



Madura Society's Halal Concept: Study of Poetry - Madura Syair

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Abstract. This research is based on the halal concept of the Madurese community in a collection of Madurese poetry. This study was conducted with the aim of explaining the concept of halal in the life of the Madurese community which is reflected through the poetry that developed in the Madurese community. With this research, it is hoped that it will be able to provide benefits to the community so that they can interpret the poem in depth by taking the message conveyed in the poem and straightening stereotypes of people outside Madura towards Madurese society. This study uses an ethical approach that is in line with the social values of the people discussed. This research uses a type of qualitative research and data sources used are contextual data sources. The discussion resulting from this research is to discuss the religious values contained in several Madurese religious poems. The values reflected in the poem consist of Sufism values which are based on caution in life, especially those related to halal and haram.

Keywords: Halal, Madura, Syair

1 Introduction

Poetry is a type of literary work that is known for its language characteristics which contain meaning and aesthetics. This can be seen from the use of language in writing poetry, such as the use of language symbols in the form of figures of speech contained in a poem. Language is the main ingredient that functions as an expression of one's personal feelings, expressions and thoughts which are written in the form of beautiful words (Saini, 1988:3). In making poetry there are no restrictions on the use of language so that the language in poetry is free and not bound. This provides an opportunity for a person to freely express his thoughts and feelings using his mother tongue or regional language.

The uniqueness of the regional language also applies to the Madura area. In each area between districts in Madura has its own characteristics, both in dialect and the meaning of words that are unique in that language. This language is characteristic of Madurese ethnicity as the identity of Madurese when they are overseas, because most of the Madurese people's traditions go abroad to the island of Madura. According to Taufiqurrahman (2017: 6), the Madurese themselves also hide the use of language between ethnic groups when they are in overseas cities. This is due to the lack of pride that the community has for their own language, most of them do not feel proud but feel

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embarrassed when communicating using their mother tongue in overseas cities. This kind of behavior does not only apply to the Madurese language, but also to the poetry and songs of the Madurese region, which are now being replaced by modern or popular songs.

The Madura region is also rich in poetry and traditional songs in the area. Therefore, Madurese poets use their own language in composing song lyrics so that the uniqueness of the song lyrics lies in the peculiarities of their regional language. The Madurese poems are the result of the culture of the Madurese people. The word culture is a word that refers to a habit or custom that exists in a particular society [1]. The lyrics of a typical regional song are a reflection of the social and cultural life of the area which has existed for generations so that the authenticity of the song is maintained and embedded in people's lives [2], [3]. Everyone has their own views on the meaning of the regional songs or poetry, especially from the indigenous people of the Madurese area.

Madura song lyrics are usually often sung by children and also parents. Basically, parents and children sing the song as entertainment, both parents who want to entertain their children or children who sing the song while playing with their friends. However, children and parents who sing these folk songs do not understand the intent or meaning contained therein. This causes people to not appreciate the existence of folk songs that have been around for a long time. In fact, regional poetry, as an oral literature, explains the social life of the Madurese community which reflects the condition of society and contains religious values in it (Andalas, 2015).

Social ethics talks about human obligations as members of society [4], [5]. This obligation is an obligation to behave well among fellow human beings such as acting politely, advising, helping and others. In these poems there are ethical values of life that can be learned by the community such as poetry that contains advice and invitations to do good, as well as a sense of responsibility to others so that these poems not only function as entertainment but also educate.

Social ethics is a branch of ethics which is the philosophy of morality. Social ethics is related to the relationship or interaction in behaving between individuals in the life of society that has become a habit. Social ethics discusses critical thinking about human obligations and responsibilities as members of society [4]. As such, ethics plays a role in helping people to be able to act freely in carrying out everything but must be based on rules in people's lives which are their obligation to obey and carry them out and from these actions can later be accounted for. Social ethics is related to the relationship or interaction in behaving between individuals in the life of society that regulates how people behave towards one another.

2 Research Methods

This research is qualitative research expressed through qualitative data. The qualitative data is conveyed in the form of words in the form of sentences, descriptions and short stories. Qualitative data were obtained through reading the Madura regional song lyrics and then re-processed using a descriptive analytic method which not only describes but also explains or provides an understanding of the facts contained in the song lyrics and is analyzed based on theory.

