

THE ROLE OF THE KOLOMAN TRADITION TOWARDS THE ECONOMIC EMPOWERMENT OF MADURA WOMEN IMAM AL- GHAZALI'S PERSPECTIVE IN BLUMBUNGAN VILLAGE, LARANGAN SUBDISTRICT, PAMEKASAN REGENCY

Fatimatuz Zahroh¹, St. Maizah², Yesinta Nor Sabina³

¹Magister Ekonomi Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang
Jl.Ir. Soekarno No.34, Batu, East Java, 65144, Indonesia

² Magister Pendidikan Manajemen Islam, Universitas Islam Negeri Maulana Malik Ibrahim
Malang

Jl.Ir. Soekarno No.34, Batu, East Java, 65144, Indonesia

³ Fakultas Ekonomi dan Bisnis Islam, UIN Madura
Jl. Raya Panglegur No.Km. 4, Pamekasan, East Java, 69371, Indonesia
fatimatuazzahrah580@gmail.com

ABSTRACT

This study focuses on the role of the column tradition in the economic empowerment of Madurese women in Blumbungan Village, Larangan District, Pamekasan Regency from the perspective of Imam al-Ghazali's thoughts. The columnan tradition is a social practice based on mutual cooperation that has developed into a means of capital and economic strengthening for women through group savings and loan activities. This research uses a qualitative approach with observation and interview methods with community leaders, NU Muslimat members and female business actors involved in columnist activities. The research results show that the column tradition not only functions as a social mechanism, but as an instrument of economic empowerment that increases women's independence, participation and position in household decision making. In Imam al-Ghazali's perspective, economic activities carried out in an honest, trustworthy manner and aimed at fulfilling the halal needs of life are part of worship. Therefore, the columns implemented by Blumbungan Village reflect spiritual values such as honesty (shidq), responsibility (amanah) and appropriateness (zuhud) which are in line with Islamic economic ethics. This tradition has been proven to have a positive social and economic impact on women as well as strengthening the social structure based on local wisdom which has religious value for Madurese women, especially in Blumbungan Village, Pamekasan.

Keywords: Koloman, Economic Empowerment, Imam Al-Ghazali.

INTRODUCTION

Indonesia has a variety of rich traditions that reflect the cultural and ethnic diversity of the entire archipelago (Nole 2024). The Koloman tradition in Madura is a very distinctive form of culture and is still preserved by the local community (Golla et al. 2011). Menurut (Ramadhanti and Sumadi 2024), Koloman is a tradition that combines religious, social and cultural elements in the life of Madurese people with the aim of maintaining good relations between individuals and communities. This tradition is held to commemorate major religious holidays or important events and involves active participation from various levels of society. In line with Ramadhanti, research (Sibyan and Fawaid 2023) The implementation of the Koloman tradition can vary in each region as the essence of the tradition is centered on the values of togetherness and respect for ancestors.

The columnan tradition is a form of local wisdom that has developed in Madurese society, especially in Blumbungan Village. This tradition is removed from the spirit of mutual cooperation and social solidarity, where people voluntarily collect funds or cash for the common good. Funds collected in the column tradition are not only used for social and religious activities, but are starting to be directed to support various community empowerment programs. In the context of empowerment, the column tradition has great potential to strengthen the role of women, especially in the economic field.

One concrete manifestation is the involvement of NU Muslimat who uses column funds to help women develop small and medium enterprises (SMEs) based on local culture

(Syuhri et al., 2025). Through this approach, the column tradition is not only a symbol of togetherness but also becomes an instrument of empowerment that supports women's independence and welfare at the village level. Koloman is often held with a series of traditional ceremonies involving collective prayer, rituals and serving typical Madurese dishes. This tradition is a means for people to strengthen ties between social ties and remind them of the importance of traditional values in everyday life. As part of cultural heritage, the Koloman tradition shows how important it is to preserve local culture and reflects how strong the relationship between religion, culture and society is in Madura.

