

Implementation of moderation values in educational institutions to overcome the carok culture thugs in conflict areas Madura

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ABSTRACT

Moderation is a middle or moderate concept in the Islamic religion which emphasizes balance, justice and simplicity in various aspects of life. This concept has various interpretations and understandings from religious experts and academics. Instilling the values of Moderation needs to start as early as possible, then gradually people will automatically realize that there is a better and wiser attitude, rather than having to take shortcut decisions, namely one-on-one duels. So that the motto "lebbi begus pothe tolang daripada pote mata" will not be misinterpreted. This motto has become a jargon characteristic of culture and is the basis for carok thuggery caused by binih ekalak oreng, or problems of tengka and manners or Madurese moral norms which are considered to hurt the shame of Madurese people, even though sometimes it is just a misunderstanding. This research aims to develop moderation values in the educational environment in order to overcome the culture of carok thuggery and then design and implement an educational program that focuses on establishing moderation values. This research is included in the qualitative research category and uses description techniques to explain the deeper significance of reality. Data collection techniques used include interviews, observation, and documentation. In conclusion, cultivating the values of moderation has an important role in creating a harmonious, tolerant, just and peaceful society. By practicing the middle stance, individuals can achieve balance in various aspects of life and avoid destructive extremism. It is hoped that instilling the values of Moderation can become an integral part of individual and community life. This will bring positive changes in building a harmonious, tolerant, just and peaceful society.

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1. Introduction

Moderation involves a middle stance, without taking sides or views, and a commitment to being fair to all parties. A moderate approach is considered the best option because it is between two often unfavorable extremes. For example, generosity is considered a form of moderation because it is in the middle of being wasteful and stingy.

In the context of religious moderation, this refers to a way of living religious teachings in a balanced and non-extreme manner. Religious moderation means that a person does not adopt an excessive or extreme attitude in practicing their religious beliefs. People who practice moderation in religion are often referred to as moderate individuals.

In facing a multicultural society, an attitude of religious moderation can be considered as an alternative attitude of religious people. There are several reasons why this moderation is important. First, the essence of religion includes maintaining human dignity as a noble creature created by God, including protecting human life. Second, along with the development of humanity, religion also develops and becomes diverse, and the understanding of religious texts becomes multi-interpretable. Some religious adherents may no longer adhere to the essence and nature of religious teachings, but instead become fanatical about the interpretation of truth according to the version they prefer. Third, in Indonesia, religious moderation is considered a cultural strategy to maintain Indonesianness, in line with the principles of Pancasila and the 1945 Constitution as guidelines for the nation and state.

Meanwhile, the culture of carok thuggery is contrary to the values of moderation and is a detrimental phenomenon in a society. Carok thuggery reflects violent behavior, intimidation, and human rights violations that violate the values of humanity, justice, and social harmony. In some Madurese communities, this thuggery culture has become a disturbing problem and disrupts daily life.

Madura with the motto "better pote toleng than pote mata" becomes a typical cultural jargon that is the basis for the occurrence of carok thuggery caused by binih ekalak oreng, or problems of tengka and etiquette or Madurese moral norms that are considered to injure the shame of Madurese. The terminology "Najis Tenga" (stained with blood) becomes a language of intimidation for people who want to disturb the dignity of others. Carok thuggery has different meanings for the general public and the Madurese community. For the Madurese community, carok is a restoration of self-esteem related to wealth, throne, and women. There is a term "Lakona daging bisa ejai', lokana ate tada' tambena kajaba ngero' dara." (Handayani & Misbah, 2019).

In fact, the results of research conducted by Rokhyanto and Marsuki stated that Madurese society is no longer happy with this thuggery culture, they both wrote a study of this culture in the journal Harokah, an article about the phenomenological study of Madurese cultural norms, the attitude of Madurese society towards the carok tradition. This study found four conclusions about the attitudes of Madurese people towards the nudaya thuggery carok, namely 75% do not like having a carok tradition, 60% choose not to do carok, 77.38% solve problems wisely without carok, and 77.40 do not do carok because they obey state and religious laws (Rokhyanto & Marsuki, 2015).

In the Journal written by Barokatul Ainiyah with Darmawan Muttaqin with the title Psychological Aspects of Carok Culture, this journal provides scientific contributions from the psychological side of Madurese people in carrying out carok thuggery. Where incidents such as not only cause insecurity and fear in society, but also hinder social, economic, and cultural development (Karim, 2020).

