

## THE SOCIAL ECOLOGY OF TANEYAN LANJHANG AS THE BASIS FOR RELIGIOUS MODERATION IN RURAL MADURESE COMMUNITIES

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**Abstract:** *Modernisation, which has spread to rural areas, has shifted the social values that previously formed the basis of social and religious interaction within the community. This change is evident in the decline in the intensity of collective life, which has weakened the internalisation of moderate Islamic values at the community level. However, amid these changes, Taneyan Lanjhang remains a traditional settlement system that represents a social ecology rooted in the principles of togetherness, deliberation, and solidarity among families. This study uses a phenomenological qualitative approach with subjects consisting of religious leaders, community leaders, and family members in the Taneyan Lanjhang community in the Sampang Regency. Data was collected through participatory observation and in-depth interviews, then analysed using data reduction techniques to reveal the meaning of social and religious experiences in depth. The theoretical novelty of this research lies in the integration of the social ecology paradigm with the practice of religious moderation rooted in Madurese local wisdom. Taneyan Lanjhang is positioned as a socio-ecological entity that constructs reciprocal relationships between physical space, value systems, and religious social practices. The results of this study show that the value of *ta'awun* (mutual assistance) is articulated through the tradition of *beretangghâ*, *tasamuh* (tolerance) is represented in the ethics of *andhap ashâr*, while *tawazun* (balance) and *i'tidaal* (justice) are evident in the principle of *tengkayang*, which regulates social harmony. This configuration shows that the Taneyan Lanjhang social ecology functions as a medium for the internalisation of moderate Islamic values that occur ecologically through the interconnectedness of humans, the social environment, and the spiritual dimension. These findings confirm the role of Taneyan Lanjhang as a model of a social ecosystem that strengthens the integration of religious values and communal cohesion while offering a new perspective in the development of studies on religious moderation based on cultural ecology.*

**Keywords:** Taneyan Lanjhang, social ecology, religious moderation, local wisdom.

أدى التحديث، الذي امتد إلى المناطق الريفية، إلى تغيير القيم الاجتماعية التي كانت تشكل في السابق أساس التفاعل الاجتماعي والديني داخل المجتمع. ويتجلّى هذا التغيير في تراجع كثافة الحياة الجماعية، مما أضعف استيعاب القيم الإسلامية المعتملة على مستوى المجتمع ومع ذلك، وسط هذه التغييرات، لا يزال تانيان لانجيانغ نظاماً استيطانياً تقليدياً يمثل بيئة اجتماعية متقدّرة في مبادئ الترابط والتشاور والتضامن بين العائلات. تستخدم هذه الدراسة نهجاً نوعياً ظاهرياً مع موضوعات تتكون من قادة دينيين وقادة مجتمعين وأفراد أسر في مجتمع تانيان لانجيانغ في مقاطعة سامبانج. تم جمع البيانات من خلال الملاحظة الشاركية والمقابلات المتعقبة، ثم تم تحليلها باستخدام تقنيات تقليل البيانات للكشف عن معنى التجارب الاجتماعية والدينية بعمق. تكمّن الجدة النظرية لهذه الدراسة في دمج نموذج البيئة الاجتماعية مع ممارسة الاعتدال الديني المتقدّر في الحكم المحلية المادورية. يتم وضع تانيان لانجيانغ ككيان اجتماعي ببني بياني علاقات تتجلى (*ta'awun*) متبادلة بين الفضاء المادي وأنظمة القيم والمارسات الاجتماعية الدينية. تظهر نتائج هذه الدراسة أن قيمة التعاون والعدل (*tawazun*) بينما التوازن (*andhap ashâr*)، يتجلّى في أخلاقيات (*beretangghâ*) والتسامح (*tasamuh*) من خلال تقليد الذي ينظم الانسجام الاجتماعي. يظهر هذا التكوين أن البيئة الاجتماعية لتانيان لانجيانغ تعمل، *tengka*، يتجلى في مبدأ (*i'tidaal*) كوسيلة لتدخل القيم الإسلامية المعتملة التي تحدث بينها من خلال الترابط بين البشر والبيئة الاجتماعية والبعد الروحي. تؤكد هذه النتائج دور تانيان لانجيانغ كنموذج لنظام بياني اجتماعي يعزّز تكامل القيم الدينية والتماسك المجتمعي، بينما يقدّم منظوراً جديداً في تطوير الدراسات حول الاعتدال الديني القائم على البيئة الثقافية.

الكلمات المفتاحية : تانيان لانجيانغ، الإيكولوجيا الاجتماعية، الاعتدال الديني، الحكمة المحلية

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## INTRODUCTION

The Madurese people are known for their unique social system, which is deeply rooted in religious values and local culture. One concrete example of this uniqueness is *Taneyan Lanjhang*, a traditional settlement model that represents a distinctive physical layout and also illustrates the social and moral structure of Madurese society.<sup>1</sup> The daily life of the Madurese people in the *Taneyan Lanjhang* system is inseparable from the values of mutual cooperation, religious devotion, and respect for elders.<sup>2</sup> These values make *Taneyan Lanjhang* not just a living space but also a social ecosystem that maintains a balance between humans, the environment, and God. *Taneyan Lanjhang* functions as a living ecological space, where social, religious, and cultural dimensions intertwine to form the moderate and civilised identity of the Madurese people.

