



The Function and Values of the *Kompolan Sabellesen* Tradition in Madurese Society

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ABSTRACT

The *Kompolan Sabellesen* tradition is one of the many Islamic communal traditions in Madura that serve as a medium for fostering social functions and values within the community. This study aims to examine the functions and Islamic values embedded in the *Kompolan Sabellesen* tradition, particularly in strengthening social bonds, *ukhuwah Islamiyah* (Islamic brotherhood), and social solidarity among the Madurese people. Employing a qualitative method with an anthropological approach, this research utilizes both textual sources—such as books and journals—and oral sources. Data analysis is conducted using symbolic interpretive theory. Fieldwork was carried out in several districts in Madura, including Sumenep, Pamekasan, Sampang, and Bangkalan. The findings reveal that this tradition plays a crucial role in shaping socio-religious dynamics within the Madurese community, reinforcing communal identity, and fostering harmonious social interactions. The tradition is not only a cultural heritage but also a vital mechanism for maintaining religious and social cohesion in Madura.

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INTRODUCTION

Religion and culture interact and adapt within various rituals that have evolved in society. In this context, culture functions as a secondary subject, while religion assumes the primary role. Consequently, the relationship between the two is inseparable, giving rise to unique typologies of religiosity in communal life (Adib, [2021](#)). Culture plays a crucial role in human and societal existence, equipping individuals and communities with the means to navigate challenges, whether stemming from natural forces or the often unpredictable dynamics of social life. Furthermore, the fulfilment of both spiritual and material needs constitutes an essential aspect of individual and communal well-being. Culture serves as the principal instrument in addressing these needs, yet given human limitations, no cultural construct can fully accommodate all societal demands (Yustiono, [1993](#)).

In practice, religion often exerts a dominant influence over culture, yet conversely, culture also shapes religious expressions within specific social contexts. For instance, differences in religious practices can be observed between urban and rural Muslims, despite their shared faith. Urban Muslims tend to adopt a more flexible and pragmatic approach in practicing their religious teachings, whereas rural Muslim communities adhere more rigidly to established principles, traditions, and religious rituals that are deeply embedded within their cultural fabric (Koentjaraningrat, [2002](#)).

The rural Muslim community of Madura is widely recognized as one of the most devout ethnic groups, exhibiting a profound religious fervor and strong adherence to Islamic teachings. For the Madurese people, religion is not merely a spiritual guideline but also a moral compass that defines their dignity and social standing. As a result, their religious identity possesses distinctive characteristics, despite certain similarities with other ethnic groups. In practicing religious teachings, rituals, and traditions, the Madurese Muslim community places significant emphasis on preserving sacred values. One of the cultural practices that exemplifies the integration of Islamic values and functions within their daily lives is the tradition of *Kompolan Sabellesen*.

The term *function* originates from the English word *function*, which refers to the role or purpose that an individual or group serves within a collective setting (CMS & Purnomowulan, [2019](#)). Meanwhile, *value* denotes the principles upheld by individuals or groups as fundamental tenets that shape their lives. In this context, culture serves as a medium for expressing the meaning of life, internalized through social symbols. Etymologically, *Kompolan* derives from the Madurese word for *gathering* or *assembly*, connoting togetherness, unity, and collectivity. Meanwhile, *Sabellesen* refers

to the eleventh day of the Islamic Hijri calendar. This tradition functions as a social mechanism that fosters communal ties and reinforces collective identity (Wahyuni, [2018](#)).

Kompolan Sabellesen is typically observed on the eleventh night of each Hijri month. The ritual is held in rotation at the homes of participating members (*tangghean*). Following the completion of the religious rituals, the host provides a communal feast as an expression of gratitude and appreciation for the attendees' presence. The central meaning of this tradition lies in the articulation of gratitude for the blessings bestowed by Allah SWT. With the increasing religiosity among the Madurese community, participation in *Kompolan Sabellesen* has also grown, reflecting not only a cultural phenomenon but also the broader integration of culture with Islamic values (Hafil, [2016](#)).

