

Traditions: *Radical or Peace-Building*

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Abstract— Indonesia is a nationality and multicultural state surrounded by different ethnic, linguistic, religious and ideological backgrounds and geographical areas among its regions as it is separated by tens of thousands of islands. The risk of conflict among communities is considerable. A number of these each conflict have their pedigree and anatomy. Some are triggered by differences and other ethnic, religious, political, and racist issues. Some traditions of the local community are the root of violence.

This paper is a literature review to identify the traditions of the community that can be the trigger of conflicts, which is even closely related to the increasingly widespread radical action. The purpose of this exploration, in order to be a reference data to the greater knowledge and further investigation. Moreover, the data is noteworthy for the third parties namely stakeholders since this data could become a base to perform preventive actions for radicalism credo in Indonesia, particularly in Madura as the research scope conducted in the Madura Island which is very thick with its religion nuances.

Keywords— multicultural, tradition, radical, Madura Island

I. INTRODUCTION

Indonesia is a nation-state and multicultural nation surrounded by different ethnic, linguistic, religious and ideological backgrounds and geographical areas among its regions as it is separated by tens of thousands of islands. The risk of conflict among communities is considerable. A number of these conflicts each have their own pedigree and anatomy. Some are triggered by differences and other ethnic, religious, political, and racist issues. Some traditions of the local community are actually the root of violence. For example, the tradition of hard pela or pela drinking of blood in Maluku has the potential to sharpen the conflict. This is due to the unity between the two sides who are tied to an alliance based on opposition to a third party, where some ordinary natives regularly build solidarity by building a spirit of resistance against outsiders [1].

Coupled with the recent phenomenon in Indonesia, the rise of radical acts which, if left continuously, can cause old wounds in each region. The Government should be able to take preventive action to prevent radical acts from happening by approaching persuasively through maximizing the application

of local wisdom in each region. Because the real conflicts that occur in Indonesia are mostly born from different cultural values, the solution of the sought-after conflict should be taken from local values.

Based on the background that has been presented, researchers are interested in investigating further whether traditions could raise radical or peace buildings.

II. METHODOLOGY

The research study is studying Madura traditions in an urbanized area in Bangkalan district in Madura Island, East Java province, Indonesia because Bangkalan is the only district that could access Surabaya directly since it is located facing opposite to Surabaya. It makes sense to assume that Bangkalan has the potential to undergo a socio-cultural transformation process much faster and stronger than the other districts on the island of Madura. Therefore this research is prominent to find out whether the traditions in Bangkalan are still unchanged.

This research is using a literature review. Selected scientific papers and books reviewed by researchers themselves on a single research topic, and selected based on the knowledge and experience possessed by a researcher. This research will attempt to reveal the hidden message contained in Traditions in Madura Island.

Data presented here were drawn from a research project that explored on the ways in the boundaries of value and wisdom in a complex culture, spatial, structural, social, economic, psychological and patriarchal found on literature. Data are collected from primer resources that are journals and seconder resources that are books about Madura cultures.

The steps of research as follows: a) collecting literature according to the scope of research. b) gathering data from literature as research aim and scope. c) making data systematization; d) classifying data needed for research. e) evaluating and eliminating data according to data classified. f) analyzing data using hermeneutical constituents. By describing data as research scope and aim, comparing data one and another and scrutinize according to researcher reflection and last making a reflection to give an interpretation to seek the meaning and value of traditions in Madura [2].

Data validity is done with triangulation whereas it is a technic to gain validity of data using multiple data sources with several types namely triangulation source, triangulation method and triangulation time. This research is using triangulation source since this research collect data from a lot of sources namely journals, books and with the usage of internet [3].

III. RESULT AND DISCUSSIONS

Traditions is a habit in the way of life which grows and developed in society, the result of practical thinking based on traditional knowledge gained from teaching and experience from generation to generation about health, spiritual, culture and language of indigenous people [4]. Whether a tradition contains wisdom which encourages people to do good things or become a seed of conflicts or radical act, should be studied deeper insight. Therefore, clear meaning of wisdom and radical will also be drawn from study literature to explore this tension and associated methodology outcomes and concerns of this paper topic.

A. Local Wisdom

Local wisdom is a culture that refers to the richness of cultural richness itself, which grows and develops in society, is recognized, trusted, and recognized as an important element capable of strengthening social cohesion among citizens [1]. Local wisdom has been widely used in many aspects of life. It means a harmonious relationship between humans, nature and the built environment in an area that is also influenced by its culture Although according to world cultural theory, the world is more homogeneous [5] Practical wisdom in health care has been studied for centuries in the United States [6]. A study conducted by Eric et al. about Catholic social teaching uses practical wisdom. They found that in business education, the ethical-religious traditions practically making it happen should not be excluded [7].

