

**INTEGRATION OF THE PRACTICE OF SHARIA VALUES AND
CHARACTER EDUCATION IN THE TRADITION OF THE TAL-ONTAL
MANTAN ANYAR IN MADURA**

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Abstract

This research aims to analyze the philosophical meaning of the Tal-ontal Mantan Anyar tradition in the culture of the Madurese people and uncover the sharia values and character education contained in it. This tradition is seen as important because it is not only a local cultural heritage that survives in people's lives, but also serves as a social media in instilling moral, religious, and intergenerational values. This research uses a qualitative approach with a type of field research that seeks to understand cultural phenomena in depth in the context of the life of the Madurese people. Data were obtained through observation, interviews, and documentation of the implementation of the Tal-ontal Mantan Anyar tradition, then analyzed descriptively-interpretively to find the meaning, value, and educational function of the tradition. The results of the study show that the Tal-ontal Mantan Anyar tradition contains sharia values, such as silaturahmi, almsgiving, advice, respect for family, and strengthening community social relations. In addition, this tradition contains character education in the form of social concern, mutual cooperation, responsibility, togetherness, and appreciation for local wisdom. The implication of this research emphasizes that Madura's local tradition can be used as a medium for character education based on Islamic culture and values, as well as strengthening the social identity of the community in the midst of changing times.

Keywords: Tal-ontal Former Baru; Character Education; Madura's local wisdom; Sharia values.

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Introduction

Social changes in the modern era, globalization, and digitalization have had a major impact on people's lives, including on the mindset, behavior, social relations, and sustainability of local culture (Azra, 2019). The advancement of science and technology does provide many conveniences for humans, but at the same time it also presents serious challenges in the form of weakening the value of togetherness, increasing individualism, hedonistic lifestyles, excessive love for materialism, and a decrease in social concern. It is in this context that local wisdom has an important position as a source of value that can maintain the identity, morality, and character of society. Local traditions that live in society not only serve as cultural heritage, but also become a medium of social, religious, and moral education that is passed down from one generation to the next. Therefore, the study of local traditions becomes relevant, especially when these traditions contain sharia values, character education, social solidarity, and strengthening cultural identity.

A number of literature shows that the people of Madura are known as a religious, tenacious society, upholding self-esteem, and having strong socio-religious traditions (Supandi, 2017). Madurese culture is not only seen in language, art, and customs, but also in social practices that contain the value of togetherness, respect for family, concern for others, and the practice of Islamic teachings. In the perspective of character education, local traditions can be an effective medium to instill moral values because these values are practiced directly in people's lives. Meanwhile, from a sharia perspective, social relations based on friendship, almsgiving, advice, helping, and respect for others are part of Islamic teachings that need to be maintained. Thus, the local traditions of the Madurese people can be read as a meeting space between culture, religion, and character education that has an important meaning for the formation of morals across generations.

The unique context of this research lies in the study of tradition A New Kind of Past, which is the tradition of the Madurese people in giving gifts or gifts to newlyweds as a form of social support, family affection, and strengthening kinship relationships (Nurhamidin et al., 2025). Linguistically, *Tal-ontal* can be understood as the act of "throwing" or giving something to *Former Former* or newlyweds. However, culturally, this tradition does not just mean material giving, but contains a deeper philosophy, namely building family solidarity, strengthening friendship, instilling social concern, and providing moral advice to new couples in entering domestic life. The uniqueness of this tradition lies in its ability to survive in the midst of modernization, while still having an educational function in Madurese society (Qomariyah et al., 2025). This tradition shows that local culture can be an instrument of character education that is lively, contextual, and close to the experience of the community.

Although the traditions of the Madurese people have been widely studied from the aspects of culture, social, religiosity, and local identity, studies that specifically discuss Tal-ontal Mantan Anyar as a medium for integrating sharia values and character education are still relatively limited. Some studies on Madurese culture highlight more the character of society, social structure, marriage traditions, or religious practices in general. Meanwhile, the educational values in the Tal-ontal tradition of Former Anyar have not been studied in depth, especially in relation to silaturrahim, almsgiving, advice, mutual cooperation, social concern, and cross-generational character formation. This research gap is important because local traditions are often only understood as social rituals, even though in them there are moral messages and sharia values that can be developed as a basis for character education. Therefore, this study seeks to fill this void by reading Tal-ontal Mantan Anyar as a cultural tradition that has religious, social, and educational dimensions.