Interestingly, *Kompolan Sabellesen* exhibits regional variations across different parts of Madura, influenced by local cultural agreements and customs. The ritual encompasses a range of religious practices, including dhikr (remembrance of God), the completion of Tarekat Qadiriyyah Naqsyabandiyah recitations, and the collective recitation of Surah Al-Ikhlas in specific numbers. Some communities conduct the ritual in mosques, incorporating additional ceremonies such as manaqiban (recitations dedicated to Sufi figures) and other religious rites. To this day, *Kompolan Sabellesen* remains an integral part of Madurese religious and cultural traditions, continuously upheld and preserved by the community.

This study examines the function of *Kompolan Sabellesen* in fostering social solidarity among the Madurese people, the variations in its implementation, and the intrinsic meanings embedded within this tradition—meanings that are uniquely found in Madurese-descendant communities. Additionally, this study explores how Islamic cultural values embedded in *Kompolan Sabellesen* have persisted amidst the evolving dynamics of societal change. Understanding this tradition is crucial in appreciating how religious and cultural elements intertwine to sustain communal identity and continuity within Madurese society.

METHODS

This study employs a qualitative research design with an anthropological approach, focusing on the *Kompolan Sabellesen* tradition within Madurese society. The research methodology encompasses both library research and field research, utilizing data from various sources, including books, academic journals, and digital literature available through social media platforms. Additionally, this study adopts a descriptive-analytical method, wherein the descriptive approach is employed to elucidate and provide a detailed account of the constructed narrative, while the analytical approach is applied to conduct an in-depth examination of the data.

The primary data sources in this research consist of field documentation and interviews conducted with participants directly involved in the tradition, facilitating a comprehensive analysis of the observed material objects. Meanwhile, secondary data sources include scholarly books and journals relevant to the research theme. The anthropological approach is instrumental in interpreting the collected data, aiming to explain how and why this tradition is practiced while uncovering the deeper meanings embedded within it, particularly in relation to the belief systems and cultural values of the Madurese community.

The data processing stage follows three key steps: data reduction, data display, and conclusion drawing. As posited by Clifford Geertz, symbolic interpretation within culture constitutes a structured and historically grounded system of meaning, manifesting in various symbolic forms (Mawikere et al., [2024](#)). In this context, symbols serve as fundamental instruments in regulating cultural behavior. Cultural processes must be understood and interpreted within the framework of a symbolic system, where symbols not only reflect tangible realities but also provide profound meaning to the lived experiences of the community.

RESULTS AND DISCUSSION

The Kompolan Sabellesen Tradition: A Socio-Religious Practice in Madurese Society

Kompolan Sabellesen is a deeply rooted social gathering tradition within Madurese culture, serving as a platform for communal communication and collective prayer (*Parnyo'onan*), aimed at seeking divine blessings and the fulfillment of personal aspirations. This tradition is observed on the eleventh day (*sabelles*) of each Hijri month (*attas*) and has become

an integral part of the societal fabric, governed by well-established norms and regulations that all members are expected to follow (Mahtubah, [2020](#)).

According to Tatik Hidayati, the term *Kompolan* is derived from the Madurese word *kompol*, meaning "to gather." Conceptually, *Kompolan* refers to a communal assembly formed with a shared purpose, organized in rotation among its members. This tradition holds significant social value, as it strengthens interpersonal bonds and fosters character development within the community. Through *Kompolan*, participants engage in acts of mutual support, spiritual reinforcement, and the cultivation of Islamic virtues, thereby reinforcing the role of communal and social environments in shaping the religious values of Madurese society (Samaun et al., [2021](#)).