Data obtained and collected through observation in the form of field notes according to the scope of the research entity along with a checklist form that has been designed so that the observations are more directed. Then interview in the form of *in-depth interviews*, and finally documentation in the form of drawing documentation, written documents and various other documents technique carried out by the author uses Miles and Huberman's theory, namely through 3 stages, namely: data reduction, in this case the researcher collects information through interviews related to informants related to the theme of the article. Presentation of data, presentation of data in this study is by describing the results of the research that researchers conducted during observations and interviews. Drawing conclusions, conclusions or verification in this study are the results of research that has been carried out in the form of short and easy-to-understand statements.

3 Result and Discussion

3.1 Poetry

Poetry is one of the literary works that can be studied from various kinds of certain aspects [6]. This also applies on poetry Which shaped literature oral. The song lyrics are adaptations of a poem. The lyrics contained in a collection of Madurese folk songs contain deep meanings that are very influential or have their own impact on the social life of the community [7] like poetry the song " Tandhu" majang" And " Pajjar Lagghu" which implies that most of the Madurese make a living as farmers and fishermen. However, the results obtained by the majority of the community come from marine wealth. This is because most of the land on the island of Madura is not suitable for farming.

Communities outside Madura often look down on native Madurese by negatively labeling Madurese as synonymous with hard, fierce, and violent people [8]. Most people view the Madurese negatively because the term Carok is quite synonymous with Madurese. However, if the outside community saw directly the condition of the Madurese community in their area, not all local people behaved like Which thought by outsider. Even the ethical behavior of the Madurese people, which is inversely proportional to the thinking of outsiders, is actually depicted in many Madurese song lyrics.

3.2 Halal

The word halal comes from Arabic which means permissible, permissible, acceptable and meanings that are similar to that. any other purpose. The word halal according to Yusuf Qardawi is something that is not prohibited or permissible which is permissible by the Shari'a to do [9]. The word halal is not only related to food, but halal is related to all aspects of human life; clothing, behavior, work and even related to human life, both men and women.

The opposite of Halal is haram. Haram is a term that has the meaning of prohibition, something sacred, wrongdoing and other sentences that mean it [10]. From several meanings, haram is a prohibition for something that is forbidden. It could be that prohibition is associated with the glory of something, for example the word masjidil haram.

This sentence does not mean that the mosque is haram, but it is forbidden to commit immorality in the mosque which is haram. It can also be haram based on a prohibition from Allah. For example, the word "carrion is forbidden for you" [10]. This word has the consequence that the carcass is forbidden to eat. From the explanation above, halal is a word that implies that something can be used according to its use. These benefits get legality from *syara'*. In line with this conclusion, al-Jurjani said the definition of halal is something that is allowed to be utilized.

3.3 Halal Principles

Discussion regarding halal is something that is very important in the life of a believer. Because every believer has the responsibility to carry out the commands of his Lord. The Islamic Ummah was commanded by Allah to always do what is ordered and stay away from what is forbidden. This command of Allah is not only related to rituals, but also regarding all aspects of Muslim life. For example, clothing, food, lifestyle and so on [11] Because Allah's revelations have been cut off while the problems of life continue to roll with various problems, human needs continue to grow, while the legitimacy of halal and haram has stopped in line with Allah's revelations. has stopped, knowledge of halal principles is needed so that the Muslim community can actively apply new problems to the halal principles contained in Allah's revelation.

Yusuf Qardhawi explained that halal principles consist of several important principles;

1. The law of the origin of an object is lawful
2. The law of halal and haram is the prerogative of Allah alone
3. Forbidding what is lawful or justifying what is unlawful is close to shirk towards Allah
4. Every prohibition can bring harm
5. Something that can lead to Haram is considered Haram
6. Doing *hilah* towards something that is unlawful is then the law is unlawful
7. Good intentions cannot change unlawful things
8. The principle of guarding against doubtful matters
9. There is no division in matters of haram

3.4 History of the Development of Poetry in Indonesia

Poetry has graced the world of literature since ancient times. Poems have been written in ancient scriptures. In India for example, in (1200-1700 BC) there are more ancient works from the Indian Vedas and *Zoroastrian's Gathas* (900-1200 BC) to the *Odyssey* (675-800 BC), designed according to the need to aid memorization and oral, in prehistory and ancient society. Verse appears among the earliest records closest to letters, poetic fragments of which are found in early *monoliths, runestones, and stelae* [12].

