

Genealogy of Madurese Islamic Philosophy: Toward a Local-Global Epistemology of Islamic Education

Baitiyah

Department of Islamic studies, UIN Madura, Indonesia
e-mail: nengbety07@gmail.com

Nor Hasan

Department of Islamic studies, UIN Madura, Indonesia
e-mail: nor.hasan@iainmadura.ac.id

Zainuddin Syarif

Department of Islamic studies, UIN Madura, Indonesia
e-mail: doktorzainuddinsyarif@gmail.com

Mohammad Muchlis Solichin

Department of Islamic studies, UIN Madura, Indonesia
e-mail: muchlissolichin@iainmadura.ac.id

Abstract: This study examines the genealogy of Madurese Islamic philosophy as an epistemological foundation for local-global Islamic education. It addresses the marginalization of local Islamic epistemologies within global Islamic studies, where Southeast Asian Muslim traditions are often treated as cultural variants rather than autonomous systems of knowledge. Using a qualitative genealogical-epistemological orientation, this study traces how Madurese Islamic knowledge is historically formed through maritime Islamization, pesantren networks, kiai authority, kitab-based learning, local rituals, oral traditions, and communal religious experience. The findings reveal that Madurese Islamic philosophy is structured through the synthesis of *Shāfiʿī* jurisprudence, *Ashʿarī* theology, and Sufistic spirituality. This triadic structure produces a distinctive epistemology in which textual authority, moral discipline, spiritual experience, and local wisdom mutually reinforce one another. The study argues that Madurese Islam should not be reduced to folklore or ritual culture, but repositioned as a living epistemic tradition. Its contribution lies in offering a contextual, moderate, relational, and culturally rooted model of Islamic education with broader global relevance.

Keywords: Madurese Islamic philosophy; local Islamic epistemology; Islamic education

Abstrak: Penelitian ini mengkaji silsilah filsafat Islam Madura sebagai landasan epistemologis bagi pendidikan Islam lokal-global. Penelitian ini membahas marginalisasi epistemologi Islam lokal dalam studi Islam global, di mana tradisi-tradisi Muslim Asia Tenggara sering kali diperlakukan sebagai varian budaya, bukan sebagai sistem pengetahuan yang otonom. Dengan menggunakan orientasi kualitatif genealogis-epistemologis, penelitian ini menelusuri bagaimana pengetahuan Islam Madura terbentuk secara historis melalui Islamisasi maritim, jaringan pesantren, otoritas kiai, pembelajaran berbasis kitab, ritual lokal, tradisi lisan, dan pengalaman keagamaan komunal. Temuan penelitian menunjukkan bahwa filsafat Islam Madura terstruktur melalui sintesis antara fiqih Syafi'i,

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

teologi Asy'ari, dan spiritualitas Sufi. Struktur triadik ini menghasilkan epistemologi yang khas, di mana otoritas teks, disiplin moral, pengalaman spiritual, dan kebijaksanaan lokal saling memperkuat satu sama lain. Penelitian ini berpendapat bahwa Islam Madura tidak boleh direduksi menjadi sekadar cerita rakyat atau budaya ritual, melainkan harus diposisikan ulang sebagai tradisi epistemik yang hidup. Kontribusinya terletak pada penawaran model pendidikan Islam yang kontekstual, moderat, relasional, dan berakar pada budaya, dengan relevansi global yang lebih luas.

Kata kunci: Filsafat Islam Madura; epistemologi Islam lokal; pendidikan Islam

INTRODUCTION

Contemporary global Islamic studies increasingly require an analytical orientation that moves beyond normative-textual approaches toward more historical, contextual, and epistemological readings. Islam does not emerge in an empty space; rather, it continuously interacts with culture, social authority, language, collective memory, and educational structures that shape how Muslim societies construct, validate, and transmit knowledge.¹ Within this perspective, Islamic knowledge should not be understood merely as a doctrinal system derived from canonical texts, but also as a living epistemic tradition embedded in diverse sociocultural formations. However, global Islamic discourse continues to privilege Middle Eastern intellectual traditions as the dominant epistemic center, while Southeast Asian local Islamic traditions are often treated as derivative cultural expressions. Therefore, the genealogy of Madurese Islamic philosophy deserves scholarly attention as a critical entry point for rethinking local Islam as a knowledge system with global relevance.² This epistemological repositioning is also necessary to expand Islamic educational studies beyond universalist abstractions toward locally grounded knowledge traditions.³

¹ Fuadi Mardatillah et al., "Epistemological Reconstruction of Islamic Education: Developing a Transformative Pedagogical Model to Foster Creativity," *Jurnal Ilmiah Peuradeun* 13, no. 2 (May 2025): 1071–94, <https://doi.org/10.26811/peuradeun.v13i2.2200>.

² Supriyanto Supriyanto, "A New Direction for Contemporary Islamic Education With an Interdisciplinary Approach in a Globalized World," *JASNA : Journal For Aswaja Studies* 6, no. 1 (February 2026): 73–88, <https://doi.org/10.34001/1e5r5t41>.

³ Suhardi Suhardi, Sutrisno Sutrisno, and Saiful Ahyar, "Epistemology of Islamic Education in the Qur'an: Themes, Methods, and Pedagogical Implications," *AL-ISHLAH: Jurnal Pendidikan* 18, no. 1 (April 2026): 1266–77, <https://doi.org/10.35445/alishlah.v18i1.7651>.

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

Madura occupies a significant position in the historical formation of Islam in the Indonesian archipelago, particularly through its pesantren networks, kiai authority, *kitab kuning* tradition, and Islamic historical sites that mark the development of local Muslim civilization. The Great Mosque of Sumenep, Islamic burial complexes, religious manuscripts, and communal Islamic practices indicate that Madurese Islam developed through dynamic relations among sacred texts, ulama authority, symbolic architecture, and social practice.⁴ These historical and cultural formations demonstrate that Madurese Islam does not merely constitute a ritual identity, but also produces a horizon of values, ethics, and ways of knowing. The Great Mosque of Sumenep, for instance, reflects the integration of Islamic symbolism, local aesthetics, and civilizational identity in Madurese Muslim society.⁵ Religious manuscripts associated with Sumenep also demonstrate the strength of Islamic literacy and textual transmission in Madura's local intellectual history.⁶ The historical development of Madurese Islam is further inseparable from pesantren networks and the authority of local ulama in shaping Islamic knowledge and social life.⁷

Recent literature on Madura and Islamic education shows increasing scholarly attention to local wisdom, pesantren culture, religious moderation, and educational transformation. Studies on Madurese proverbs, for instance, demonstrate that local expressions function not only as linguistic heritage but also as pedagogical instruments for preserving social ethics and cultural identity.⁸ Other studies reveal that local

⁴Abd A'la et al., "ISLAMISM IN MADURA: From Religious Symbolism to Authoritarianism," *JOURNAL OF INDONESIAN ISLAM* 12, no. 2 (December 2018): 159-94, <https://doi.org/10.15642/JIIS.2018.12.2.159-194>.

⁵Yanwar Pribadi, "Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture," *Al-Jami'ah: Journal of Islamic Studies* 51, no. 1 (June 2013): 1-32, <https://doi.org/10.14421/ajis.2013.511.1-32>.

⁶Mohammad Ali Al Humaidy and Eko Ariwidodo, "The Symbolic Interaction of Tandhe' in Sumenep Madurese," *KARSA Journal of Social and Islamic Culture* 28, no. 1 (June 2020): 172-91, <https://doi.org/10.19105/karsa.v28i1.1584>.

⁷Zainuddin Syarif, Syafiq A. Mughni, and Abd Hannan, "RESPONSES OF PESANTRENS IN MADURA TOWARDS THE COVID-19 PANDEMIC," *JOURNAL OF INDONESIAN ISLAM* 15, no. 1 (June 2021): 47-74, <https://doi.org/10.15642/JIIS.2021.15.1.47-74>.

⁸Zainuddin Syarif, Abdul Mukti Thabrani, and Imamuddin, "Strengthening Religious Moderation through Religious Education Based on Local Wisdom of Pesantren in ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)
E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>
Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

Madurese culture can serve as a medium for internalizing Islamic educational values through socio-religious habituation. Meanwhile, research on the digital transformation of Madurese pesantren indicates that pesantren institutions are not static traditional entities, but adaptive educational systems capable of responding to social and technological change. Madurese proverbs have been shown to function as moral-pedagogical expressions that preserve social ethics and cultural identity.⁹ The adaptive capacity of Madurese pesantren also indicates that traditional Islamic institutions can negotiate social and technological change without losing their religious authority.¹⁰ Local Madurese culture further serves as a medium for internalizing Islamic educational values through habituation, communal practice, and socio-religious experience.¹¹

Nevertheless, most previous studies have located Madurese Islam within the frameworks of culture, moderation, educational management, or socio-religious practice, without sufficiently formulating its epistemological structure. Studies on Madurese local wisdom in education have demonstrated the contribution of local values to learning quality, moral formation, and institutional identity. However, they have not fully explained how such values operate as sources, methods, and criteria for validating Islamic knowledge.¹² This reveals a crucial academic gap at the level of epistemic genealogy: how pesantren traditions, kiai authority, classical Islamic texts, social experience, and local values constitute Madurese Islamic philosophy as a foundation for local-global Islamic education. Local Madurese values have strong

Madura and the Tapal Kuda Region," *TADRIS: Jurnal Pendidikan Islam* 19, no. 2 (2024): 279–94, <https://doi.org/10.19105/tjpi.v19i2.14965>.