The precise origins of *Kompolan Sabellesen* remain uncertain, as there are no definitive written records tracing its initial emergence across different regions of Madura. However, the tradition has been practiced for generations, evolving into a key component of the community's religious observances. While its origins lack documented evidence, the transmission of this tradition has largely relied on oral histories conveyed by religious leaders (*ulama*) and senior members of the *Kompolan*, ensuring its continuity from one generation to the next (Setyaningsih, [2021](#)).

Fundamentally, *Kompolan Sabellesen* has become an inseparable aspect of Madurese cultural identity. Although not universally practiced among all Madurese people, it remains widely recognized within the community. The tradition initially arose as a response to the concerns of religious elders regarding the community's limited understanding of Islamic teachings (Interview with Syamsuri Yusuf, 2023). Consequently, local scholars and religious figures were motivated to establish gatherings that emphasized Islamic education and spiritual enrichment, reinforcing religious comprehension while integrating Islamic values into local traditions. Such gatherings have played an essential role in sustaining Islamic teachings within the social order, aligning with the principles of the Qur'an and Hadith.

The establishment of *Kompolan Sabellesen* was primarily driven by the spiritual initiative of religious elders, aimed at seeking divine blessings (*tabarruk*) through the veneration of Sheikh Abdul Qadir al-Jailani. The underlying hope was that, by invoking his spiritual legacy, both the Madurese community and *Kompolan* members would attain inner and outer strength, ultimately enhancing their faith and devotion to Allah SWT. Consequently, this tradition not only nurtures spiritual resilience but also fortifies the social cohesion of the Madurese people, ensuring their steadfastness in Islamic observance.

In general, *Kompolan Sabellesen* is conducted at night on the eleventh day of each Hijri month, rotating among members' households (*tanggheen*). The event concludes with a communal meal offered by the host as an expression of gratitude for Allah's blessings. In certain instances, *Kompolan Sabellesen* is integrated with other significant occasions, such as memorial gatherings for deceased family members (*haul*) or other religious traditions like *Pelet Betteng*. As a result, while the gathering is traditionally held at night, variations exist where it may take place in the afternoon or evening, depending on communal consensus.

Initially, *Kompolan Sabellesen* was a simple gathering centered on the recitation of general supplications. However, over time, the ritual evolved to incorporate structured recitations, including Surah Al-Ikhlâs, and the *dhikr* of the Qadiriyyah Naqshabandiyah Sufi order. This *dhikr* involves the recitation of *tawasul* (spiritual intercession), linking participants to a chain of Sufi masters (*mursyids*) culminating in the Prophet Muhammad (SAW). Additionally, the event includes the chanting of *salawat*, invocations of divine names (*kalimat thayyibah*), Qur'anic verses, and selected supplications prescribed by the spiritual guides of the order (Hannan, [2020](#)). This evolution highlights the organic fusion of religious practice and cultural tradition, demonstrating the adaptability of *Kompolan Sabellesen* in maintaining its spiritual relevance within contemporary Madurese society. By integrating both Islamic theological elements and community-driven traditions, this practice continues to thrive as an essential part of the region's socio-religious landscape.

The Ritual Process of the *Kompolan Sabellesen* Tradition in Madurese Society

The *Kompolan Sabellesen* tradition in Madurese society follows a structured ritual process that begins with several preparatory stages, including the dissemination of invitations, which is conducted orally with great emphasis on etiquette and courtesy. These invitations are delivered personally, with members visiting each invitee's residence to convey the purpose and objectives of the gathering. Essential details, such as the time and venue of the event, are clearly communicated to ensure participants' awareness and preparedness.

This tradition is typically observed on the 11th day of each Hijri month, commencing after the Maghrib prayer. The venue varies, as it can take place in a mosque, which serves as the focal point of religious activities within the community, or at the residence of a designated host among the community members. *Kompolan Sabellesen* is open to individuals who have reached the age of religious maturity (*aqil baligh*), including elders, adults, and younger members of the community. The event fosters a warm and inclusive atmosphere, as many participants bring their children along, transforming the gathering into an opportunity for early Islamic education and moral development.