Based on this background, this study aims to analyze the existence of the Tal-ontal Mantan Anyar tradition as the local wisdom of the Madurese people and reveal the integration of the practice of sharia values and the character education contained in it. In particular, this research is directed to answer two main questions, namely: first, how the existence of the Tal-ontal tradition of Mantan Anyar in the life of the people of Madura; and second, how sharia values and character education are internalized through these traditions. With this goal, the research seeks not only to describe cultural practices, but also to interpret the philosophical meanings, religious values, and educational functions that live in the traditions of society.

The significance of this research can be seen from theoretical and practical aspects. Theoretically, this research is expected to enrich the study of Islamic education based on local wisdom, especially in the context of Madura culture. This research also contributes to expanding the understanding that sharia values are not only taught through formal institutions, but can also be inherited through social traditions that live in society. Practically, the results of this research can be a reference for community leaders, educators, families, and educational institutions in utilizing local traditions as a medium of character education. Through the preservation of Tal-ontal Mantan Anyar, the people of Madura can continue to instill the values of friendship, almsgiving, advice, mutual cooperation, social concern, and moral responsibility to the younger generation. Thus, this tradition not only serves as a cultural heritage, but also as a strategy to strengthen Islamic character in the midst of modernization challenges.

Research Methods

This study uses the Qualitative with the type of field research (Moleong, 2004). This approach was chosen because the research seeks to understand in depth the meanings, practices, and values

contained in the tradition A New Kind of Past as a form of local wisdom of the Madura people. Qualitative research is seen as relevant because it is able to explore socio-cultural phenomena naturally through descriptions of the words, actions, experiences, and views of the people directly involved in the tradition.

The main focus of this research is to reveal the existence of the Tal-ontal tradition of Former Anyar and the integration of sharia values and character education contained in it. Therefore, the researcher not only describes the form of implementation of traditions, but also interprets the philosophical meanings, religious values, and educational functions that live in the social practices of the Madura people. With this approach, the Tal-ontal Mantan Anyar tradition can be understood not only as a cultural ritual, but also as a medium for inheriting the values of friendship, almsgiving, advice, mutual cooperation, and social concern.

Data collection is carried out through techniques Interactive and Non-interactive (Dr. Rukin). Interactive techniques are carried out through In-depth interviews with informants who understand and are involved in the Tal-ontal tradition of Former Anyar, such as community leaders, religious leaders, bride families, traditional actors, and the surrounding community. This interview aims to obtain information about the history, meaning, implementation process, sharia values, and character education contained in the tradition.

Meanwhile, non-interactive techniques are carried out through Observation and document analysis (Dr. Rukin). Observation is used to directly observe the process of implementing the Tal-ontal Mantan Anyar tradition, the social interaction of the community, the form of giving, cultural symbols, and the values that appear in the practice of the tradition. Document analysis was carried out by examining various written sources, cultural records, activity documentation, photographs, archives, and literature relevant to Madura's local wisdom, sharia values, and character education.

The data obtained was then analyzed descriptive-qualitatively through the process of data reduction, data presentation, and conclusion drawn. Data reduction is carried out by selecting and sorting out data that is relevant to the focus of the research. The presentation of data is carried out in the form of a narrative that explains the findings in a systematic manner. Furthermore, conclusions are drawn by interpreting the meaning of the Tal-ontal tradition of Mantan Anyar as well as the sharia values and character education contained in it.

To maintain the validity of the data, this study uses source triangulation techniques and method triangulation. Source triangulation is carried out by comparing information from various informants, while method triangulation is carried out by comparing the results of interviews, observations, and

documentation. In this way, the data obtained is expected to be more valid, in-depth, and can describe the reality of the Tal-ontal Former Anyar tradition in its entirety in the life of the Madurese people.

Research Findings and Discussion

Overview of Madura's Local Wisdom

Talking about the issue of Madura's local wisdom can lead the author to have brilliant thoughts related to a very unique problem that concerns Madura traditions. Madura has a myriad of traditions that are characterized by maturity that are not found in other regions outside Madura. This tradition is positive in building a civilization that is very useful from one generation to the next. Therefore, it is called local wisdom or *Local Wisdom* Madura people. In the view of anthropology, local wisdom can be called *Local Genius*. It means the cultural personality of the nation (*Cultural Identity*) which is defended even though it has been invaded by the culture of other races. In the sense of being able to process and maintain the nation's culture in the midst of the vortex of other nations' cultures. Managing one's own traditions or culture as a form of personality traits and traits so that the original culture appears as a form of uniqueness that other regions or nations do not have (Solikah et al., 2024).