Social transformation in the context of rapid modernisation and globalisation has had an impact on the structure and traditional values of society, including in rural Madurese communities. Shifts in settlement patterns, migration, and increasing individualism have slowly shifted the function of *Taneyan Lanjhang* as a centre of social and moral interaction.<sup>3</sup> This phenomenon has raised concerns about the weakening of the values of togetherness and religious moderation that have grown through communal living practices in *Taneyan*. In fact, the value system in *Taneyan Lanjhang* contains principles of moderation such as tawazun (balance), tasamuh (tolerance), i'tidaal (justice), and ta'awun (mutual assistance) which are very relevant to efforts to maintain social harmony in a pluralistic society.<sup>4</sup> This situation highlights the need for a more in-depth study of how the ecological and social values contained in *Taneyan Lanjhang* can serve as a basis for religious moderation in an era of social change.

This research is important considering that *Taneyan Lanjhang* not only preserves local values, but also contains universal principles that are in line with the spirit of Islam wasathiyah.<sup>5</sup> In the contemporary social situation, which is often

<sup>1</sup> Nabila Khaira Dkk., *Transformasi Fasad Hunian Madura Taneyan Lanjhang Di Baran Tumpang Malang*, T.T.

<sup>2</sup> Arif Firmanto Dkk., "Social Interaction For Empowering And Encouraging Farmer Productivity In Kecamatan Rubaru, Sumenep," *Kne Social Sciences*, Advance Online Publication, 2 Oktober 2024, [Https://Doi.Org/10.18502/Kss.V9i2.17071](https://doi.org/10.18502/kss.v9i2.17071).

<sup>3</sup> Tri Ardilia Maya Sari Dkk., "Eksplorasi Etnomatematika Pada Seni Batik Madura Dalam Pembelajaran Geometri," *Journal Of Instructional Mathematics* 2, No. 2 (2021): 71-77, [Https://Doi.Org/10.37640/Jim.V2i2.1032](https://doi.org/10.37640/jim.v2i2.1032).

<sup>4</sup> Arinal Haq Fauziah, *Rekontruksi Konsep Moderasi Beragama: Pencegahan Perilaku Liberalisme Dan Sirkretisme Melalui Narasi Digital Habib Husein Ja'far*, 2 (2024).

<sup>5</sup> Akhiyat Akhiyat Dan Amin Fadlillah, "Seeking The History Of Pendalungan Culture: A Distinctive Study Of Local Cultural History In The History And Islamic Civilization Program Of

characterised by polarisation, intolerance, and weak social solidarity, rediscovering the ecological and social values of *Taneyan Lanjhang* means presenting a model of religious life that is harmonious, fair, and balanced.<sup>6</sup> This study also has ecological urgency because *Taneyan Lanjhang* represents a balance between humans and their living space, where social and spiritual ethics are the foundation for managing the social environment. Thus, this study not only contributes to strengthening the value of religious moderation but also enriches the discourse on Islamic ecotheology based on Madurese local wisdom.

A number of previous studies have highlighted *Taneyan Lanjhang* from various perspectives, such as traditional architecture,<sup>7</sup> family social structure,<sup>8</sup> and the value of mutual cooperation in Madurese society. Some of them emphasise the function of *Taneyan* as a symbol of togetherness and social order.<sup>9</sup> On the other hand, research on religious moderation in Indonesia generally focuses on the context of education,<sup>10</sup> *da'wah*,<sup>11</sup> and formal religious institutions,<sup>12</sup> such as that conducted by Ningsih et al. (2025), which emphasises religious moderation as a strategy for strengthening the values of Islam wasathiyah through educational institutions and social policies.<sup>13</sup> However, studies linking religious moderation to local socio-cultural systems are still limited, and no research has been found that links this to ecological aspects and social space dynamics. Thus, the gap in this research lies in the absence of integration between the concept of social ecology and the practice of religious moderation in the context of Madurese society. The novelty of this study lies in its attempt to combine these two frameworks to interpret *Taneyan Lanjhang* as an ecological value system that

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Uin Khas Jember," Jurnal As-Salam 7, No. 2 (2023): 276-99,  
[Https://Doi.Org/10.37249/Assalam.V7i2.652](https://doi.org/10.37249/assalam.V7i2.652).

<sup>6</sup> Arinal Haq Fauziah dan Diah Ayu Nurulita, *INTEGRASI NILAI PENDIDIKAN DALAM SURAH AL-ISRA' AYAT 36 UNTUK MENCEGAH PERILAKU IMPULSIVITAS DI MEDIA SOSIAL*, 2 (2024).

<sup>7</sup> Jurusan Arsitektur, Fakultas Teknik, Universitas Brawijaya dan Abraham Mohammad Ridjal, "Perubahan Fungsi Ruang *Taneyan Lanjhang* Pada Masyarakat Migran Madura Di Desa Krajan Jember," *Review of Urbanism and Architectural Studies* 12, no. 2 (2014): 69-78, <https://doi.org/10.21776/ub.ruas.2014.012.02.7>.

<sup>8</sup> Khaira dkk., *TRANSFORMASI FASAD HUNIAN MADURA TANEYAN LANJHANG DI BARAN TUMPANG MALANG*.