The sequence of rituals in *Kompolan Sabellesen* has been passed down through generations and remains steadfastly practiced today. The key stages of the ceremony include the recitation of *Tawassul* and *Tahlil*, which involves invoking blessings from Allah through revered spiritual figures, followed by the completion of a Qur'anic recitation cycle. The event also includes dhikr and salawat, where participants engage in collective remembrance of Allah and send praises upon the Prophet Muhammad (PBUH). Another essential component is the general Islamic lecture, where religious teachings are delivered, often by a respected scholar or religious leader. The gathering concludes with collective supplications, seeking divine blessings and protection, followed by a social gathering (Ramah Tamah) to strengthen communal ties and solidarity.

Although the structure and format of *Kompolan Sabellesen* may vary across different groups and undergo modifications over time, its core values and socio-religious functions remain intact. This continuity is largely attributed to the role of community leaders and the steadfastness of its adherents, who consistently uphold and practice this tradition each month. Despite its simplicity, the spiritual and social significance of *Kompolan Sabellesen* endures, ensuring that it remains an integral part of the Islamic identity of the Madurese people, passed down across generations as a cherished cultural and religious heritage (Mahtubah, [2020](#)).

The Meaning of the *Kompolan Sabellesen* Tradition

In phenomenological terms, meaning is deeply intertwined with a community's collective understanding of a ritual that has become an integral part of their way of life. Within such a framework, individuals possess an inherent knowledge of the ritualistic actions they perform (Hidayatullah et al., [2020](#)). From an anthropological perspective, tradition encompasses customs and magico-religious practices, incorporating values, norms, laws, and regulations that establish a stable social system governing human behavior within a given community. Accordingly, *Kompolan Sabellesen* represents a ritualistic practice passed down through generations, serving as a defining feature of the socio-religious identity of the Madurese people.

One of the fundamental dimensions in preserving the *Kompolan Sabellesen* tradition is the veneration of Sufi figures who played a key role in spreading Islam in Madura. Beyond its profound spiritual significance, this tradition functions as a medium for reinforcing Islamic values in daily life. The rituals performed within this tradition are imbued with acts of worship, aimed at deepening faith (*iman*) and piety (*taqwa*) towards Allah SWT (Interview with Syamsiyadi, 2023). Additionally, *Kompolan Sabellesen* fosters social interaction, as attendees not only engage in religious practices but also discuss various aspects of everyday life, including agriculture, climate changes, and solutions to common societal challenges (Interview with Samsuri, 2023).

Every religious tradition that evolves within a society carries profound meaning and wisdom. Based on the findings of this study, *Kompolan Sabellesen* in Madura holds several key meanings:

A Platform for Religious Enlightenment

One of the primary functions of *Kompolan Sabellesen* is to serve as a forum for enhancing the religious knowledge of the Madurese community. A crucial part of the gathering is the *mau'idah hasanah* (religious sermon), where esteemed religious scholars, often from outside the region, are invited to deliver Islamic teachings and spiritual guidance. Through these sessions, community members gain deeper insights into Islamic principles and learn how to integrate them into their daily lives (Interview with Syamsuri, 2023).

A Means of Charitable Giving (Sadaqah)

At the conclusion of the event, *Kompolan Sabellesen* traditionally ends with a communal feast (*selametan*), which serves as an act of charitable giving (*sadaqah*). The cost of providing these meals is borne by the host of the gathering, and the

scale of the feast depends on their financial capacity. This moment becomes an opportunity for the community to practice generosity, emphasizing social solidarity and adherence to the Sunnah of the Prophet Muhammad (PBUH), which encourages feeding others as a virtuous act of devotion. The Madurese people hold this tradition in high regard, ensuring its continued observance on the 11th day of every Hijri month (Interview with Kiai Rifa'ie, 2023).

