



The Concept of *Birrul Walidayn* in the Culture and Islamic Education of the Madurese Community

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Abstract: The integration of Madurese culture with Islamic teachings is an important aspect in the study of culture and religion. This study examines *birrul walidayn* not only from a normative perspective but also by exploring its praxis within the culture and education of the Madurese community. The objective is to understand and explain the concept of *birrul walidayn* as it is embedded in Madurese culture and education. This study utilizes a qualitative approach, employing data collection methods such as interviews, observations, and document analysis. The data were analyzed through a process that includes reduction, presentation, verification, and the formulation of conclusions. The findings reveal that, according to the Madurese community, *birrul walidayn* (*abhakte ka oreng towa*) is a behavior comprising words and/or actions toward one's parents, reflecting devotion, loyalty, obedience, submission, respect, love, and affection, to please the parents. *Birrul walidayn* refers to a child's behavior that aligns with values of devotion, loyalty, obedience, submission, respect, and affection, intended to make parents happy with their child's actions. It is not merely about what is spoken or done but is deeply connected to the heart. Actions and speech must align with heartfelt feelings that embody positive values for parents. *Birrul walidayn* is a social behavioral concept rooted in Islamic teachings derived from the Qur'an and Hadith. The contributions of this study include: enhancing the understanding of contextual Islamic studies, contributing to the fields of anthropology and education, developing social concepts within Islam, and highlighting the relevance of local values in character building.

Keywords: *birrul walidayn*; conception; culture; education; madura

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INTRODUCTION

The Madurese community is widely known for its strong adherence to Islamic teachings and is often recognized as a religious society. This adherence is reflected not only quantitatively but also qualitatively, as the Madurese manifest Islamic values in their daily lives. Consequently, the culture and education of the Madurese community have thrived and developed, deeply rooted in Islamic values. The cultural forms and content that have evolved in Madura are closely intertwined with their spirituality, primarily Islam. This connection is evident in the social norms and behaviors of the Madurese people, particularly the *andhap asor* attitude, which embodies politeness, humility, and respect towards others (Munawaroh & Setyawan, 2024; Zubairi, 2013). These values originate from Islamic teachings on morality (Ramadhan & Supriatna, 2025; Rifai, 2007). In practical terms, the Madurese community adheres to philosophical values closely tied to Islamic teachings. Their strong sense of fanaticism (Husnawadi & Nasri, 2023; Ismail, 2016) and devotion to Islam are deeply ingrained in their mentality and cognition, which is subsequently internalized in their daily lives (Rifai, 2007). For example, two philosophical Islamic idioms held firmly by the Madurese people are *abhantal syahadat asapo' iman*, meaning that the Madurese people remain steadfast in their faith and adherence to Islamic teachings, and *bhupa', bhabbu', ghuru, rato*, which advises the Madurese people to honor their elders (Ismail & Wardi, 2019; Rifai, 2007). This philosophy is closely related to the concept of *birrul walidayn* (filial piety).

Historically, the Madurese people have been depicted as devout and obedient to Islamic teachings. They practice religious obligations such as prayer, fasting, and jihad with great consistency. Performing the pilgrimage (Hajj) is a cherished aspiration for nearly every Madurese individual (Rifai, 2007). In the educational context, the Madurese community places a strong emphasis on Islamic education. From an early age, children in Madura begin their education by learning to read the Qur'an in *langgar* (small prayer houses). They start by learning the Arabic alphabet and then continue their religious education at *pesantren* (Islamic boarding schools), where they delve into Islamic teachings and study classical Islamic texts (Kuntowijoyo, 2002; Rifai, 2007). The Qur'an, *langgar*, and *pesantren* are defining characteristics of Islamic education (Dhofier, 2011; Ilyasin & Muadin, 2024).

within the Madurese community's educational system (Ismail & Wardi, 2019). As a society, the Madurese people have developed a unique culture through acculturation (Triandika, 2023; Utami et al., 2019). Acculturation is a social process in which a cultural group comes into contact with elements of another culture, adopting and incorporating them into its own cultural system while maintaining its original cultural identity. (Fathoni, 2006; Tolapa, 2024). Some scholars define acculturation as a phenomenon resulting from continuous, direct interaction between people of different cultures, leading to changes in the original cultural patterns of one or both groups (Fathoni, 2006; Tolapa, 2024). Acculturation emerges when groups with diverse cultural backgrounds engage in prolonged, intensive interaction, leading to the transformation of cultures into a blended culture (Kinast et al., 2010; Tolapa, 2024). The distinctive cultural traits of the minority group change and integrate into the majority culture (Fathoni, 2006; Tolapa, 2024).

Different perspectives on the definition of culture may arise based on historical particularism (Gündoğan, 2021). The influence of postmodern orientations, as described above, suggests that the concept of culture no longer refers to a tangible reality but rather to a portrayal that cannot fully capture the diversity of observed phenomena in human and group interactions (Muasmara & Ajmain, 2020; Usher & Edwards, 2003). According to Linton, as cited by Supardi, cultural elements include value systems, sacred religious beliefs, data learned early in individual socialization processes, and customs with broad societal functions. Meanwhile, overt culture refers to physical culture, which is more prone to change, such as science, useful objects and tools, lifestyle patterns, and recreational activities (Muasmara & Ajmain, 2020; Usher & Edwards, 2003).

This study is anticipated to offer significant contributions to the body of knowledge in several key areas. First, it enriches the discourse on contextual Islamic studies. The research broadens the understanding of *birrul walidayn* as a concept that is not only theological and normative but also has practical dimensions in the daily life of the Madurese community. It demonstrates that Islamic values can be integrated with local culture without losing their essential teachings (Sanjani et al., 2024). Second, it contributes to anthropological and educational studies. By examining how *birrul walidayn* is instilled through informal education and local culture, this research offers valuable insights into educational anthropology, particularly regarding how Islamic moral values are taught and culturally transmitted within traditional societies (Khobir et al., 2025). Third, it aids in the development of social concepts in Islam (Gumiandari et al., 2021). The study advances understanding of *birrul walidayn* as a form of social behavior rooted in Islamic teachings, yet interpreted holistically by the Madurese. This enriches the discourse on Islamic social ethics, which encompasses not only ritualistic aspects but also affectionate and respectful interpersonal relationships (Khobir et al., 2025). Fourth, it emphasizes the relevance of local values in character building (Farlina et al., 2025; Luthfi, 2024). The finding that *birrul walidayn* involves a harmony between speech, actions, and heartfelt sincerity opens the possibility of integrating local values into national character education programs, particularly within Indonesia's multicultural context.