Developments in Indonesia itself include works of ancient literature belonging to the kingdoms. These writings are usually in Sanskrit or in ancient Javanese script. Old verse texts are usually sung. Along with the times, Indonesia began to have writers who were famous for their poetry, such as Buya Hamka, Chairil Anwar, Taufik Ismail.

Syair in Indonesia also collected several themes including for political criticism of the government at that time, and criticism through poetry at that time was quite interesting. Indonesia has famous writers and poets from generation to generation. Each generation has different characteristics that are raised in literary works. This difference was caused by social politics to the Indonesian nation at that time. Suharto went to BJ Habibie and then, KH Abdurahman Wahid (Gus Dur) and Megawati Soekarnoputri, there was a talk about the writers of the Reform Force. The emergence of this generation was marked by the rise of literary works, poetry, short stories, as well as novels, with social and political themes, especially those related to reform [12].

After that, poetry continued to develop and referred to the culture of each region in Indonesia. One of them is the Madurese culture. Madura is very rich in culture and local wisdom, one of which is well-known is the Madurese language *syi'ir* which is full of the meaning of life. This, does not escape the role of the Ulama as the belief of the Madurese people as a reflection of the religious sciences to applied social sciences. As one of the languages with the fourth highest number of speakers after Javanese, Malay and Sundanese, Madurese is not only spoken by the area inhabited by Madura Island. Outside Madura Island, to be precise on Java Island, several areas such as Probolinggo, Situbondo, Bondowoso, Jember to Banyuwangi, the Madurese language is the daily language of the people of the region. This will have an impact on the expansion of the birth of typical Madurese culture, one of which is Madurese language poetry [13].

3.5 History of the Development of Poetry in Indonesia

In identifying poetry, of course, it will be analyzed according to the type and approach contained in the poem. Researchers have put forward the Madurese poetry where this poetry has spread throughout the *Bangkalan* community, especially in the Socah area. The following is a sample of the Madurese poem:

سَدَجَه نَعْمَا اَمْفُونُ اَسَالَيْنُ ❖ غُورِيغْ اَكُوْدُوغْ رَاغْ - رَاغْ سَكَالَيْنُ
 تَنْدَانَه مَعْكِينْ فُونْ اَحْرُ رَمَانْ ❖ عَالَمْ اَكُونَجَعْ تَاءَ كَلَمْ اَمَانْ
 كَوْلَه مَكْنَه دَاءَ رِيغْ سَفُونَه ❖ سُوْفَجَه سَاهِيَه اَنَاءَ فُوْتُونَه
 جَاءَ اَجَارِيَه مُودِيْلْ سَمْعَكِينْ ❖ اَعْغُوِي مُودِيْرَانْ رَمَانْ سَمْعَكِينْ
 كَلْمَفِي رَاغْ - رَاغْ فُوْتُوغْنْ جَعْكِي ❖ مَانِيَه كِيغِيغْ جَاءَ مَلِيَاكِي
 فُوْتُوغَانْ جَعْكِي سِي فَالِيغْ نِيغِيغْ ❖ تَاكُوْكْ تَاءَ كَتُونْ رَجَانَه تُوْكِيغْ
 سَمْفِيْرْ مَا يَفْرِيْثْ تُوْرْ مَانِنْتَاغْ ❖ تَاكُوْكْ تَاءَ كَتُونْ كُوْنِيغَاهْ فُوْكَاغْ
 فِيْكَ اَعْغُوِي مُودِيْلْ سَمْعَكِينْ ❖ سَبَبْ فُونْ كَفْرَه رَمَانْ سَمْعَكِينْ
 لَمُونْ اَجَلَانْ تَاءَ كَتِيغْ بَرْكَاهْ ❖ كَنْجَعْ سَكْنِيْكَ سَمْفِيْرْ اَبُوْكَاهْ
 اَجَلَانْ غَنْدَاءَ سَمْبِيْ مَا نِيغِيغْ ❖ مُونْ سَالِيغْ سَمْفَعْ بِنْ اُوْرِيغْ لَاكِي
 اَدُوَهْ دَاءَ رَمَهْ مَارَا نِيْكَ ❖ لَمُونْ عِيغَاهْ فِدَا جَلَاكَه
 اللهُ تَعَالَى فُونْ تَاءَ يَفُوْرَاهْ ❖ فَاكِيْ اَخِيْرَاهْ فِدَاهْ يَغْسِرَاهْ