Local wisdom is a cultural construct as a result of human creation, taste and karsa regarding the way of life, traditions, habits, way of view, way of thinking about the community in a certain region and has become a personality trait in that region. The personality traits of the Madurese people that have been embedded and have positive values in the society that have developed until now are very diverse, including the economic system, socio-cultural system, marriage system, inheritance system, engagement system and other systems with positive values *Local Wisdom* (Rohman et al., 2024).

The emergence of local wisdom begins from the habits that humans do in certain matters related to the field of life, carried out repeatedly and continuously from ancestors to the next generation without reducing the meaning or essence of these habits. From the habits that have been carried out continuously, a value system will be formed that is always used as a reference between generations.

In his theory, Thomas Likona, the formation of a value system is due to the knowledge of morality which is then imprinted in human life and has been mutually agreed upon which then becomes a norm in life as a personal and social guideline. The norms that have been agreed upon are certainly norms that are seen as good and have an urgent meaning in social life. Because what is seen as good by the majority of people is also good in the view of religious rules. So that its existence can be maintained to become a norm with positive value and can be inherited to the next generation.

Local wisdom has identifiable patterns or characteristics, namely: first, the traditions that develop are the result of the creation and karsa of the local community without being influenced by the outside world. Second, it is a value system that has been agreed upon and viewed positively by

the majority of society without any intervention from any party. Third, even if there is cultural influence from outside the region or country, the original culture can still be maintained, so that its authenticity is still legible which is characterized by *local wisdom*.

From some of the characteristics or characteristics of local wisdom that have been mentioned, it can be used as a reference for academics, practitioners and researchers who have *a background* in the field related to customs, traditions or local wisdom, in order to be able to identify objectively how local wisdom actually develops in several regions, especially Madura. Understanding the identity of *local wisdom* can make it easier to learn about various cultures or traditions that are developing. As long as humans still occupy this earth, the development of culture will be more rapid as a characteristic that humans are creatures created by God who have the potential to create, create new things according to the times, places, situations and conditions in which they live.

The *Tal-Ontal* Tradition of the New Ex in Madura

Madura has a myriad of traditions that have innumerable existence and have positive value to be used as a guideline for life both individually and in groups. These guidelines can be used not only for the people of Madura, but can be guided for the wider community outside Madura. Because the local wisdom that develops has a philosophical meaning in real life that concerns religious norms, politeness, laws and other norms that are useful for walking a better life.

The socio-cultural heterogeneity of Madura which is known to be very unique is proof that Madura is rich in local wisdom (*Local Wisdom*) which can be used as a *Icon*, both in the national and international realms. The local wisdom possessed by the people of Madura is an additional value above other communities. This is what can neutralize a sad story about Madura, that Madura is synonymous with notorious acts of violence with carok behavior (Wiyata, 2002). Carok is an act of violence triggered by a sensitive issue using sharp weapons that are known as clurit, machetes, knives and other sharp weapons that can be deadly.

Tal-ontal former anyar, editorially is a sentence sourced from the Madurese language, consisting of two words, namely *Tal-ontal* and *Former anyar*. *Tal-ontal* (throwing) means throwing something, and *Mantan anyar* (new ex) means a newly married couple legally according to the provisions of religious law and state law.

The *tal-ontal* tradition is a custom carried out by the Madurese people in the marriage of their sons and daughters. The extended family of the newly married man and woman give a sum of money wrapped in an envelope with the way it is thrown to the married couple with the purpose of pocket money or supplies during their honeymoon. This tradition has philosophically been going on for a long time, starting from the ancestors of the Madurese people and has been carried out from

generation to generation. In fact, it is still cultivated by the Madurese people even though they have settled in areas outside Madura.

There are other terms besides tradition *Tal-ontal*, which is a tradition *São Paulo*. Substantively, there are similarities between the two terms, namely both giving a certain amount of money by way of throwing it to the new ex-spouse as an initial supply during the beginning of the marriage. However, the difference is specific, the tradition *São Paulo* carried out by the man's family in the mantu download event. Download mantu is a familiar tradition held by the groom by inviting his extended family, relatives, family and friends in the form of a congratulatory event or reception with the intention of asking for blessings for the happiness of the new groom couple in navigating their new home life. In the event, the new ex-spouse is given a sum of money by relatives or the man's big brother by throwing it as a form of tradition that takes place in a hereditary manner (Munawar, 2020).