METHODS

This study adopts a qualitative research approach using an ethnographic method, intended to describe, interpret, and analyze the cultural aspects of a specific ethnic group or community (Spradley, 1979). Ethnographic research results provide a holistic description of the culture of a specific ethnic group (Koentjaraningrat, 1993). Ethnography is a research method used in cultural studies (Spradley, 1979) that is systematically conducted to produce an authentic depiction of a community (Manan, 2012). As noted by Lofland and Lofland, as referenced by Moleong, the main sources of data in qualitative research are verbal expressions and behaviors, while supplementary materials like documents are considered secondary sources. The words and actions of the observed or interviewed individuals are the primary data sources, while written sources are considered secondary. Although secondary sources are not primary, they should not be disregarded (Moleong, 2014).

The subjects and data sources of this research are the Madurese community, specifically the residents of Bangkalan, Sampang, Pamekasan, and Sumenep regencies. These participants are selected randomly based on their understanding of *birrul walidayn* within the Madurese cultural context. Therefore, the researcher does not predetermine the number of data sources. In addition to human sources, cultural artifacts, documents, and other cultural evidence from Madura museums and elsewhere are collected.

To obtain accurate and relevant data, this study employs several data collection techniques, including interviews and documentation. The selection of these techniques is based on Devine's perspective; interviews (and documentation) aim to provide more in-depth information to grasp the meaning, process, and context, focusing on explaining and understanding individuals as aware, socially situated human beings (Devine, 1995). According to Bogdan and Biklen, the analysis of qualitative data involves interacting with the data by organizing and breaking it down into manageable segments, synthesizing the content, identifying patterns, highlighting key elements, and determining the insights that can be meaningfully communicated to others (Bogdan & Biklen, 1982; Moleong, 2014). The data analysis in this study is guided by Huberman and Miles' framework, which consists of three interconnected subprocesses: reducing the data, presenting the data in an organized form, and drawing and verifying conclusions (Huberman & Miles, 2009).

RESULT AND DISCUSSION

Etymologically, the term "concept" derives from the Latin *conceptum*, meaning "something that is understood" (Sumiarni et al., 2022). According to the Great Dictionary of the Indonesian Language, a concept is an idea or understanding abstracted from concrete events. It also refers to a mental representation of objects, processes, opinions, or anything utilized by the mind to comprehend other matters (Departemen Pendidikan dan Kebudayaan Republik Indonesia, 1994). Singarimbun and Effendi define a concept as a term or definition used to abstractly represent an event, condition, group, or individual that serves as the focus of a research study (Singarimbun & Effendi, 1987). Concepts help researchers generalize related events and represent complex realities (Collins & Stockton, 2018).

Similarly, Kant, as quoted by Harifudin Cawidu, views a concept as a general or abstract image of something (Cawidu, 1991; Collins & Stockton, 2018) that is easily understood. Soedjadi further explains that a concept is closely linked to definitions. He describes a concept as an abstract notion used to categorize a group of objects, typically conveyed through a term or phrase (Soedjadi, 2000). A definition, on the other hand, limits the meaning to express the characteristics or attributes of a particular reality. The existence of a concept is crucial in research. It not only facilitates generalization of various concrete or abstract realities but also connects abstract ideas with reality and theory with observation (Collins & Stockton, 2018; Limbong, 2024).

From the aforementioned opinions, it can be concluded that a concept is an idea, understanding, or mental representation expressed through terms or phrases that abstractly depict an object (process, opinion, event, condition, group, or individual) to classify and represent complex realities. In this research, the author emphasizes distinguishing between a concept and its definition, noting that a concept represents an abstract idea, whereas a definition conveys its characteristics.

Concepts serve as foundational thoughts derived from events, experiences, generalizations, and abstract thinking. A concept is a fundamental principle that serves a vital role in facilitating the learning process (Astuti, 2017; Sumiarni et al., 2022). Sagala states that a concept is a product of thought, resulting from defining groups of people, and that it leads to knowledge, including principles, laws, and theories derived from facts, events, and abstract thinking. Concepts are used to explain and predict (Sagala, 2010). Learning a concept involves recognizing and distinguishing the properties of objects and categorizing them. Nasution asserts, "When a person perceives an object or event as part of a group, category, or class, they have learned a concept" (Nasution, 2006). A concept represents objects, events, situations, or characteristics that share essential attributes and are commonly acknowledged within a specific culture, typically expressed through an accepted sign or symbol (Berg, 1991; Littlejohn et al., 2017; Sumiarni et al., 2022).

Thus, a concept is an abstraction of characteristics that simplifies communication between individuals and facilitates human thinking (language as a tool for thinking). In brief, a concept is a mental abstraction that represents a class of stimuli. It is concluded that a concept has been learned when an individual displays certain behaviour. People's interpretations of various concepts often differ. For instance, students' interpretations of the concept of free-falling objects vary. An individual's interpretation of a concept is called a conception. This aligns with Berg's statement that individual interpretations of concepts differ. For example, interpretations of concepts such as "mother," "love," or "justice" vary from one person to another. An individual's interpretation of a concept is called a conception (Berg, 1991; Littlejohn et al., 2017).

Although most concepts in science and technology have clear meanings agreed upon by scientists, differences in conception persist. Several factors cause these differences, including: (a) Knowledge and experiences previously acquired by an individual. (b) The knowledge structure is already formed in the brain. (c) Differences in individual abilities to: 1) determine what to focus on during learning; 2) process information entering the brain; 3) interpret the information processed; and 4) store information in the brain (Berg, 1991; Littlejohn et al., 2017).

