

ISLAMIC CULTURE AND WORK ETHIC IN THE LOCAL WISDOM OF MADURA FISHERMEN IN THE SLOGAN "ABENTAL OMBE' ASAPOK ANGIN SELANJENGAH" QS ANALYSIS. AL-MULK (67): 15

Lutfiah¹, Maswanah², Ana Istiana³

Darussalam Islamic Religious College Bangkalan

Ifia45175@gmail.com maswenah9@gmail.com , anathaaan@gmail.com

ABSTRAK

Budaya Madura merupakan konstruksi sosial yang terbentuk melalui interaksi historis antara lingkungan pesisir, tradisi lokal, dan internalisasi ajaran Islam yang berakar kuat dalam kehidupan masyarakat setempat. Kearifan lokal ini berfungsi sebagai kerangka normatif yang mengatur pola perilaku. Penelitian ini menggunakan metode kualitatif dan mengungkapkan bahwa kearifan lokal tersebut sesuai dengan prinsip-prinsip etika kerja Islam seperti amanah, ikhtiyar, tawakkal, dan kerja keras. Integrasi nilai-nilai budaya Madura dan ajaran Islam melahirkan etika kerja khas nelayan yang tidak hanya berorientasi pada hasil ekonomi tetapi juga pada berkah, solidaritas sosial, dan keseimbangan dengan lingkungan laut. Penelitian ini bertujuan untuk menganalisis hubungan antara budaya lokal masyarakat nelayan Madura dan pembentukan etika kerja Islam yang tercermin dalam praktik sehari-hari. Nelayan Madura memiliki nilai-nilai kearifan lokal seperti mare ngapote tolang (berjuang sekuat tenaga) yang membentuk pola perilaku kerja yang disiplin, pantang menyerah, dan berorientasi pada keberlanjutan. Hasil penelitian ini menunjukkan bahwa etika kerja nelayan tercermin dalam kedisiplinan, keberanian menghadapi risiko, dan kejujuran dalam bekerja yang membentuk karakter nelayan Madura yang gigih dan berorientasi pada solidaritas sosial.

Kata kunci: Budaya Madura, Etika Kerja, Nelayan

ABSTRACT

Madura culture is a social construction formed through historical interaction between the coastal environment, local traditions and the internalization of Islamic teachings that are firmly rooted in the life of the local community. This local wisdom functions as a normative framework that regulates behavior patterns. This research uses a qualitative method with this research revealing that the local wisdom is in accordance with the principles of Islamic work ethic such as amanah, ikhtiyar, tawakkal and hard work. The integration of Madura cultural values and Islamic teachings gave birth to a typical work ethic of fishermen that is not oriented to economic results but also to blessings, social solidarity and balance with the marine environment.

This study aims to analyze the relationship between the local culture of the Madura fishing community and the formation of Islamic work ethic which is reflected in daily practice. Madura fishermen have local wisdom values such as mare ngapote tolang (fighting with all their might) which forms a pattern of work behavior that is disciplined, unyielding and sustainability-oriented. The results of this study show that the work ethic of fishermen is reflected in discipline, courage to face risks and honesty in work which forms the character of Madura fishermen who are persistent and oriented towards social solidarity.

Keywords: Madura Culture, Work Ethic, Fishermen

INTRODUCTION

Indonesia, which is widely known as a country with a diversity of ethnicities, religions, and cultures, makes the dialogue between Islam and local wisdom a patent as well as wealth. Among the thousands of islands with various ethnicities that are elements of the archipelago, Madura appears as a fascinating cultural laboratory, where Islam has been firmly rooted in the joints of the life of its people by firmly maintaining the peculiarities of its deep local wisdom. (Sumarto, 2019: 146)

Since the beginning of human civilization, religious life has been an inseparable part of the development of society on earth. In the context of Islam, this religion is known as a da'wah religion based on the holy book of the Qur'an, with revelations delivered directly to the Prophet Muhammad SAW. This condition requires Islam to be able to adapt, adapt, and even to a certain extent interact closely with the local culture, so that its teachings can be accepted without losing its main substance.