There are two main elements of local wisdom; Man, along with his mind's style; And nature and climate. The human mindset produces wisdom in composing knowledge that is considered good for their lives, such as customary law, government, and procedures for their daily activities. Based on these elements, local wisdom is distinguished in two forms, first real; Local wisdom is manifested in writing and building. The second is intangible; Intangible local knowledge can be found in advice delivered verbally and through generations through songs, ballads containing traditional teachings[8]

With globalization, local knowledge as a cultural form and will continue. Strengthening for the better. Cultural dynamics are required; they are related to human activity and the role of reasoning. Dynamics or cultural change can occur for various reasons. Physically, the increase in population, migration of people, the arrival of foreigners, the entry of new equipment, and ease of access can also lead to changes in civilization. In the sphere of human relationships, individual and group relationships can also influence cultural change. One thing that cannot be avoided is development and change will always happen [9]. Local wisdom is part of a dynamic cultural tradition[10]. Local wisdom can be created from people's ability to receive selective outside influences and through the

creative process create a new, unique creation that has not existed before [11].

Previous research conducted to investigate the phenomenon of the use of local Madura wisdom in an advertisement in Electronic Media shows that local wisdom can be a persuasive medium [12]. Furthermore, many Madura's local wisdom brings character education, for example, "*Tembang Macapat*" is teaching about how to communicate with family, and wise advice to do good on Earth [13].

B. Radicalism

The definition of radical in an Indonesian dictionary means a radical understanding or flow in politics; ideologies or streams that desire political or social change, or renewal violently or drastically; and extreme attitude in the political stream. In the dictionary Mariam-Webster radical, radicalism has an extreme meaning or very different from the usual or tradition. In Indonesia, radicalism is often interpreted as militant, even anti-western and tends to violence if demonstrated because of its tendency toward thuggery, so people tend to judge radical organizations as destructive organizations.

The language of radicalism comes from the Latin "radix" which means root. Radicalism is a notion that requires major change and reform to make progress. In the social science, perspective radicalism is closely related to attitudes or positions that crave changes to the "status quo" by replacing it with something completely new and different [14].

Simply radicalism is a thought or attitude that is characterized by four things at once become its characteristics that is:

1. Attitude intolerance and do not want to respect the opinion or faith others.
2. A fanatic attitude that is self-justifying and blaming others.
3. Exclusive attitude is closed attitude and try different from people habit.
4. Revolutionary attitude is the tendency to use violence in achieving goals [15].

Experts in describing radical movements differ in their views, giving rise to many terminologies such as one of Islamic genre; neo-khawarij, twentieth-century khawarij, radical and fundamentalist Islam[16]. Fazlurahman calls it neo-revivalist or neo-fundamentalist movement to distinguish the classical modern movement with the movement of postmodern fundamentalism as an anti-western movement [17].

From the various terms, the term radicalism is seen more precisely than fundamentalism and other terms because fundamentalism itself has a multi-interpretive meaning. Fundamentalism in the western perspective means the understanding of rigid and extreme people and does not hesitate to do violence in maintaining its ideology. While in religious theology the term 'fundamentalism' refers more to the movement to restore all Muslim behavior to refer to al-Quran and al-hadith.

The widely discussed theory is the war of modern culture that attacks almost all Muslim countries or the most populous Muslim countries, leading to the emergence of religious purification movements. The failure of Muslims in stemming the modern currents made Muslims increasingly cornered and ultimately formed theorems to form a new world that is not polluted by Western cultures that separate and consolidate between religious practice and worldly practice. The existence of the secularists is considered incompatible with the teachings of the Qur'an which teaches to total Islam (Kaffah) does not separate between political, economic, social, or cultural life[18].

Radicalism often suggests that their radical aspiration is a grassroots aspiration, and often organizations in the grassroots sector permit radicalism to grow freely on the grounds of free space for opposition and authoritative control and this is where culture plays a part. Radicals can be defined as social movement activists based on direct action and high-risk options, often including violence against others to achieve stated goals. The definition of risk, in this context, is determined by contemporary local standards, but it is assumed to involve a degree of illegality with the initiation of a context in which social movement activists facilitate radicalization, and then how this context produces various types of radicals[19]. The radicalism movement is rooted in the widespread socio-economic imbalance in society [20]. The emergence of radicalism movement always related to the certain historical situation that if in society there is injustice or any part or group of society that feel do not get fair treatment either in politics, social, economy and culture [21].