Therefore, passive individuals have fewer conceptions, whereas active individuals, as seen in teaching and learning processes, develop more and deeper conceptions. A concept is a basic notion formed by generalizing and abstracting from facts, events, and personal experiences (Littlejohn et al., 2017; Yee, 2019). Concepts hold a vital role in the learning process. According to Sagala, a concept is a thought product of an individual or group, expressed in definitions that generate knowledge products, including principles, laws, and theories. Concepts are developed by generalizing and abstracting from facts, events, and experiences, and they serve to interpret and anticipate various phenomena (Sagala, 2010). An individual learns a concept when they can identify and differentiate the properties of objects and categorize them accordingly. Once someone can perceive objects or events as a group, class, or category, they have learned a concept (Nasution, 2006). Rosser provides the following definition of a concept: 1. A concept is an abstraction that represents a category of objects, events, activities, or relationships sharing common characteristics. 2. A concept is an abstraction based on experience, recognizing that no two individuals have identical experiences (Sagala, 2010). According to Abdurrahman, a concept refers to basic understanding. Individuals develop concepts when they can classify or group objects or associate a name with a particular set of objects. Mastery of a concept is achieved when individuals comprehend the concept as a whole (Abdurrahman, 2003). Dahar outlines several characteristics of

concepts: 1) A concept is a measure possessed by an individual or group and acts as a symbol; 2) A concept emerges from human experiences with more than one object, event, or fact. It represents generalization; 3) A concept results from human abstract thinking, emphasizing a wide range of experiences; 4) A concept involves multiplying facts or assigning patterns to those facts; 5) A concept may evolve as new insights or understandings emerge; 6) A concept helps in making predictions and estimations. From the explanations above, it can be concluded that a concept is an abstraction that represents a category of objects, events, activities, or relationships that share similar attributes and are grounded in experience (Dahar, 1998).

Once a concept is mastered, it can be utilized in four ways: 1) Classifying whether the current example belongs to the same group or another concept; 2) Recognizing other concepts in a superordinate, subordinate, or coordinate relationship; 3) Using the concept to solve problems; 4) Facilitating the learning of other related concepts (Littlejohn et al., 2017; Slameto, 2003). In this study, the author will elaborate on the concept of *Birrul Walidayn* within the cultural and educational context of the Madurese community. This explanation will cover several aspects related to the theme, including the definition, foundation, and urgency, as well as the forms of *Birrul Walidayn* in Madurese society. Before explaining the concept of *Birrul Walidayn* (filial piety) within the Madurese community, it is essential first to examine its definition as defined by Islamic scholars. This approach will help establish a connection between the understanding held by the Madurese people and the concept articulated by scholars.

To understand the basic concept of *Birrul Walidayn* (filial piety) and *Al-Uquq* (disobedience) toward parents, it is necessary to comprehend the meaning of the word *Birr* (البر). The term *Birr* signifies goodness or doing good deeds through obedience, companionship, care, affection, and love. Linguistically, filial piety toward parents is expressed in the phrase *Birrul Walidayn* (بِرُّ الْوَالِدَيْنِ), which means obeying, treating, accompanying, caring for, and loving parents. Therefore, in terminological terms, filial piety toward parents refers to performing acts of kindness toward them through thoughts, words, and actions with the intention of seeking closeness to Allah (Swt). *Birr* signifies goodness and virtue, while *Walidayn* refers to the father and mother (al-Bukhari, 2014; al-Hannawy, 1415; al-Utsaymin, 1425). Hence, *Birrul Walidayn* means treating parents with kindness through thoughts, speech, and actions to seek closeness to Allah (Swt) (al-Bukhari, 2014; al-Qahthani, 1426).

In contrast, the term disobedience is derived from the word *Al-Uquq* (العقوق), which functions as the opposite of *Birr*. *Al-Uquq* signifies rebellion, unkindness, causing harm, disrespect, and making things difficult for parents. Linguistically, disobedience to parents (*Uququl Walidayn*) means rebelling against them, failing to treat them well, causing them harm, humiliating them, and making their lives difficult. Terminologically, disobedience to parents refers to any act of unkindness that angers them. Disobedience is defined as any action or speech that causes harm to parents, except when they invite a child to commit *shirk* (polytheism) or engage in sinful acts against Allah (al-Bukhari, 2014; al-Qahthani, 1426).

A Hadith from Prophet Muhammad (Saw) narrated by Ibn Mas'ud states: "I asked, 'What deed is most loved by Allah?' The Prophet (Saw) replied, 'Performing prayers on time, *Birrul Walidayn*, and striving in the way of Allah' (al-Bukhari, 2016; an-Nawawy, 2020). The Prophet (Saw) also said: "Whoever wishes to have their sustenance expanded and lifespan extended should maintain ties of kinship (al-Bukhari, 2014; an-Nawawy, 2020). Additionally, *Birrul Walidayn* includes showing kindness to both mother and father, even if they are unjust; speaking gently; showing gratitude; and being dutiful in all matters, except sinful acts against Allah (al-Bukhari, 2016; Muslim, 2014). In the Madurese language, *Birrul Walidayn* is referred to as *Abhakte ka Oreng Towa*. This term is derived from the Indonesian phrase "berbakti kepada orang tua" (filial piety toward parents). The word *Abhakte* originates from the root word *Bhakte*, meaning loyalty or acts that demonstrate submission and respect. Therefore, *Abhakte ka Oreng Towa* translates to showing filial piety toward one's parents (Pawitra, 2008).

According to the Madurese people, *Birrul Walidayn* (*Abhakte ka Oreng Towa*) is a behavior encompassing verbal and/or physical actions toward parents, characterized by devotion, loyalty, obedience, submission, respect, love, and care to bring joy to parents (Basri, private communication, September 13 2024). It involves behaviors that align with a child's sense of duty to make their parents happy (Mustofa, private communication, September 14 2024). The concept of *Birrul Walidayn* is not limited to spoken words or actions but is deeply connected to the heart. Actions and speech must be in harmony with heartfelt values that reflect goodness toward parents (Suhaili, 2023). This understanding is not without foundation. Since the Madurese community holds firmly to Islamic values and teachings, their interpretation of *Birrul Walidayn* is closely tied to Islamic concepts. The idea of *Birrul Walidayn* stems from the Qur'an and Hadith as primary sources of Islamic teachings. Therefore, the concept of *Abhakte ka Oreng Towa* aligns with the Islamic definition of *Birrul Walidayn* (S. Sa'edi, private communication, September 27 2024).

Societal life begins within a family. The family is the smallest structure in a social community system (Goode, 2004). It forms the primary component in the creation of society. A community group is a collection or aggregation of families within a specific area, indicating that the situation and condition of a society are determined by the families that constitute it (Rustina, 2014). A family is the smallest social unit comprising a father, mother, and children. These elements form the foundational structure of a family (Azis & Mukramin,

2020; Erdamar et al., 2009; Hadi, 2021). The quality of life within a society is influenced, and in some cases even determined, by the quality of life within families. Here, quality encompasses not only physical aspects but also emotional and spiritual well-being. Therefore, a society composed of well-formed families will become a good society. Similarly, a society comprising happy families will foster a happy community (Jamaruddin & Sudirman, 2022; Neyişi et al., 2022).