Religion and culture are two things that interact with each other and influence each other. Religion affects culture in terms of its formation, while culture can influence religion from its value system and symbols, both of which influence and interact with each other because both contain values and also symbols. (Fauzi Abu Bakar, 2016: 20) Culture is a set of concepts, values, and patterns of basic assumptions that are born and develop in a group of people. It is a way of living together that is systematically inherited from one generation to the next through the process of learning, experience, and social interaction. In a broader sense, culture

includes not only customs or traditions, but also ways of thinking, acting, and interpreting life. Therefore, culture can be understood as a hereditary heritage from ancestors that continues to be maintained, adapted, and preserved by society in accordance with the times. (Mubarok, 2024: 47)

On the other hand, slam introduces the concept of ukhuwah (brotherhood) and enforces it through education. Since humans are social creatures, the cultivation of a sense of brotherhood is essential. Without others, man will not feel complete happiness, even in simple things like laughter, he needs the presence and emotional response of others.

Islam teaches that all humans initially came from a single ancestor, then spread and formed various tribes and nations throughout the world. This difference is not to be opposed, but rather a means of getting to know each other and competing in goodness. As a creature who lives in society, humans live a coexistence and influence each other in every daily interaction. According to Said Aqil Siroj, the value of brotherhood or ukhuwah grows from the awareness of human social nature. Brotherhood begins with the smallest unit, the family, which then forms a broader social structure from the RT to the state. This expansion is not to remove the value of kinship, but rather to strengthen the bonds within the larger community as a large human family. (M. Santoso, 2019: 2)

Thus, the local culture and traditions of Madura fishermen not only function as social guidelines but also show the internalization of Islamic values in daily economic activities. The combination of cultural values and religious teachings shows that the Madura fishing community is able to build a work pattern that is not only oriented towards effectiveness, but also based on moral values. In practice, the work ethic they carry out is not solely aimed at meeting economic needs, but also reflects social responsibility, togetherness, and faith that are inherited from generation to generation. Therefore, it is important to further examine how local wisdom is maintained in the midst of changing times, so that it can continue to be a source of social and economic strength for the local community.

METHODS

This research uses a qualitative method, which is research whose results are not presented in the form of numbers, but are explained descriptively through sentence descriptions. (Adhi Kusumastuti & Ahmad Mustanil Khoiron, 2019: 2) This approach was chosen because it is able to provide a deeper understanding of the phenomenon being studied, so that researchers can see the problem in its entirety according to its context. Meanwhile, the type of research used is library research or literature research. This research was conducted by examining various written sources that have a direct relationship with the topic being studied. In the process, the researcher reads, understands, notes, and groups important information from relevant sources.

The data collection technique in this study was carried out through a documentation study. Data is collected from both primary and secondary sources. Primary sources include the Qur'an, books of tafsir, and scientific works that directly address the theme of research. Meanwhile, secondary sources are obtained from books, journals, articles, theses, theses, and other references that support the analysis. Data collection is carried out in stages, starting from searching the literature, selecting appropriate sources, and then recording data that is considered important. After that, the data is compiled and grouped by theme to facilitate the analysis process. With this technique, research is expected to produce a systematic, in-depth discussion, and has a strong academic foundation.

DISCUSSION

The Cultural Context of Madura

Culture in community life can affect customs, traditions, and inheritances received from ancestors. Culture is born through a continuous process of social interaction, so as to form a common lifestyle in a community group. In this process, tolerance for differences in ethnicity, religion, and social background is an important part of the development of culture itself. In Islam, the value of tolerance has a very important position. Tolerance is not only understood as respect for religious differences, but also includes an attitude of accepting the cultural diversity

of other people. As long as they do not contradict the basic principles of Islamic teachings, cultural elements can coexist and even enrich each other. Therefore, the relationship between Islam and culture is not always mutually exclusive, but can build harmonious collaboration in accordance with Islamic values. (Nasrullah, 2019: 275)

Madura has a wealth of traditions and Islamic values that can be used as a basis for understanding and practicing the message contained in Surah al-Mulk verse 15. Although textually the verse is not directly related to Madurese culture, the universal values in it such as obedience to Allah and the Messenger, responsibility in carrying out the mandate, and respect for legitimate rules can be understood in the context of the life of the Madurese people.

In Madura culture, aspects of self-esteem, obedience, social hierarchy, and politeness have a very important position in social life. These values not only serve as guidelines in social relations, but also shape society's perspective on work, responsibility, and leadership. Along with the times, Madura culture shows a strengthening of respect for the important elements that support their social identity, so that the traditions inherited remain relevant in people's lives to this day.