A Space for Strengthening Social Bonds

Another essential function of *Kompolan Sabellesen* is its role as a means of reinforcing social cohesion. The gathering provides an opportunity for community members—many of whom are engaged in agricultural work and rarely have time for social interaction—to meet, engage, and foster stronger ties. Even in unfavorable weather conditions, community members remain highly enthusiastic about attending, whether the event is held at a private residence or in a mosque. Their steadfast participation reflects a collective commitment to preserving the continuity of this tradition (Interview with Syamsiyadi, 2023).

The underlying meanings embedded within *Kompolan Sabellesen* also reflect compassion and tolerance within an Islamic framework. Compassion, in this context, transcends mere emotional expression and is regarded as a fundamental principle of social harmony. From an Indonesian perspective, tolerance is a cornerstone of interfaith harmony, including within religious rituals that, while rooted in Islamic teachings, are also deeply ingrained as socio-cultural practices. However, in reality, many individuals fail to grasp the deeper essence of these values. Thus, the Madurese community views *Kompolan Sabellesen* as a form of social consolidation, reinforcing solidarity, fostering partnerships in navigating socio-economic challenges, and preserving a collective identity that has been passed down through generations (Rahem, [2016](#)).

The Function of Islam in the *Kompolan Sabellesen* Tradition

According to Malinowski, religion functions as a means for society to address existential questions that lie beyond the realm of rational comprehension—questions that neither philosophy nor science can fully answer. Moreover, religion plays a crucial role in regulating social activities, helping individuals adapt to their environment, and fostering social integration through various religious ceremonies and rituals (Sifat, [2014](#)).

Within the *Kompolan Sabellesen* tradition, the function of religion can be understood through the role of Sufi orders (*tarekat*) in the lives of Muslims. A tarekat is not merely a system of belief but also a structured set of religious practices designed to fulfill both the sociological and psychological needs of individuals. Through Sufism (*tasawwuf*), Muslims gain spiritual knowledge and mystical experiences that provide profound insight into the metaphysical and unseen realities, equipping them with a deeper understanding of life's challenges (Interview with Hj. Ummaniyah, 2023).

In rural Madura, *Kompolan Sabellesen* serves as a medium for fostering horizontal communication among community members, thereby strengthening social solidarity. The tradition cultivates a peaceful and harmonious atmosphere, promoting closer social interactions and reinforcing emotional and familial bonds. As such, it functions as a social mechanism for community resilience, ensuring strong social cohesion while preventing and mitigating potential conflicts within society (Tayib et al., [2023](#)).

From an Islamic perspective, the role of the Qur'an within this tradition holds significant importance. Ahmad Rafiq Al-Banjari categorizes the function of the Qur'an in scholarly discourse into three primary aspects:

- 1) The Informative Function – The Qur'an serves as a divine scripture that must be read, understood, and practiced. Within *Kompolan Sabellesen*, this function is manifested through the regular recitation and study of Qur'anic verses. These discussions are typically led by mosque leaders (*ta'mir masjid*) or invited religious scholars, who deliver sermons (*tausiah*) and interpretations (*tafsir*) on Qur'anic passages relevant to social and religious life (Interview with Kiai Rifa'ie, 2023).
- 2) The Performative Function – The Qur'an also plays a ritualistic role in worship, expressed through continuous *dhikr* (remembrance of Allah), *wirid* (recitations of Qur'anic phrases), and *salawat* (praises for the Prophet Muhammad, PBUH). Within *Kompolan Sabellesen*, this function is evident in the collective recitation of *wirid* by the group members, which may range from 40 to 100 repetitions per gathering. This practice is deeply rooted

in the belief that such spiritual reinforcement helps individuals face life's challenges with greater peace and unwavering faith (Interview with Kiai Rifa'ie, 2023).