⁹ Nurul Zainab and Abdul Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation," *Muslim Heritage* 10, no. 2 (December 2025): 201–23, <https://doi.org/10.21154/muslimheritage.v10i2.11525>.

¹⁰ Abdur Rozaki and Ahmad Izudin, "Peacebuilding Pesantren: The Study of Madurese Diaspora in Reinforcing Social Resilience in Post-Ethnic Conflicts West Kalimantan, Indonesia," *Ulumuna* 29, no. 1 (June 2025): 155–87, <https://doi.org/10.20414/ujs.v29i1.1432>.

¹¹ Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

¹² Mohammad Takdir, Roibin Roibin, and Umi Sumbulah, "Religion, Local Wisdom, and Power of The Madurese Society: Islamic Perspective and Social Theory," *El Harakah: Jurnal Budaya Islam* 26, no. 1 (June 2024): 113–38, <https://doi.org/10.18860/eh.v26i1.25398>.

potential to enrich Islamic educational systems through culturally embedded moral and pedagogical resources.¹³ The transformation of Madurese pesantren further indicates the need to examine how local Islamic institutions produce, preserve, and reconstruct religious knowledge in changing educational contexts.¹⁴ Islamic education rooted in local society should therefore be read not merely as a cultural practice, but as a socio-religious construction with its own epistemic authority.¹⁵

Theoretically, this study is grounded in Islamic epistemology, which views knowledge as an integration of revelation, reason, sensory experience, intuition, and social reality. Al-Ghazali's epistemological perspective emphasizes that knowledge cannot be reduced to formal rationality,¹⁶ because it must also lead to spiritual truth, ethical formation, and human moral refinement. Ibn Khaldun, on the other hand, understands knowledge as a product of historical experience, social observation, and civilizational dynamics.¹⁷ The integration of these two perspectives provides a productive analytical foundation for interpreting Madurese Islam not as a residual form of local tradition, but as an epistemic construction emerging from the dialogue between Islamic normativity, pesantren-based scholarly authority, and the historical experience of Madurese society. Islamic educational epistemology needs to integrate normative sources with historical experience and the lived realities of Muslim

¹³ A. Sa'dud Darain et al., "THE VIEWS OF THE MADURESE KIAI ON THE CONCEPT OF MULTICULTURAL EDUCATION: HISTORICAL, SOCIOLOGICAL, AND PHILOSOPHICAL STUDIES," *Edukasi Islami: Jurnal Pendidikan Islam* 15, no. 02 (May 2026): 799–822, <https://doi.org/10.30868/ei.v15i02.10208>.

¹⁴ Yusra Dewi Siregar, "The Transformation of Pesantren Education from the New Order to the Reform Era in Terms of Curriculum, Methods, and Islamic Educational Identity," *Fitrah: Journal of Islamic Education* 7, no. 1 (April 2026): 16–34, <https://doi.org/10.53802/fitrah.v7i1.1581>.

¹⁵ Ach Sayyi et al., "Child-Friendly Education Model for Violence Prevention in Islamic Boarding Schools," *Al-Hayat: Journal of Islamic Education* 9, no. 4 (November 2025): 800–820, <https://doi.org/10.35723/ajie.v9i4.187>.

¹⁶ Samaila Ali and Habeeb Muhammad, "Revisiting Al-Ghazali's Criticism on Scholastic Theology: An Examination of al-Munqidh Min al-Ḍalāl," *Indonesian Journal of Islamic Literature and Muslim Society* 10, no. 1 (June 2025): 1–16, <https://doi.org/10.22515/islimus.v10i1.11438>.

¹⁷ Hardika Saputra, Dwi Kurniawan, and Retno Fentari, "The Relevance of Al-Ghazali and Ibn-Khaldun's Education Concepts in Era 4.0.," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 4 (June 2022): 1409–21, <https://doi.org/10.35931/aq.v16i4.1119>.

communities.¹⁸ The intellectual legacy of Islamic thought also remains relevant for constructing contextual, ethical, and transformative models of Islamic education.¹⁹

Based on this theoretical and scholarly reading, the central problem of this study lies in the marginalization of local Islamic epistemology within global Islamic studies and contemporary Islamic education. Madurese Islam has frequently been understood as a cultural practice, although it contains mechanisms of knowledge production operating through teacher-student relations, scholarly chains of transmission, reverence for *kiai*, kitab-based learning, local language, *adab*, and collective social experience. These mechanisms are not merely cultural accessories; they constitute a distinctive epistemic order that shapes how Islamic knowledge is received, interpreted, embodied, and transmitted across generations. Therefore, this study raises two fundamental questions: how was the genealogy of Madurese Islamic philosophy formed within the socio-educational history of Madurese society, and how can Madurese Islamic epistemology contribute to Islamic education that is locally rooted and globally engaged?

This study offers a conceptual contribution to the development of Islamic studies and contemporary Islamic education. First, it repositions Madurese Islam from a cultural object into a source of Islamic educational epistemology. Second, it expands the horizon of global Islamic studies by treating locality as a site of knowledge production rather than merely a field of doctrinal adaptation. Third, it argues that local-global Islamic education should be built through a dialogical relationship among text, tradition, authority, social experience, and universal Islamic values. Ultimately, the genealogy of Madurese Islamic philosophy can provide an epistemological model of Islamic education that is contextual, moderate, deeply rooted in local wisdom, and relevant to broader global Muslim societies.

¹⁸Syarif Syarif, Faisal Abdullah, and Saifuddin Herlambang, "Multiculturalism among Students in Madrasah: Knowledge, Challenges, and Social Capital," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (June 2024): 390–408, <https://doi.org/10.31538/nzh.v7i2.4710>.

¹⁹Siti Hartutik, Khozin Khozin, and Rahmad Hakim, "ISLAMIC RELIGIOUS EDUCATION LEARNING MODEL WITHIN THE FRAMEWORK OF THE INDEPENDENT CURRICULUM," *El Midad* 17, no. 2 (August 2025): 221–30, <https://doi.org/10.20414/elmidad.v17i2.13368>.

RESEARCH METHODS

This study employs a qualitative genealogical-epistemological design to examine the formation of Madurese Islamic philosophy as a local-global foundation for Islamic education. The qualitative orientation is appropriate because the study seeks to interpret meanings, trace intellectual formations, and reconstruct the historical relations among texts, traditions, authority, and social practices. Genealogy is used not merely to identify chronological origins, but to uncover how Islamic knowledge in Madura has been produced, legitimized, transmitted, and transformed across pesantren culture, kiai authority, kitab-based learning, local ethics, and communal religious experience. This design enables the study to treat Madurese Islam as an epistemic formation rather than a cultural residue. A genealogical-interpretive approach also supports the reconstruction of educational meanings embedded in social, religious, and cultural practices.²⁰ Recent studies on Madurese pesantren further indicate that local Islamic traditions need to be read as dynamic knowledge systems rather than static cultural inheritances.²¹

The data corpus consists of primary and secondary textual materials related to Madurese Islamic intellectual traditions, pesantren education, local wisdom, religious authority, and Islamic epistemology. Primary materials include local Islamic manuscripts, pesantren texts, historical narratives, cultural expressions, institutional documents, and relevant local religious discourses. Secondary materials include peer-reviewed journal articles, academic books, indexed proceedings, and recent studies on Madurese local wisdom, Islamic education, pesantren transformation, and Southeast Asian Islamic knowledge production.²² The selection of sources is based on relevance, credibility, recency, and conceptual contribution to the research focus. Corpus-based qualitative inquiry is useful for examining how textual traditions and social meanings

²⁰Sarah J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (John Wiley & Sons, 2024).

²¹Mohammad Hasan, Muhammad Taufiq, and Hüseyin Elmhemit, "Digital Transformation of Islamic Education in Pesantren Madura," *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (October 2023): 211–26, <https://doi.org/10.19105/tjpi.v18i2.10535>.

²²Ach Sayyi et al., *Bridging Tradition and Multiculturalism in Islamic Jurisprudence Education*, 2025, <https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/8002>.