One essential aspect of societal quality is happiness. The happiness of community members is often rooted in family happiness. The joy of family members will contribute to society's overall happiness. Happy individuals in a community originate from happy family members. Therefore, every community member must initiate happiness within their own families (Abbas & Asnawi, 2019; Izzo et al., 2022). One key element in fostering happiness among all family members is raising children who respect and care for their parents. Many parents believe that having children who are devoted to their parents is a primary source of family happiness. In other words, fulfilling parents' physical and emotional needs does not bring genuine happiness unless they successfully raise children who show respect and devotion to them in various ways. Conversely, many families find immeasurable happiness even when facing limited material, physical, or financial resources because they have dutiful and respectful children. It becomes evident that parents' efforts to meet their children's needs, provide education, and undertake other endeavors are fundamentally aimed at nurturing respectful and dutiful children. Parents' ultimate hope in caring for their children is to raise them to be respectful and devoted (Abbas & Asnawi, 2019; Izzo et al., 2022; Khaerudin & Rahman, 2024).

This underscores the importance of raising children who can live harmoniously with their families and society, demonstrating devotion to their parents. It becomes clear that a child's success in formal, informal, or non-formal education is ultimately measured by their devotion to their parents. This devotion is the pinnacle of the competencies children need to fulfill their roles within the family and community. Furthermore, being dutiful to one's parents is a vital indicator of a child's devotion as a servant of Allah, as it entails adhering to His commands and avoiding His prohibitions. Therefore, the discussion and explanation of filial piety in this book are essential for readers to study, comprehend, and sincerely and correctly implement, with the intention of fulfilling Allah's commands and fostering a socially harmonious community life (Khaerudin & Rahman, 2024; Khasanah, 2022).

On another note, devotion to parents has two application dimensions: the divine command and individual and social needs. The divine command dimension implies that showing respect and care toward parents is an obligatory good deed for everyone. Consequently, anyone who fulfills their duties to their parents will have their deeds recorded by Allah as righteous acts and will receive equivalent rewards from Him. The Qur'an addresses numerous social life and community matters, including the command to respect parents (Bensaid & Grine, 2014; Qutb, 2001).

"I created jinn and humans for no purpose other than that they should worship Me" (QS Al-Dharyat: 56). Al-Maraghi explains that Allah commands all humans to be grateful to their parents because parents are the cause of a child's existence. Parents have performed good deeds by educating and nurturing the child until they become a complete person (al-Maraghi, 1946e). "Your Lord has instructed you to worship no one except Him and to show kindness and respect to your parents. Should one or both of them reach old age while residing with you, refrain from expressing any form of irritation or harshness towards them; instead, address them with utmost respect and dignity." (QS Al-Isra': 23). In his tafsir, Al-Maraghi explains that Allah commands humans to worship only Him and not others, as worship is the highest form of glorification. Such glorification is appropriate only for Allah, who has bestowed countless blessings upon humans. There is no other giver of blessings besides Allah (al-Maraghi, 1946d).

"Be grateful to Me and to your parents—ultimately, you will return to Me" (QS Luqman: 14). Al-Maraghi explains that Allah commands all humans to express gratitude to their parents because they are the means of the child's existence. Parents have performed good deeds by educating, nurturing, and guiding their children toward becoming complete individuals (al-Maraghi, 1946e). The dimensions of individual and social needs indicate that filial piety cannot be separated from one's identity as both an individual and a member of the social environment. Performing good deeds toward parents will satisfy one's personal needs while fulfilling social responsibilities. By doing so, individuals achieve self-actualization (Mujahidin et al., 2023). As stated in the words of Allah:

"Worship Allah exclusively and avoid attributing any partners to Him. Demonstrate kindness toward your parents, relatives, orphans, people in need, as well as your neighbors—whether near or distant—companions, travelers, and those under your guardianship. Verily, Allah does not favor those who are arrogant or boastful." (QS An-Nisa': 36). According to Al-Maraghi, doing good to parents means striving to serve them, meeting their needs, providing for them, and avoiding harsh words toward them (al-Maraghi, 1946b). "They have been struck with disgrace wherever they may be unless they hold onto the rope of Allah and the rope of people. "They brought Allah's anger upon themselves and were surrounded by misery. This was because they rejected Allah's revelations and unjustly killed the prophets. It was the result of their disobedience and their persistent wrongdoing (QS Ali Imran: 112).

Maintaining good relationships with others is crucial because humans rely on one another. Just as we need them, they need us (al-Maraghi, 1946a). The importance of filial piety in Islam applies universally to all people, regardless of religious background (Amin, private communication, September 29 2024). A child must respect and take care of their parents, whether or not they share the same faith, as long as it pertains to social interactions rather than religious worship (Sayuti, private communication, October 2024). If parents who are non-Muslims request something that leads to polytheism or sin against Allah, the child has the right to refuse (Hasibuan et al., 2024). This principle is explained in the Quran, Surah Luqman: "However, if they try to persuade you to associate with Me something about which you do not know, you should not comply with them. Nevertheless, continue to treat them with kindness in this worldly life, and follow the path of those who sincerely repent to Me. Ultimately, you will return to Me, and I will inform you of all that you used to do" (QS Luqman: 15). Al-Maraghi interprets this verse by stating that if parents force their child into acts of shirk (associating partners with Allah), the child is not obliged to obey. However, the child must still behave kindly toward their parents in worldly matters, such as attending to their needs, providing sustenance, and speaking kindly to them (al-Maraghi, 1946e). In such situations, the best course of action for a child is to pray for their parents' guidance and teach them beneficial knowledge while accompanying them with compassion (al-Qahthani, 1426).

Abu Hurairah (RA) narrated that a man approached the Messenger of Allah (ﷺ) and inquired, "O Messenger of Allah, who deserves my kindest treatment the most?" The Prophet replied, "Your mother." When the man asked, "Then who?" the Prophet reiterated, "Your mother." Upon the man's third inquiry, "Then who?" the Prophet again responded, "Your mother." Finally, when the man asked once more, "Then who?" the Prophet answered, "Then your father." (al-Bukhari, 2016; Muslim, 2014), filial piety is a highly significant act in Islam, with immense virtues and a high level of obedience, which Allah SWT emphasizes in the context of social interactions (Dahruji, private communication, September 17 2024). Similarly, being unkind to parents is considered one of the gravest sins, a vile act that brings harm to the perpetrator (al-Bukhari, 2014; al-Qahthani, 1426). Therefore, honoring one's parents is a good deed commanded by Allah and His Messenger, while disobeying them is strictly prohibited and detested by Allah and His Messenger.

