being brave here is not only daring to fight and daring to do something, including the courage to leave and dare to work which according to many public opinion, contains risks. For example, dare to trade or do business on the side of the road without a permit, dare to collect used "junk" materials without fear of being dirty, dare to fight if someone interferes with their business, and also dare to take any risk in their activities, including the courage to pay for a place to trade, etc. They dare to do something to gain welfare, as a form of honor in their life.

The statement was conveyed by Angkena, that "madurese are 'brave', they dare to fight, dare to work hard, migrate, suffer, defend themselves, appear as they are". They dare to do something, fight, carok, kill other people to maintain their dignity. They dare to leave, work hard, dare to suffer and appear as they are to show their existence, gain prosperity, as an expression of self-respect in the community. They also dare to do something to defend themselves from various kinds of disturbances in their life.

Furthermore, Kyai Abdul Majid Ilyas said that "Madurese are brave", they dare to fight, dare to work hard, migrate, defend themselves, appear as they are, real". The madurese dared to do something, including daring to fight, daring to carok, and killing other people in an effort to defend his dignity. They often fought, fought with other people, sometimes continued with "carok" and ended in murder. Usually this courage is motivated by efforts to maintain their self-esteem, although there are also those who use courage to do something that violates the rule of law, such as theft, robbery, robbery and so on.

Furthermore, Kyai Majid Ilyas said that Madurese dared to do something to gain welfare, as a manifestation of his self-respect in the community. They also dare to fight, defend themselves and overcome various kinds of disturbances in their lives. This includes being brave in bearing various risks for all his actions to get a welfare of life.

Hartoyo agreed with the above statement by saying that "it is true that the madurese are brave, they become brave, because they don't want to be embarrassed, they dare to fight without weapons or with weapons (carok)". They, don't want to get embarrassed in their life.

They dare to do something, fight, carok, kill other people to maintain their dignity. They dare to leave, work hard, dare to suffer and appear as they are to show their existence, gain prosperity/welfare, as an expression of self-respect and honor in the community. They also dare to do something to defend themselves from various kinds of disturbances in their life.

The above statement is also supported by the narrative of Mrs. Rukaiyah, who stated that "Madurese society has the character of strong kinship ties, prosperity and welfare not for itself but also for their family and other people they know". "The madurese are friendly, always greet older people, excuse me, say hello, *le bedde*; frugal and simple; Cook what is in the house and yard, vegetables, as it is in the yard and rice fields, we usually

use a variety of vegetables to cook". Therefore, it is difficult to find a vegetable trader here.

Simplicity, thrifty, friendly and have strong kinship ties as said by Mrs. Rukaiyah and Mrs. Hartini above, agreed by Mr. Angkena and Mr. Yoyon, by stating that "that's the Madurese, just pay attention to the daily life of the Madurese, the house is always close to the family, in groups, meet each other and greet each other, cook as it is at home, there is eggplant vegetable, yes cooking eggplant vegetable".

Thus, it can be stated that apart from being afraid of being embarrassed, the madura society also has virtue of being brave, daring to work hard, wandering, suffering, defending themselves, appearing as they are, modest, disciplined, frugal. They have such virtue, due to maintaining their self-esteem, showing their self-esteem, getting prosperity or welfare, as an expression of self-esteem in the community. They dare to do something in an effort to get the welfare of their family.

The above statement is in accordance with the opinion of Santuso (2020)¹¹ that "Madurese are very diligent at work. Even though their income is minimal, they are still diligent about their work. In fact, no matter how small their income is, there are also Madurese who can still save so that they can carry out the pilgrimage. They have to be diligent and work hard so that they can provide for their families so that they do not beg or beg which can lower their self-esteem".

This is also what Azhar (2012)¹² said; "The characteristic of the madurese is that they are tireless and discouraged at work. They are not ashamed to do any job as long as they earn income and can be used to make ends meet, lawful, and not against the norms that exist in society".

The same thing was conveyed by Hani'ah (2010)¹³ that "madurese people have a life principle that if they do not work and try, they will not be able to fulfill their daily needs, in this case it is described by trading (*adagang*) and farming (*atani*) activities. This principle then gave birth to the figure of madurese who were known as hard workers, persistent in maintaining life so that they were not afraid of anything.