<sup>9</sup> Erika Yenny Maulidina Dkk., "Strategi Mekanisme Survival Keluarga Buruh Petani Garam Dalam Memenuhi Kebutuhan Hidup (Studi Kasus Di Desa Gersik Putih, Gapura - Sumenep)," *Journal Of Linguistics And Social Studies* 2, No. 2 (2025): 107-21, [Https://Doi.Org/10.52620/Jls.V2i2.190](https://doi.org/10.52620/Jls.V2i2.190).

<sup>10</sup> Fauziah dan Nurulita, *INTEGRASI NILAI PENDIDIKAN DALAM SURAH AL-ISRA' AYAT 36 UNTUK MENCEGAH PERILAKU IMPULSIVITAS DI MEDIA SOSIAL*.

<sup>11</sup> Fauziah, *REKONTRUKSI KONSEP MODERASI BERAGAMA: PENCEGAHAN PERILAKU LIBERALISME DAN SINKRETISME MELALUI NARASI DIGITAL HABIB HUSEIN JA'FAR*.

<sup>12</sup> Arinal Haq Fauziah, *Sintesa Pemikiran Para Filosof Muslim Era Klasik Tentang Pendidikan Islam*, T.T.

<sup>13</sup> Indah Wahyu Ningsih Dkk., *Relevansi Moderasi Beragama Dalam Manajemen Pendidikan Islam Di Indonesia: Strategi Membangun Karakter Toleran Dan Inklusif*, 4 (2025).

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balances social, cultural, and spiritual aspects, and to show how moderate Islamic values work ecologically in shaping social harmony in Madurese society. This study aims to reveal how the social ecology of *Taneyan Lanjhang* shapes and maintains the values of religious moderation in rural Madurese communities. This study seeks to reinterpret social practices, spatial arrangements, and intergenerational relations in *Taneyan* as a concrete form of wasathiyah Islamic teachings. The implications of this research are expected to enrich the study of Islam and Indonesian socio-culture by presenting *Taneyan Lanjhang* as an integrative model of local wisdom, ecological values, and religious moderation. In addition, the results of this study can be used as a reference in the development of local culture-based character education and the strengthening of contextual religious moderation in rural communities.

## RESEARCH METHODS

This study uses a qualitative approach with a phenomenological method to explore in depth the social, religious, and ecological experiences of communities living in the *Taneyan Lanjhang* settlement system.<sup>14</sup> This approach was chosen because phenomenology allows researchers to understand the meanings constructed by research subjects through their daily experiences, particularly those related to social interactions, traditional spatial arrangements, and religious values internalised in the communal life of rural Madurese communities. This study reveals the essence of the meanings hidden behind the social practices and spatial structures of *Taneyan Lanjhang*.

The research was conducted in one of the villages in Sampang Regency, namely Omben Village, Sampang, Madura, which still fully preserves the *Taneyan Lanjhang* form. This location was chosen because social, kinship, and religious values are still strongly alive in communal activities in this area. The research subjects consisted of religious leaders, *Taneyan* elders, and cross-generational family members living in one *Taneyan* complex. Informants were selected purposively, considering their capacity to provide information about cultural practices, social structures, and religious values that have been passed down from generation to generation.

Data collection was carried out using three main techniques, namely participatory observation, in-depth interviews, and documentation. Observations were made by participating in the daily activities of the *Taneyan* community, such as family meetings, shared domestic activities, use of the langghar space, and the tradition of beretangghâ. The researcher directly observed social interactions, spatial layout, and religious practices to understand how communal spaces and values shape the social ecology of the community. In-depth interviews were conducted with religious leaders, elders, women, and youth to explore their interpretations of values such as ta'awun, tasamuh, tawazun, i'tidaal, tengka, and the practice of andhap ashar. The interviews were

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<sup>14</sup> Ajun, Kristian Delima. *Kaharingan: Dalam Perspektif Antropologi dan Fenomenologi*. Sanata Dharma University Press, 2025. (t.t.).

semi-structured to allow informants the freedom to describe their experiences and views. Documentation was used to reinforce field data through daily notes, photographs of spatial arrangements, and literature related to *Taneyan Lanjhang* and Madurese culture.

The data obtained was analysed using Miles and Huberman's qualitative analysis technique, which includes data reduction, data presentation, and conclusion drawing.<sup>15</sup> In the data reduction stage, the researchers filtered and grouped important information related to social ecology, spatial meaning, cultural values, and religious moderation practices. The data presentation stage was carried out by compiling the findings in the form of narratives, tables of socio-religious value relationships, and phenomenological descriptions of the cultural experiences of the community. Furthermore, conclusions were drawn gradually through a process of interpretation, namely finding the relationship between spatial layout, social structure, and religious values as part of the social ecology of *Taneyan Lanjhang*.

The validity of the data was ensured through several techniques, namely source triangulation, technique triangulation, and member checking. Source triangulation was carried out by comparing information provided by elders, religious leaders, and other family members. Technique triangulation was carried out by combining the results of interviews, observations, and documentation so that the findings truly reflected the reality of the community. Member checking was carried out by reconfirming the researcher's findings and interpretations with the informants to ensure they matched their experiences. Thus, the research results had a high level of credibility and reliability and reflected the original meaning that lived within the *Taneyan Lanjhang* community.

## RESULTS AND DISCUSSION

Main Aspects/Findings	The Value of Religious Moderation Contained	Forms of Implementation in the Communal Life of Taneyan Lanjhang	Ecological and Religious Significance
The structure of the <i>Taneyan Lanjhang</i> space (langghar, elders' house, kitchen, open courtyard)	<i>Tawazun</i> (balance), <i>I'tidaal</i> (justice)	The layout reflects a balance between social, economic and spiritual functions. The prayer room on the west side is the centre of religious life, while the kitchen and courtyard are	Realising the integration between physical and moral space, maintaining harmony between people, religious values, and the social environment.