- 3) The Function of Strengthening Solidarity – The Qur'an serves as a unifying force that fosters interpersonal connections among community members. Following the main religious proceedings in *Kompolan Sabellesen*, participants engage in social interactions during informal gatherings (*ramah tamah*), where they share personal experiences and exchange life advice. This communal engagement fosters a profound sense of togetherness, reinforcing faith-based trust and social cohesion among Muslims. Furthermore, at a broader level, this tradition nurtures a spirit of brotherhood and nationalism among the Madurese people, thereby enhancing religious and national solidarity (Interview with Kiai Yusuf, 2023).

Through these multifaceted religious functions, *Kompolan Sabellesen* exemplifies how Islamic values are deeply interwoven with communal traditions, ensuring that both spirituality and social bonds remain integral to Madurese identity and collective well-being.

Islamic Values in the *Kompolan Sabellesen* Tradition

Sufistic Values

According to Clifford Geertz, culture consists of three primary components: the system of knowledge, the system of values, and the system of symbols—all of which are interconnected in the process of meaning-making and interpretation. The intersection between knowledge systems and value systems is represented by symbols, which function as a structured system of meaning. Through this framework, knowledge can be transformed into values, and values can be conceptualized into knowledge. In the context of *Kompolan Sabellesen*, Sufistic values are embedded within the community's knowledge system, primarily reflected in the collective *dhikr* recitations of the Qadiriyyah Naqshabandiyah Sufi order. A notable symbolic manifestation of this practice is the act of blowing onto drinking water after *dhikr*, a gesture believed to impart blessings and serve as a remedy for various ailments (Syafiqurrahman & Hosnan, 2019).

In practice, Sufi elements within this tradition are inseparable from Islamic teachings, as they are fundamentally tied to the cultivation of spiritual awareness and inner conscience, fostering a deeper sense of submission and devotion to Allah SWT. Many participants of *Kompolan Sabellesen* attest that their motivation for attending these gatherings stems from the belief that *dhikr* and prayers bring immense spiritual benefits to their daily lives (Faslah, 2018). This tradition is perceived as a source of inner tranquility, assisting individuals in regulating emotions more effectively and fostering harmony within family life.

According to Nyai Huzaimah, one of the pioneering figures of *Kompolan Sabellesen* in Bluto, Sumenep, the primary objective of this tradition is to foster a stronger sense of social cohesion through regular communal gatherings. By meeting at least once a month, community members are afforded the opportunity to engage in direct social interactions. To increase participation, a rotational savings scheme (*arisan*) was introduced as an additional incentive, ensuring that the economic aspect of the community was also taken into consideration. Furthermore, collective prayers form an essential component of this tradition, providing a platform for members to seek divine assistance in fulfilling their personal supplications (Samaun et al., 2021).

Initially, *Kompolan Sabellesen* was solely focused on the recitation of general supplications. However, over time, the Qadiriyyah Naqshabandiyah Sufi order was gradually incorporated, particularly in Bluto, Sumenep. The ritual now includes *tawassul* (spiritual intercession) directed toward the *mursyid* (Sufi master) and their lineage, extending back to the Prophet Muhammad (PBUH). Additionally, recitations of *salawat*, *kalimat thayyibah* (sacred phrases of devotion), selected Qur'anic verses, and specific supplications composed by the *mursyid* have been integrated into the tradition (Rahem, 2016).

The Value of Islamic Brotherhood (*Ukhuwah Islamiyah*)

According to Émile Durkheim, religion functions as a belief system and a set of practices that foster social solidarity within a community. While beliefs provide profound meaning to adherents through their connection to the sacred,

practices encompass the rituals and structured expressions of worship. Through these shared religious interactions, communities develop a cohesive and structured social system (Islam, [2021](#)).