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

construct educational knowledge.²³ Qualitative coding is also necessary to organize complex textual materials into analytical categories that can support conceptual interpretation.²⁴ Studies on Madurese local culture show that textual and cultural materials are important sources for understanding the internalization of Islamic educational values in local society.²⁵

Data analysis is conducted through interpretive content analysis, thematic coding, and genealogical reading. First, the texts are read repeatedly to identify recurrent concepts related to knowledge sources, modes of transmission, authority structures, ethical formation, and local-global educational orientation. Second, coding is applied to classify epistemic categories such as revelation, reason, tradition, sanad, adab, kiai authority, local wisdom, and social experience. Third, genealogical interpretation is used to trace how these categories interact historically and pedagogically in shaping Madurese Islamic philosophy. Thematic analysis enables the researcher to move from descriptive patterns toward deeper conceptual abstraction.²⁶ Coding procedures help strengthen the analytical consistency of qualitative interpretation through systematic categorization and comparison.²⁷ The use of local cultural categories is also relevant because Madurese expressions and values function as educational instruments in shaping moral and social consciousness.²⁸

To ensure analytical rigor, this study applies source triangulation, theoretical triangulation, reflexive interpretation, and auditability of analytic decisions. Source triangulation is conducted by comparing local texts, academic studies, historical materials, and pesantren-related literature. Theoretical triangulation is applied by integrating Islamic epistemology, local knowledge theory, and educational

²³ Virginia Braun and Victoria Clarke, *Thematic Analysis: A Practical Guide* (SAGE, 2021).

²⁴ Johnny Saldaña, *The Coding Manual for Qualitative Researchers* (SAGE, 2021).

²⁵ Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

²⁶ Braun and Clarke, *Thematic Analysis*.

²⁷ Saldaña, *The Coding Manual for Qualitative Researchers*.

²⁸ Moh Hafid Effendy et al., "Local Wisdom Bâburughân Beccè' in Madurese Proverb to Maintain Local Content Learning in Islamic Boarding School," *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (December 2022): 284–98, <https://doi.org/10.19105/tjpi.v17i2.7084>.

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

philosophy.²⁹ Reflexivity is maintained by critically examining the researcher's interpretive position in reading Madurese Islam as both a local tradition and an epistemic system. The validity of interpretation is strengthened through consistency between research questions, data corpus, analytical categories, and conceptual claims. Triangulation is essential for strengthening credibility and reducing interpretive bias in qualitative research.³⁰ Reflexive quality criteria also help ensure that qualitative findings are not only descriptive, but analytically transparent and theoretically meaningful.³¹ In Islamic education research, analytical rigor is particularly important because religious,³² cultural, and pedagogical meanings often intersect in complex social contexts.³³

DISCUSSION

B. Historical-Cultural Genealogy of Madurese Islam

The first finding shows that Madurese Islamic philosophy emerged from a long historical encounter between maritime Islamization, local social structures, and pesantren-based religious authority. Madura's geographical position along the Java Sea trade route enabled continuous interaction with Muslim merchants, preachers, and scholars from broader Islamic networks. This interaction did not merely introduce Islamic doctrines, but also reshaped local social imagination, ethical codes, and educational traditions.³⁴ The presence of Islamic burial complexes, Arabic-inscribed tombstones, and old mosque traditions indicates that Islam in Madura was historically embedded in both sacred symbolism and social

²⁹ Mo'tasim Mo'tasim et al., "Integrating Islamic Epistemology, Cultural Context, and Deep Learning for Multicultural Islamic Education: A Thematic Literature Review," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 14, no. 2 (November 2025): 316-35, <https://doi.org/10.32806/jf.v14i2.1232>.

³⁰ Uwe Flick, *An Introduction to Qualitative Research* (SAGE, 2009).

³¹ Tracy, *Qualitative Research Methods*.

³² Imaniyatul Fithriyah, "Installation of Religious Moderation Values in Multi Ethnic And Religious Communities in Polagan Galis Pamekasan Village," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 12, no. 2 (December 2023): 198-217, <https://doi.org/10.32806/jf.v12i02.7350>.

³³ Nafik Muthohirin et al., "Islamic Sciences in Transition: Post-Reformation Developments in Indonesia's State Islamic Universities," *Ulumuna* 29, no. 1 (August 2025): 429-60, <https://doi.org/10.20414/ujs.v29i1.849>.

³⁴ Fithriyah, "Installation of Religious Moderation Values in Multi Ethnic And Religious Communities in Polagan Galis Pamekasan Village."

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

institutions. The Great Mosque of Sumenep reflects the integration of Islamic symbolism and local civilizational identity.³⁵ Religious manuscripts associated with Sumenep demonstrate the continuity of Islamic literacy in Madurese intellectual history.³⁶

The genealogy of Madurese Islam also reveals that Islamization was not a process of cultural replacement, but a gradual transformation of local worldviews through negotiation, accommodation, and reinterpretation. Local traditions were not simply abandoned; rather, they were Islamized through prayer, Qur'anic recitation, *tablil*, and the moral guidance of *kiai*. This pattern can be seen in communal traditions such as *rokat tase'*, *molodhen*, and *nyadhar*, where inherited customs are reoriented toward *tawhīd*, gratitude, collective prayer, and social solidarity. Such practices show that Madurese Islam developed through cultural translation rather than doctrinal imposition. The interaction between Islam and local wisdom in Indonesia demonstrates how custom can be accommodated through *maṣlaḥah*, *'urf*, and *maqāṣid al-sharī'ah*.³⁷ Local culture can also function as a medium for internalizing Islamic educational values through social habituation.³⁸

Another important finding is that Madurese Islamic philosophy is inseparable from pesantren networks and the authority of *kiai*. In Madura, the *kiai* is not merely a religious teacher, but also a moral guardian, cultural interpreter, educational leader, and epistemic authority. The pesantren becomes the institutional space where Islamic knowledge is transmitted through *kitab kuning*, *sanad*, *adab*, daily discipline, and embodied religious practice. This authority structure has enabled Islamic teachings to become part of the lived consciousness

³⁵ Lukman Fajariyah, "QURANIC VALUES ON THE JAMIK MOSQUE ARCHITECTURE IN SUMENEP," *Journal of Islamic Architecture* 6, no. 3 (June 2021): 187–95, <https://doi.org/10.18860/jia.v6i3.9921>.

³⁶ Fathorrozy and Nurul Qomariyah, "The Concept of Cosmopolitan-Based Islamic Education in Madura," *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (June 2023): 148–60, <https://doi.org/10.19105/tjpi.v18i1.8417>.

³⁷ Abdul Holik et al., "THE VALUE OF RELIGIOUS MODERATION EDUCATION IN THE TRADITION OF ROKAT TASE' IN THE VILLAGE," *Al-Ishlah: Jurnal Pendidikan Islam* 22, no. 2 (December 2024): 81–91, <https://doi.org/10.35905/alishlah.v22i2.10976>.

³⁸ Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

of Madurese society. The sociology of knowledge in pesantren shows that sanad, intellectual networks, and ulama authority are central to epistemic legitimacy.³⁹ Pesantren authority also functions through embodied learning and social reproduction in daily educational practices.⁴⁰

The historical-cultural genealogy of Madurese Islam further demonstrates the role of local expressions in shaping religious and moral consciousness. Proverbs, oral traditions, children's songs, and communal sayings encode religious values, social ethics, respect for authority, and communal responsibility. These expressions do not stand outside Islamic education; they function as informal curricula that transmit moral reasoning across generations. In this sense, local language becomes an epistemic medium through which Islamic values are made intelligible and emotionally persuasive. Madurese proverbs contain religious values, character education, and socio-cultural norms that shape community attitudes.⁴¹ Madurese children's songs also represent moral values related to individual conduct, social relations, and religiosity.⁴²

This finding indicates that the historical-cultural genealogy of Madurese Islam is marked by continuity, adaptation, and epistemic localization. Islam entered Madura through historical contact, but it became socially rooted through pesantren, kiai authority, local rituals, oral traditions, and everyday religious practices. These elements formed a distinctive philosophical orientation in which religious truth is not separated from communal memory, ethical discipline, and local cultural reasoning. Madurese Islam therefore cannot be reduced to folklore or ritual identity; it constitutes a living knowledge tradition. Southeast Asian Islam

³⁹ Indrawan Cahyadi et al., "The Sociology of Knowledge in Pesantren: Sanad, Sorogan-Bandongan, and the Making of Intellectual Authority," *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 2 (December 2025): 439–62, <https://doi.org/10.21154/altahrir.v25i2.10952>.

⁴⁰ Rofiqi et al., "Islamic Feminism in Global Context: Negotiating Gender Justice and Religious Authority in Indonesian Higher Education Institutions," *Journal of Gender Studies* 0, no. 0 (April 2026): 1–20, <https://doi.org/10.1080/09589236.2026.2655827>.

⁴¹ Effendy et al., "Local Wisdom Bâburughân Beccè' in Madurese Proverb to Maintain Local Content Learning in Islamic Boarding School."