<sup>15</sup> Hasby Ash-Shiddiqi dkk., *Kajian Teoritis: Analisis Data Kualitatif*, t.t.

social and productive spaces.			
The role of elders as moral leaders of the family	<i>I'tidaal</i> ( <i>fairness</i> ), <i>Tasamuh</i> ( <i>tolerance</i> )	Elders provide guidance and instil religious values, while still allowing space for the younger generation to participate in deliberations.	Reflecting a balance between moral authority and openness to new perspectives, a symbol of moderation in socio-religious leadership.
Shared use of the Taneyan space	<i>Tasamuh</i> ( <i>tolerance</i> ), <i>Ta'awun</i> ( <i>mutual assistance</i> )	All family members engage in activities without social boundaries, the kitchen and yard are shared.	Demonstrating social inclusivity and openness that shapes a tolerant and egalitarian social ecosystem.
The tradition of beretangghâ (mutual assistance in economic and social matters)	<i>Ta'awun</i> ( <i>mutual assistance</i> )	Mutual cooperation in agriculture, celebrations, and even mourning and religious activities, without distinguishing between social status or religion.	Fostering social solidarity and collective responsibility as a manifestation of civilised Islamic social ecology.
The ethics of andhap ashar (humility and good manners)	<i>Tasamuh</i> ( <i>tolerance</i> )	Demonstrated in social interactions, particularly in discussions, respecting differences and authority with courtesy.	Representing humility and ethical awareness as moral energy in the social ecosystem of Taneyan Lanjhang.
The principle of tengka (social norms and ethics of the Madurese community)	<i>Tawazun</i> ( <i>balance</i> ), <i>I'tidaal</i> ( <i>justice</i> )	Regulating behaviour, speech, and social participation, serving as moral guidelines for maintaining community order.	Maintaining a balance between rights and obligations, individual and collective interests; a social control system that is in line with the principles of moderate Islam.

Intergenerational deliberation in decision-making	<i>I'tidaal, Tasamuh</i>	The family decision-making process involves all members while respecting the hierarchy of elders.	Teaching participatory justice and intergenerational respect; examples of moderate dialogue practices in local Islamic communities.
The Taneyan social ecosystem as a space for value reproduction	<i>Ta'awun, Tasamuh, Tawazun, I'tidaal</i>	Social, economic and spiritual activities are interconnected and support communal life.	Demonstrating socio-ecological integration where religious values are lived out through daily practices.
The concept of moral ecology by Taneyan Lanjhang	Integration of all values of moderation	Each element of space (prayer room, kitchen, courtyard) has an ethical meaning that shapes social behaviour and moral responsibility.	Becoming an ecological value system that functions to maintain the social, spiritual, and environmental balance of Madurese society.
The interconnectedness of humans and the environment in religious practices	<i>Tawazun</i> and <i>Ta'awun</i>	Religious and social activities are carried out in ecological harmony.	Describing the spiritual ecology of Islam in Madura: the balance between humans, living space, and religious values as the basis for religious moderation.

*Taneyan Lanjhang* is a traditional Madurese settlement pattern consisting of large family houses with kinship ties surrounding an open courtyard called taneyan. This space is the centre of various activities, ranging from domestic activities and family discussions to religious and traditional rituals.<sup>16</sup> The collective interactions that take place in the *Taneyan Lanjhang* space create close social relationships, fostering a friendly and open atmosphere based on strong values of togetherness among family members. These shared activities form a social mechanism that fosters a sense of mutual cooperation, mutual respect, and appreciation for the balance of communal life, which in turn forms the basis for

<sup>16</sup> Ratna Endang Widuati dan Retno Winarni, "The Formation of Ethnically Distinct Villages in Jember during the Colonial Period (1870-1942)," *Indonesian Historical Studies* 8, no. 1 (2024): 109-27, <https://doi.org/10.14710/ihis.v8i1.15926>.

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the emergence of moderate religious values in the social practices of the Madurese people in rural areas.<sup>17</sup>

The *Taneyan Lanjhang* structure is generally led by an elder or the oldest figure who has moral authority within the family. In terms of spatial layout, the *Taneyan Lanjhang* complex begins with the Langghar, which is located closest to the elder's house. The Langghar (family prayer room) serves as the centre of religious activities and a symbol of family spirituality, while the children's houses occupy the next position and the furthest part is usually a kitchen or open area that is used together for productive activities according to the family's needs.<sup>18</sup> This spatial arrangement reflects the interconnectedness of economic, social and religious functions that support each other in daily life. The hierarchical relationship accompanied by physical proximity fosters a mechanism of social control and value learning that takes place naturally, ranging from respect for elders to the habit of deliberation that is passed down across generations.<sup>19</sup>

Murray Bookchin's social ecology perspective explains that humans and the physical environment influence each other in shaping social dynamics.<sup>20</sup> In the context of *Taneyan Lanjhang*, the layout of the house and langghar and the customs that arise from the use of these spaces create a distinctive way of life. At the biotic level, the community in *Taneyan Lanjhang* depends on shared spaces that support daily activities. At the social level, intense interactions between family members shape communication, values, and social norms that are closely related to the religious identity of the Madurese people and the implementation of religious moderation in daily life.