Anthropologists divide culture into two parts, namely structure and content. Based on structure, culture is divided into three parts: (Jalaluddin, 2012: 226)

- a. Systems culture is a collection of abstract thoughts, ideas, concepts, values, rules, and perspectives that people from a culture have in their minds.
- b. The social system is part of society. It is seen through actions, daily habits, behaviors, customs, and ceremonies that have a certain form and can be observed.
- c. Cultural objects that are known as material culture or physical culture. These cultural objects are the result of the actions and creativity of the individuals involved in the culture. (Kurnia Fahmi Astutik, 2014: 328)

The components of culture mentioned in the book "Psychology of Religion" include seven aspects, namely; language, technical systems, economic systems, social organizations, knowledge systems, religion, and art. (Jalaluddin, 2012: 227)

Meanwhile, according to Koentjaraningrat, culture is divided into three forms, namely:

a. The Shape of Ideas

Culture as a whole of ideas, concepts, values, norms, rules, and similar things. Examples of the values of mutual cooperation norms, and religious beliefs.

b. Forms of Activity

Culture as a whole of activities and actions carried out by people in society is structured. Examples of Toron traditions (returning home to help parents), traditional ceremonies, and so on.

c. Wujud Artefak

Culture as an object made by humans. Examples of cow frequency, Madura batik, tanean lanjheng traditional houses, Madura keris. (Koentjaningrat, 1985: 187)

Work Ethic of Madura Fishermen

Madura, which has nearly 50 inhabited and uninhabited islands with an area of 5,304 km, approximately 190 km long and around 40 km wide. This island is divided into four districts. With an area of 1,144.75 km, which is divided into 12 sub-districts, Pamekasan Regency has an area of 844.19 km, which is divided into 13 sub-districts, and Sumenep Regency has an area of 1,857,530 km, and is divided into 27 sub-districts spread across the mainland and archipelago. (Indonesia's Central Statistics Agency, 2023: 225) According to Sumintarsih, in the research of local wisdom in the Madura fishing community, part of the community has a livelihood as fishermen, especially the people in Sumenep Regency, part of whose area is coastal or coastal areas, including fishermen in the coastal village of Branta (south coast and Tlontoraja pasean north coast). (Mintarsih, 2025 : 19)

Muhammad Saidi said that the livelihood of fishermen is everything that includes fisheries, namely from the process of providing fish houses, fishing equipment, the process and explanation. the profession of being a fisherman is not only influenced by the geographical location of their residence on the coast, but there are other factors that affect where the fishing profession becomes the way of life that is passed down from generation to generation. As a job that is down and

difficult for the next generations to abandon. Therefore, the profession as a fisherman can not only be seen from its profits and losses, but also as a legacy of work and culture that needs to be preserved and utilized. (M. Saidi, th: 41)

Muhtar Wahyudi in his research stated that the Madura people are fish seekers who are cushioned by the waves and covered by the wind So that the Madura preface or phrase "abental ombek asapok angin" appears, this expression is meaningful and describes the weight of the work of being a fisherman and the persistence of making a living in facing waves and wind that bet on safety and life. (Muhtar Wahyudi, 2015,3)As well as the persistent expression Oreng madhure lo' takok mate, tapeh tako' kefaaran (in the sense that the Madurese people are not afraid of death but afraid of hunger) the preface explains that the people of Medura are not afraid of death because death is destiny and must be accepted while hunger is the work of oneself and is a despicable thing because it is contrary to the characteristics of the Madurese people who are known to be diligent and hard at work.

According to Windari in his research, the work ethic of Madura is from the perspective of Islamic culture and religion. It is widely accepted that they are tenacious workers who do not hesitate to slam their bones in search of sustenance. (Windari, 2020: 43) This is why the work ethic of fishermen is important to see how they manage the balance between their economic needs, natural conditions, and social life. More than just routine, fishermen's working time patterns reflect a form of cultural adaptation and local wisdom in facing dynamic ocean challenges.

Work ethic is the attitude, passion, and values that a person has in carrying out their duties and work. Work ethic comes from the Greek word, Ethos means characteristics, traits or habits, customs, or also moral tendencies, views on life that a person has in a group or nation. (Choiron Niswah & Maya Panorama, 2022: 104) Work ethic is a set of basic attitudes or views held by employees to assess work as a positive thing for improving the quality of life, thereby affecting their work behavior in the organization. Also, work ethic is a set of positive behaviors rooted in a strong awareness, a fundamental belief, accompanied by a total commitment to an integral work paradigm. (Yuli Apriani, 2020: 67-78) From the definition above,

it can be concluded that work ethic is the attitude, enthusiasm and discipline that a worker must have.