رَمَانْ سَمْعَكِينْ بِنْيَاهْ سَكَالَيْنُ ❖ غُورِيغْ اَكُوْدُوغْ لَاجُوغِي جَالِيَه

Madurese translation. *Sedhejeh tengka ampon asalen, oreng akodung rang-rang sakalendandhanah mangken pon akhir zaman, alam a'guncang ta' kellem aman, kauleh mekkasah dhe' reng sepponah, sopajheh sae ana' potonah, jhe' pa ajherih model semangken, angkuy model jeman semangken, kelampih rang-rang potongan jengki, monabi kengeng jhe'melleyaki, potongan jengki paleng nyiceng, tako' ta' katon rajhenah tongkeng, samper manyemperta' manantang, tako' ta' katon konengah pokang, panekah angguy model semangken, sebab pon kaprah jeman semangken, lamon ajhelen ta'kenning berka', gancang sakoni' semper abukka', ajhelen ngendhe' sambih ma bebecce', mon saling sempang ben oreng lake', aduh dhe'remmah mon mara nika, lamon ta' enga' padhe celakah, allah ta'ala pon ta'nyaporah, paki' akher-rah padheh nyang Sarah, jaman semangken benya' sakalen, oreng akhodung lajuh e coleh.*

Indonesian translation. *Segala Tingkah Laku sudah berubah, Orang berhijab jarang sekali, Tandanya sekarang sudah akhir zaman, alam berguncang sudah tidak aman. Saya berpesan Kepada Orangnya, Supaya baik keturunannya, Jangan diajarkan model sekarang, Pakaian model jengki sekarang, Pakaian jarang modelan jengki, Kalau bisa jangan dibelikan, Modelan jengki yang paling pendek, takut tidak kelihatan besarnya pantat, Sarung modelnya menantang, takut tidak terlihat kuningnya paha, Inikah pakaian model sekarang, karna sudah kapah dijamin sekarang, Kalau berjalan tidak bisa berlari, cepat sedikit sarungnya terbuka, Berjalan menunduk sambil diperbaiki, kalau berpapasan dengan laki-laki, Aduh bagaimana kalau seperti ini, kalau tidak ingat pada celaka, Allah SWT tidak mengampuni, nanti pada akhirnya sama-sama sengsara, Jaman sekarang banyak sekali, orang memakai hijab pada dicaci maki.*

In this poem has discussed how a person has dressed in accordance with Islamic teachings. Especially for the Madurese people who really adhere to religious laws to perfect them as Muslims. The flow of poetry is included in the type of Realism which tries to describe, describe, tell something as it really is. This flow is generally more objective look at everything.

Furthermore, his approach to the poem is a pragmatic approach and a moral approach. A more detailed pragmatic approach is an approach that views literary works as a means of conveying certain goals to the reader. In this case the poet aims to provide an overview of how a person has worn clothes that should be governed by religious teachings.[14]

كَوْلَهُ مَكْتَنَهُ دَاءِ رَيْغِ سَفُونَهُ ❖ سَوْفَجَهُ سَاهِيَهُ أَنَاءِ فُوتُونَهُ

In this section, the poet has a specific goal for his parents, which is to pass on the message from the poet to the next generations so that they don't become extinct in the correct dress code from a religious viewpoint and don't forget the means of information media in the form of works in the form of poetry. . This approach tends to judge literary works according to their particular success for their readers.