⁴² Agus Salimullah, Hasan Busri, and Akhmad Tabrani, "Representation of Moral Values in Song of Madurese Children's Games," *EDUTECH: Journal of Education And Technology* 6, no. 2 (March 2023): 582–604, <https://doi.org/10.29062/edu.v6i3.584>.

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

needs to be repositioned beyond peripheral status in global Islamic historiography.⁴³ Local Islamic intellectual heritage in Southeast Asia contributes significantly to the formation of regional Muslim civilization.⁴⁴

B. Triadic Structure of Madurese Islamic Philosophy: *Shāfiʿī* Fiqh, *Ashʿarī* Theology, and Sufistic Spirituality

The second finding reveals that Madurese Islamic philosophy is built upon a triadic epistemic structure consisting of *Shāfiʿī* jurisprudence, *Ashʿarī* theology, and Sufistic spirituality. These three dimensions do not operate separately; rather, they mutually reinforce one another in shaping religious knowledge, moral discipline, and spiritual consciousness. *Shāfiʿī* fiqh structures external religious conduct, *Ashʿarī* theology strengthens doctrinal belief, and Sufism animates inner spiritual experience.⁴⁵ This triadic pattern is especially visible in pesantren, langgar, and family-based religious spaces. Islamic education in pesantren has long relied on *kitab kuning*, *talaqqī*, and *musyāfahah* as mechanisms for transmitting normative religious knowledge.⁴⁶ The sanad tradition in pesantren strengthens the authenticity and continuity of Islamic scholarly transmission.⁴⁷

Shāfiʿī jurisprudence functions as the normative foundation of Madurese religious practice. Through the teaching of elementary fiqh texts such as *Safīnat al-Najā* and other pesantren manuals, Madurese Muslims learn how to organize daily

⁴³ Zuhri Humaidi, "Islam in Madurese's Cosmological Interpretation: Structural Analysis of Tanean Lanjeng in Madura," *KARSA Journal of Social and Islamic Culture* 28, no. 2 (December 2020): 277–305, <https://doi.org/10.19105/karsa.v28i2.3057>.

⁴⁴ M. Samsul Hady et al., "Cultural Transformation: Religious Moderation from Manuscripts Heritage to Living Tradition in Indonesia and Malaysia," *Cogent Education* 12, no. 1 (September 2025): 2556891, <https://doi.org/10.1080/2331186X.2025.2556891>.

⁴⁵ Saifuddin Dhuhri and Tarmizi Jakfar, "Māturīdite Kalam among Southeast Asian AshʿArite: A Synthesis of Māturīdite Influences on Dayah's Theology," *Al-Jami'ah: Journal of Islamic Studies* 58, no. 2 (December 2020): 391–418, <https://doi.org/10.14421/ajis.2020.582.391-418>.

⁴⁶ Saifuddin Dhuhri and Syamsul Rijal, "Ruling on Theology through the Shari'a: Modern Approaches of Qur'an Interpretation and the Classical Universal Law of God's Transcendence," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 1 (June 2024): 123–44, <https://doi.org/10.15642/teosofi.2024.14.1.123-144>.

⁴⁷ Indrawan Cahyadi et al., "The Sociology of Knowledge in Pesantren: Sanad, Sorogan-Bandongan, and the Making of Intellectual Authority," *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 2 (December 2025): 439–62, <https://doi.org/10.21154/altahrir.v25i2.10952>.

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

worship, social relations, ritual obligations, and ethical conduct. Fiqh is not merely understood as legal instruction, but as a practical grammar of pious life. It regulates the visible dimension of religiosity while giving concrete form to Islamic obedience. In the Madurese context, fiqh-based education is transmitted through recitation, memorization, explanation, imitation, and habituation. Pesantren-based knowledge transmission maintains legal and ethical continuity through textual learning and teacher-guided interpretation.⁴⁸ *Hadith* and kitab-based instruction remain central to the preservation of Islamic educational authority in pesantren.⁴⁹

Ash'ari theology constitutes the doctrinal foundation that shapes Madurese Muslim belief. Through texts such as *'Aqīdat al-'Awām* and communal recitation traditions, theological concepts are not only taught as abstract doctrines, but also internalized through rhythm, repetition, memory, and collective participation. This makes theology socially embodied and pedagogically accessible, especially for children and lay communities. In Madura, *tawhīd* becomes not merely a theological proposition, but a lived orientation reflected in sayings such as *abantal syahadat, asapok iman, apajung Allah*. The integration of theology and local expression demonstrates that doctrinal knowledge can be transmitted through culturally resonant forms. Islamic epistemology requires the integration of normative sources with lived religious experience.⁵⁰ Local culture can function as a pedagogical bridge for internalizing Islamic values in community life.⁵¹

Sufistic spirituality provides the affective and experiential dimension of Madurese Islamic philosophy. Practices such as dhikr, wirid after prayer, fasting, tirakat, and communal devotional gatherings cultivate emotional intimacy with God and deepen the ethical meaning of ritual practice. Sufism prevents legalism from

⁴⁸ Cahyadi et al., "The Sociology of Knowledge in Pesantren," December 2025.

⁴⁹ Tamjidnor et al., "Transformation of Hadith Teaching as an Effort to Revitalize Islamic Science in Pesantren," *Nazhruna: Jurnal Pendidikan Islam* 8, no. 1 (March 2025): 123–38, <https://doi.org/10.31538/nzh.v8i1.9>.

⁵⁰ Marhumah and Iffah Khoiriyatul Muyassaroh, "The Epistemological Construction of The Qur'anic Hadith Law of Attraction Within The Framework of Contemporary Islamic Education," *Sunan Kalijaga International Journal on Islamic Educational Research* 10, no. 1 (May 2026): 63–86, <https://doi.org/10.14421/skijier.2026.101.04>.

⁵¹ Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

becoming rigid by connecting religious obligations with spiritual refinement, humility, patience, and surrender. In Madurese society, Sufistic practice is often expressed through communal rites that combine prayer, remembrance, social solidarity, and symbolic acts of gratitude. This confirms that spirituality is not peripheral, but constitutive of Madurese Islamic epistemology. The synthesis of Al-Ghazali and Ibn Khaldun remains relevant for understanding Islamic education as both spiritual formation and social civilization.⁵² Al-Ghazali's educational thought continues to emphasize moral purification and spiritual refinement as central goals of Islamic learning.⁵³

The triadic structure of *Shāfi'ī* fiqh, *Ash'arī* theology, and Sufistic spirituality shows that Madurese Islam constructs knowledge through an integrated relationship between action, belief, and inner experience. This structure produces an epistemology that is practical, doctrinal, and experiential at the same time. It also explains why Madurese religiosity remains resilient amid modernization: its knowledge system is not dependent on formal schooling alone, but is embedded in family, langgar, pesantren, ritual, language, and daily discipline. Such integration makes Madurese Islamic philosophy both local and translocal. The intellectual networks of pesantren demonstrate how local Islamic institutions remain connected to broader chains of Islamic knowledge.⁵⁴ The transmission of Qur'anic knowledge in Indonesia also shows continuity between local learning institutions and wider Islamic scholarly networks.⁵⁵

⁵²Putri Adona et al., "Integration of Al-Ghazali and Ibn Khaldun's Developmental Psychology in The Reconstruction of Contemporary Islamic Religious Education: A Spiritual-Pragmatic Pedagogical Model," *Jurnal Kajian Dan Pengembangan Umat* 8, no. 2 (December 2025): 150–59, <https://doi.org/10.31869/jkpu.v8i2.7310>.

⁵³Eny Fatimatuszuhro Pahlawati et al., "The Integration of Al-Ghazali's Ta'dib Framework in Shaping the Contemporary Pesantren Curriculum: Insights from Indonesia," *Jurnal Ushuluddin* 33, no. 2 (December 2025): 389–404, <https://doi.org/10.24014/jush.v33i2.38008>.

⁵⁴Cahyadi et al., "The Sociology of Knowledge in Pesantren," December 2025.

⁵⁵Yusuf Rahman and Ervan Nurtawab, "Western Qur'anic Studies in Indonesian Islamic Universities: Responses, Contestations, and Curriculum Politics," *Al-Jami'ah: Journal of Islamic Studies* 62, no. 2 (December 2024): 337–61, <https://doi.org/10.14421/ajis.2024.622.337-361>.

