



THE QUR'ANIC SPIRITUAL VALUE OF THE "PÉ-SAPÉYAN PAPPa" SOCIAL LEARNING TO IMPROVE THE MADURESE MIGRANTS' QUALITY LIFE

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Abstract: This study aims to examine *pé-sapéyan papp* tradition amongst the Madurese migrants. It explores the Qur'anic spiritual values embedded in this tradition. The data were gained through observation to the informants' life and interviews with them regarding their reasons for migration and the form of social learning that arises from such migration. The selected informants are migrants from Talango Island and Ghili Genting who live in several big cities, such as Jakarta, Jogjakarta, Surabaya, and Malang. This study shows that *pé-sapéyan papp* can change the Madurese migrants' mindset, deepening their knowledge and experience in managing businesses to improve their quality of life according to shari'a guidelines. The Qur'an enjoins Muslims to seek a sustainable life to suport a better spiritual life. Most migrants established a small and medium entrepreneurship to generate more income. The tradition, which was originated from the migrants' hometown, help create a model of social learning in the host city, from which the migrants learn how to deal with the new situation and settle challenges.

Keywords: Spiritual Value in the Qur'an, Social Learning, Pé-sapéyan Pappa, Madurese Migrants.

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Introduction

MADURESE MIGRANTS have a learning tradition inherited from the people who left their place of origin. They call these "*pé-sapéyan papp*" to gain experience and improve the quality of life for themselves and their families through other people's work methods.¹ At first, they depended on other people's work, but

¹ Carolyn M. Klinge, "A Conceptual Framework for Mentoring in a Learning Organization," *Adult Learning*, 2015, <https://doi.org/10.1177/1045159515594154>.

later, they became a new clan for that work. They choose informal sector work because it dominates in Indonesia: "... 42.73% of formal workers and 57.27% of informal workers, or around 66 million in 2015 and increased significantly to 74 million in 2019".²

They choose informal sector jobs to generate income to support their families, but this is not in line with the economic policies implemented by the government and even tends to be discriminatory. Informal sector workers often experience violence, especially in urban areas.³ It must be acknowledged that informal sector work can encourage more rapid economic growth.⁴ Some ethnic Madurese people have the habit of *pé-sapéyan pappa* because of their motivation to improve their life destiny as a form of *spiritual value* in various aspects of life.⁵

"*Pé-sapéyan pappa*", essentially a term for local wisdom that grows and develops in Madurese society, is a children's play activity in the form of a traditional game of two children riding a toy banana stem horse. The term meaning has changed to a way of imitating others. Through the "*pé-sapéyan pappa*" learning model, which is known as the mentoring learning model, there is an effective learning structure, and learning outcomes can be better adapted.⁶ "*Pé-sapéyan pappa*" contains religious spirit; namely, the value of spirituality in the Qur'an regarding the obligation to strive and be knowledgeable by emulating the success of others as a model, changing themselves to be like them so that they can

² Indonesia Bps, "Sektor Informal Mendominasi Pekerjaan Di Indonesia 2015-2019," databoks.katadata.co.id, 2019.

³ Hartati Sulistyo Rini, "Dilema Keberadaan Sektor Informal," *Komunitas: International Journal of Indonesian Society and Culture*, 2013, <https://doi.org/10.15294/komunitas.v4i2.2415>.

⁴ Edwin Nur Febrianto, "Hubungan Sektor Informal Dan Pertumbuhan Ekonomi Di Indonesia," *Jurnal Pendidikan Ekonomi: Jurnal Ilmiah Ilmu Pendidikan, Ilmu Ekonomi Dan Ilmu Sosial*, 2020, <https://doi.org/10.19184/jpe.v14i1.16620>.

⁵ Ryan D. Duffy, "Spirituality, Religion, and Work Values," *Journal of Psychology and Theology*, 2010, <https://doi.org/10.1177/009164711003800105>.

⁶ Frankie J. Weinberg, "How and When Is Role Modeling Effective? The Influence of Mentee Professional Identity on Mentoring Dynamics and Personal Learning Outcomes," *Group and Organization Management*, 2019, <https://doi.org/10.1177/1059601119838689>.

guide the learning process and learning outcomes,⁷ as a manifestation of spiritual values based on divine revelation.