Meanwhile, the moral approach looks at how far a literary work offers a reflection on morality to the reader. What is meant by morals is an ethical norm, a concept about life that is upheld by the community.

سَدَجَهُ تَعَا أَمْفُونُ أَسَالِيْنُ ❖ عُوْبِيْعُ أَكُوْدُوْعُ رَاْعُ - رَاْعُ سَكَالِيْنُ

In this stanza, the poet has explained that there is a moral change that surrounds him. Where the change is that people wearing hijab are rare, in terms of the island of Madura, where the majority of the population adheres to Islam. Even though in Madura itself there are lots of quality Islamic boarding schools. This is a form of reflection of the poet in expressing it into the poem. Because, morals are closely related to good and bad [14].

3.6 The Halal Concept of the Madurese Community in Madura Poetry

The concept of halal is very important in the life of a believer. Because humans have an obligation or responsibility to carry out orders from their god. This order is not only related to rituals but to all aspects of human life, for example clothing. Related to today's trends, several Islamic Boarding Schools or Religious-Based Schools have held fashion week events with the theme of Islamic clothing. Of course, both sources have given positive responses which have changed the style of clothing and have not changed the style. Indirectly, this activity is a way to pave the way for promoting Islamic style clothing so that it can be recognized by the whole community and can compete on the national and international levels.

Highlighting the social phenomenon of changing traditions in society, maybe in the past, Madura was known for religious people and that was also seen from all aspects, both in terms of appearance and in terms of behavior, of course, *akhlakul karimah*, from the appearance side, should be the way he dresses. In the past, Madurese people covered their private parts, meaning this poem alludes to the changes that exist in that society, for example, in the past, the Madurese community, where many women wore headscarves, now many have left their headscarves[15].

In line with his opinion, there is an important concept in the study of Islamic law, namely *maqāṣid al-sharī'ah*. According to him, clothes that are truly in accordance with religious goals which are related to *maqāṣid ash-syar'ah*, namely[16]:

1. Life protection (*hifdz al-nafs*)
2. Protection of religion (*hifdz al-din*)
3. Keeping the mind (*hifdz al-'aql*)
4. Guarding wealth (*hifdz al-mal*)
5. Protecting lineage (*hifdz al-'ird*)

KH Muhammad Makki Nasir also believes that clothing is something that is very important for human life. Indirectly, clothes can also protect against various harms, when viewed from a health perspective to maintain immunity from cold or hot weather, from a religious perspective to cover the genitals so as not to cause lust when seen by the opposite sex if the color of clothing is the same as skin and clothes that were so tight that the curves of the body were visible. Of course, earlier poets were interested in discussing this matter, so that the Madurese people in ancient times, even though they often wore traditional Madura clothes, still covered religious rules[16].

At this time, many millennials are forcing their clothes according to developing trends, even though the way they dress is not necessarily in accordance with Islamic

teachings. The category of covering the genitals does not only cover the color of the body's skin but also covers the curves of the body[17].

Showing nakedness or body shape is a dangerous disease, from the past scholars have acknowledged this showing off body shape can cause damage to the spread, efforts to destroy morals, therefore people in the past guarded it with values or substance and norms from a cultural perspective. There are developments in the era of models that will continue to develop, human innovations that will continue to exist, the millennial generation will continue to follow these developments, therefore the millennial generation is encouraged to continue to cover their genitals and not damage the substance of clothing that already existed from before which is in accordance with cultural perspective norms and fashion that doesn't cross boundaries.

The language communication of the scholars in maintaining religious values so that in dressing does not follow negative modern times such as wearing open clothes. Language communication by the scholars is used to aim to be easily understood by the public because most people like art so language communication is used as a means of da'wah communication so that in clothing it really maintains substance and norms but does not also prohibit adopting a new culture on condition that it does not damage the substance and norms so that it becomes a new civilization with positive value.

From this it can be seen and understood that it is hoped that the millennial generation will understand this so that they can maintain their honor and themselves. In line with the interest of the Madurese people, especially in Bangkalan, this interest has decreased in relation to learning poetry about clothing, which is caused by a global impact where foreign culture enters local culture so that the millennial generation feels imported things or culture from outside is said to be good.