Meanwhile, *the tal-ontal* tradition in practice is more common than the *ontalan* tradition. In the *tal-ontal* tradition, a certain amount of money is given without having to hold a certain event. However, it is given when *the new ex* (new ex) stays in touch with the houses of relatives or relatives from the male and female sides. However, in substance, in practice there are many similarities, including in terms of the goal, which is to provide character education and the practice of sharia values in society.

There are two functions in the practice of *the tradition of the former new* that can be used as an important lesson in life, namely economic function and social function. Economic function, meaning in *the tal-ontal* tradition there is economic value. By giving a certain amount of money, at least it can help the new ex-spouse at the beginning of his life already have provisions to continue his new life full of barokah and economically sufficient. The social function in *the tal-ontal* tradition means that by giving a certain amount of money from several relatives or families is a symbol of social life (paguyuban) as a symbol of the life of the Madurese people which is thick with a high social spirit and mutual cooperation.

Integration of the Practice of Sharia Values and Character Education in the Tal-Ontal Tradition of Former Anyar

The Existence of *the New Tal-ontal* Tradition

The local *wisdom* of the Madurese people in the form of various cultures or traditions that have developed from generation to generation, is not without meaning or urgency that has no basis, but a condition with a philosophical meaning that can be used as a benchmark in facing life, so that it can understand the symbolic meaning behind the development of traditions with positive value. This

reason is the basis that all cultures or traditions that have positive value in building human civilization must be maintained from one generation to the next.

Tal-ontal former anyar is a unique tradition that has long developed and has become a positive culture in the people of Madura. The existence of this tradition has been recognized by the people of Madura as a good tradition in accordance with religious provisions and seen from a moral perspective shows actions that reflect good morality and are very relevant to be applied in this modern and global era.

The existence of the *tradition of the former new tal-ontal* is: first, the legal implementation of marriage between the bride and groom, both in religious law and state law. Second, after a few days of the wedding is held, the married couple stays in touch with relatives, family and extended family from each party in turn according to the time that has been arranged. Silaturrahim events are usually carried out in the provisions of the Madurese tradition called "*maen balah*" with the aim that the closest family can get to know the newly married couple more closely.

Third, at the *maen balah* event, relatives, family and family as the host gave a sum of money to the *new ex-couple* by throwing it slowly without reducing politeness as has become a symbol of Madurese society with the name "*Andhep Ashor*". However, the meaning of throwing (*tal-ontal*) according to some Madurese people is sometimes only in the form of slogans or language games or in *majas* only, the essence of throwing is interpreted by giving in the usual way to the new former.

In the *maen balah* event carried out by the new ex-spouse, it is aimed at all relatives and closest family only, such as siblings, uncles, aunts, and cousins. For those who understand the *tal-ontal tradition*, they will definitely give money according to their level of ability as a form of appreciation to the bride and groom as well as give appreciation in the form of congratulations so that they can establish a family life *full of the* pleasure of Allah swt. Some of the relatives who do not understand the tradition or are economically categorized as underprivileged, will not give *money tal-ontal*, but still give the spirit of family life by sharing the experience of the hustle and bustle of sailing the household ark.

The amount of *money given* is traditionally not determined by the amount, but is handed over to the party who gives it with a degree of sincerity and economic ability. The most important thing is the sign of love (*hablun mahabbah*) to the newly married couple as an initial encouragement in entering a new life. In addition, it is substantive the value of friendship between extended families which is the practice of sharia values dictated by Islamic teachings.

Regarding the time during the traditional tradition, the *new ex* is carried out in a minimum period of seven days (a week) and a maximum of forty days. Reflecting on the ancient tradition that

is a custom of the ancient Madurese people, it lasts for forty days. Ideally, in their traditions and beliefs, new ex-fiancés should not work for approximately forty days. This time is considered an ideal time for new ex-fiancés to be able to enjoy their honeymoon quietly with their partner by hoping for Allah's pleasure.

Accompanied by the rapid progress of the times that require husband and wife to carry out work activities that have become a profession, it is not possible to leave the profession for a long time. Due to the demands of work and regulations that do not allow for leave for too long. So the forty days are no longer traditional, they adjust to the situation and conditions of their work. They take a temporary break (leave) from work according to their needs, usually only for one week or at most ten days.