It is essential to understand the virtues of filial piety, as they can serve as guidance and motivation for individuals to practice it, in the hope of earning the rewards promised by Allah SWT in the Quran and the Hadith of Prophet Muhammad (Iksan, private communication, October 2024). Allah SWT places a high value on filial piety, to the point that He associates it with worshiping Him and expresses gratitude toward parents alongside gratitude toward Him (Juhari, private communication, October 2024). This is because Allah is the Creator of all beings, and He has made parents the cause of a child's birth. Therefore, it is fitting that Allah wills for children to honor their parents and express gratitude toward them as a form of worship and thanks to Him (Misrawi, private communication, September 18, 2024). As the Creator, Allah has the right to be worshiped and thanked by all His creations. Likewise, parents, as the cause of a child's existence, have the right to receive respect and gratitude from their children. Allah commands all humans to worship and be grateful to Him and to show filial piety and appreciation toward their parents, as stated in His words: "Worship Allah alone and do not associate anything with Him. Show kindness to your parents, relatives, orphans, people experiencing poverty, your close neighbors and distant ones, your companions, travelers, and those under your care. Truly, Allah does not love those who are arrogant and boastful" (QS An-Nisa': 36).

According to Al-Maraghi, doing good to parents means striving to serve them, meeting their needs, providing for them, and avoiding harsh words toward them (al-Maraghi, 1946b). Say, "Come, I will inform you of what your Lord has prohibited: Do not associate any partners with Him. Show your parents kindness and respect. Do not kill your children out of fear of poverty, for We provide sustenance for both you and them." Avoid all forms of immorality, whether public or concealed. Moreover, do not take a life that Allah has declared sacred, except for just cause. These are His commands, so that you may use your reason (QS Al-An'am: 151). Al-Maraghi explains the content of the verse above, stating that one of the prohibitions set by Allah is associating partners with Him, regardless of how extraordinary such entities may seem to human reason, such as the sun, the moon, the abilities of angels, and so on. Conversely, one of Allah's commandments is to show kindness to one's parents. On the other hand, disobedience to parents is an act forbidden and classified as a major sin (al-Maraghi, 1946c).

"Your Lord has commanded that you worship none but Him and treat your parents with kindness. If one or both of them reach old age while living with you, do not utter even a word of frustration toward them, nor treat them harshly; instead, speak to them with respect and dignity" (QS. Al-Isra: 23). In his tafsir, Al-Maraghi explains that Allah has commanded exclusive worship to Him and no one else, as worship signifies the highest form of reverence. Such reverence is not appropriate for anyone other than the One who bestows countless blessings, and the only Giver of blessings is Allah (al-Maraghi, 1946d).

Regarding the command to treat parents kindly, Al-Maraghi elaborates that the verse signifies that showing kindness to one's parents ensures the continued presence of Allah's blessings. The obligation to be kind to parents stems from several reasons: (1) parents have made significant efforts to provide the best for their children and protect them from harm; (2) children are an inseparable part of their parents; and (3) parents

have bestowed blessings upon their children during their most vulnerable stages. When parents grow weak with old age, children are expected to show compassion toward them, just as their parents once showered them with love and care during infancy. This includes providing the best possible treatment and refraining from using harsh or disrespectful words toward them (al-Maraghi, 1946d).

"Be grateful to Me and to your parents—ultimately, you will return to Me" (QS Luqman: 14). Al-Maraghi elaborates that Allah's command to express gratitude to one's parents is based on the fact that they are the cause of the child's existence and upbringing. Parents invest considerable effort in nurturing their children and helping them grow into mature individuals (al-Maraghi, 1946e). The virtue of filial piety is further emphasized as a superior act of worship, even surpassing jihad in the path of Allah. The Prophet Muhammad emphasized this principle in a hadith narrated by Abdullah bin Umar (RA): "A man once approached the Prophet Muhammad seeking permission to participate in battle. The Prophet asked him, 'Are your parents still alive?' The man replied, 'Yes.' The Prophet then said, 'Then strive in serving them—that is your *jihad*.' (al-Bukhari, 2016; Muslim, 2014).

Ibn Hajar explains that the essence of striving in filial piety is comparable to *jihad* (al-Qahtani, 1426). According to Al-Thahawi, a person is not allowed to go to war in *jihad fi sabilillah* without the permission of both living Muslim parents, as filial piety is considered a fard ayn (individual obligation). In contrast, *jihad* is a fard kifayah (communal obligation). In Islam, individual obligations take precedence over communal obligations (al-Bukhari, 2014; al-Hannawy, 1415; al-Qahtani, 1426). The value of filial piety is so high that it is regarded as the most important form of worship after obligatory prayers (al-Bukhari, 2014, 2016). It is an act that brings a person closer to Paradise and earns the love of Allah SWT (al-Bukhari, 2014, 2016). Prophet Muhammad stated: "From Abdullah bin Mas'ud RA, he said: 'I asked the Messenger of Allah, what deed is most beloved to Allah?' The Prophet replied, 'Praying on time.' He asked again, 'Then what?' The Prophet said, 'Filial piety to parents.' He asked further, 'Then what?' The Prophet replied, *jihad* in the way of Allah (al-Bukhari, 2016; Muslim, 2014).

In another hadith, narrated by Abu al-Darda' RA, the Prophet said: "The parent is the middle gate of Paradise, so preserve it or waste it (An-Nasa'i, 1991). Achieving Allah's pleasure is the ultimate goal in a Muslim's life. The Prophet Muhammad stated: "From Abdullah bin Umar RA, the Prophet said: Allah's pleasure is found in pleasing your parents, and His anger is found in making them angry (al-Tirmidzi, 2014). "Furthermore, Abu Hurairah RA narrated that the Prophet Muhammad said: A child cannot repay his parents unless he finds them enslaved and frees them" (Muslim, 2014). The immense sacrifices of parents cannot be fully repaid by their children. Ibn Abbas RA narrated an incident where a man sought advice for repentance after committing murder: "A man came to Ibn Abbas RA and said: 'I proposed to a woman, but she married someone else. I was deceived, and I killed her. Is there any repentance for me?' Ibn Abbas asked: 'Is your mother alive?' The man said: 'No.' Ibn Abbas replied: 'Repent to Allah and strive in worship as much as you can.' Ibn Atha' bin Yasar asked Ibn Abbas why he inquired about the mother. Ibn Abbas said: 'I do not know of any deed that draws one closer to Allah than filial piety' (al-Bukhari, 2014, 2016). It is essential to understand that being dutiful to one's parents is the opposite of being disobedient to them. Filial piety entails refraining from any actions or speech that could cause humiliation or harm to one's parents. Abdullah ibn 'Amr (RA) reported that the Prophet Muhammad said: "Among the gravest sins is to dishonor one's parents." The companions asked, "O Messenger of Allah, is it truly possible for a person to insult their own parents?" The Prophet responded, "Yes, it is. When a person insults someone else's father, it is as if they have insulted their own father. Likewise, insulting someone else's mother is like insulting one's own mother (al-Bukhari, 1435, 2014, 2016). Disobedience to parents is not a commendable act; in fact, it is highly reprehensible. The Prophet Muhammad equated it with the sin of associating partners with Allah (shirk).