Our society is a society that has a reading culture that is lacking, the language also only uses the local language so the scholars take advantage of it, namely with poetry that discusses clothing, it is intended that in the future it will really instill their soul with the language of art, so that if communication between souls will be more meaningful better understood than academic narratives that will make people dizzy and won't get into their souls[15].

Clothing that covers the genitals can be interpreted as clothing that is required by religion to cover it for the benefit and goodness of itself where it is, clothing itself is a blessing that comes from Allah SWT which is useful for several things, namely *covering* the genitals and also beautifying the appearance, the greatest man who maintains human glory as a child of Adam and will elevate his rank as a religious person, namely piety to Allah SWT. According to the prophet's perspective, clothing that covers the entire body except for the face and palms, is not tight and thin and should not be excessive so as not to cause attention and not cause pride [18].

3.7 The Value of the Halal Concept in Madurese Poetry Against the Perspective of Madurese Ulama with the Maqāṣid al-sharī'ah Approach

The rules in the Shari'a are not made for the Shari'a itself, but are made for benefit purposes. Regarding the discussion of the concept of halal in Madurese poetry which is

correlated with clothing, of course it has a value that is directly related to the objectives of Islamic teachings or what is called *maqāṣid al-sharī'ah*.

Based on the results of observations and interviews with the two informants on the contents of the poem which discusses clothing, this perspective includes elements of *maslahah*, namely:

Draft Halal in Clothing based on Maqāṣid al-sharī'ah Value in Hidz al-Din (protection of religion). In the excerpt the contents of the poem on the discussion of dress norms are clearly explained. One of them is to maintain the pedigree of Islamic clothing rules. The correlation is related to the contents of the stanza:

سَدَجَةٌ تَغْكَا أَمْفُونُ أَسَالِيْنُ ❖ غُوْرِيْعُ أَكُوْدُوْعُ رَاْعُ - رَاْعُ سَكَالِيْنُ

The purpose of this verse quote explains that nowadays it is very rare for people to wear the hijab. In the beginning, the majority of today's generation has tended to imitate the western style which is very inconsistent with the teachings of Islam. In his teachings, Muslims are encouraged to stretch out their clothes and cover their private parts, such as the color of the clothes being the same as the skin and clothes that are very tight so that the curves of the body are visible.

Draft Halal in Clothing based on Maqāṣid al-sharī'ah Value in Hifdz al-Nafs (Guarding of the soul). When it comes to dressing, Muslims don't hesitate in determining appropriate clothing to wear in front of audiences. The reason is, when someone wears clothes that do not cover their genitals, this makes the center of attention by the opposite sex around them which is *haraam*. Of course, this causes damage and even loss of life.

In all human beings must be instilled a soul that has a positive impact. Energy is obtained through our daily activities and whatever we have given to the soul itself. For example, by dressing, if we wear clothes that are closed in the Islamic sense, then we get peace so that our souls feel safe and comfortable, and if we do the opposite, it is clear that we will get things that have a negative impact, either directly or indirectly. direct[15].

Based on the view of *hifdz al-nafs*, it aims to create a better quality of life, maintain a spirit of perfection in carrying out Islamic law for oneself and those around us.

Halal Concept of Clothing Based on the Value of Maqāṣid al-sharī'ah in Hifdz al-Akl (Guarding of Reason). Intellect is a great blessing that Allah SWT has placed in the human body which is one of the most valuable assets for human beings. Its existence makes humans different from other creatures created by God. From this Allah encourages humans to use it to think[19]. Thus, humans must have a healthy sense of mind to digest a norm or rules that have been embedded in religious teachings, one of which is the rules for wearing clothes and understanding the proper types of clothing.

The insight that humans gain in understanding clothing makes them feel safe and not viewed as bad from a religious or social perspective. Indirectly humans will also remind each other to teach how to dress according to Islamic law.