The placement of the langghar on the west side reflects the religious orientation of the Madurese people, who place religious values at the centre of their social life.<sup>21</sup> The proximity of the langghar to the elders' houses illustrates the integration between physical space and social structure, where elders play an important role in guiding and instilling religious values in the younger generation.<sup>22</sup> This arrangement shows that religious practices and social activities run in a harmonious unity, which is in line with the principle of religious

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<sup>17</sup> Affani, Syukron, Heni Listiana, Saiful Hadi, Moh Mashur Abadi, Achmad Muhlis, Ah Fawaid, Moch Cholid Wardi et al. *Falsafah Pengembangan Keilmuan Tanèyan Lanjhâng*. UIN Madura Press, 2025. (t.t.).

<sup>18</sup> Dartiningsih, Bani Eka. *Budaya dan Masyarakat Madura*. Penerbit Adab, 2022. (t.t.).

<sup>19</sup> Iswahyudi Iswahyudi, "Cosmology and Social Stratification of the Madurese Population in the XIX Century," *Cogent Arts & Humanities* 9, no. 1 (2022): 2104798, <https://doi.org/10.1080/23311983.2022.2104798>.

<sup>20</sup> Angga Setiawan, *MENURUT MURRAY BOOKCHIN DALAM KARYANYA THE ECOLOGY OF FREEDOM*, t.t.

<sup>21</sup> Yuni Salma, *Kobung Madura: Sejarah Perjalanan dan Kearifan Lokal dalam Beribadah Masyarakat Setempat*, 1, no. 2 (t.t.).

<sup>22</sup> David Hidayat Hidayat dkk., "Refleksi Karakter Masyarakat Madura dalam Film Pendek Mata Pena: Kajian Semiotika," *GHANCARAN: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 4, no. 2 (2023), <https://doi.org/10.19105/ghancaran.v4i2.6386>.

moderation that balances respect for tradition, moral authority, and human values.<sup>23</sup>

The implementation of religious moderation is also reflected in the togetherness among family members, which allows each individual to interact without social distance. Although the elders' house is located close to the langghar as a symbol of respect, every family member has the same right to stay, carry out activities, and interact in all parts of Taneyan.<sup>24</sup> The absence of social barriers demonstrates strong inclusiveness, supported by the existence of a kitchen and shared facilities used by all family members. This communal lifestyle creates a social environment that encourages tolerance, mutual cooperation, and appreciation for balance in life, while strengthening an inclusive religious identity in Madurese society.<sup>25</sup>

The daily practices of the community in a *Taneyan Lanjhang* are always carried out collectively, reflecting the strong spirit of togetherness and mutual cooperation among family members.<sup>26</sup> One form of mutual assistance is implemented in economic activities such as agriculture, which is carried out together from planting to harvesting, with a proportional division of tasks among family members. Similarly, in domestic affairs, each family helps each other in managing the household and organising social activities, thereby forming sustainable solidarity. This pattern of cooperation is a manifestation of the value of beretangghâ, which is living side by side and helping each other among neighbours as a form of social awareness of the Madurese community. This value fosters strong social cohesion because each individual feels a moral responsibility for the common good.<sup>27</sup>

The implementation of beretangghâ does not only apply within one *Taneyan Lanjhang*, but also extends to other *Taneyan*, especially in times of joy and sorrow, such as religious celebrations, harvest festivals, and funerals.<sup>28</sup> This tradition shows how the *Taneyan Lanjhang* social system becomes an ecological space for the internalisation of moderate Islamic values through the practices of mutual assistance, solidarity, and togetherness, which strengthen the social and

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<sup>23</sup> Kalijunjung Hasibuan, "MODERASI BERAGAMA BERBASIS KELUARGA," SENTRI: *Jurnal Riset Ilmiah* 2, no. 11 (2023): 4655–66, <https://doi.org/10.55681/sentri.v2i11.1777>.

<sup>24</sup> Alvin Febrian dkk., "Perbandingan Tektonika Pembentuk Sistem Modul Ruang di Rumah Vernakular Madura dan Sumba Barat," *ATRIUM: Jurnal Arsitektur* 10, no. 2 (2024): 139–56, <https://doi.org/10.21460/atrium.v10i2.249>.

<sup>25</sup> Achmad Tohari dan Aviv Nafiuddin, "Moderasi Beragama dalam Kearifan Lokal," *Al-Wasatiyah: Journal of Religious Moderation* 3, no. 2 (2024): 138–59, <https://doi.org/10.30631/jrm.v3i2.70>.

<sup>26</sup> Septiya Melanie Putri dan Naili Rohmah, "Systematic Literature Review (SLR): Implementasi Bidang Pertanian Di Pendidikan Anak Usia Dini," *Educatio* 20, no. 2 (2025): 304–15, <https://doi.org/10.29408/edc.v20i2.31299>.

<sup>27</sup> Ahida, Ridha, Silfia Hanani, Syafwan Rozi, Nunu Burhanuddin, Zulfani Sesmiarni, Hesi Eka Puteri, Novi Hendri, and Iiz Izmuddin. *Dialektika Keilmuan dalam Pendekatan Lokalitas dan Kontemporer. Uwais Inspirasi Indonesia*, 2025. (t.t.).