It is also mentioned in a journal written by Intan Permatasari entitled Harmony in Diversity (Local Wisdom of the Enggano Island Community, Bengkulu Province in Overcoming Conflict). I strongly agree with Intan's opinion that in responding to the culture of thuggery, especially carok, efforts are needed to harmonize with a diversity attitude. Of course, society needs to be given an understanding that in this life they must have a diverse mindset so that it is not easy to blame others (Sari, 2018).

Therefore, there needs to be a comprehensive and sustainable effort to eradicate the culture of carok thuggery in some Madurese communities. One effective approach is to implement the values of Moderation in Elementary Schools or Ibtidaiyah and other educational institutions, both formal and non-formal institutions.

Here the author tries to convince the esteemed reader how important the attitude of moderation is. Where this moderation is a middle concept in Islam that emphasizes balance, justice, and simplicity in various aspects of life. This concept teaches Muslims to avoid extremism and fanaticism and encourages an attitude of inclusiveness, tolerance, and mutual respect.

By implementing the values of Moderation starting as early as possible, then gradually society will automatically realize that there is a more beautiful and wiser attitude, rather than having to take a shortcut decision, namely a one-on-one duel. And later it will be able to replace the culture of carok thugs with a more peaceful, harmonious, and dignified culture. Implementing the values of Moderation will help society understand the importance of tolerance, dialogue, and balance in relationships between individuals and groups. However, implementing the values of Moderation is not an easy task. It requires integrated efforts involving various parties, including the government,

educational institutions, religious institutions, community organizations, and individuals in Madurese society.

Through this article, we propose the development of a program for the Implementation of Moderation Values in educational institutions to eradicate the culture of carok gangsterism which is still rooted in some Madurese communities. This program will involve a series of activities aimed at changing the mindset and behavior of the Madurese community.

For several reasons above, I am very interested in eradicating the culture of gangsterism which is a complex task and requires commitment from various parties. With the background above, I am very enthusiastic about writing a proposal entitled: Implementation of Moderation Values in Educational Institutions to Overcome the Culture of Carok Gangsterism in Conflict Areas in Madura. Hopefully this can be a contribution to humanity so that it can minimize the occurrence of this culture and be replaced by a culture that is more inclusive, peaceful, harmonious and respects human rights.

2. Method

This research is included in the category of qualitative research and uses thick description techniques to explain the significance of deeper reality. Data collection techniques used include interviews, observations, documentation, or focus group discussions. (Burchett, 2014).

The ethical perspective describes culture based on accepted ideas, while the emic perspective describes culture from the perspective of the research subject. To determine the research subject, a purposive sampling technique is used, namely determining the sample with consideration of certain intentions and objectives. In addition, the observation method is also used to directly see various symptoms of the gap phenomenon between Islamic religious education. (Lewis, 2015) In qualitative research, documentation is a must, especially if it is related to the setting of social conditions that have been carried out by several academic studies in the form of previous research. Although documentation is secondary data (complementary) from the results of data through observation, this data has a central role in providing a historical framework. Documentation data is very analytical, important for the posture and development of the interpretation structure in relation to the subject in the study (Pretoria, 2003).

3. Findings and Discussion

3.1. Moderation

Moderation is a middle or moderate concept in Islam that emphasizes balance, justice, and simplicity in various aspects of life. This concept has various interpretations and understandings from religious experts and academics. Here are some views of experts related to the concept of Moderation

One of the leading scholars who is often associated with the concept of Moderation is Dr. Yusuf Al-Qaradawi. According to him, Moderation is a balanced approach in dealing with various issues and problems in life, without extremism or excess. This includes a balance between worldly life and the hereafter, between religious law and human needs, and between individuality and the interests of society. (Abdullah, 2022).

In addition, Tariq Ramadan, a Muslim philosopher and scholar, also provides an understanding of Moderation. According to him, Moderation is the principles that guide individuals to live in balance and harmony in all aspects of life, including relationships with God, with fellow human beings, and with the surrounding environment. Moderation encourages humans to avoid extremism and fanaticism and to practice justice and tolerance (Ramadan, 2009).

One of the leading Muslim scholars in Indonesia, Muhammad Quraish Shihab also gave his views on moderation. According to him, moderation is a middle attitude in religion and attitude, avoiding extremism and negligence. Moderation emphasizes the importance of balance between the correct understanding of religion and flexible understanding, between individual tendencies and public interests, and between worldly life and the afterlife (Shihab, 1998).