كُوْلُهُ مَكْتَنَةٌ دَاءٌ رِيْعٌ سَفُوْنَةٌ ❖ سُوْفَجَةٌ سَاهِيْبُهُ أَنَاءٌ فُوْؤُوْنَةٌ

جَاءَ أَجَارِيَهُ مُودِيْلٌ سَمْعِكَيْنِ ❖ ❖ ❖ أَعْكُوِي مُؤْدِيْرَانِ رَمَانِ سَمْعِكَيْنِ

In this fragment of the poem, it is clear that human thinking makes a sense of concern for others also increase. This is because the purpose of the poem is to remind all parents not to teach them to wear clothes nowadays that are always open and show their genitals.

Halal Concept of Clothing Based on the Value of Maqāṣid al-sharī'ah in Hifdz al-Nasl (Protection of offspring). Descendants are the next generation of the nation for everyone. The reason is, descent is an honor (*al-'rd*) for everyone and because of the position of heredity, Islam is very concerned that the offspring produced come from a clear and legitimate relationship according to religion and state. And afterwards, the offspring must receive guidance in the form of science, faith, body, and spirituality [20].

This of course has something to do with the phenomenon that is happening at the moment which is correlated with the case of dress norms. In fact, parents have a very important role in educating and determining direction for their offspring both in terms of social norms and in terms of religious norms.

Today's parents are more concerned with prestige than the harm they receive, because for the pleasure of their children who ask for open clothes like Western style, their pants are torn, showing their thighs even though they are wearing a hijab [17].

This phenomenon is also alluded to by the poet himself in his verse which reads like this:

أَدُوَةٌ _ دَاءٌ رَمَّةٌ مَارَا نِكَ ❖ ❖ ❖ لَمُونٌ عِيْعَاءٌ فَذَا جَلَاكَةٌ
 اللهُ تَعَالَى فُونٌ تَاءٌ يَفُورَاهُ ❖ ❖ ❖ فَأَكِيْ أَخِيْرَاهُ فَذَاهُ يَعْسَرَاهُ

What is meant is that Allah will not forgive if we do not remind and will be affected even if we do not do it. For example, like parents who don't rebuke and don't educate their children in how to dress.

Concept of Clothing based on the Value of Maqāṣid al-sharī'ah in Hifdz al-Mal (Guarding of property). Wealth or whatever exists in this world essentially belongs to Allah, while the wealth in human hands is only in the form of loans that will be accounted for on the day of reckoning. In order for this treasure to be accounted for, its use must also be in accordance with what is prescribed in Islam [21].

Wealth is not solely in the form of money or gold, clothing is also one of the assets that are categorized as objects. Clothing is categorized into the primary group in terms of the level of human needs, which means that the main needs are clothing, food and shelter.

Today's Madurese people, when there is a manten (wedding) event, on average, the clothes sometimes cause attention and are too glamorous and equipped with excessive gold. Events like this are also prohibited by religion because of the fall in *riya* or showing off [22].

In line with this, changes in Madurese society over time will continue to have a negative impact if external trends continue to enter Madura Island and education is not evenly distributed to the public regarding religious laws in dress and the use of them is

correct and not excessive. Even though the matter of clothing is one of the main human needs, Allah does not immediately like His people who are excessive in something.

4 Conclusion

From the data presentation and analysis above, it can be concluded that according to Madurese community leaders, the content of Madura poetry is closely related to the use of clothing that is in accordance with Islamic teachings. This has been developed through religious-based schools and Islamic boarding schools which apply the latest Islamic *style* and do not change the style. However, with the development of the times, this has begun to fade and many imitate western clothing *styles*. This is caused by the development of technology and cultures that come from outside Madura. In the discussion and analysis of the contents of the Madurese poem, it is found that the content of several verses in the poem is related to the value of *maqāṣid al-sharī'ah* which includes five elements that are part of the needs of *al-daruriyat* namely, guarding religion (*hifdz al-din*), guarding protection of the soul (*hifdz al-nafs*), protection of the mind (*hifdz al-'aql*), protection of offspring (*hifdz al-nasl*), and protection of property (*hifdz al-mal*). This includes several reasons which are logically correlated to the author between the content in the poem, several scholars' perspectives, and the value of *al-daruriyat* elements in the *maqāṣid al-sharī'ah approach*.

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