Within *Kompolan Sabellesen*, this tradition serves not only as a social gathering platform but also as a means of reinforcing *ukhuwah Islamiyah* (Islamic brotherhood)—a fundamental principle of Islamic communal life. The strengthening of *ukhuwah Islamiyah* fosters harmonious social relationships, facilitating a collective commitment to upholding Islamic teachings. The Qur'an underscores the importance of unity in Surah Ali 'Imran (3:103), which calls upon Muslims to hold firmly to the rope of Allah and avoid division, and in Surah Al-Hujurat (49:13), which encourages mutual recognition and fraternal relations among diverse communities. These values are deeply internalized within Madurese society, where *Kompolan Sabellesen* functions as a spiritual and social framework that not only reinforces religious bonds but also enhances social solidarity through sustained direct interactions and ongoing communal engagements (Kharir & Finaldy, [2024](#)).

Economic Values

Beyond its Sufistic and social dimensions, *Kompolan Sabellesen* also holds significant economic value. In some regions, such as Pajuddan Daleman Village, the tradition has been integrated with a rotational savings system, known as Arisan Sabellesen. This economic initiative has been active for decades and was originally founded by Kiai Mertu and Kiai Syukri in Guluk-Guluk, Sumenep, Madura. The group currently consists of approximately 40 members, a number that holds spiritual significance, as Islamic teachings emphasize that prayers offered by a congregation of 40 individuals in a single gathering are more likely to be granted by Allah SWT.

A unique aspect of Arisan Sabellesen lies in its flexible contribution system, allowing members to contribute amounts ranging from IDR 5,000 to IDR 500,000 per meeting. The total funds accumulated vary depending on the contributions of each participant, ensuring financial inclusivity for individuals from diverse economic backgrounds. This financial initiative, embedded within *Kompolan Sabellesen*, serves as a community-driven economic model, reinforcing financial resilience and mutual support while maintaining its core religious and social values (Samaun et al., [2021](#)). Through these interwoven Sufistic, social, and economic dimensions, *Kompolan Sabellesen* exemplifies a holistic Islamic tradition that transcends mere religious ritual—offering spiritual enrichment, social solidarity, and economic sustainability, thus solidifying its enduring relevance within Madurese society.

CONCLUSION

In conclusion, the *Kompolan Sabellesen* tradition in Madurese society represents a seamless integration of Islamic values and local culture, sustained across generations. This tradition serves not only as a religious ritual, encompassing *Tawassul* recitations, Qur'anic khataman, *dhikr*, *salawat*, and Islamic sermons, but also plays a vital role in strengthening social bonds and communal solidarity. Additionally, *Kompolan Sabellesen* functions as an Islamic educational platform, encouraging participants to develop a deeper understanding and practice of religious teachings in their daily lives. The Sufistic essence of this tradition is particularly evident in the *dhikr* practices of the Qadiriyyah Naqshabandiyah order, which, although not formally adopted by all members, significantly contributes to the cultivation of spiritual and moral consciousness within the community.

Beyond its spiritual and social dimensions, *Kompolan Sabellesen* serves as a catalyst for strengthening *ukhuwah Islamiyah* (Islamic brotherhood), maintaining social harmony, and even fostering economic resilience, particularly when incorporated into rotational savings schemes (*arisan*) while remaining rooted in Islamic principles. The foundational doctrine of *Al-Mukhafadatu 'Ala Qodimis Sholih Wal Akhdu Bil Jadidil Aslah*—preserving beneficial traditions while embracing constructive innovations—serves as a guiding principle for ensuring the sustainability and continued relevance of this tradition within Madurese society.

As a recommendation for future research, studies on *Kompolan Sabellesen* could benefit from a multidisciplinary approach, incorporating theological, sociological, and Islamic economic perspectives to gain deeper insights into its role in shaping the social and economic character of the Madurese community. Further research could also explore the transformation and adaptation of this tradition in the modern era, particularly in relation to cultural digitalization and the challenges of globalization. Additionally, a comparative analysis with similar traditions in other regions of Indonesia could provide a broader perspective on how Islam interacts with local cultures across different socio-historical contexts.

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