Reflection on other people's success as a spiritual value for changing oneself in social learning "*pé-sapéyan pappa*" motivates Madurese migrant work learning because many of them work outside to support their families left behind.⁸ The learning orientation of the Madurese migrant community is to find work that generates income to meet life's needs, which is an expression of worship⁹ Although the data on those working in the non-agricultural informal sector in urban areas is still small, especially during the 2018-2020 pandemic, it was around 41.15% of the population.¹⁰ Informal sector work, independent business for Madurese migrants is an option because there is a value: "it is better to have an independent (brave) business than always being dependent as a laborer".¹¹ In independent business, each individual has a moral perspective in the form of emerging spiritual values, namely freedom and conscience.¹²

⁷ Vassilis Saroglou and Antonio Muñoz-garcía, "Individual Differences in Religion and Spirituality: An Issue of Personality Traits and/or Values," *Journal for the Scientific Study of Religion*, 2008, <https://doi.org/10.1111/j.1468-5906.2008.00393.x>.

⁸ Khaerul Umam Noer, "Mereka Yang Keluar Dari Rumahnya: Pengalaman Perempuan Madura Di Bekasi," *Jurnal Inada: Kajian Perempuan Indonesia Di Daerah Tertinggal, Terdepan, Dan Terluar*, 2018, <https://doi.org/10.33541/ji.v1i1.826>.

⁹ Fiena Saadatul Ummah, "Modernisasi Pendidikan melalui Implementasi Manajemen Mutu di Kalangan Pesantren Nahdlatul Ulama di Madura," *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies* 1, no. 1 (2023); Ali Topan and Abdul Hakim, "The Role of Local Religious Figures (Kiai) in Strengthening Political Participation in Post- New Order Madura 1998-2019," *NAHNU: Journal of Nahdlatul Ulama and Contemporary Islamic Studies* 1, no. 1 (2023).

¹⁰ Bayu Surindra et al., "Analisis Pengangguran Dan Kesempatan Kerja Di Masa Pandemi Covid-19," *Jurnal Pendidikan Ekonomi Akuntansi Dan Kewirausahaan (JPEAKU)*, 2021, <https://doi.org/10.29407/jpeaku.v1i2.16965>.

¹¹ Kinanti Tri Wardani, Bayu Surindra, and Efa Wahyu Prastyaningtyas, "Pengaruh Motivasi, Lingkungan Keluarga, Dan Ekspektasi Pendapatan Terhadap Minat Berwirausaha," *Seminar Nasional Manajemen, Ekonomi Dan Akuntansi*, 2021.

¹² Evgeniia Erenchinova and Elena Proudchenko, "Spirituality and Moral Values," *SHS Web of Conferences*, 2018, <https://doi.org/10.1051/shsconf/20185001050>.

In line with the study presented above, this article seeks to explore the value of spirituality in the Qur'an of *pé-sapéyan pappá* as a social learning tradition of Sumenep Madura migrants. It also analyzes the factors encouraging migrant workers' activities are not only caused by limitations of geographical but other factors caused by new places, and other social values. Furthermore, this study seeks to explore the social learning innovations that can produce quality of life for Madurese migrants. This qualitative study used the data from the migrants from Sumenep Madura living in Jakarta, Surabaya, and Malang. This study found the successful migrants from news sources, followed by direct or online interviews and crosschecked through direct observation at the place of origin on Talango Island and Ghili Gething Island and in the new residence. Data analysis uses Huberman's technique.¹³ The next data analysis process involves restating the interview results and observations that present the community's point of view.¹⁴ Then, the spiritual value of the Quran are then applied to interpret the social learning tradition of "*pé-sapéyan pappá*".

Spiritual Value in the Qur'an on Social Learning

Learning while working reflects Muhammad's (young) work experience following Siti Khatijah's trade in the land of Syria. The real role model is a social learning model beginning with observations of activities in the surrounding environment.¹⁵ Learning while working activities are carried out by individuals in order to develop new knowledge and skills based on what was previously known.¹⁶ There are learning basics regarding the existence of natural relationships between individuals, namely the

¹³ Matthew B Miles and A. Michael Huberman, "Miles and Huberman 1994.Pdf," *Qualitative Data Analysis: An Expanded Sourcebook*, 1994.

¹⁴ Hayat Uhyat, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D," *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D*, 2013.

¹⁵ herly Jeanette Lesilolo, "Penerapan Teori Belajar Sosial Albert Bandura Dalam Proses Belajar Mengajar Di Sekolah," *KENOSIS: Jurnal Kajian Teologi*, 2019, <https://doi.org/10.37196/kenosis.v4i2.67>.