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

C. Local Rituals, Cultural Practices, and Informal Islamic Pedagogy

The third finding indicates that Madurese cultural practices function as informal Islamic pedagogies. Traditions such as *rokat tase'*, *molodben*, *nyadbar*, *tahlilan*, and *Kerapan sapi* do not merely represent cultural identity; they also transmit values of gratitude, discipline, solidarity, respect, humility, and communal responsibility. These practices show how Islamic education operates beyond classroom and pesantren walls. In Madurese society, religious knowledge is often learned through participation, repetition, symbolic action, and communal experience. This means that Islamic pedagogy is embedded in everyday cultural life. Local wisdom in Indonesian Islam can become a normative-philosophical medium for harmonizing custom and Islamic values.⁵⁶ Madurese local culture supports the internalization of Islamic educational values through habituation and communal participation.⁵⁷

Kerapan sapi is one example of how cultural performance can be read through the lens of Islamic educational epistemology. Although commonly understood as entertainment, prestige, and agrarian tradition, *Kerapan sapi* also contains pedagogical values related to hard work, discipline, patience, animal care, teamwork, and social solidarity. When connected with prayer, gratitude, and communal gathering, the tradition becomes a space for cultural *da'wah* that links human labor, nature, and divine blessing. This does not mean that all elements of the tradition are automatically religious, but that local practices can be ethically reoriented through Islamic interpretation. Local wisdom can be accommodated when it supports public benefit and does not contradict Islamic legal objectives.⁵⁸ Character education values are often transmitted through local cultural forms that shape social conduct and moral imagination.⁵⁹

⁵⁶ Takdir, Roibin, and Sumbulah, "Religion, Local Wisdom, and Power of The Madurese Society."

⁵⁷ Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

⁵⁸ Takdir, Roibin, and Sumbulah, "Religion, Local Wisdom, and Power of The Madurese Society."

⁵⁹ Effendy et al., "Local Wisdom Bâburughân Beccè' in Madurese Proverb to Maintain Local Content Learning in Islamic Boarding School."

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

Rokat tase' and related maritime rituals demonstrate how Islam engages with coastal ecology, livelihood, and communal gratitude. In such traditions, the sea is not only an economic space, but also a symbolic field where dependence on divine providence is acknowledged. Through Qur'anic recitation, *tahlil*, prayer, and the guidance of kiai, inherited maritime customs are transformed into religiously meaningful acts of gratitude and social cohesion. These practices reveal that local Islamic epistemology is ecological as well as theological: knowledge is produced through the relationship among God, humans, nature, and livelihood. Contextual Islamic interpretation in Southeast Asia demonstrates how religious meanings respond to local social and ecological realities.⁶⁰ Local Islamic practices show that cultural forms can become vehicles for ethical and spiritual education.⁶¹

Molodben, or the extended celebration of the Prophet's birthday, represents another form of informal Islamic pedagogy in Madura. The month-long celebration is not merely ceremonial; it becomes a collective educational space where love for the Prophet, Qur'anic recitation, storytelling, *ṣalawāt*, charity, and social cohesion are cultivated. Through repetition and emotional participation, prophetic ethics are transmitted not as abstract lessons but as shared communal experience. This demonstrates that Madurese Islamic education works through affective memory, embodied devotion, and social celebration. Islamic lifestyle and devotional practices remain important in meeting the spiritual needs of contemporary Muslim communities.⁶² Pesantren and community-based religious practices continue to preserve Islamic values through embodied and affective learning.⁶³

⁶⁰Achmad Anwar Abidin et al., "PRESERVING RELIGIOUS EXPRESSIONS OF COASTAL COMMUNITY: An Ethnographic Study of Pencak Macan in Gresik," *JOURNAL OF INDONESIAN ISLAM* 19, no. 1 (June 2025): 117–38, <https://doi.org/10.15642/JIIS.2025.19.1.117-138>.

⁶¹Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

⁶²Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

⁶³Rofiqi et al., "Educational Leadership Transformation in Traditional Settings: Policy Adaptation and Distributed Authority in Indonesian Pesantren," *Leadership and Policy in Schools* 0, no. 0 (January 2026): 1–19, <https://doi.org/10.1080/15700763.2025.2608041>.

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

The finding also shows that informal pedagogy in Madurese Islam has both strengths and limitations. Its strength lies in its ability to embed Islamic values deeply within everyday life, making religion socially meaningful and emotionally persuasive. However, its limitation appears when symbolic participation is not accompanied by reflective theological and philosophical understanding. Some practices risk being preserved as routine rather than critically interpreted as sources of ethical and epistemic formation. Therefore, Madurese Islamic pedagogy needs both cultural continuity and intellectual reflexivity. The use of local culture in Islamic education must be accompanied by critical interpretation to avoid superficial traditionalism.⁶⁴ Contemporary Islamic education requires contextual models that integrate spiritual, ethical, and intellectual dimensions.⁶⁵

D.Madurese Islamic Epistemology and Its Local-Global Educational Contribution

The fourth finding shows that Madurese Islamic epistemology contributes to Islamic education by offering a model of knowledge rooted in local life while remaining connected to universal Islamic values. Its epistemological structure integrates textual authority, religious experience, local wisdom, social memory, and moral discipline. This integration challenges the assumption that local Islam is merely cultural adaptation. Instead, Madurese Islam demonstrates that locality can function as a site of knowledge production, ethical formation, and educational theorization. Local Islamic epistemology can expand global Islamic studies by challenging center-periphery hierarchies in knowledge production.⁶⁶ Southeast Asian Islamic intellectual heritage offers important resources for rethinking Muslim civilization beyond Arab-centric narratives.⁶⁷

⁶⁴ Takdir, Roibin, and Sumbulah, "Religion, Local Wisdom, and Power of The Madurese Society."

⁶⁵ Adona et al., "Integration of Al-Ghazali and Ibn Khaldun's Developmental Psychology in The Reconstruction of Contemporary Islamic Religious Education."

⁶⁶ Wiwik Setiyani, "THE EXERTED AUTHORITY OF KIAI KAMPUNG IN THE SOCIAL CONSTRUCTION OF LOCAL ISLAM," *JOURNAL OF INDONESIAN ISLAM* 14, no. 1 (June 2020): 51-76, <https://doi.org/10.15642/JIIS.2020.14.1.51-76>.

⁶⁷ Jaclyn A. Michael, *Introduction: Centering Islamic Studies in Asia*, April 16, 2024, <https://doi.org/10.1163/25899996-20241075>.

Madurese Islamic epistemology also contributes to the development of character-based Islamic education. Through pesantren discipline, kiai exemplarity, communal rituals, local proverbs, and family-based religious spaces, values such as humility, respect, perseverance, obedience, sincerity, solidarity, and responsibility are transmitted across generations. These values are not taught only through formal instruction, but also through lived practice and social embodiment. This makes Madurese Islamic education particularly strong in moral formation and communal ethics. Madurese proverbs preserve religious, character, and socio-cultural values that shape the ethical identity of the community.⁶⁸ Madurese children's songs also contain moral values that contribute to early social and religious education.⁶⁹

The local-global contribution of Madurese Islamic epistemology lies in its ability to mediate between tradition and modernity. Madurese pesantren have shown adaptive capacity in responding to digital transformation, institutional change, and contemporary educational demands without necessarily abandoning their traditional authority. This adaptive quality indicates that local Islamic education is not inherently anti-modern; rather, it negotiates modernity through selective appropriation guided by religious values. The digital transformation of Islamic education in Madurese pesantren demonstrates that traditional institutions can engage technological change while preserving their religious identity.⁷⁰ Contextual Islamic interpretation in Southeast Asia also shows that Islamic knowledge can remain rooted in tradition while responding to contemporary challenges.⁷¹

However, the findings also indicate a critical challenge: Madurese Islamic epistemology tends to privilege spiritual, communal, and authority-based knowledge, while philosophical-rational reflection remains less explicitly developed. This does not mean that Madurese Islam lacks rationality; rather, its rationality is

⁶⁸ Effendy et al., "Local Wisdom Bâburughân Beccè' in Madurese Proverb to Maintain Local Content Learning in Islamic Boarding School."

⁶⁹ Salimullah, Busri, and Tabrani, "Representation of Moral Values in Song of Madurese Children's Games."

⁷⁰ Hasan, Taufiq, and Elmhemit, "Digital Transformation of Islamic Education in Pesantren Madura."

⁷¹ Michael, *Introduction*.

often embedded in practice, adab, social wisdom, and kiai-guided interpretation. Nevertheless, for Madurese Islamic philosophy to contribute more significantly to global Islamic education, its implicit epistemic structures need to be articulated more systematically. Islamic education today requires an integration of spiritual formation, rational inquiry, and social transformation.⁷² Contemporary Islamic epistemology must connect revealed knowledge with reason, experience, and social reality.⁷³

Overall, Madurese Islamic epistemology offers a contextual, embodied, and relational model of Islamic education. It shows that Islamic knowledge is not merely transmitted through texts, but also through authority, ritual, language, memory, social practice, and cultural performance.⁷⁴ This model is significant for global Islamic education because it expands the meaning of epistemology beyond abstract theory toward lived educational practice. At the same time, the model requires critical reconstruction so that its local wisdom can be dialogued with global discourses on inclusivity, moderation, sustainability, and educational transformation. Religious moderation research in Indonesia increasingly highlights the importance of local wisdom and education as major thematic clusters.⁷⁵ The integration of local wisdom and religious moderation can support inclusive and tolerant Islamic communities.⁷⁶

E. Discussion

The findings of this study confirm that Madurese Islamic philosophy should be understood as a genealogical construction rather than as a fixed cultural essence.