In contemporary religious studies, the relationship between religion and culture is often an interesting topic of discussion because these two aspects influence and shape each other in the context of modern society (Zahra Wicaksana and Rahmawati 2023). In the Religious context of research (Hannan and Khotibum Umam 2023) often viewed as a system of spiritual beliefs and practices. Meanwhile, culture includes values in the form of norms and traditions that develop in social life (Wuryaningsih & Wafiroh, 2025). When the two interact and can influence cultural development and vice versa. The role of women according to (Sibyan and Fawaid 2023) in economic empowerment both at the family and community level as household financial managers. Women often play a key role in decision-making that has a direct impact on the family's economic stability. In line with Sibyan's research, (Hidayati 2012) and (Wachid Bambang Suharto, Ihsani, and Trianton 2024), Women who have economic independence can become agents of change in the community by encouraging the development of small and medium businesses and providing examples of the importance of education and empowerment in creating wider economic opportunities Next is research (Aman, Aziz, and Syarifah 2023). In this context, women's empowerment is not only about increasing economic capacity, but strengthening the role of women as the main driver in social and economic development at various levels (Kholilah et al., 2024).

According to Imam al-Ghazali, one of the great figures in the history of Islamic thought, he had very relevant views on economic empowerment in the context of Islamic teachings discussing various aspects of life that must be balanced between the worldly and the everyday, including economic issues (Adampe 2023). According to al-Ghazali, wealth is not the final goal in life. However, as a means to achieve social welfare and get closer to God. Economic empowerment in al-Ghazali's view is not just an effort to achieve prosperity, but to ensure that prosperity is used in the right way and is beneficial for society (Barat et al. 2024). In research (Hasan et al. 2023) In every context of economic empowerment, al-Ghazali encourages the application of Islamic ethical principles such as justice, hard work and social responsibility.

This research focuses on three studies, (1) Koloman Tradition in Women's Economic Empowerment among NU Muslimat in Blumbungan Village; (2) Application of Imam al-Ghazali's values in women's economic empowerment at the NU Muslimat Blumbungan Village; (3) Social and Economic Impact on Women in the NU Muslimat Blumbungan Village According to Al-Ghazali. In this case, researchers use research references. In this case, the researcher used several references from previous research as a theoretical basis. First, research conducted by Siti Maryam (2019) shows that the column tradition in Madura has an important role in building social solidarity and supporting economic activities, especially for women's groups. Second, Ahmad Fauzi's research (2021) discusses how Islamic ethical values originating from the thoughts of Imam al-Ghazali can be involved in community empowerment practices, including in economic and social aspects, with an emphasis on the importance of honesty, responsibility and justice. Third, Nur Aini's (2022) study examines the social and economic impact of women's empowerment based on local traditional communities which is able to increase women's welfare and self-confidence in carrying out their productive roles.

METHODS

The method in this research uses a qualitative approach with a phenomenological approach (Sulistyawati 2023). The choice of qualitative type is based on the research objective which is to describe the research problem in depth and focus on the research. The problem in this research is the role of columns in empowering women from Imam Al-Ghazali's perspective. The nature of qualitative research emphasizes and has quite strong relevance as well as the research questions asked in the research. Observations were based on research and in-depth interviews with community leaders, NU Muslimat

This research uses informants as samples using a purposive sampling technique, namely a technique for taking data sources with certain considerations (Sugiyono, 2016). The first data collection technique, interviews were conducted in a semi-structured manner with informants. There were 3 informants in this study, namely the main informant. Second, observation in this research uses non-participant observation, which is direct observation or observation, namely the application of columns in economic empowerment of the community. Third, documentation, documentation is carried out by taking pictures directly and sources from informants. Apart from that, to support information data, the author utilizes literature studies from various sources to strengthen the writing. Literature studies were obtained from journals, articles in both national and international journals, final assignments about Koloman and economic empowerment.