<sup>28</sup> Mohammad Nizarul Alim dkk., "Halal Tourism in Rural Tourism Context: Field Study in Madura-Indonesia," *International Journal of Professional Business Review* 8, no. 2 (2023): e01546, <https://doi.org/10.26668/businessreview/2023.v8i2.1546>.

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spiritual harmony of rural Madurese communities.<sup>29</sup> The manifestation of beretangghâ is a form of implementing the value of ta'awun (mutual assistance), which is a vital aspect in the practice of religious moderation because it reflects the spirit of social concern and collective responsibility, as explained by Al-Ghazali that ta'awun is the foundation for the creation of a just, harmonious, and civilised society. This is also reinforced by the concept of beretangghâ in Madurese society, both within a Taneyan and between Taneyan Lanjhang, which in practice does not discriminate based on social or religious background, thus forming an inclusive, mutually respectful way of life that is oriented towards the common good.

The value of ta'awun in the practice of the *Taneyan Lanjhang* community reflects social solidarity based on Islamic religious ethics and functions as a moral bond within the community. Ta'awun in the context of social ecology emphasises the interconnectedness between individuals and their social environment through a pattern of mutual support that maintains social balance.<sup>30</sup> Al-Ghazali in *Ihya' 'Ulum al-Din* emphasises that ta'awun is a basic principle of a civilised society (madaniyah) because it fosters shared responsibility and an orientation towards maslahah 'ammah.<sup>31</sup> This value in the context of *Taneyan Lanjhang* is evident in various communal activities that reflect mutual cooperation in social activities, resulting in joint involvement in religious and humanitarian events. The value of ta'awun becomes a social instrument that strengthens community cohesion as well as a medium for internalising moderate Islamic values through practices of togetherness rooted in Madurese local wisdom.

The principle of inclusiveness in the practice of beretangghâ also shows that the community in one *Taneyan Lanjhang* has social mechanisms that are in line with the Islamic value of tasamuh (tolerance).<sup>32</sup> This tolerance is manifested in the form of acceptance of differences in views or beliefs, but is also reflected in daily behaviour that upholds the ethics of politeness, known in Madurese culture as andhap ashar.<sup>33</sup> The attitude of andhap ashar is a form of respect for others regardless of social status or age and is an important foundation for building harmonious social relations. Andhap ashar is a form of etiquette for the Madurese people and also an expression of spiritual values that foster awareness of the importance of maintaining balanced relationships between people. Tasamuh in the context of the *Taneyan Lanjhang* social ecology is a social practice that lives on in the traditions of the community, serving to strengthen religious

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<sup>29</sup> Akmalul Mulki dkk., *PENERAPAN ARSITEKTUR NEO-VERNAKULAR*, 6, no. 3 (2023).

<sup>30</sup> Eka Firmansyah dkk., "Implementasi Ta'awun dan Ukhuwah Wathaniyah melalui Tradisi Gotong Royong di Desa Pombewe," . . p. 20, no. 01 (t.t.).

<sup>31</sup> Wan Tasya Luthfiah Anwar dkk., *Implementasi Nilai-nilai Wahdatul 'Ulum dalam Kehidupan Sosial Keagamaan Masyarakat Muslim*, 02, no. 01 (2025).

<sup>32</sup> Happy Ratna Sumartinah dkk., "Sustainable Design Criteria for Batik Cultural Centre in Klampar, Madura," *IOP Conference Series: Earth and Environmental Science* 1351, no. 1 (2024): 012013, <https://doi.org/10.1088/1755-1315/1351/1/012013>.

<sup>33</sup> Qomariyah, Nurul, and Nor Hasan. *Madurologi: Budaya, Agama, dan Kearifan Lokal*. UIN Madura Press, 2025. (t.t.).

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moderation through the cultivation of humility, mutual respect, and respect for diversity in the communal environment.

The specific implementation of tasamuh is reflected in the practice of andhap ashar among the Madurese people, namely humility and respect for others in all forms of social interaction, including in family deliberations. In the context of *Taneyan Lanjhang*, deliberation becomes a space for the actualisation of andhap ashar, where elders and senior figures play a role in determining the direction of decisions but still involve younger family members as a form of recognition of their right to participate.<sup>34</sup> In addition, the younger generation demonstrates andhap ashar through the way they express their opinions politely without negating the authority of their elders, thereby establishing egalitarian yet ethical communication. This practice illustrates the balance between respect for social hierarchy and openness to new perspectives, which is one of the characteristics of moderation in religious life in the *Taneyan Lanjhang* community.

According to Yusuf al-Qaradawi (2005), tasamuh is an attitude of respecting differences and rejecting excessive fanaticism in understanding the truth. Yusuf al-Qaradawi's understanding emphasises that religious moderation serves as a middle ground between various religious understandings without losing sight of as-shalah (the basic truths of Islam) while also serving as a means to mediate differences in order to avoid radicalism and extremism.<sup>35</sup> The attitude of tasamuh in this context is based on Islamic teachings that emphasise the importance of peaceful coexistence, respect for diversity, and guaranteeing freedom of religion without coercion.<sup>36</sup> Therefore, the practice of andhap ashar in *Taneyan Lanjhang* represents social etiquette and is also a tangible manifestation of tolerance that serves to maintain balance, justice, and openness in community life, while strengthening the value of religious moderation in the multicultural environment of Madura.