In the great dictionary of Indonesian terminology (term) (de)radicalism is not found. Therefore, the notion of radicalism which has a sense of ideology or flow that wants change or social renewal by force or drastic must be the main reference. Deradicalism is the opposite of radical which means the overthrow of radical ideology which in its implementation is violence that using religion. Deradicalism is a move to change the attitude and worldview considered hard to be soft, tolerant, moderate pluralist. Tolerance is an attitude of respect for differences (opinions, views, beliefs, habits, etc.) as opposed to one's stance. The pluralist is a pluralistic society. Moderate always avoid the extreme behavior. Deradicalism is any attempt to contain radical ideas through interdisciplinary approaches, such as the laws of religious psychology and socio-culture [21].

C. Tradition in Bangkalan

There are five categories of local wisdom derived from traditional knowledge in Madura [22] which are:

1) Agricultural

Planting *Salak* fruit in Bangkalan has been done for years hereditary. Mostly the reason people in Bangkalan, precisely at Bilaporah village plants *Salak* is not only for a living but also as Identity of Bangkalan city, as *Salak Town*. That is why this could be included as local wisdom in Bangkalan.

2) Traditional recipes and medicines

There is Bangkalan traditional food called "*nasi serpang*" which recipe is passed from generation to generation. It consists of seafood combination as a sign of gratitude fisherman for the wealth of the sea. There are a lot of food come from seafood in Bangkalan namely *krupuk Terung* from Ujung Karang anyar and Socah district, *krupuk sempeng* from Kamal. Also other foods namely *Tajin Sobih*, *krupuk melinjo* Burneh and *Pokak* drink which originally come from Bangkalan.

Traditional Medicines in Bangkalan or we called *Jamu* is famous for vitality namely *Tongkat Madura*, *tongkat nikmat*, *jamu Empot-empot*, *jamu Harumita*, *jamu Sari rapet*. All recipes are hereditary among Madura people. There is a tradition of drinking *jamu* in Bangkalan, at least twice a week. When they are ill, people in Bangkalan used to drink *Jamu* first to treat the illness; if *Jamu* cannot cure it, they will go to medical doctors[23].

3) Manufacturer

In Kokop district Bangkalan there is "*AgeI*" which is transformed into handmade products namely Bag, Hat and "*Pecut*." Furthermore, there is bird cage in Jaddih village and *Akik* stone in Gegger district which is all a way of life people in Bangkalan from generation to generation.

4) Folklore

The tradition which comes from cultural expression is the most picturesque among all traditions. Most phenomenal is the art of making Batik (painting in a cloth) in Tanjung Bumi district Bangkalan. It has a message behind the painting in Batik. Inheritance by forbear based on they pour their feeling in waiting for their husband back from sailing. One of the patterns of batik in Tanjung Bumi is "*Tar Poteh*" these patterns symbolize a form of appreciation Madurese on protecting holiness, both soul and virginity (the honor of a woman), and also a form the loyalty of a wife left by her husband sailing[24].

"*Batik Gentongan*" is another type of batik in Bangkalan which has a more complicated process[25]. It is famous since its color durable is lasting up to tens of years. The making of *batik gentongan* is unique since the cloth soaked for a couple of months to get the color result in a "*gentong*" or drum. Moreover, the color ingredients come from herbs and flora namely *mengkudu* and *tingi* for red color, green from *mengkudu* and alum, and *tarum* leaves for blue color. It is, of course, requiring high creativity and patient.

One of the folklores in Bangkalan is a Bull race where there is wisdom behind it that is how Madurese express courage, perseverance, and hard work. Even bull race already exist in all areas in Madura nowadays, what makes different Bangkalan bull race is there is music accompaniment called "*Thuk-Thuk*" which is produced from a drum of intact wood. There is a debate about the background and origin of the occurrence of *bullrace*[26]. Moreover, Bull race is no longer just a venue for fast cattle races but has become a prestige race, prestige, and self-esteem for the owner of the cow. Usually, the bull race is often held at the time towards the end of the year, i.e., from August to October.

“*Sapi Sono*” is another tradition kept by Madurese, it based on the cow is bathed and cleaned after plowing the field. The *Sapi Sono*’ competition is unique since the cow is dressed up and trained to bow, walk beautifully along the music. The criteria for the winner is the cow should be clean, healthy, and able to walk along a straight line and does not touch marking line. The wisdom behind it is people should be good threat animals. However, this *Sapi Sono*’ competition now exists in all areas in Madura, so there is almost no trait or differentiation between one with another.