⁷² Adona et al., "Integration of Al-Ghazali and Ibn Khaldun's Developmental Psychology in The Reconstruction of Contemporary Islamic Religious Education."

⁷³ A'la et al., "ISLAMISM IN MADURA."

⁷⁴ Roro Kurnia Nofita Rahmawati and Imaniyatul Fithriyah, "PERAN BIMBINGAN DAN KONSELING DALAM MENINGKATKAN KESEJAHTERAAN PSIKOLOGIS SISWA DI SDN 1 BUJUR TENGAH, PAMEKASAN," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 11, no. 01 (January 2026): 20–35, <https://doi.org/10.23969/jp.v11i01.41166>.

⁷⁵ Ach Sayyi et al., "MODERATE ISLAMIC EDUCATION CURRICULUM DESIGN: REALIZING TOLERANCE AMIDST SOCIAL DIVERSITY IN THE ERA OF SOCIETY 5.0," *Jurnal Konseling Pendidikan Islam* 6, no. 3 (September 2025): 261–77, <https://doi.org/10.32806/jkpi.v6i3.1184>.

⁷⁶ Takdir, Roibin, and Sumbulah, "Religion, Local Wisdom, and Power of The Madurese Society."

Its formation involved historical encounters among maritime trade, Islamic preaching, pesantren education, local rituals, and communal memory. This genealogical perspective is important because it allows Madurese Islam to be analyzed as a dynamic epistemic formation shaped by power, authority, transmission, and social practice. It also challenges simplistic accounts that reduce local Islam to syncretism or cultural residue. Southeast Asian Islam has often been marginalized in global Islamic historiography through center-periphery assumptions.⁷⁷ The Islamic intellectual legacy of Southeast Asia demonstrates that local Muslim traditions have contributed to broader patterns of Islamic civilization.⁷⁸

The triadic structure of *Shafi'i* jurisprudence, *Ash'ari* theology, and Sufistic spirituality demonstrates that Madurese Islamic epistemology is simultaneously normative, doctrinal, and experiential. This structure explains why Islamic education in Madura is deeply embedded in both textual learning and lived spirituality. Fiqh provides practical regulation, theology provides doctrinal certainty, and Sufism provides affective depth. The strength of this epistemic structure lies in its capacity to integrate external obedience and internal transformation. The pesantren tradition preserves Islamic knowledge through sanad, kitab learning, and ulama authority. Sufistic and ethical dimensions remain central to Islamic educational thought, especially in the legacy of Al-Ghazali.⁷⁹

The role of kiai and pesantren in Madurese Islamic epistemology indicates that knowledge is not only textual but also relational. Students do not merely receive information; they enter a moral and spiritual relationship with teachers, texts, and institutional traditions. This relational epistemology differs from modern educational models that often prioritize individual cognition and measurable outcomes. In Madura, knowledge becomes authoritative when it is transmitted

⁷⁷ Imam Hanafi and Maulana Maulana, "PERIPHERAL ISLAM: A Critique of the Epistemic Marginalization of Southeast Asian Islam," *Asia-Pacific Journal on Religion and Society* 8, no. 1 (June 2025): 15–25, <https://doi.org/10.24014/apjrs.v8i1.37557>.

⁷⁸ Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

⁷⁹ Cahyadi et al., "The Sociology of Knowledge in Pesantren," December 2025.

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

through trusted persons, embodied in ethical conduct, and validated by communal recognition. The sanad tradition shows that scholarly authority is produced through genealogical continuity and epistemic legitimacy.⁸⁰ Embodied learning in pesantren demonstrates that authority, discipline, and social reproduction shape educational practice.⁸¹

The findings also show that local rituals and cultural practices function as informal curricula for Islamic education. Traditions such as *rokat tase*, *molodhen*, *tahlilan*, *nyadhar*, and *Kerapan sapi* transmit religious values through participation, emotion, memory, and collective symbolism. This expands the concept of Islamic education beyond formal institutions and classroom instruction. Madurese Islamic pedagogy therefore operates through both structured learning and cultural embodiment. However, these practices require critical interpretation so that they remain ethically and theologically meaningful rather than merely ceremonial. The interaction between Islam and local wisdom can be justified through *'urf*, *maṣlaḥah*, and *maqāṣid al-sharī'ah* when it supports religious and social benefit.⁸² Local cultural habituation can strengthen the internalization of Islamic educational values.⁸³

From the perspective of Islamic epistemology, Madurese Islam contributes an important corrective to excessively abstract or text-centered models of knowledge. It shows that Islamic knowledge is constructed through the interaction of revelation, reason, tradition, experience, and social life. This does not weaken textual authority; rather, it demonstrates how texts become meaningful through historically situated communities of interpretation. Madurese Islam therefore offers an embodied epistemology in which truth is learned, practiced, remembered, and socially transmitted. Contemporary Islamic epistemology needs to integrate normative sources with lived experience and social reality.⁸⁴ Contextual tafsir in

⁸⁰Syarif, Thabrani, and Imamuddin, "Strengthening Religious Moderation through Religious Education Based on Local Wisdom of Pesantren in Madura and the Tapal Kuda Region."

⁸¹Rofiqi et al., "Educational Leadership Transformation in Traditional Settings."

⁸²Pribadi, "Religious Networks in Madura."

⁸³Zainab and Haris, "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation."

⁸⁴Ali and Muhammad, "Revisiting Al-Ghazali's Criticism on Scholastic Theology."

ILJ: Islamic Learning Journal(Jurnal Pendidikan Islam)

E-ISSN: 2985-6094.DOI: <https://doi.org/10.54437/ilj>

Prodi PAI Institut Agama Islam Al-Urwatul Wutsqo Jombang

Southeast Asia similarly shows that Islamic interpretation develops through dialogue between classical tradition and contemporary local realities.⁸⁵

Nevertheless, the study also identifies a critical limitation in Madurese Islamic epistemology: the rational-philosophical dimension is often implicit rather than systematically articulated. Madurese religious life contains practical wisdom, ethical reasoning, and social intelligence, but these are frequently expressed through adab, ritual, obedience, and oral tradition rather than formal philosophical discourse. This creates both strength and vulnerability. Its strength lies in deep social embodiment; its vulnerability lies in the risk of anti-critical traditionalism when authority is not balanced with reflective reasoning. Islamic education today requires a synthesis between spiritual discipline and rational inquiry.⁸⁶ The relevance of Al-Ghazali and Ibn Khaldun lies precisely in their capacity to connect moral formation, reason, history, and social order.⁸⁷

The broader contribution of this study is to reposition Madurese Islamic philosophy as a local-global epistemological model for Islamic education. Its local rootedness lies in pesantren, kiai authority, Madurese language, communal rituals, and inherited cultural values. Its global relevance lies in its ability to offer an alternative model of Islamic education that is contextual, relational, ethical, moderate, and culturally embedded. This model is particularly relevant in an era when global education often privileges standardization over rootedness and technical competence over moral formation. Religious moderation research increasingly recognizes local wisdom and education as key domains for strengthening inclusive Muslim societies.⁸⁸ The integration of local wisdom and

⁸⁵ Michael, *Introduction*.

⁸⁶ Adona et al., "Integration of Al-Ghazali and Ibn Khaldun's Developmental Psychology in The Reconstruction of Contemporary Islamic Religious Education."

⁸⁷ Saputra, Kurniawan, and Fentari, "The Relevance of Al-Ghazali and Ibn-Khaldun's Education Concepts in Era 4.0."

⁸⁸ Syarif, Thabrani, and Imamuddin, "Strengthening Religious Moderation through Religious Education Based on Local Wisdom of Pesantren in Madura and the Tapal Kuda Region."

religious moderation can support tolerant and sustainable Islamic communities in plural contexts.⁸⁹

CONCLUSION

This study concludes that the genealogy of Madurese Islamic philosophy is formed through a long historical interaction between Islamization, pesantren authority, local culture, and communal religious experience. Madurese Islam cannot be reduced to ritual practice or cultural expression, because it contains an epistemic structure through which Islamic knowledge is produced, legitimized, transmitted, and embodied. The synthesis of *Shāfiʿī* jurisprudence, *Ashʿarī* theology, and Sufistic spirituality constitutes the core of this epistemology. Through kiai authority, kitab-based learning, local rituals, oral traditions, and social habituation, Madurese society constructs a distinctive model of Islamic knowledge rooted in text, tradition, spirituality, and lived experience.