Abi Bakrah (RA) reported that the Messenger of Allah (peace be upon him) said, "Pay attention—I am going to tell you about the most severe of the major sins." He repeated this three times, and we replied, "Yes, O Messenger of Allah." He then said, "Associating others with Allah and being disrespectful to one's parents." After that, he sat down and began to weep. He went on to say, "Beware of giving false testimony and beware of lying," repeating this warning so many times that we began to think, "We wish he would stop." (al-Bukhari, 2016; Muslim, 2014). In another narration from Abdullah bin 'Amr bin Al-'As (RA), the Prophet Muhammad stated: "Among the most serious of sins are associating others with Allah, showing disobedience to one's parents, taking a life unjustly, and failing to keep one's promises." (al-Bukhari, 2016; Muslim, 2014). Anas (RA) reported that when the Messenger of Allah was asked about the major sins, he responded: "They include associating others with Allah, disobeying one's parents, unlawful killing, and bearing false witness." (al-Bukhari, 2016). Narration of Abu al-Darda' (RA): Abu al-Darda' (RA) said: "The Messenger of Allah gave me seven pieces of advice: Do not associate anything with Allah, even if it leads to your death or being burned. Do not neglect the prayer deliberately, for whoever abandons it has lost Allah's protection. Do not consume intoxicants, as they are the root of all evil. Moreover, be obedient to your parents. If they command you to leave your worldly possessions, then leave them. Do not rebel against a ruler, even if you believe yourself to be in the right. Do not flee from the battlefield, even if you face death. Remain close to your companions, support your family, and do not oppress them" (Ibnu Majah, 2009).

'Amr bin Shu'aib narrated from his father, from his grandfather (RA), that a man came to the Prophet and said, "My father wants to take my money." The Prophet replied, "You and your wealth are for your father." (Ibnu Majah, 2009). Abu Hurairah (RA) reported that the Messenger of Allah said: "There are three prayers that are always accepted: the supplication of someone who has been wronged, the supplication of a traveler, and the supplication of a parent on behalf of their child." (al-Tirmidzi, 2014; Ibnu Majah, 2009). It was also narrated that three individuals entered a cave, and a large rock suddenly blocked the entrance. One of them, who had been dutiful to his parents, sought Allah's help by mentioning his righteous deeds towards his parents. As a result of this act of piety, the rock moved, and they were able to exit the cave safely (al-Bukhari, 2016; Muslim, 2014).

Abdullah bin Umar (RA) reported that the Messenger of Allah said: "Allah has prohibited Paradise for three types of people: the one who persistently drinks alcohol, the one who is disobedient to his parents, and the dayyuth — a man who tolerates indecency within his household." (al-Qahthani, 1426). Abdullah bin Umar (RA) reported that the Messenger of Allah said: "On the Day of Judgment, Allah will not look at three types of people: one who disobeys his parents, a woman who imitates men in appearance and behavior, and the dayyuth—a man who tolerates or enables immoral conduct. Additionally, three kinds of people will not enter Paradise: one who disobeys his parents, one who regularly drinks alcohol, and one who gives charity but reminds others of his generosity (al-Qahthani, 1426). The Narration of al-Barra' bin 'Azib (RA): "From al-Barra' bin 'Azib (RA), from the Prophet (SAW), who said: 'The maternal aunt holds the same position as the mother'" (al-Tirmidzi, 2014). Abdullah bin Umar (RA) reported that a man approached the Prophet (peace be upon him) and said, "O Rasul Allah, I have committed a grave sin. Is there a means for me to seek repentance?" The Prophet inquired, "Do you have a mother?" The man responded, "No." The Prophet then asked, "Do you have a maternal aunt?" The man affirmed, "Yes." The Prophet advised, "In that case, show her kindness and dutifulness." (al-Tirmidzi, 2014). According to al-Hannawy, the obligation of *birrul walidayn* (kindness and dutifulness to parents) is classified as *fard 'ain*, a personal obligation that every Muslim must fulfill individually. This obligation remains until it is properly discharged. *Birrul walidayn* is considered part of *jihad*, encompassing three forms: physical *jihad* in serving and caring for one's parents, spiritual *jihad* in obeying them, and financial *jihad* in providing for them (al-Hannawy, 1415).

There are three essential conditions for fulfilling *birrul walidayn*: (1) Gaining the parents' approval and contentment. (2) Obeying them in matters that do not involve disobedience to Allah. (3) Performing these acts willingly and sincerely (al-Hannawy, 1415). Every dutiful child understands that their parents, especially the mother, have endured numerous hardships for their child's sake. These challenges include pregnancy, childbirth, caregiving, and upbringing through the child's adulthood. These three phases represent unique sacrifices made by mothers that distinguish them from fathers and others in terms of the child's obligation to show dutifulness (al-Qahthani, 1426). Abu Hurairah (RA) narrated that a man approached the Messenger of Allah and asked, "O Messenger of Allah, who is most deserving of my kindness?" The Prophet responded, "Your mother." When the man inquired again, "Then who?" the Prophet repeated, "Your mother." Upon the third inquiry, the Prophet once more said, "Your mother." Finally, when the man asked, "Then who?" the Prophet replied, "Then your father." (al-Bukhari, 2016; Muslim, 2014).