Another folklore is a traditional dance that is *Blandaran* dance. It represents a symbol of salutations for welcoming to Bangkalan. Another unique dance is “*Hong Bahong*” from Gegger district Bangkalan which almost extinct since there is no regeneration to the younger generations. This dance represents symbols of gratitude to God. There is also masque dance with a straight grip and dance “*Pecut*” which personify how agility of the jockey spurred his bull race.

The tradition of “*Rokat Tase*” is to be grateful for the gifts and blessings are given by the creator, Allah Almighty, and also in hope to be given safety and smooth prosperity in working. The ritual begins with a ceremony in Muslim way led by local religious leaders. After that, people release an offering into the sea as a symbol of gratitude to God Almighty. Usually, the offerings are a pack of colorful sticky rice that is *tumpang*, with fish, and so forth. The wisdom behind it is a grateful attitude and honor the nature[27]

“*Ben-Giben*” and “*nase’ lanceng*” are the tradition for getting married in Bangkalan, Madura. “*Ben-giben*” means gift namely a cattle, a basket of eggs, *samper lasem* (a piece of clothes) that are given in wedding ceremonial by the groom to the bride. “*Nase’ lanceng*” is a pile of sticky rice with side dishes which will be given a prayer led by the elder and then the sticky rice is served to the audience. This tradition symbolizes a hope of prosperity in a new family. However, there is a negative impact of the tradition; some impose themselves by making debt to fulfill this because they believe if they do not do the tradition, it will bring bad luck [28] and dishonor the bride family.

Related to the tradition of marriage, the Madurese strongly uphold the honor of his wife and uphold the value of religion. A man must be able to maintain and defend the honor of his family woman. Harassment due to the matters of property, land, water, inheritance, business competition and others will not be as severe as the harassment concerning the wife’s honor. Essentially for the sake of honor, there is “*carok*”[29]. Using a curve weapon called “*clurit*.” The curve of *clurit* has wisdom behind it; it resembles a question mark as a symbol of creativity according to Zawawi [30]. They will fight to the death. Even the way to kill and the death of the enemy will give a certain meaning. If the enemy dies in the supine position, the opposite family will conduct revenge, but when the enemy dies fall with his face facing the ground, it will be a taboo to conduct revenge [31].

However, Madurese perspective about *carok* has begun to change. Based on the research conducted by Rokhyanto and Marsuki, more than half of respondents reject *carok* as Madura culture; almost all respondents stated that *carok* does not

represent Madura society and that they choose the path of peace because of the law and religion[32].

5) *Environment Management*

Madurese believes that they should only use the traditional boat and net to catch the fishes to honor the sea, which has wisdom behind it to preserve sea ecosystem. There is an unwritten rule about principle the bless living in the sea. There is a certain spot called “*Aloran*” which the fisherman believe it is a meeting point of the stream and contains a lot of sea creatures.

“*Tanean Lanjang*” is one of the ways Madurese manage their living, it is a large courtyard surrounded by houses of relatives and relatives, consist of 5-15 families with the main house in the middle[33]. However this *tanean Lanjeng* is found in almost every area in Madura, so we could not say it originally comes from Bangkalan. *Tanean lanjang* has a philosophy to upholding the ropes of kinship.

IV. CONCLUSIONS

The sources are very limited; there is not a lot of literature namely journals and books about Madura Traditions. However, this literature study managed to inventory traditions of Madura community, especially in Bangkalan city.

As the aim of the research, we have analyzed that most traditions founded in literature have the wisdom behind every tradition. Moreover, talking about Madura without talking about religion is the same as denying the sociological facts about Madurese society. The way of the life of Madurese cannot be separated from Islamic religious values; this can be seen in the content of the wisdom behind almost all traditions of Madurese encountered which lead to peacebuilding.

Unfortunately, the advancement of the culture of Islam influenced by the influence of Islam in Madura is of a religious nature which further demonstrates the implementation of ritual and monotheism. So, the greatness of classical Islamic culture developed by Muslim scientists did not feel its influence in Madura[34]. However, this might be the reason why radical act arises from tradition in Madura is nil, even though the Islam nuance behind the traditions is strong enough.

Undeniable, there is one or two tradition found that could become a root of the conflict, namely *carok* and marriage traditions. However, both tradition with Islamic value or seed of conflicts, if being matched with the definitions or explanation of radicalism above is far from a radical act.

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