In addition, the Madurese people also strongly emphasise tengka as a social identity that serves as a moral guideline and behavioural boundary in maintaining order in communal life. Tengka, in the context of the *Taneyan Lanjhang* social ecology, can be understood as a cultural norm as well as an ethical mechanism that regulates social relations so that they remain in harmony with moderate Islamic values. The principles of tawazun (balance) and i'tidaal (justice) are clearly reflected in the concept of tengka, which plays a role in maintaining social harmony through the regulation of attitudes, conflict resolution, and the formation of proportional relationships between individuals. The existence of tengka shows that the values of balance and justice are social practices that are

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<sup>34</sup> Moh. Hafid Effendy dkk., "Tanèyan Lanjhâng as Madurese Heritage and Ethnic Ecotourism," dalam *Proceedings of International Conference of Islamic Studies (ICONIS 2025)*, ed. oleh Agung Dwi Bahtiar El Rizaq dkk., vol. 955, *Advances in Social Science, Education and Humanities Research* (Atlantis Press SARL, 2025), [https://doi.org/10.2991/978-2-38476-464-8\\_4](https://doi.org/10.2991/978-2-38476-464-8_4).

<sup>35</sup> Achmad Asrori, *NILAI NILAI MODERASI BERAGAMA DALAM MENINGKATKAN KARAKTER RELIGIUS*, t.t.

<sup>36</sup> Agus Anwar Pahutar dkk., *TOLERANSI DALAM ISLAM: ANTARA IDEALITAS AJARAN DAN REALITAS SOSIAL*, 9, no. 2 (2025).

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lived out in the daily life of the Madurese community to maintain order and community integrity.<sup>37</sup>

The principle of tawazun in Islamic moderation means maintaining a balance between various dimensions of life, namely spiritual and material, rights and obligations, reason and heart, and rejecting all forms of excess or deficiency in behaviour and belief. Meanwhile, i'tidaal means upholding justice in a straightforward, proportional, and impartial manner. These two principles guide Muslims to be fair to themselves and others, uphold the truth, and avoid fanaticism and extreme permissiveness. The practice of tengka represents this balance and justice through social norms that guide individuals to behave politely, empathise, and respect social boundaries.

Etymologically, tengka means behaviour or character, while culturally it encompasses the value system and manners that form the ethical reference point for Madurese society.<sup>38</sup> The values in tengka, such as politeness, andhap ashar (humility), and respect for others, are the core of tengka, which has been passed down from generation to generation as a moral guideline and identity for the Madurese people. This shows that the image of Madurese society with the concept of tengka actually demonstrates a balance between firmness and moral gentleness that is internalised in daily habits. This balance is in line with the Islamic principle of tawazun, which is the ability to maintain a balance between firmness in upholding principles and flexibility in social behaviour. In this context, tengka is a practical manifestation of tawazun because it guides individuals to position themselves appropriately according to the social situation without violating religious norms and values. The *Taneyan Lanjhang* community also interprets tengka as a way of maintaining a balance between rights and obligations, between personal and collective interests, thereby creating stable social harmony.<sup>39</sup> For the Madurese community, tengka functions as a social ethic and also as an instrument of moral balance that strengthens the implementation of the value of tawazun in the daily lives of the Madurese people.

However, in addition to this, tengka essentially functions as a social control system that maintains harmony among family members. This is because in everyday life, tengka forms the basis for social practices such as greeting others (ghelénon), maintaining proper speech, and participating in religious and traditional activities such as tahlilan and slametan. This further emphasises the position of the Madurese people, who uphold the value of religious moderation in the culture of tengka as a manifestation of the principles of tawazun and i'tidaal in the form of social ethics that reinforce religious moderation. This concept ensures that community life is balanced, not extreme in belief, not

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<sup>37</sup> Yesi Arikarani dkk., "Konsep Pendidikan Islam Dalam Penguatan Moderasi Beragama," *ej* 7, no. 1 (2024): 71-88, <https://doi.org/10.37092/ej.v7i1.840>.

<sup>38</sup> Qomariyah, Nurul, and Nor Hasan. *Madurologi: Budaya, Agama, dan Kearifan Lokal*. UIN Madura Press, 2025.

<sup>39</sup> Felicia Ranita Angelica dan Lilianny Sigit Arifin, "STUDI ELEMEN 'TANEAN' DAN ESENSI WANITA PADA RUMAH TRADISIONAL TANEAN LANJANG," *JAMBURA Journal of Architecture* 5, no. 1 (2023): 9-15, <https://doi.org/10.37905/jjoa.v5i1.19227>.

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excessive in expression, and always fair and respectful of others, so that *Taneyan Lanjhang* remains an ecological space for the realisation of social and spiritual harmony in rural Madurese communities.

The values of moderation embodied in *Taneyan Lanjhang* actually demonstrate the integration of social and ecological dimensions as described in Murray Bookchin's (1991) social ecology theory, which views that a harmonious relationship between humans and their environment can only be achieved when the social structure reflects the principles of equality, mutual respect, and moral sustainability. *Taneyan Lanjhang* is a concrete form of a social ecosystem that reproduces religious values through kinship mechanisms, physical space, and communal living ethics. The balance between humans, space, and religious values in *Taneyan Lanjhang* shows that social ecology can be both material and spiritual because the values of *ta'awun*, *tasamuh*, *tawazun*, and *i'tidaal* function as moral energy that regulates the ecological connection between humans and their environment.