¹⁶ Kevin N. Laland and Luke Rendell, "Social Learning: Theory," in *Encyclopedia of Animal Behavior*, 2019, <https://doi.org/10.1016/B978-0-12-813251-7.00057-2>.

association process of storing information (knowledge) that can be used to meet life's long-term learning needs.¹⁷ Fulfilling life's needs requires long-term learning based on fiqhiyah principles to implement sharia well. For example, prayer fulfills the legal requirements, fasting can provide for iftar and sahur meals, and the pilgrimage covers the costs of going and returning and the family left.

Long-term learning needs based on spiritual values can be described as a) Learning work skills to earn income, b) Learning to meet daily living needs, and c) Learning to find identity as an individual who understands himself as a human being.¹⁸ Learning in society is not limited to three aspects of one's own needs; in general, learning is to discover and explore the understanding of broader aspects of social values, namely, religiosity, social, political, economic, and historical values.¹⁹ Understanding religiosity helps one understand other aspects of life, which in turn becomes the basis of personal initiative and strength.²⁰

The process of social learning process is gained through direct observations to, and involvement with, others who have experiences. Such process includes efforts to cultivate the individual's confidence in working together with the people around him/her who can give rise to interaction in the learning process between them.²¹ The connection between one individual and another individual working together to learn about life,

¹⁷ Cecilia Heyes, "What's Social about Social Learning?," *Journal of Comparative Psychology*, 2012, <https://doi.org/10.1037/a0025180>.

¹⁸ Jacquie Rogers, "Democracy, Lifelong Learning and the Learning Society: Active Citizenship in a Late Modern Age, by Peter Jarvis," *International Journal of Lifelong Education*, 2009, <https://doi.org/10.1080/02601370903293344>.

¹⁹ Laode Monto Bauto, "Socio-Cultural Values As Community Local Wisdom Katoba Muna In The Development Of Learning Materials Social Studies And History," *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 2016, <https://doi.org/10.17509/historia.v14i2.2027>.

²⁰ Brian G. Whitaker and James W. Westerman, "Linking Spirituality and Values to Personal Initiative through Psychological Empowerment," *Journal of Management, Spirituality and Religion*, 2014, <https://doi.org/10.1080/14766086.2014.905221>.

²¹ Virginia Bordignon, Vincenzo Matta, and Ali H. Sayed, "Adaptive Social Learning," *IEEE Transactions on Information Theory*, 2021, <https://doi.org/10.1109/TIT.2021.3094633>.

especially finding new jobs for those who study, the social learning process includes a) Perceptual, b) Attention, and c) Motivation.²² The implementation of social theory for migrants can be explained as follows:

No.	Learning Process Elements	Implementations Indicators
1.	Perceptual	Efforts to know the surrounding physical and social environment wisely and judiciously
2.	Attention	Efforts to pay attention to how successful and happy people learn in their lives
3.	Motivation	Strengthen oneself to become a religious person with socially pious behavior.

These three elements of the learning process become a theoretical framework for uncovering the value of spirituality "*pé-sapéyan pappá*" in migrant communities, Sumenep Madura.

The Madurese community's learning tradition through "*pé-sapéyan pappá*" is local knowledge that is actually in the form of children's play activities, namely playing on horses using banana leaf stems; this meaning then turns into a learning model or strategy for adults to get to know and obtain employment through learning together in the community. A person or community group learns through "*pé-sapéyan pappá*" to explore and discover work skills in informal sector jobs; they obtain learning outcomes through knowledge, skills, and values or attitudes to recognize new jobs that can generate income to fulfill life's needs. Learning to organize and gain life experience through "*pé-sapéyan pappá*" is a daily life activity that occurs in specific communities, recognizing the various jobs in society that meet the needs of daily life.

Mohammad Hafid, an observer of Madurese culture, stated that "... "*pé-sapéyan pappá*" is a term for children's play activities. They play using banana stems whose leaves have been removed and shaped to resemble animals (horses).²³ While showing the type of banana stem game to the researcher, then he said that: "... the term is a traditional Madurese expression or *ca' oca'* which is

²² Heyes, "What's Social about Social Learning?"

²³ Interview, 12 February 2023

classified as a parable meaning a person who does not have skill or cleverness and that person is just following your friend, if you go west, go west, if you go east, go east...", because the banana stem made into a piggyback ride is carried by two people with different roles, namely the first person in front as driver and in the back as passenger.