Suryandari (2015)¹⁴ also states that "madurese have the principle of "*kar-karkar colpe*", which describes that madurese are diligent, very diligent, never give up and give up hope, collect income little by little to improve their welfare.

The next virtue of the madura society is that they have great respect for elders including parents, teachers/kyai, and leaders (*Bapa' Babu' Ghuru Rato*); respect intelligent people and respect guests. According to Mr. Yoyon, the madurese community "has the character of highly respecting people with high knowledge, especially knowledge of Islam".

This character makes madurese people have the habit of including their children in the cottage from an early age, usually starting when the child enters elementary school age (Madrrasah Ibtidaiyah). Therefore, there are many Islamic boarding schools that exist on the island of Madura.

At the present time, several Islamic boarding schools, apart from organizing Islamic religious education activities, also organize general/school education at various levels, from *ibtidaiyah* to *alimah* (MI, MTs and MA). So that the students, in addition to studying religion at the "pondok", also go to school.

High respect for people who have high knowledge in the field of religion, make madurese really believe in *Kyai* (a term for people with high knowledge in the field of Islam). Whatever the *Kyai* says is the truth. They trusted the *Kyai* more than the village head. They will also do anything, everything, as the *Kyai* said. This is done as a manifestation of respect for people who have high knowledge in the field of Islam.

Mr Yoyon's statement was approved by Mr. Angkena "madurese really respect people who have high knowledge, especially knowledge of Islam". It can even be said that the madurese must have knowledge of Islam".

Observations show that it is indeed easier to find Islamic boarding schools and religious schools, *madrasah*, compared to finding public schools. The mosque which is located close to the boarding school or people's house is always crowded with children who are learning to read the *Al Qur'an*, and so on, together with the boarding school caretakers and the *Al Qur'an* teachers.

The finding that the madura society has high respect for parents, respect for people with high knowledge, especially Islamic religious knowledge, and guests as above are in line with the opinion that "one of the qualities that should be emulated from the madurese tribe is that they like to honor guests, madurese will feel honored if the guest wants to finish the food he serves. If it is not spent or not eaten at all, for them it will not respect them, so that the house owner has a negative view of the guest (Santuso, 2020)¹⁵.

The same thing was also conveyed by Hani'ah (2010)¹⁶ that "the Madurese people have great respect for *Bhuppa' bhabhu' ghuru*, and *rato* (father, mother, teacher, and leader)". The madurese community highly respects parents and elders, *ghuru* (teachers or people who are considered more intelligent and knowledgeable) so that what teachers say (for example, *kyai*) tends to be followed as a form of respect, as well as *ghuru* (teachers or people who are considered more smart and knowledgeable) so what the teacher (for example, *kyai*) says tends to be followed as a form of respect".

Likewise, Wahyudi (2015)¹⁷ stated that respect for "*bhuppa*", *bhabhu*", *ghuru and rato* is the hierarchy of madurese obedience to parents, teachers (*ulama/kyai*) and formal leaders". Even though they have high courage, they still have high compliance with what the three actors say.

Another virtue in madura society is also found in the statements of Mrs. Hartini and Mrs. Rukaiyah (housewives) who simultaneously state that "madurese people have a very high sense of mutual cooperation (*gotong royong*)", "long help". They work together in farming, especially when planting and harvesting tobacco; work together when building houses; and work together when having a celebration to marry off their children (marriage).

The statement of Mrs. Hartini and Mrs. Rukaiyah was also approved by Mr. Angkena, stating that: "madurese people have a high sense of mutual cooperation (*gotong royong*)", they work together, especially in building houses, farming, and when there is a marriage. When there are residents who are building a house, without being asked the surrounding residents will work together to help both in the form of energy and materials, namely building materials for building houses. They also work together when there is a wedding celebration, helping to prepare everything for wedding ceremonies and celebrations, especially party venues and guest arrival services. Usually done by young men and fathers.

The Madurese community, especially mothers, usually work together in providing various forms of food and drink as well as cigarettes for celebratory treats. Meanwhile, family or relatives and close friends sometimes work together to provide various things for the sake of the party, such as entertainment, binoculars, rice, side dishes, decorations and as a wedding party.