The forms of *birrul walidayn* discussed here refer to behaviors that the Madurese community perceives as practical manifestations of this concept. These behaviors are considered tangible because they are readily observable in the social interactions of the Madurese. Additionally, these behaviors are derived from the principles of *birrul walidayn* as outlined in the Qur'an and Hadith. The specific forms of *birrul walidayn* include: *Andhap Asor* (Respect and Humility Toward Parents), *Mabhunga* (Bringing Joy to Parents), *Nyambhung Bhala* (Maintaining Ties with People Loved by Parents), *Ajaga Bhaghussa* (Remembering and Preserving Parents' Good Deeds), *Mintaaghi Sapora* (Seeking Forgiveness for Parents), *Dhuwa'aghi* (Praying for Parents), *Majar Otang*, *Nadzar*, *Otang Pasha* (Fulfilling Debts, Vows, and Missed Fasts), *Amoljaaghi* (Honoring Parents' Friends), and *Sandhekka* (Giving Charity on Behalf of Parents).

Andhap Asor (Respect and Humility Toward Parents). *Andhap asor* refers to an individual's respectful, humble behavior. The phrase comprises two words: *andhap*, meaning to lower oneself or be humble and *asor*, which also means low or modest. Therefore, *andhap asor* signifies politeness, good manners, and civility (Pawitra, 2008). In the Madurese culture, *andhap asor* encompasses various forms of behavior, including speech, actions, and psychological impressions (Wafa, private communication, September 15, 2024). From the Madurese perspective, a person demonstrating *andhap asor* is someone whose words, actions, and demeanor reflect politeness, respect, and good character (Suyyinah, private communication, September 18, 2024). If only one aspect is present, it is not considered sufficient to embody *andhap asor* in the social context of the Madurese people (Moh. Hari, private communication, October 2024). Thus, a person who demonstrates *andhap asor* toward their parents speaks gently, uses polite and refined language, behaves respectfully, and treats their parents with compassion (Hoiri, private communication, October 2024). The practice of *andhap asor* as a form of *birrul walidayn* is supported by Islamic teachings, such as the Hadith narrated by Ibn Umar: "By Allah, if you soften your speech toward your mother and feed her, you will enter Paradise as long as you avoid major sins"

(al-Bukhari, 2014; Muslim, 2014). In Madurese culture, variations of *andhap asor* exist (Juhari, private communication, October 2024). However, the general essence remains consistent: showing respect, gentleness, and compassion toward parents (Suhri, private communication, September 28 2024). Indicators of *andhap asor* can be seen in how children speak to their parents, behave in their presence, and leave a positive impression on them (Amin, private communication, September 29 2024).

Mabhunga (Bringing Joy to Parents). In the Madurese community, one form of *birrul walidayn* is *mabhunga*, which means bringing happiness to one's parents. The term *mabhunga* comes from the Madurese word *bhunga*, meaning joy or happiness, with the prefix *ma-* indicating an action. Thus, *mabhunga* means to bring joy or happiness (Pawitra, 2008). This concept aligns with a narration from Abdullah bin 'Amr (RA), who said: "A man came to the Prophet (SAW) to pledge allegiance for migration, intending to leave his parents behind in tears. The Prophet (SAW) said: 'Return to them and make them laugh (bring them joy) just as you made them cry (by leaving)'" (al-Bukhari, 2014; al-Qahthani, 1426). If causing sadness to one's parents is discouraged by the Prophet (SAW), then actions that bring them happiness are highly recommended in Islamic teachings (Basri, private communication, September 13, 2024).

Nyambhung Bhala (Maintaining Ties with People Loved by Parents). In the Madurese language, *nyambhung* means reconnecting or reestablishing a bond, while *bhala* refers to family or relatives (Pawitra, 2008). The Madurese community considers *nyambhung bhala* a form of *birrul walidayn*, as evidenced by several narratives. One such narration is from Abdullah bin Dinar, who reported that Abdullah bin Umar (RA) once met a man on the road in Makkah. Abdullah greeted the man, offered him a ride on his donkey, and gave him his turban. Abdullah said to Ibn Dinar, "May Allah bless you. This man is a Bedouin, and they are often content with small gestures. His father had a strong friendship with Umar bin Al-Khattab. I heard Rasul Allah say: 'One of the greatest acts of dutifulness a child can show to their parents is to uphold ties with those whom their parents loved' (al-Bukhari, 2016; Muslim, 2014).

In a narration from Ibn Majah, Usayd Malik bin Rabi'ah reported: "We were with the Prophet when a man from the tribe of Banu Salimah came and asked, 'O Messenger of Allah, is there any act of dutifulness I can do for my parents after they have passed away?' The Prophet replied: 'Yes—pray for them, ask forgiveness for them, fulfill any promises they left behind, honor their friends, and maintain family ties through their relatives' (Ibnu Majah, 2009). In practice, the Madurese community engages in *nyambhung bhala* through various traditions, such as daily visits among family members, inviting relatives to weddings, attending condolence gatherings, and visiting family during Eid al-Fitr and Eid al-Adha (Sayuti, private communication, October 2024).

Ajaga Bhaghussa (Remembering and Preserving Parents' Good Deeds). In the Madurese language, *ajaga* means to preserve, and *bhaghussa* means goodness or virtues (Pawitra, 2008). This form of *birrul walidayn* involves children remembering, preserving, and continuing their parents' virtuous deeds (Fachmi, 2020). A narration from Abu Murrâh, the servant of Ummi Hani bint Abi Talib, supports this idea. He reported: "I once walked with Abu Hurairah (RA) to his property in al-'Aqiq. When he entered, he called out loudly, 'Peace be upon you, my mother, and Allah's mercy and blessings.' She replied, 'And peace be upon you, my son, and Allah's mercy and blessings.' Abu Hurairah then said, 'May Allah have mercy on you for caring for me when I was young.' She responded, 'My son, may Allah reward you with goodness and be pleased with you, for you have shown dutifulness to me in your adulthood' (al-Bukhari, 2014; al-Hannawy, 1415).

Mintaaghi Sapora (Seeking Forgiveness for Parents). Islam teaches its followers to seek forgiveness from Allah for the sins committed by their parents. This teaching is embedded in the Madurese community as a form of *birrul walidayn* called *mintaaghi sapora*. The term *sapora* or *apora* means 'apology' or 'seeking forgiveness for wrongdoing' (Pawitra, 2008). Therefore, *mintaaghi sapora* refers to a child reciting *istighfar* with the intention of asking Allah to forgive their parents' sins, whether they are alive or have passed away (Halik et al., 2022). This practice aligns with several Qur'anic verses, such as:

"My Lord, grant me firmness in prayer and guide my descendants to do likewise. O Lord, accept my supplication. O Lord, forgive me, my parents, and all the believers on the Day of Judgment." (QS. Ibrahim: 40-41). My Lord, pardon me, my parents, and every faithful person who comes into my house, along with all believing men and women. Moreover, let those who do wrong only face greater destruction. (QS. Nuh: 27). A narration from Abu Hurairah (RA) further emphasizes this practice: "Rasul Allah (SAW) said: 'Indeed, Allah will elevate the rank of a righteous servant in Paradise. The servant will ask: O my Lord, from where is this? Allah will reply: Through your child's *istighfar* for you'" (Ibnu Hanbal, 2008). The Madurese community practices *mintaaghi sapora* both individually and collectively (Iksan, private communication, October 2024). It is common to recite *istighfar* daily, as well as during traditional gatherings held for deceased parents on specific days, such as the first to the seventh day, the 40th day, the 100th day, the yearly *haul*, and the 1,000th day after a parent's passing (Hoiri, private communication, October 2024).