The meaning of "*pé-sapéyan pappa*" has a negative connotation (metaphor) in the Madurese tradition, which is not good. The expression "*pappa*" has a negative meaning because passengers only follow their drivers (friends); they do not have the independence of identity and thought patterns they have in character.²⁴ However, when its term is used to introduce the principles: a) honesty in work towards others, b) "ta'awun" in work and kindness, and c) producing independent individuals, the term does not have a negative meaning. *Pè-sapèyan pappa* is an expression of Madurese ethnic character. The shift in meaning in the form of work and family patterns as a change in the function of *pé-sapéyan pappa*, especially for Sumenep Madurese migrants²⁵, has a positive meaning.

Madurese migrant communities have a unique learning culture to improve knowledge, skills, attitudes, or behavior by following other people's work so they can master informal sector jobs. Mohammad Masyhur provides information about...community in Gili Ghenting District and Talango District, Sumenep Regency, such as barbers, opening grocery stores in Jogjakarta, Jakarta, and several cities in East Java, there are social learning interactions that produce work experience.²⁶ expressed through their self-term "*thek-klethekan kenek-olennah rajjah*" which means learning the most straightforward work to get more significant results from the informal work they pursue.²⁷ The spiritual value of the importance of "learning" or seeking knowledge (see QS. Mujadalah 11, QS. Thaha 114, QS. Ali Imron

²⁴ Interview, 12 February 2023

²⁵ Observation, 17 February 2023

²⁶ Interview, 20 February 2023

²⁷ Hermanto, Interview, 25 February 2023

7)²⁸ is an inspiration for every individual or group of Madurese migrant communities.

The practice of learning *pé-sapéyan pappa* results in the experience of Madurese migrant individuals surviving because they can work according to what other people do, based on observations from several informants such as Mr. Matsuhrah learning work from H.Umam. In general, Mr. Hamadin learned to work with H Marjali, the four of whom were involved in the business of trading necessities of life, migrating to Jakarta: "... the workers tried to learn how to get shipments of merchandise and package them in the display case in the shop owned by the boss, ...".²⁹ The two business owners gave an example of placing merchandise that was easy for buyers to find while saying, "Respect buyers by providing good merchandise so that it is attractive and can be purchased quickly, and you will receive good fortune that is halal and blessed, and there will be a profit."³⁰

The practice of learning *pé-sapéyan pappa* was also experienced by Mr. Jazuli, who became a barber in Malang, "... He learned to become a barber "Kang Sulam," he paid attention to how to cut hair with special equipment such as scissors, combs, and razors. , ...". Kang Salam gave an example of shaving, straightening hair by paying attention to the pictures attached to imitate how to design haircut results so that everyone is satisfied as a customer.³¹ Migrants carry out a simple social learning process by duplicating the work of previous migrants, namely listening, following, and doing it so that: "... they are skilled at doing the work given by their supervisor, and the result of their learning is being able to do that work. Sincerity in providing guidance based on Islamic values is contextually a factor in a person's stronger intention to work."³²

²⁸ Kementerian Agama Republik Indonesia, *Al-Qur'an Tajwid Dan Terjemahnya, Al-Qur'an Dan Terjemahnya*, 2016.

²⁹ Observation, Jakarta, 20 February 2023

³⁰ Interview with migrant trade business owner in Jakarta 20 February 2023

³¹ Observation in Malang at a barber on 27 March 2023

³² Andre A. Pekerti et al., "A Peer Mentoring Social Learning Perspective of Cross-Cultural Adjustment: The Rapid-Acculturation Mateship Program," *International Journal of Intercultural Relations*, 2021, <https://doi.org/10.1016/j.ijintrel.2021.08.010>.

Sincerity in providing guidance based on Islamic values is contextually a factor in a person's stronger intention to work.³³

There is a spiritual value of *pé-sapéyan pappa* learning to work together with other people as a form of God's command to help each other in goodness, namely providing knowledge and work skills. There is a *pé-sapéyan pappa* spiritual value in the form of local wisdom, which is a principle of Madurese life such as: "*tata* (organizing life), *tete* (determining the way of life), *juthe-ker*a (making mature considerations), *munyi* (always spoken in words and sentence), *coolie* (performed in the form real work)". The Qur'an emphasizes that every human should strive to earn a halal living as a principle or core value. (see QS.At Taubah 105)³⁴ Madurese migrants adhere to these principles and practice them by always trying: honest, hard-working, thrifty and open, and easily interacting with other groups as *taretan dhibik* (own brothers)