The study further affirms that Madurese Islamic epistemology offers a meaningful contribution to local-global Islamic education. Its significance lies in its ability to bridge textual authority and cultural context, normative Islam and social practice, spiritual formation and moral education. This epistemology provides an alternative framework for Islamic education that is contextual, relational, moderate, and deeply rooted in local wisdom while remaining open to global discourse. However, the rational-philosophical dimension of Madurese Islam requires further articulation so that its implicit wisdom can be developed into a more systematic educational theory. Future studies may expand this inquiry through field-based research, manuscript analysis, and comparative studies with other local Islamic traditions.

DAFTAR PUSTAKA

Aʿla, Abd, Mukhammad Zamzami, Nur Hidayat Wakhid Udin, and Ahmad Fathan Aniq. "ISLAMISM IN MADURA: From Religious Symbolism to Authoritarianism." *JOURNAL OF INDONESIAN*

⁸⁹ Takdir, Roibin, and Sumbulah, "Religion, Local Wisdom, and Power of The Madurese Society."

- ISLAM 12, no. 2 (December 2018): 159–94.
<https://doi.org/10.15642/JIIS.2018.12.2.159-194>.
- Abidin, Achmad Anwar, Sidik Puryanto, Izzul Fatawi, Muhammad Sulaiman, and Nur Khamim. "PRESERVING RELIGIOUS EXPRESSIONS OF COASTAL COMMUNITY: An Ethnographic Study of Pencak Macan in Gresik." *JOURNAL OF INDONESIAN ISLAM* 19, no. 1 (June 2025): 117–38.
<https://doi.org/10.15642/JIIS.2025.19.1.117-138>.
- Adona, Putri, Devi Sospita, Niimmasubhani Niimmasubhani, and Charles Charles. "Integration of Al-Ghazali and Ibn Khaldun's Developmental Psychology in The Reconstruction of Contemporary Islamic Religious Education: A Spiritual-Pragmatic Pedagogical Model." *Jurnal Kajian Dan Pengembangan Umat* 8, no. 2 (December 2025): 150–59. <https://doi.org/10.31869/jkpu.v8i2.7310>.
- Ali, Samaila, and Habeeb Muhammad. "Revisiting Al-Ghazali's Criticism on Scholastic Theology: An Examination of al-Munqidh Min al-Dalāl." *Indonesian Journal of Islamic Literature and Muslim Society* 10, no. 1 (June 2025): 1–16.
<https://doi.org/10.22515/islimus.v10i1.11438>.
- Braun, Virginia, and Victoria Clarke. *Thematic Analysis: A Practical Guide*. SAGE, 2021.
- Cahyadi, Indrawan, Ahmad Yunani, Muhammad Dachlan, and Ahmad Suhendra. "The Sociology of Knowledge in Pesantren: Sanad, Sorogan-Bandongan, and the Making of Intellectual Authority." *Al-Tahrir: Jurnal Pemikiran Islam* 25, no. 2 (December 2025): 439–62.
<https://doi.org/10.21154/altahrir.v25i2.10952>.
- Darain, A. Sa'dud, Zainuddin Syarif, Maimun Maimun, and Atiqullah Atiqullah. "THE VIEWS OF THE MADURESE KIAI ON THE CONCEPT OF MULTICULTURAL EDUCATION: HISTORICAL, SOCIOLOGICAL, AND PHILOSOPHICAL STUDIES." *Edukasi Islami: Jurnal Pendidikan Islam* 15, no. 02 (May 2026): 799–822.
<https://doi.org/10.30868/ei.v15i02.10208>.
- Dhuhri, Saifuddin, and Tarmizi Jakfar. "Māturīdite Kalam among Southeast Asian Ash`Arite: A Synthesis of Māturīdite Influences on Dayah's Theology." *Al-Jami'ah: Journal of Islamic Studies* 58, no. 2 (December 2020): 391–418.
<https://doi.org/10.14421/ajis.2020.582.391-418>.
- Dhuhri, Saifuddin, and Syamsul Rijal. "Ruling on Theology through the Shari'a: Modern Approaches of Qur'an Interpretation and the Classical Universal Law of God's Transcendence." *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 1 (June 2024): 123–44.
<https://doi.org/10.15642/teosofi.2024.14.1.123-144>.

- Effendy, Moh Hafid, Agus Purnomo Ahmad Putikadyanto, Kristanti Ayuanita, and Supandi. "Local Wisdom Bâburughân Beccè' in Madurese Proverb to Maintain Local Content Learning in Islamic Boarding School." *TADRIS: Jurnal Pendidikan Islam* 17, no. 2 (December 2022): 284–98. <https://doi.org/10.19105/tjpi.v17i2.7084>.
- Fajariyah, Lukman. "QURANIC VALUES ON THE JAMIK MOSQUE ARCHITECTURE IN SUMENEP." *Journal of Islamic Architecture* 6, no. 3 (June 2021): 187–95. <https://doi.org/10.18860/jia.v6i3.9921>.
- Fathorrozy, and Nurul Qomariyah. "The Concept of Cosmopolitan-Based Islamic Education in Madura." *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (June 2023): 148–60. <https://doi.org/10.19105/tjpi.v18i1.8417>.
- Fithriyah, Imaniyatul. "Installation of Religious Moderation Values in Multi Ethnic And Religious Communities in Polagan Galis Pamekasan Village." *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 12, no. 2 (December 2023): 198–217. <https://doi.org/10.32806/jf.v12i02.7350>.
- Flick, Uwe. *An Introduction to Qualitative Research*. SAGE, 2009.
- Hanafi, Imam, and Maulana Maulana. "PERIPHERAL ISLAM: A Critique of the Epistemic Marginalization of Southeast Asian Islam." *Asia-Pacific Journal on Religion and Society* 8, no. 1 (June 2025): 15–25. <https://doi.org/10.24014/apjrs.v8i1.37557>.
- Hartutik, Siti, Khozin Khozin, and Rahmad Hakim. "ISLAMIC RELIGIOUS EDUCATION LEARNING MODEL WITHIN THE FRAMEWORK OF THE INDEPENDENT CURRICULUM." *El Midad* 17, no. 2 (August 2025): 221–30. <https://doi.org/10.20414/elmidad.v17i2.13368>.
- Hasan, Mohammad, Muhammad Taufiq, and Hüseyin Elmhemit. "Digital Transformation of Islamic Education in Pesantren Madura." *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (October 2023): 211–26. <https://doi.org/10.19105/tjpi.v18i2.10535>.
- Holik, Abdul, Mohammad Ali Al Humaidy, Agik Nur Efendy, Maimun, Heni Listiana, hamdani, and Syaiful Amin. "THE VALUE OF RELIGIOUS MODERATION EDUCATION IN THE TRADITION OF ROKAT TASE' IN THE VILLAGE." *Al-Ishlah: Jurnal Pendidikan Islam* 22, no. 2 (December 2024): 81–91. <https://doi.org/10.35905/alishlah.v22i2.10976>.
- Humaidi, Zuhri. "Islam in Madurese's Cosmological Interpretation: Structural Analysis of Tanean Lanjeng in Madura." *KARSA Journal of Social and Islamic Culture* 28, no. 2 (December 2020): 277–305. <https://doi.org/10.19105/karsa.v28i2.3057>.
- Humaidy, Mohammad Ali Al, and Eko Ariwidodo. "The Symbolic Interaction of Tandhe' in Sumenep Madurese." *KARSA Journal of*

- Social and Islamic Culture* 28, no. 1 (June 2020): 172–91.
<https://doi.org/10.19105/karsa.v28i1.1584>.
- Mardatillah, Fuadi, Randi Muhammad Gumilang, M. Agus Wahyudi, Mesi Rawanita, and Muhammad Muhammad. “Epistemological Reconstruction of Islamic Education: Developing a Transformative Pedagogical Model to Foster Creativity.” *Jurnal Ilmiah Peuradeun* 13, no. 2 (May 2025): 1071–94.
<https://doi.org/10.26811/peuradeun.v13i2.2200>.
- Marhumah, and Iffah Khoiriyatul Muyassaroh. “The Epistemological Construction of The Qur’anic Hadith Law of Attraction Within The Framework of Contemporary Islamic Education.” *Sunan Kalijaga International Journal on Islamic Educational Research* 10, no. 1 (May 2026): 63–86. <https://doi.org/10.14421/skijier.2026.101.04>.
- Michael, Jaclyn A. *Introduction: Centering Islamic Studies in Asia*. April 16, 2024. <https://doi.org/10.1163/25899996-20241075>.
- Mo’tasim, Mo’tasim, Sahidi Mustafa, Maksu Maksu, Amar Ma’ruf, and Ellya Verawati. “Integrating Islamic Epistemology, Cultural Context, and Deep Learning for Multicultural Islamic Education: A Thematic Literature Review.” *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 14, no. 2 (November 2025): 316–35.
<https://doi.org/10.32806/jf.v14i2.1232>.
- Muthohirin, Nafik, Ahmad Amir Aziz, Choirul Mahfud, Fahrudin Mukhlis, and Rosyidatul Hikmawati. “Islamic Sciences in Transition: Post-Reformation Developments in Indonesia’s State Islamic Universities.” *Ulumuna* 29, no. 1 (August 2025): 429–60.
<https://doi.org/10.20414/ujis.v29i1.849>.
- Pahlawati, Eny Fatimatuszuhro, Al Amin, Al Munip, Muttaqin Muttaqin, Bobby Hendro Wardono, and Abdul Rozak. “The Integration of Al-Ghazali’s Ta’dib Framework in Shaping the Contemporary Pesantren Curriculum: Insights from Indonesia.” *Jurnal Ushuluddin* 33, no. 2 (December 2025): 389–404.
<https://doi.org/10.24014/jush.v33i2.38008>.
- Pribadi, Yanwar. “Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture.” *Al-Jami’ah: Journal of Islamic Studies* 51, no. 1 (June 2013): 1–32.
<https://doi.org/10.14421/ajis.2013.511.1-32>.
- Rahman, Yusuf, and Ervan Nurtawab. “Western Qur’anic Studies in Indonesian Islamic Universities: Responses, Contestations, and Curriculum Politics.” *Al-Jami’ah: Journal of Islamic Studies* 62, no. 2 (December 2024): 337–61.
<https://doi.org/10.14421/ajis.2024.622.337-361>.