As for work, in the Great Dictionary of Indonesian Language (KBBI) is doing something. (Departement Of Education And Culture, 1994: 488.) according to Nurul Fahmi Amri quoting from the book *al-Munjid* that work means 'amila, kasaba, and me, but the word kasaba has a meaning that indicates a job that generates profit. While in the Qur'an, several verbs are used, namely, amal (work), kasb (income), sakhara (to employ or use), ajr (wage or reward). (Nurul Fahmi Amri, 2019: 16) According to Mochammad Nadjib, quoting from Suseno, work has three functions, namely the function of material reproduction, social integration and the function of self-development. Of these three functions, by working, a person will have their economic needs met, gain social status and be seen as a person who has benefits in society, and is able to productively create and develop themselves. (M. Nadjib, 2013: 139)

Work ethic can be a person's motivation to do something. Because, an organization or entrepreneur is key and its success depends on its work ethic. According to Baiq El Badriati, quoting from John M Echols and Hassan Shadily, ethos is the typical soul of a nation, where this ethic attitude does not have to be owned by individuals but also groups and even communities. This ethos is shaped by various customs, cultural influences, and value systems. (Baiq El Badriati, 2021: 3)

According to Nur Aisa Hamid, quoting from the book *Karya Tasmara's Islamic work ethic cultivating that work ethic is divided into four aspects.*(Nur Anisa Hamid, 2021: 21)

- a. Respecting time, a high work ethic is characterized by an attitude of respecting time because time is a very meaningful thing
- b. Tough and never give up
- c. The desire to be independent
- d. Self-Cleaning

According to Siti Putri Nur Syifa quoting from *dynamo* explained that work ethic affects work productivity, where the indicators of work ethic are: (Siti Putri Nur Syifa, 2023: 43)

- a. Responsible
- b. High morale
- c. Disciplined
- d. Diligent and serious
- e. Maintaining dignity and honor

A person's work productivity is largely dependent on and influenced by work ethic. Work is not just about making a living, but also a part of life that gives meaning and a good contribution. Because, the essence of work ethic is perseverance, patience, and persistence in undergoing the process. A person with a high work ethic will have a positive impact on their surroundings, measuring their existence based on the extent to which it can provide meaning to others. (Danil Saputra Prasetyo Tanjong, 2025: 10)

According to Diyah Fitriani, quoting from Novliadi, stated that the factors that affect work ethic include: (Diyah Fitriani, 2019: 28)

- a. Religion, the quality of work ethic can be influenced by religious values, because low religious and cultural awareness can lead to low work ethic
- b. Culture, cultural value system in society can determine how high or low the work ethic is. Because with the existence of cultural values in the community, they are able to have a high work ethic
- c. Socio-political, the formation of a work ethic related to the structure of society or policies that affect community work if the socio-political is good, then the work ethic of the community will be high.
- d. Environmental or geographical conditions, geographical factors can encourage a person to work harder in managing existing natural resources. And a supportive environment can attract a person to seek a life in the region
- e. Education, work ethic is very related to human resources where the higher a person's level of education, the greater he has a good work ethic
- f. An economic structure, an incentive economic system will provide encouragement for people to have a high work ethic
- g. An individual's intrinsic motivation, an individual with high motivation tends to have a strong work ethic. Because this motivation comes from the

beliefs and values that the individual believes in not from external impulses.

Interpretation of QS Al-Mulk (67): 15

He is the Messenger of Allaah (peace and blessings of Allaah be upon him)
.and he is the Messenger of Allaah (peace and blessings of Allaah be upon him)

Meaning: He is the one who makes the earth for you in a state of easy use. So, explore all its corners and eat some of its sustenance. Only to Him will you be resurrected. (QS. Al-mulk (67): 15)

Thoifur Ali interprets Qs al-Mulk verse 15 in his book *Firdaus al-Naim* "He is the one who made the earth for you that is easy to explore, in the tafsir it is meant that Allah makes it easier for mankind to explore or travel on earth. So explore it in all its corners, meaning the parts of the earth. Eat some of the sustenance, Allah created the earth for humans to take advantage of, then the wisdom of creating sustenance so that humans can take advantage of it. And it is only to Him that you return after being resurrected, from this discussion then Allah will question the gratitude for the blessings that Allah has given to mankind". (Thoifur Ali, T.H: 268)