Factors Influencing the Migrant's Lives

a. Factors in place of origin

Some Madurese communities, such as the people of the Ghili Genting Islands, Talango, and some mainland Madurese, chose to move from their place of origin to new destinations, namely cities adjacent to the island of Madura such as Banyuwangi, Jember, Pasuruan, and Surabaya to places where many Madurese people already live in new places, namely Jakarta, Jogjakarta and others, even destination choices between countries, namely; Malaysia, Saudi Arabia, according to one of the village officials in Ghili Genting Islands that: "... the history of Madurese migrants especially the Ghilih community has been around for a long time, although the actual year figures cannot be found, at the end of the 18th century there was a migration of the Madurese population to plantations managed by the Dutch government.".³⁵

³³ Agus Wibowo et al., "The Role of Entrepreneurial Education and Islamic Values Matter," *International Journal of Evaluation and Research in Education*, 2022, <https://doi.org/10.11591/ijere.v11i3.22264>.

³⁴ Kementerian Agama Republik Indonesia, *Al-Qur'an Tajwid Dan Terjemahnya*.

³⁵ Ghili Genting Village Head, *Interview*, 28 February 2023.

People are encouraged to migrate to new cities of destination: "... caused by a) the lack of work due to less fertile agricultural land. For example, the agricultural land in Ghili Genting District is mostly barren, and rainfall is lacking, so the processing of agricultural land is waiting for the rainy season..."³⁶ b) Farmers' small landholdings are a decisive factor in abandoning their agricultural land. Mr. Ali Rahmat, a resident of Talango District, said, "The agricultural land that I own, which was inherited from my wife's parents, is not very large, at around 1.25 hectares, and the harvest is little."³⁷ That condition can be seen in the following table:

Table 2 Natural Environmental Conditions (Agricultural Land)

No.	District	Extensive Land Condition		Description *)
		Barren	Fertile	
1.	Ghili Genting	3.031.89 ha	-	Based on a comparison of an area of 30.32 km ²
2.	Talango	5.026.71 ha	-	Based on a comparison of 50.27 km ²
3.	Mainland Madura	-	-	-

*) 2018 Sumenep Regency BPS documentation data

Based on table 2 above, it can be explained that: a) Barren land around people's houses indicates economic difficulties, b) Limited fertile land indicates low economic resources in the community, c) Fertile land owned by the community is managed only as a sideline when the rainy season arrives.

Fishing work for coastal communities depends on a season lasting only three months, although sometimes the results are less than satisfactory. Operational costs are very high, and the catch obtained by fishermen is less..." (observing the behavior of a fisherman named Abd. Wahid when picking up diesel from its owner / March 11, 2023).

The lack of sources of income on the islands of Ghilli Genting and Talango Island has resulted in people choosing to become migrant workers in the informal sector in new places outside their

³⁶ Observation, 28 February 2023.

³⁷ Mr Ali Rahmad, *Interview*, 1 March 2023.

place of birth, according to Mr. Hidayat, the people who live in the Talango and Ghili Ghenting sub-districts are just surviving relying on work in the agricultural and maritime sectors, other service sector jobs are rarely found, in villages it is also difficult to obtain other more promising sources of income.³⁸ The factor driving the people of Talango Island or Ghili Ghenting Island, whose life is on a group of small islands in the Madura Strait, is that the situation and conditions of the two islands are not much different, namely that most of the land is barren, covering an area of: 8,045.6 ha of 80.59 km from the two sub-districts. Due to the scarcity of irrigation water, this is: "...degradation occurs in the environment causing dryness and water scarcity, and people do not have large areas of agricultural land or plantations, encouraging them to migrate to look for work in services and trade."³⁹

b. Factors in place of migrants

The new place migrants choose is usually more promising for making life changes. The general characteristics of migrant places are urban areas, which tend to have many different types of work, whether the type of work (employment) is formal or informal, and other types of work. Maturah stated: "... a new job in a migrant place, namely initially working as a grocery store keeper, after several years he finished studying to work in a grocery store thanks to a capital loan from H. Umam who gave him the confidence to open his own."⁴⁰ Ach. Jazuli explained, "... I have strong beliefs and hair design (haircutting) skills. This job is an option for individuals who are patient and confident and can generate a better income to meet the family's basic needs."⁴¹

The attractiveness of city atmosphere as a place of choice for migrants because: "... every year after the end of Eid al-Fitr, most migrants return home to the village when they leave again for a new place, many relatives and neighbors join them as new arrivals

³⁸ Mr. Ali Rahmad, *interview*, 1 March 2023.