The same statement was also conveyed by Mr. Yoyon that: "the sense of mutual cooperation (*gotong royong*) of the madurese community is very high", they worked together, especially in building houses, during planting and harvesting, and when there were wedding parties. When a resident is building a house, without being asked the surrounding residents work together to help both in the form of labor and building materials to build a house.

The finding that the madurese community has the high value of mutual cooperation was approved by Santuso (2020) by stating that "madurese have a high sense of solidarity with fellow madurese. They are very attentive to fellow madurese by sharing food with each other. The sense of solidarity gets stronger when he is outside his hometown, such as overseas.

Similarly, Azhar (2012)¹⁸ stated that "it has become a habit for the madurese community to work together in farming, fathers, mothers and children are involved and have their respective roles in farming".

The same thing was conveyed by Hani'ah (2010)¹⁹ that "madurese people uphold togetherness. They assume that when they are under one shelter, they want to prioritize solidarity and common interests in order to create peace and peace in social life.

4. CONCLUSION

Based on the study above, it is concluded that the virtue of the madurese society are (1) upholding honor (*kehormatan*); (2) high respect for parents, knowledgeable people, leaders, and guests; and (3) family ties, mutual cooperation and high solidarity among others.

The virtue of upholding honor (*kehormatan*) makes them have a brave character; hard worker; simple; thrifty;

resilient; and never give up. Having the virtue of high respect for parents, knowledgeable people, leaders, and guests, makes them have high obedience to them, always follows their opinions, and always strives to gain knowledge. Having the virtue of mutual cooperation and solidarity makes them strong family ties among madurese.

REFERENCES

-
- ¹ *Surokim (Ed). (2015). Madura: Masyarakat, Budaya, Media, dan Politik. Puskakom Publik bekerjasama bekerjasama dengan Penerbit Elmaterra. Bangkalan.*
 - ² Santuso. (2020). Mengenal Lebih Dekat Karakteristik Masyarakat Suku Madura. Diperbaiki 3. Oktober 2020.
 - ³ *Surokim (Ed). (2015).*
 - ⁴ *Surokim (Ed). (2015)*
 - ⁵ Wahyudi, Muhtar. (2015). "Jurus Ombak dan Angin" Komunikasi Politik Si Pencari Ikan. dalam Madura: Masyarakat, Budaya, Media, dan Politik. Puskakom Publik bekerjasama dengan Penerbit Elmaterra. Bangkalan.
 - ⁶ *Hani'ah. (2010). Ideologi Masyarakat Madura dalam Ungkapan-Ungkapan Idiomatis. Prosiding. Volume IV, Nomor 2, Juli 2010; <https://journal.trunojoyo.ac.id/prosodi/article/download/81/103> · PDF file.*
 - ⁷ Wahyudi, Muhtar. (2015)
 - ⁸ Jawa Pos 24-25 Desember 1997. Menyingkap Karakter Etnis Madura dan Kebiasaan Carok: Masyarakat ini Ekspresif, Spontan, dan Terbuka. Diposting A Latief Wiyata pada 21 Nopember 2008. <http://wiyatablog.blogspot.com/2008/11/menyingkap-karakter-etnis-madura-dan.html>.
 - ⁹ Wiyata, A.Latif (2013) Mencari Madura, Jakarta: Bidik Phronesis Publishing.
 - ¹⁰ Suryandari, Nikmah. (2015). Identitas Kultural Masyarakat Madura: Tinjauan Komunikasi antar Budaya. Dalam Madura: Masyarakat, Budaya, Media, dan Politik. Puskakom Publik bekerjasama dengan Penerbit Elmaterra. Bangkalan.
 - ¹¹ Santuso. (2020).
 - ¹² Azhar, Iqbal Nurul. (2012). Simbol Sifat dan Watak Orang Madura. dalam Lontar Madura, ditayangkan 25 September 2012. <https://www.lontarmadura.com/simbol-sifat-watak-orang-madura/>.
 - ¹³ Hani'ah. (2010).
 - ¹⁴ Suryandari, Nikmah. (2015).
 - ¹⁵ Santuso. (2020).
 - ¹⁶ Hani'ah. (2010).
 - ¹⁷ Wahyudi, Muhtar. (2015).
 - ¹⁸ Azhar, Iqbal Nurul. (2012).
 - ¹⁹ Hani'ah. (2010).