Likewise, according to Abdul Aziz Sachedina, a Muslim scholar in the United States, connecting the concept of moderation with social justice. Moderation is creating a just and balanced society, where the rights of all individuals are respected and adjusted to moderate religious principles. Simon Fisher with his theory of human needs said that deep-rooted conflicts are caused by basic human needs, both physical, mental and social, that are not met or are blocked. While Deka Ibrahim with his

identity theory said that conflict is caused by a threatened identity that is often rooted in the loss of something or unresolved past suffering.

According to Latif Wiyata, the traditional carok in Madura is closely related to a number of cultural, social, economic, religious, and educational factors, as well as political factors, especially the weak authority of the state in controlling sources of violence and the inability to provide protection to the community for a sense of justice. This is in line with the conflict theory discussed above (Hastijanti, 2002).

Parents and teachers, in their roles as educators, are influenced by the culture in their environment. In addition, when raising, guiding, and directing students, parents and instructors are also influenced by certain mindsets. Because everyone has a certain educational pattern, this mindset is reflected in many educational patterns. According to Stewart and Koch, there are three trends in parenting and educational practices: (1) authoritarian educational practices, (2) democratic educational practices, and (3) permissive educational practices (Nikmatin, 2016).

According to Stewart and Koch, teachers who practice permissive parenting often allow students as much independence as possible without exerting any control. Children have the same rights as adults, but little responsibility is asked of them. Parents barely regulate their children because they give them the opportunity to control themselves. Parents who are too lax in enforcing rules and regulations on their children let them do what they like (Nikmatin, 2016). According to Hurlock, permissive parenting is characterized by a lack of control, parents acting loosely or freely, and inadequate instruction for children. This parenting approach is characterized by letting children make more decisions than parents (Beaver et al., 2015).

3.2. Steps In Resolving Conflict

Resolving conflict in society is a complex challenge, but it can be achieved through an approach that focuses on dialogue, active participation, and building shared understanding. Here are some general steps that can be taken to resolve community conflict (Lederach, 2005). First, a dialogical approach; Encourage open and honest dialogue between parties involved in the conflict. A dialogical approach helps build shared understanding and facilitates the resolution process. In Islam, dialogue or deliberation is a very important foundation. Even in the fourth principle, it is mentioned, namely "Democracy" and "Wisdom in Deliberation/Representation," emphasizing a government that is responsive to the needs and aspirations of the people, while still upholding wisdom in decision making. Second, community participation; Actively involving the community in the conflict resolution process. Community participation allows all parties to feel that they have a role in identifying problems and finding fair solutions. Third, Education and Awareness: Providing education and information to the community to increase understanding of differences, diversity, and human rights. Raising awareness can help reduce tensions and stereotypes that can trigger conflict. Education plays a significant role in the formation of a civil society.

Fourth, conflict management by a neutral party: Involving a neutral party or mediator who can help facilitate negotiations and create a conducive environment for conflict resolution. Neutrality in dealing with a problem in a family or community is very necessary. To be a good mediator. (Costa, 2022) Fifth, inclusive policies: Developing policies that are inclusive and take into account the interests of all groups in society. These policies must promote equality, justice, and participation. Inclusive policies include a series of actions and strategies aimed at ensuring that all individuals, regardless of their background or conditions, have equal access to resources, opportunities, and benefits from government policies and programs. These policies are designed to prevent discrimination and increase the involvement of all members of society in the development process (Shihab, 1998). Seventh reconciliation and community building; Initiating reconciliation initiatives aimed at improving relations between groups involved in conflict. Community building is also important for improving well-being and reducing tensions. Reconciliation refers to efforts to reconcile and rebuild relations between parties involved in a conflict or dispute. It involves the process of bringing together previously conflicting groups, promoting mutual understanding, and creating a basis for a more harmonious life together. (Islamy & Amirullah, 2022).

4. Conclusion

In conclusion, the implementation of Moderation values has an important role in creating a **harmonious, tolerant, just, and peaceful society**. By practicing a middle attitude, individuals can

achieve balance in various aspects of life and avoid destructive extremism. The implementation of Moderation values also helps individuals develop tolerance, justice, equality, and the ability to resolve conflicts peacefully. In the long term, this has a positive impact on the social, economic, and cultural development of society. In this case, there are two important things in reducing the sense of ego, first the importance of dialogue and communication. The implementation of moderation values emphasizes the importance of open dialogue and constructive communication as a means of understanding differences and finding joint solutions. Second, tolerance and respect for differences. Moderation values stimulate an attitude of tolerance towards differences of opinion, belief, and culture. Respecting the diversity of society is the key to avoiding carok conflicts that arise from differences in perception and opinion.

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