³⁹ Ameneh Mianabadi et al., "Water/Climate Nexus Environmental Rural-Urban Migration and Coping Strategies," *Journal of Environmental Planning and Management*, 2022, <https://doi.org/10.1080/09640568.2021.1915259>.

⁴⁰ Mr. Matsuhrah, *interview*, 16 March 2023

⁴¹ Interview, 17 March 2023

in the hope of being able to get work, and many old migrants that have been there, this has become a sub-culture of their life.⁴²

Madurese migrants have strong reasons to determine their fate to change and improve their lives. The sub-culture of life of Madurese migrants, especially those from Talango and Gili Ghenting sub-districts, is influenced by a) the barren natural geographical conditions so that they are unproductive and there is minimal work that can generate wages, b) the situation and conditions of the cities that are more promising for migrant destinations business sector (informal sector) that can be pursued with practical work skills, c) self-motivation and social values that exist in society are believed to be the driving force behind the migration of Madurese. These three factors form the character of migrants, which are called: "... pull factors, individual factors, and push factors..."⁴³

c. Social Value Factors

Apart from the physical factors, which have limitations that can encourage the migrant community, there are also non-physical factors, such as motivation, which are often heard, as stated by Hafid below: "...the Madurese migrant community believes in a) A philosophy of life that is manifested in migrant culture in society, namely the term "shongenep ta' abhinggar (a picture of the island of Madura not being limited by the ocean), b) Religious belief or motivation to learn is a demand for spirituality, namely an obligation that must be carried out by every individual, to increase knowledge and skills, especially working and earning an income."⁴⁴

The island of Madura is not framed or has no boundaries; as mentioned above, it can influence the character of the Madurese migrant community and bring forth a work ethic different from other communities. The ethos of finding and pursuing work always hopes for the blessing of Allah the Almighty; this is the

⁴² Interview, Talango Island, 16 April 2025

⁴³ Mujiburrahmad Mujiburrahmad, Ahmad Humam Hamid, and Tazliatun Nufus, "Pola Migrasi Dan Faktor-Faktor Yang Berhubungan Dengan Migrasi Penduduk Di Kecamatan Padang Tiji," *Jurnal Ilmu Sosial Dan Humaniora*, 2021, <https://doi.org/10.23887/jish-undiksha.v10i3.34757>.

⁴⁴ Interview, 12 March 2023, at Mr. Mohammad Hafid's house

character of Madurese human identity. Masyhur said about the work character of the Madurese migrant community that: "... *alakoh setahon kaangguih atelas, alakoh sa omor-omor kaangguih ka barak* (pilgrimage) ...". It is a spirit that even though they work hard in places far from their homes, they are willing to do it in the hope of achieving success through *pé-sapéyan pappa*.⁴⁵ This is merely to raise religious teachings about the balance of life, which includes worship and work (see QS. Al Jumuah 9).⁴⁶ This success arises *Toron* culture, namely during the *Idhul Fitri Idhul Adha Maulid* and *Madura Haji*.

Innovation of *Pe-Sapeyan Pappa* as an Effort to Improve Life Quality

The Madurese migrant community has a strong religious spirit, namely that a happy life is a form of worship, so they learn to try to find legitimate work in their destination of migration. Madurese migrants have a habit of learning to work from people who have already been in the destination city, H. Umam stated: "... I migrated to Jakarta, then my neighbors and relatives from Ghili Island, Genting, were invited to join me in learning to work in the trading business that I own, ...".⁴⁷ Trading business does not require special skills but skill, tenacity, and belief in its halal qualities. For example, it is opening a grocery/designer shop, a beverage/snack business group on the side of a city street, or a barber. Pursuing halal work is not only to be successful for the sake of the world but also happiness in the hereafter.⁴⁸

H. Marjali is said to be the boss. He has five shop stalls that provide daily living needs because the workers who have followed in his footsteps come from migrant communities in Madura. His presentation stated: "... all the workers who handle stands to serve purchases from the surrounding community are

⁴⁵ Interview, 15 March 2023.

⁴⁶ Kementerian Agama Republik Indonesia, *Al-Qur'an Tajwid Dan Terjemahnya*.

⁴⁷ Interview, 1 April 2023

⁴⁸ Hisam Ahyani, Dian Permana, and Agus Yosep Abduloh, "Pendidikan Islam Dalam Lingkup Dimensi Sosio Kultural Di Era Revolusi Industri 4.0," *Fitrah: Journal of Islamic Education*, 2021, <https://doi.org/10.53802/fitrah.v1i2.20>.