*Taneyan Lanjhang* is also a form of moral ecology, namely a value system that regulates social behaviour ecologically through the principles of balance, sustainability, and moral responsibility in the community's living space. Each element of space, such as the *langghar*, kitchen, and *taneyan*, represents a moral order that regulates relations between family members.<sup>40</sup> This pattern of interconnectedness shows that religious values do not stand apart from the physical environment but operate as an ecological mechanism that maintains social and spiritual balance.<sup>41</sup> This concept is in line with Freya Mathews' theory of moral ecology, which emphasises that ethical social ecosystems are formed through an awareness of the reciprocal connectedness between humans and the living space of the environment. *Taneyan Lanjhang* is an arena for moral practice that reinforces ecological responsibility based on moderate Islamic values, where the principles of *ta'awun*, *tasamuh*, *tawazun*, and *i'tidaal* function as an ecological code of ethics that ensures the sustainability of social and spiritual harmony in the Madurese community.

*Taneyan Lanjhang* in moral ecology can be understood as a value system that regulates social behaviour based on the principle of ethical interconnectedness between humans and living space. This concept is in line with Alasdair MacIntyre's (1984) view that community morality is built through repeated social practices that are bound to the ecological context and local traditions, so that the *Taneyan Lanjhang* space becomes an arena for moral reproduction where kinship

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<sup>40</sup> Lukman Hakim dkk., "Nilai-Nilai Budaya 'Taneyan Lanjang' Menjadi Ruh Pengelolaan Keuangan Usaha Keluarga di Madura: Sebuah Studi Etnografi," *JIATAX (Journal of Islamic Accounting and Tax)* 4, no. 1 (2021): 54, <https://doi.org/10.30587/jiatax.v4i1.5454>.

<sup>41</sup> Balqis Setyatita Ramadhani dkk., "Spatial Analysis of Indonesian Vernacular Houses in Three Regions Towards Sustainable Architecture Development," dalam *Proceedings of the 5th Borneo International Conference (BICAME 2024): Symposium on Digital Innovation, Sustainable Design and Planning (DSP)*, ed. oleh Musyarofah Musyarofah dkk., vol. 882, *Advances in Social Science, Education and Humanities Research* (Atlantis Press SARL, 2024), [https://doi.org/10.2991/978-2-38476-329-0\\_14](https://doi.org/10.2991/978-2-38476-329-0_14).

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relations, respect for elders, and social order are part of the ecological process that maintains the continuity of values and communal life. In this context, tengka functions as a moral mechanism that maintains social rhythm in harmony with the principle of collective responsibility towards others and the environment. This system shows that Madurese ethics operate through a concrete ecological balance embedded in spatial arrangements, social behaviour, and a layered value structure between religiosity, culture, and ecological ethics.

The interpretation of moral ecology in *Taneyan Lanjhang* reflects Leopold's (1949) view of land ethics, namely that human relations with biotic communities must be based on a moral responsibility to maintain the sustainability of life. In the context of Madurese society, this ethic does not stop at human relations with nature but extends to the social order, which demands a balance between individual rights and collective obligations. The open, egalitarian, and kinship-based structure of *Taneyan* reveals a moral ecosystem in which each member has a role in maintaining social and ecological harmony. The principle of balance internalises the values of tawazun and i'tidaal in tangible forms, namely through social order, solidarity, and respect for communal life. Thus, *Taneyan Lanjhang* becomes a practical representation of Islamic-Madurese moral ecology, which emphasises that spiritual, social, and ecological balance are the foundations of religious moderation rooted in local wisdom.

*Taneyan Lanjhang* reflects the integration of religious moderation and ecological awareness rooted in the social structure of Madurese society. This communal space functions as a space for the formation of balance between the spiritual, social, and ecological dimensions that support each other in maintaining the sustainability of communal life. The regularity of behaviour built through the value of tengka shows that moderation is internalised in the moral system and social praxis of society. Thus, *Taneyan Lanjhang* can be understood as a concrete form of moral ecology that constructs harmony between humans, the environment, and religious values within the framework of a civilised local culture.

## CONCLUSIONS

This study shows that *Taneyan Lanjhang* is a concrete representation of a socio-ecological system that links the relationship between physical space, social structure, and the religious values of the Madurese people. The spatial layout of settlements centred on the langghar and surrounded by family homes reflects a collective consciousness oriented towards spiritual, social, and ecological balance. The Madurese community internalises moderate Islamic values such as ta'awun (mutual assistance), tasamuh (tolerance), tawazun (balance), and i'tidaal (justice) in their daily lives through patterns of interaction that take place in the *Taneyan* space. This process forms an adaptive and inclusive social ecosystem, where religious moderation grows naturally from communal living practices. From a socio-ecological perspective, the sustainability of these values depends on the interconnectedness between humans and their living space. *Taneyan*

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*Lanjhang* functions as a living system that allows religious, social, and cultural values to flourish in an ecological unity. The social relations formed within it strengthen the mechanisms of moral control, solidarity, and intergenerational learning in line with the principles of Islam wasathiyah. Thus, Taneyan becomes a model of a socio-religious system that shows how space, values, and spiritual practices can work together to build community harmony.

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### **AUTHOR CONTRIBUTION STATEMENT**

AHF contributed fully to all stages of the research, from concept formulation, data collection and analysis, interpretation of findings, to drafting, reviewing and finalising the manuscript.

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