- Rahmawati, Roro Kurnia Nofita, and Imaniyatul Fithriyah. "PERAN BIMBINGAN DAN KONSELING DALAM MENINGKATKAN KESEJAHTERAAN PSIKOLOGIS SISWA DI SDN 1 BUJUR TENGAH, PAMEKASAN." *Pendas : Jurnal Ilmiah Pendidikan Dasar* 11, no. 01 (January 2026): 20–35. <https://doi.org/10.23969/jp.v11i01.41166>.
- Rofiqi, Abdul Muin, Rosidi Bahri, Moh. Zaiful Rosyid, Habibur Rahman, and Ach. Sayyi. "Islamic Feminism in Global Context: Negotiating Gender Justice and Religious Authority in Indonesian Higher Education Institutions." *Journal of Gender Studies* 0, no. 0 (April 2026): 1–20. <https://doi.org/10.1080/09589236.2026.2655827>.
- Rofiqi, Husniyatus Salamah Zainiyati, Khoirun Niam, Kusaeri, and Achmad Muhibin Zuhri. "Educational Leadership Transformation in Traditional Settings: Policy Adaptation and Distributed Authority in Indonesian Pesantren." *Leadership and Policy in Schools* 0, no. 0 (January 2026): 1–19. <https://doi.org/10.1080/15700763.2025.2608041>.
- Rozaki, Abdur, and Ahmad Izudin. "Peacebuilding Pesantren: The Study of Madurese Diaspora in Reinforcing Social Resilience in Post-Ethnic Conflicts West Kalimantan, Indonesia." *Ulumuna* 29, no. 1 (June 2025): 155–87. <https://doi.org/10.20414/ujs.v29i1.1432>.
- Saldaña, Johnny. *The Coding Manual for Qualitative Researchers*. SAGE, 2021.
- Salimullah, Agus, Hasan Busri, and Akhmad Tabrani. "Representation of Moral Values in Song of Madurese Children's Games." *EDUTECH : Journal of Education And Technology* 6, no. 2 (March 2023): 582–604. <https://doi.org/10.29062/edu.v6i3.584>.
- Samsul Hady, M., Roibin, Angga Teguh Prastyo, Abu Bakar, Romi Faslah, Abdal Malik Fajar Alam, Qodariah Barkah, Ulya Himmatin, Intan Nuyulis Naeni Puspitasari, and Mohamad Zulkifli Abdul Ghani. "Cultural Transformation: Religious Moderation from Manuscripts Heritage to Living Tradition in Indonesia and Malaysia." *Cogent Education* 12, no. 1 (September 2025): 2556891. <https://doi.org/10.1080/2331186X.2025.2556891>.
- Saputra, Hardika, Dwi Kurniawan, and Retno Fentari. "The Relevance of Al-Ghazali and Ibn-Khaldun's Education Concepts in Era 4.0." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 4 (June 2022): 1409–21. <https://doi.org/10.35931/aq.v16i4.1119>.
- Sayyi, Ach, Wawan Juandi Asmuki, Miftahul Alimin, and Imaniyatul Fithriyah. *Bridging Tradition and Multiculturalism in Islamic Jurisprudence Education*. 2025. <https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/8002>.

- Sayyi, Ach, Saepudin Mashuri, Afandi Afandi, and Abdul Salam Hamood Ghaleb Alanesi. "MODERATE ISLAMIC EDUCATION CURRICULUM DESIGN: REALIZING TOLERANCE AMIDST SOCIAL DIVERSITY IN THE ERA OF SOCIETY 5.0." *Jurnal Konseling Pendidikan Islam* 6, no. 3 (September 2025): 261-77. <https://doi.org/10.32806/jkpi.v6i3.1184>.
- Sayyi, Ach, Abdul Azis Muslimin, Afandi, Imaniyatul Fithriyah, Shahibul Muttaqien Al-Manduriy, and Abdul Salam Hamood Ghaleb Alanesi. "Child-Friendly Education Model for Violence Prevention in Islamic Boarding Schools." *Al-Hayat: Journal of Islamic Education* 9, no. 4 (November 2025): 800-820. <https://doi.org/10.35723/ajie.v9i4.187>.
- Setiyani, Wiwik. "THE EXERTED AUTHORITY OF KIAI KAMPUNG IN THE SOCIAL CONSTRUCTION OF LOCAL ISLAM." *JOURNAL OF INDONESIAN ISLAM* 14, no. 1 (June 2020): 51-76. <https://doi.org/10.15642/JIIS.2020.14.1.51-76>.
- Siregar, Yusra Dewi. "The Transformation of Pesantren Education from the New Order to the Reform Era in Terms of Curriculum, Methods, and Islamic Educational Identity." *Fitrah: Journal of Islamic Education* 7, no. 1 (April 2026): 16-34. <https://doi.org/10.53802/fitrah.v7i1.1581>.
- Suhardi, Suhardi, Sutrisno Sutrisno, and Saiful Ahyar. "Epistemology of Islamic Education in the Qur'an: Themes, Methods, and Pedagogical Implications." *AL-ISHLAH: Jurnal Pendidikan* 18, no. 1 (April 2026): 1266-77. <https://doi.org/10.35445/alishlah.v18i1.7651>.
- Supriyanto, Supriyanto. "A New Direction for Contemporary Islamic Education With an Interdisciplinary Approach in a Globalized World." *JASNA : Journal For Aswaja Studies* 6, no. 1 (February 2026): 73-88. <https://doi.org/10.34001/1e5r5t41>.
- Syarif, Syarif, Faisal Abdullah, and Saifuddin Herlambang. "Multiculturalism among Students in Madrasah: Knowledge, Challenges, and Social Capital." *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (June 2024): 390-408. <https://doi.org/10.31538/nzh.v7i2.4710>.
- Syarif, Zainuddin, Syafiq A. Mughni, and Abd Hannan. "RESPONSES OF PESANTRENS IN MADURA TOWARDS THE COVID-19 PANDEMIC." *JOURNAL OF INDONESIAN ISLAM* 15, no. 1 (June 2021): 47-74. <https://doi.org/10.15642/JIIS.2021.15.1.47-74>.
- Syarif, Zainuddin, Abdul Mukti Thabrani, and Imamuddin. "Strengthening Religious Moderation through Religious Education Based on Local Wisdom of Pesantren in Madura and the Tapal Kuda Region." *TADRIS: Jurnal Pendidikan Islam* 19, no. 2 (2024): 279-94. <https://doi.org/10.19105/tjpi.v19i2.14965>.
- Takdir, Mohammad, Roibin Roibin, and Umi Sumbulah. "Religion, Local Wisdom, and Power of The Madurese Society: Islamic Perspective

- and Social Theory." *El Harakah: Jurnal Budaya Islam* 26, no. 1 (June 2024): 113–38. <https://doi.org/10.18860/eh.v26i1.25398>.
- Tamjidnor, Suriagiri, Surawardi, Samdani, Fathul Amal, and Khuzaini. "Transformation of Hadith Teaching as an Effort to Revitalize Islamic Science in Pesantren." *Nazhruna: Jurnal Pendidikan Islam* 8, no. 1 (March 2025): 123–38. <https://doi.org/10.31538/nzh.v8i1.9>.
- Tracy, Sarah J. *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. John Wiley & Sons, 2024.
- Zainab, Nurul, and Abdul Haris. "Instilling Islamic Educational Values Through Madurese Local Cultural Habituation." *Muslim Heritage* 10, no. 2 (December 2025): 201–23. <https://doi.org/10.21154/muslimheritage.v10i2.11525>.