Madurese migrants. Some are related, and the rest are neighbors from Gili Genting District."⁴⁹ Not only learning to be able/skilled at work but quickly adapting and socializing oneself with the community in a new place, influenced by the provisions of life in the homeland regarding *taretan jheuh ban taretan semà* (= distant relatives and close relatives), namely Mr. Abd. Wafi, a language sociologist, stated: "... *ghala perreng - perreng ghala* means that brothers can be other people, other people can be relatives, the adaptation and socialization carried out by Madurese can become close relatives or vice versa, ... therefore the migration carried out by Madurese in a place where migrants try to be accepted by their new community like their own brothers, this is a form of adaptation and socialization of themselves, ...".⁵⁰

Innovative learning to work in the informal sector for a person through the *pè-sapèyan pappà* model, specifically: a) trading business work following the work of relatives or neighbors who were first at the destination of the overseas, as Pak Hamaddin said: "...it is not wrong if the ancestors were migrants. In the past, it was said that in the village where you were born, the saying "*mon atani atanà*" was expressed, and when you were in an overseas place, the work you often found was in the trading business, saying "*mon adaghang adaghing*" ...", as seen in several cities throughout Java, there are many shops grocery sellers of family needs and haircut services.⁵¹ Being skilled at working in the informal sector and opening up new employment opportunities for himself and others is one of the indicators of improving the quality of life of the Madurese migrant community. Several Madurese migrants who have had independent businesses as a result of innovation in learning to work in the informal sector *pè-sapèyan pappà* as in the following table:

Table 3: Madurese Migrant Business

No.	Nama	Business Unit	Capital Costs	Results/Days	Remittance
1.	Ach. Jazuli	Haircut	17.000.000,-	150.000,-	600.000,-
2.	Moh. Amin	Haircut	18.000.000,-	200.000,-	750.000,-

⁴⁹ Interview, 2 April 2023

⁵⁰ Mr. Abd. Wafi, Interview, 15 April 2023

⁵¹ Interview, Malang, 4 March 2023

3.	Matsuhrah	Grocery Store	130.000.000,-	3.000.000,-	2.000.000,-
4.	Hammadin	Grocery Store	150.000.000,-	4.000.000,-	2.000.000,-
5.	Ahmadi Thoha	Grocery Store	110.000.000,-	2.500.000,-	1.500.000,-

Table 3 regarding Madurese migrant business units contains three things, namely: 1) How to learn to acquire work skills in the form of business unit ownership, 2) There is an increase in income from work, and 3) Remittances sent by migrant workers to family members in the village where they come from.

Pé-sapéyan pappa is a form of study and work for Madurese migrants. They learn to pursue business service work, gain knowledge, skills, and work values, and then apply them to earn income, such as opening a grocery store with capital of IDR 150,000,000,-. The store produces an average of IDR 4,000,000,-/day and collects 7.5%/day of IDR 300,000,-. This income is still rarely found in the migrant's place of origin. The results of this income are financial capital to meet their living needs or "migrant dollars and remittances to their villages" (financial capital) through migration.⁵²

The increase in income affects the quality of life when remittances sent to families in their place of origin are better used for primary needs. Individuals, families, and society feel the increase in quality of life in meeting primary needs.⁵³ while secondary needs are met, such as (a) Changing their life behavior when a sick family member goes to the doctor or hospital for treatment, (b) Providing first aid needed to deal with accidents, and family income is used to manage daily healthy living activities.⁵⁴ They also care about sharing through zakat and donating to fellow Muslims in their village. (See QS Al Baqarah.

⁵² Shawn Malia Kanaiaupuni and Katharine M. Donato, "Migradollars and Mortality: The Effects of Migration on Infant Survival in Mexico," *Demography*, 1999, <https://doi.org/10.2307/2648057>.

⁵³ Md Nazirul Islam Sarker et al., "Impacts of Internal Migration on Poverty Alleviation in Bangladesh," *International Transaction Journal of Engineering, Management, & Applied Sciences & Technologies*, 2020.

⁵⁴ Justyna Łukaszewska-Bezulska, "The Role of Social Capital in Labour-Related Migrations: The Polish Example," *Journal of International Migration and Integration*, 2021, <https://doi.org/10.1007/s12134-020-00776-z>.