The new ex's *tal-ontal* money has a very extraordinary function and usefulness, especially for new ex-spouses: first, as an initial provision in married life during the period of non-work, so that they can more calmly enjoy the romance (honeymoon) of the new ex-girlfriend for at least one week or even for forty days. Second, for couples who do not have a job as a source of livelihood, the money can be used as business capital in household economic development. Third, for families who give *tal-ontal* money, as a field of charity that is worth alms before Allah swt.

Integration of Sharia Values and Character Education

After looking comprehensively at the existence of *the tal-ontal tradition of the former Madurese people*, there are two important meanings that appear concretely, namely the practice of sharia values and character education. In practice, *the tal-ontal* tradition is to give a certain amount of money to the new ex-spouse when conducting a gathering event with relatives and close relatives alternately within a predetermined period of time. The goal is so that the family or close relatives of each married couple can get to know each other better. In addition, in order to be able to give advice or some kind of advice to *the new ex* for the sake of the integrity of the household for the future. In other words, in order to realize a *sakinah, mawaddah* and *warahmah* household life, namely a family that lives in peace, loves each other and receives the grace of Allah.

Practice of sharia values from tradition *Tal-ontal* In the view, namely: First, the gathering event carried out by the new ex-spouse. Silaturrahim is a sharia teaching taught by the Prophet (peace be upon him) in accordance with his words[17]:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَجْمَهُ

Whoever wants to have his sustenance loosed and his death postponed, let him stay in touch (Ali et al., 2015).

Silaturrehman is a religious order and one of the most urgent sharia teachings as a form of emulating the good example that has been exemplified by the Prophet, companions, *tabi'in*, *tabi'it-tabi'in* and righteous scholars. Until now, it has been made a tradition by the people of Madura in particular and the Islamic community in general. This is a form of action that upholds sharia values that can be inherited from one generation to the next so that they do not become extinct even though times have changed.

Second, *tal-ontal* in the form of giving money to new ex-spouses. This is a social value that in religious language is called alms or gifts. Alms and gifts are sharia teachings that are explicitly stated in the Qur'an and the hadiths of the Prophet PBUH. This sharia is very urgent in the realm of people's lives as a form of a very high sense of social concern for others. Especially for *new exes*, it can strengthen their stance in married life. There will be no fear in navigating the ark of family life, especially in terms of *ma'isyah*, which is an economic need because it has been helped by the spirit of togetherness between communities.

Third, there is advice or advice from elders who are part of relatives and families. In the *tals of the new ex*, there is a kind of advice from the elders who have experienced the early life of the household, so that it can provide positive inner enlightenment to the new ex-husband regarding the experience of married life that can be used as an important lesson (*ibrah*). Domestic life is not an easy thing to live, but it requires inner preparation from husband and wife by learning a lot from experienced people. Giving advice to each other is the practice of the values of sharia teachings which are the moral messages of the Qur'an and the sunnahs of the Prophet.

The tradition of *the new former* is also contained in character education. First, the tradition of silaturrehman can educate a high social spirit for everyone involved in the tradition. This is a vehicle in implementing character education in the midst of a life full of modernization and digitalization. Second, educate the character of the Islamic community in particular and the wider community in general to have a spirit of mutual help, mutual cooperation and shoulder to shoulder with each other. Third, instilling wisdom and wisdom in facing life for the times to come.

Conclusion

The *Tal-ontal* tradition of Mantan Anyar shows that the local wisdom of the Madurese people is not only a cultural heritage that is preserved for generations, but also a social space that holds the strength of religious and educational values. This tradition shows that Islamic teachings can live in real life in the cultural practices of the community through the attitude of visiting, giving, advising, helping, and strengthening family relationships. Sharia values such as silaturrehman, almsgiving, gifts, and advice are not present as abstract concepts, but are manifested in social actions that are close to

people's lives, especially in accompanying new couples to enter domestic life. More than that, this tradition also emphasizes the importance of character education based on local culture. Social spirit, mutual cooperation, care, togetherness, and mutual support are the main moral messages inherited through the Tal-ontal Mantan Anyar. In the context of modernization and globalization, which is often characterized by increasing individualism, hedonism, and weakening of social solidarity, this tradition provides an important message that society still needs the values of togetherness as a buffer for social life. Thus, Tal-ontal Mantan Anyar deserves to be understood as a tradition that has strong relevance for strengthening character across generations. Its preservation is not solely to maintain Madura's cultural identity, but also to maintain Islamic values that are alive in the social practices of the community. This tradition teaches that character education does not always have to take place in a formal space, but can grow through culture, family, and meaningful social interactions.

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