Dhuwa'aghi (Praying for Parents). Another form of *birrul walidayn* practiced by the Madurese community is *dhuwa'aghi*, which means praying for one's parents (Pawitra, 2008). This teaching is reinforced by a narration from Abu Hurairah (RA), who reported that the Rasul Allah said: "When a person passes away, their deeds come to a stop—except for three: ongoing charity (*sadaqah jariyah*), beneficial knowledge that continues to help

others, and a righteous child who prays for them (al-Bukhari, 1435, 2016; Muslim, 2014). The prayer of a child for their parents holds great significance, as it continues to bring blessings and goodness to the parents, even after their passing (Misrawi, private communication, September 18, 2024).

Majar Otang, Nadzar, Otang Pasha (Fulfilling Debts, Vows, and Missed Fasts). The term *majar* derives from the word *bhajar*, meaning 'to pay,' while *otang* means 'debt' (Pawitra, 2008). Therefore, *majar otang* refers to the act of repaying one's parents' debts to others, typically in the form of financial obligations. Additionally, *majar nadzar* involves fulfilling any vows made by the parents, and *majar otang pasha* refers to making up for missed Ramadan fasts on behalf of deceased parents. This form of *birrul walidayn* is supported by several narrations. Abu Hurairah (RA) reported that the Rasul Allah (SAW) said: "The soul of a believer is held in suspension due to their debt until it is paid off" (al-Tirmidzi, 2014). In another report, a woman approached the Prophet and asked, "O Rasul Allah, my mother died before completing a vow to fast. Should I fast in her place?" The Prophet responded, "If your mother owed a debt, wouldn't you settle it for her? So, fast on her behalf." (al-Bukhari, 2016; Muslim, 2014). Moreover, another narration mentions: "A woman said to the Prophet (SAW): 'My mother died, and she had outstanding Ramadan fasts. Should I make up for them?' The Prophet replied: 'If your mother had a debt, would you not repay it? Fulfill Allah's rights, for Allah's rights are more deserving of fulfillment'" (al-Bukhari, 2016; Muslim, 2014).

Amoljaaghi (Honoring Parents' Friends). The term *molja* signifies rank, status, or noble character (Pawitra, 2008). In this context, *amoljaaghi* refers to a child maintaining their parents' dignity and honor before others (Mustofa, private communication, September 14, 2024). This includes avoiding actions or speech that may tarnish the parents' reputation (Sa'edi, private communication, September 27, 2024). This practice is rooted in a narration by Abdullah bin Umar (RA), who said: "I heard the Rasul Allah (SAW) say: 'The best form of filial piety is for a child to maintain ties with the friends loved by their parents'" (al-Bukhari, 2014; al-Qahtani, 1426).

Sandhekka (Giving Charity on Behalf of Parents). *Sandhekka* refers to charity or almsgiving, which involves giving money or goods to people in need beyond the obligatory *zakat* and *fitrah* (Pawitra, 2008). In Madurese tradition, it is common for individuals to offer charity on behalf of their deceased parents, hoping to add to their parents' rewards in the afterlife (Sayuti, private communication, October 2024). This practice is supported by a narration that states: "Sa'ad bin Ubadah (RA) approached the Prophet (SAW) and said: 'O Rasul Allah, my mother passed away while I was absent. Will giving charity on her behalf benefit her?' The Prophet replied: 'Yes.' Sa'ad then said: 'Bear witness that I give my garden as charity on her behalf'" (Rifai, 2007). In Madurese culture, *sandhekka* is performed in various forms and at different times (Suhri, private communication, September 28, 2024). It may occur every Friday night on the anniversary of a parent's death (haul), or on an ad hoc basis without a specific schedule (Suyyinah, private communication, September 18, 2024).

CONCLUSION

Based on the discussion in this study, it can be concluded that, according to the Madurese community, *birrul walidayn* (*abhakte ka orang towa*) is a behavior comprising words and/or actions toward one's parents, reflecting devotion, loyalty, obedience, submission, respect, love, and affection, to please them. *Birrul walidayn* relates to a child's behavior toward their parents that aligns with values of devotion, loyalty, obedience, respect, and affection, intending to bring joy and satisfaction to the parents. It is not limited to verbal expressions or actions alone but is deeply connected to the heart, as behavior that includes speech and actions must be in harmony with heartfelt feelings, reflecting positive values for the parents. *Birrul walidayn* is a social behavioral concept rooted in Islamic teachings, derived from the Qur'an and Hadith. The findings of this study have several significant impacts, both theoretical and practical. Theoretically, this research enriches the academic literature on the concept of *birrul walidayn* through a contextual and culturally grounded approach. By exploring how the Madurese community understands and practices *birrul walidayn*, the study contributes to the development of theories on social behavior in Islam, particularly in relation to parent-child relationships within specific cultural contexts. It also broadens the understanding of how Islamic values can be expressed in diverse ways within multicultural societies. In practice, the study's findings can serve as a reference for designing character education programs, both formal and informal, grounded in local and Islamic values. The concept of *birrul walidayn*, which emphasizes not only actions and speech but also sincerity of heart, is highly relevant for character development among the younger generation, especially in communities that uphold familial values and respect for parents. Socially and culturally, this research supports the preservation of local cultural values that are in harmony with Islamic teachings, as reflected in the practice of *abhakte ka orang towa*. This can strengthen the cultural identity of the Madurese people while fostering awareness that religiously rooted local values play a strategic role in maintaining social harmony and shaping ethical behavior. In terms of educational and social policy, the findings of this study can inform policymakers in developing culturally grounded curricula or programs that integrate local and religious values. This aligns with the goals of character education: contextual, culturally sensitive, and responsive to local wisdom.

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