In the book *Khuluqun 'Azim* by Yunan Yusuf, this verse affirms that he is the one who made the earth easy for you. The earth is made to have a *zalula* function which literally means easy, low and despicable. The earth was created under human dignity, where humans are the caliphs of Allah on earth so that the earth can be managed properly and correctly. Therefore, do not place the earth and everything on its surface above the dignity of man by maintaining it, but at the same time do not treat the earth arbitrarily and destroy it, the negative impact will be on man himself. Therefore, study the earth carefully to keep it useful. So walk in all directions and do various studies of the earth. Whether it is in the form of observation of the conditions and conditions of the earth, or an experiment on its character and characteristics. And eat some of his sustenance. From the bowels of the earth various mining materials such as oil, gold, coal, and nickel. From the forests, various timber industries can be processed that can drive the economy. And from the sea different types of fish and pearls can be obtained. Likewise, from the lake various types of freshwater fish are obtained. This verse ends with And it is to

Him alone that you are resurrected. Allah is indeed the place of departure and only to Allah is the place where man is anchored. (Yunan Yusuf, 2013: 69-70)

Qs. Al-Mulk's Analysis Of Islamic Culture And Work Ethic Of Madura Fishermen In The Slogan "Abental Ombe' Asapok Angin Selanjengah"

The author's analysis of the two interpretations explains that the earth was made easy for mankind to be subjugated and used in survival and the order to earn a living by working hard to explore the world, both land and ocean. This is in line with the theory presented by Koentjaraningrat in using anthropological analysis, it can be classified that the Madura people who work as fishermen can be said to be a social group that talks about interaction between members, customs and the existence of norms and this continues for a long time. The essence of the work ethic of fishermen is perseverance, patience and persistence in making a living in the middle of the ocean in the face of extreme weather such as storms and high waves. The courage and persistence of Madura fishermen or often referred to as *reng majheng madureh* is reflected in their special slogan, namely *Oreng madhure lo' takok mateh tapeh tako' kefaaran* (Madurese people are not afraid in facing death but are afraid of experiencing hunger) in their persistence those who do not know the fear of death because death is destiny and slogan "*Mon ejelling odiknah oreng majhengan abental ombe' asapok angin selanjengah*" (if you look at the life of a fisherman with a wave cushion covered by his diving wind) which is contained in the Madura song with the title *Ngapote*.

So the slogan "*Abental Ombe', Asap Angin, Salanjengah*" represents the existential courage of the Madura fishing community in the face of the harshness of nature. This value is in line with QS. Al-Mulk verse 15 which commands humans to explore the earth and take advantage of Allah's sustenance. The phrase *famanyuu fii manaakibihaa* reflects mobility and fighting power, while *wa kuluu mir rizqihi* emphasizes the obligation to earn a halal livelihood. As for the closing verse, *wa ilaihin nusyur*, it is the moral foundation that all work activities boil down to responsibility before Allah. Thus, the work ethic of Madura fishermen is a synthesis between coastal cultural experiences and Islamic values.

CONCLUSION

The local wisdom of Madura fishermen is the result of the integration between coastal culture and Islamic teachings that form the typical work ethic of their people. The slogan "Abental Ombe', Asap Angin, Salanjhengah" reflects courage, toughness, and hard work in earning a living. These values are in line with QS's message. Al-Mulk verse 15 is about the obligation of man to explore the earth, to take advantage of Allah's sustenance, and to remain aware of his spiritual responsibility to Him. Thus, the local culture of Madura does not contradict Islam, but rather becomes a medium for the actualization of Islamic work ethic in the life of fishermen.