261,271)⁵⁵ This sharing behavior is the implementation of the spiritual values resulting from learning about pé-sapéyan pappa in the concept of Islamic economic values.⁵⁶

Ownership of a trading business unit that was run as a result of learning from migrants previously impacted the quality of life of Madurese migrants. The income obtained was used to meet the living needs of family members."... Matsuhrah's daily life can be seen at his house able to meet the basic needs of daily life, namely clothing, food, and shelter.⁵⁷ Apart from that, it is a healthy living choice to visit a doctor and hospital if they are sick.⁵⁸ This healthy and quality lifestyle contains Islamic educational values related to spiritual, moral, and intellectual aspects, which can underlie the lifestyle of Madurese migrants.⁵⁹

Quality of life is also shown by the length of education, namely that migrants who go abroad already have a diploma or are sufficiently educated. The following is an overview of Madurese migrants from the two islands based on statistical data from reports in the sub-district.

Table 4: Data on the Development of Madurese Migrants based on Education Level from 2015 - 2023

No.	District	Education	Number	Description
1.	Talango	Non Education	-	There was no data
		Elementary Schools/ Islamic	3	found on Madurese
		Boarding Schools		migrants who had
		Junior High Schools	8	no education; on

⁵⁵ Kementrian Agama Republik Indonesia, *Al-Qur'an Tajwid Dan Terjemahnya*.

⁵⁶ Miranti Kartika Dewi and Ilham Reza Ferdian, "Enhancing Islamic Financial Literacy through Community-Based Workshops: A Transtheoretical Model," *Journal of Islamic Accounting and Business Research*, 2021, <https://doi.org/10.1108/JIABR-08-2020-0261>.

⁵⁷ Observation at Mr Matsuhrah's house, 21 April 2023

⁵⁸ Interview, 21 April 2023, at the home and relatives of Mr Matsuhrah

⁵⁹ Ahmad Afwan Yazid, "Existence of Islamic Education in the Era of Society Revolution 5.0," *AMCA Journal of Religion and Society*, 2021, <https://doi.org/10.51773/ajrs.v1i1.34>. See also Mohammad Thoha and Abd Hannan, "Modernization of Education Governance Based on Accelerative Paradigm Among Pesantren Communities in Madura, Indonesia," *Ulumuna* 26, no. 2 (December 31, 2022): 417–46, <https://doi.org/10.20414/ujs.v26i2.515>.

2. Ghili Genting	Senior High Schools	19	average, the
	Higher Education/University	-	migrants had
	Non-Education	-	received at least an
	Elementary Schools	5	elementary school
	Junior High School	13	education or an
	Senior High Schools	23	Islamic boarding
	Higher Education/University	3	school.

*) Data is taken based on statistical documents from the district.

Table 4 above illustrates that 1) Some migrants still have low education, b) Educational qualifications show the development of quality of life, and c) There are some highly educated migrants who show employment in the informal sector of trade business units decent job land.

The spiritual value of *pé-sapéyan pappa* was able to change the migration patterns of the Madurese community, namely changes in the groups of people who migrated, if in the early days, the migrant community did not have sufficient education (did not have a formal school diploma), in its development they were Madurese migrants that have sufficient education, this supports the policy: "... development and mainstreaming of global migrant education policies."⁶⁰

Conclusion

This study explores the spiritual values in the Qur'an on *pé-sapéyan papa* of Madurese migrants, a term for local knowledge that can produce changes in mindset based on spiritual values, namely learning and working as a form of worship to carry out the values of Islamic teachings (life balance between worship and pilgrimage), capable of forming trade and service business skills in order to obtain income to improve the quality of life for themselves and their families left behind in their place of origin. They have spiritual values in the form of social piety as an implication of the quality of life for carrying out religious law,

⁶⁰ Christina Hajisoteriou and Lefkios Neophytou, "The Role of the OECD in the Development of Global Policies for Migrant Education," *Education Inquiry*, 2022, <https://doi.org/10.1080/20004508.2020.1863632>.

namely sharing in charity (zakat, infaq, and shodaqoh), fulfilling the needs of healthy living, education, and caring for others.

This study reveals that the spiritual value in the Qur'an on *pé-sapéyan pappa* is a learning tradition of the Madurese migrant community that has never been written as one of the core forms of Islamic education in society. It contains local Madurese cultural values and forms human resources that can create informal jobs as an alternative to the lack of formal employment opportunities for society.

This study still has methodological limitations in revealing data related to the quality of life of the community, which requires statistical analysis of the results of employment income generated by Madurese migrants' informal sector work so that it can be used for policy making the development of economic education based on religious values in society and strengthening the broader community economy.

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