REFERENCES

- Abubakar, Fauzi. The Interaction of Islam with Local Culture in the Tradition of Khanduri Maulod in the People of Aceh, in *Academic Journals*. Vol, 21. No, 01, January-June 2016.
- Religion, Ministry. *Al-Qur'an Al-Karim*. Jakarta: Sygma Exagrafika 2007
- Amri, Nurul Fahmi. *The Influence of Work Ethic on Increasing Fishermen's Income*, Thesis of the University of Muhammadiyah Makassar 2019.
- Astutik, Kurnia Fahmi. *Cow Frequency Culture as Social Capital of the Madura Community in Sepulu District, Bangkalan Regency*, *Moral and Civic Studies*, No.1, Vol. 3, 2014.
- Badriati, Baiq El *Work Ethic in Islamic and Cultural Perspectives*, (Mataram: Sanabil, 2021).
- Darmawan, Deni. *Quantitative Research Methods* Bandung: Rosdakarya, Pt Remaja Rosdakarya, 2013.
- Aprianti, Yuli et al, "Performance Analysis of Class IIA Narcotics Correctional Officers in Lubuklinggau", *Emba Journal* Vol. 8, No. 4, (October 2020).
- Faesar, Moh. *The Concept of Ukhuwah in the Perspective of the Qur'an and Its Relevance in Social Life (Study of Surah Al-Hujurat Verse 10)*, *Jurnal Al-Irfani*,: *Studies of the Qur'an and Tafsir*, Vol. 3, No. 1 July 2022.
- Fitriani, Diyah et al, "Factors Affecting the Work Ethic of Employees of Sidorejo Salatiga District", *Journal of Social Sciences and Humanities*, Vol.8, No. 1, (2019).

- Hamid, Nur Aisa. Work Ethic of Women Traders, "Thesis" of Hasanuddin University Makassar 2021.
- Indonesia, Central Statistics Agency. Area and number of islands by province, 2023, accessed on July 28, 2025.
- Jalaluddin. Psychology of Religion: Understanding behavior by applying the principles of psychology. Jakarta: Rajawali Press, 2012.
- Culture, Department of Education and. Kamus Besar Bahasa Indonesia, Jakarta: Balai Pustaka, 1994.
- Koentjaraningrat. Introduction to Anthropology. Jakarta; New Script, 1985.
- Kusumastuti, Adhi and Ahmad Mustamil Khoiron. Qualitative Research Methods Semarang: Sukarno Pressindo Educational Institute, 2019.
- Mubarak. Revitalization of Local Culture in the Framework of Religious Moderation, in the Journal of Community Service. Vol, 2. No, 2, October 2024.
- Nadjib, Mochammad. "Religion, Ethics and Work Ethic in the Economic Activities of the Javanese Fishing Community, Journal of Economics and Development Vol. 21, No. 2. December 2013
- Nasrullah. Islam Nusantara: An Analysis of the Relationship between Islam and the Local Wisdom of Madura Culture. Al-Irfan. Vol. 2, No.2, September, 2019.
- Nazir, Moh. Bogor Research Method : Ghalia Indonesia, 2017.
- Niswah, Choirun and Maya Panorama, "Islamic Work Ethic of Malay Women Legendary Kemplang Cracker Entrepreneurs Palembang" Sharia Economic Journal ; Journal of Sharia Thought and Economics. Vol.8, No. 1 (August 2022).
- Saidi, Muhammad. Model of Economic Empowerment of Fishing Communities, Journal of Economics and Management, Vol. 10. No 1.
- "Your Excellency, Mohammad. Social Values in the Qur'an, Thesis: Faculty of Tarbiyah and Teacher Training, 2017.
- Suggestion. Quantitative, Qualitative and R&D Research Methods of Alfabeta: 2015.
- Summaris. Culture, Understanding and Its Application "Aspects of Religious, Language, Knowledge, Social, Arts and technology", in the journal of literaology. Vol, 1. No, 2, July-December 2019.
- Mintarsih, local wisdom in the Madura fishermen's community. Ministry of Culture and Tourism, Yogyakarta, 2025.

- Syiva, Siti Putri Nur et al, "The Influence of Work Discipline, Work Motivation, Work Ethic and Work Environment on Employee Work Productivity", *Worldview Journal; Journal of Business and Social Sciences* , Vol. 02, No. 01 (2023).
- Tanjong, Danil Saputra Prasetyo "Fishermen's Work Ethic in Improving Family Economic Welfare in Mela II Village, Tapian Nauli District, Central Tapanuli Regency: Sharia Economic Perspective, Thesis of Sultan Syarif Kasim State Islamic University, Riau 2025.
- Taufiqurrahman. Cultural Identity of Madura, *Journal: Karsa* Vol. Xi, No. 1 April 2007.
- Wahyudi, Muhtar et al, *Madura: Society, Culture, Media and Politics*, Public Puskakom 2015.
- Windari, *Madura's Work Ethic in the Perspective of Islamic Culture and Religion*, "Thesis" Iain Madura, 2020.
- Yusuf, Yunan. *Tafsir Juz Tabarak Khuluqun 'Azhim (Great Ethics)*, *Lantern of the Heart*: Tangerang, 2013.