RESULTS

Before discussing further about women's economic empowerment, the important step is to first understand the column tradition which is part of the local culture of the Madurese community, especially in Blumbungan Village. Column tradition is a practice of mutual cooperation in the form of collecting funds or joint cash carried out voluntarily by community members. Funds collected through this tradition are usually used for social, religious purposes and community emergency needs. This tradition reflects the spirit of solidarity, togetherness and a sense of collective responsibility between residents.

Koloman is now developing into an alternative economic instrument that plays a role in supporting community life, including women's empowerment groups. In this context, columns are not only a means of meeting collective needs, but also open up space for women to actively participate in productive economic activities. The use of columns by the NU Muslimat group shows how local traditions can collaborate with empowerment programs to create economic independence based on culture and Islamic values. The following is a presentation of the results and discussion in this research, including:

The Role of the Koloman Tradition in Women's Economic Empowerment in the NU Muslimat Blumbungan Village

Based on the results of research conducted through interviews and observations of social order in Blumbungan Village, Larangan District, Pamekasan Regency, this research focuses on the Koloman tradition which is still carried out by the local community. One of the main sources in this research was Nyai AS, a female figure and NU Muslimat administrator in Blumbungan Village who provided important information regarding the implementation of the column tradition.

The interview with Nyai AS was conducted on June 11 2025, at 08.30 WIB at her residence in Tambak Sari Hamlet, Blumbungan Village. In the interview, Nyai AS explained in detail the process of implementing the column in the village, including the fund collection stage, management mechanism and the benefits obtained by female members of the NU Muslimat through this tradition. The information obtained from Nyai AS is an important basis for understanding the role of the Koloman tradition as a means of economic and social empowerment for women in Blumbungan Village:

"We are trying to continue to preserve the Koloman because this is not just a tradition, but a real form of togetherness in the village. Muslimat NU not only invites members to actively participate in Koloman activities, but also develops it with the aim of economic empowerment, especially for women. Funds collected from Koloman activities are managed transparently and used to support small businesses such as handicrafts, typical Madurese culinary delights and members' emergency needs. The resource person added that this tradition is a means of strengthening the friendship and solidarity of Muslimat NU members as well as a real form of the practice of mutual cooperation that has been passed down from generation to generation. hereditary."

In line with Nyai AS's statement as Nyai in Blumbungan Village, RF member of the NU Muslimat in Blumbungan Village said:

"From these column funds, mothers usually use them to start small businesses such as selling cakes, typical Madurese handicrafts or opening simple stalls at home. These activities not only help increase family income, but also provide space for women to be economically independent. Apart from that, there is also skills training facilitated by NU Muslimat, such as making Madurese batik, sewing and processing traditional food. The results of these businesses can then be sold at local markets or during village events."

Further results of SN's interview via an interview on June 14 2025 at 12.23 WIB. Researchers conducted interviews in Blumbungan village, community leaders and family members of column participants:

"Now mothers not only take care of the house, but can also help the family financially through their column business. That is very good and worth supporting."

Society sees women's involvement as a form of progress and shows that women are able to contribute significantly to the welfare of the household and society. Many consider this activity as an example of women who are independent, responsible and still maintain cultural and religious values. The active role of women in the column also increases public respect for the column because it is considered to have proven that women can be drivers of the local economy without having to leave the family and social environment. Women's involvement in the column tradition has a positive impact on their role in decision making, especially in the economic and social aspects of the family. One of the sources said that they mostly follow their husband's decisions. However, now I can give opinions about finances because I am part of the column's business.

This was further expressed by a resident of Aeng Penay Hamlet, Blumbungan Village, Brother HS on June 16 2025 at 14.30 WIB said:

"Additional income from economic activities makes women more confident and appreciate their opinions in determining household needs, children's education, and managing family savings. In some cases, women also become solution mediators when there are social problems in the surrounding environment. Involvement in columns not only improves welfare, but strengthens women's position in decision-making structures at the family and community level."

It is hoped that the columnar tradition will continue to be preserved and even developed in the future, especially in terms of women's economic empowerment. Chairman Koloman expressed the following hopes:

"We hope that this column will not only run as it is now, but can be more advanced, for example with more serious business training or collaboration with external parties."

The community considers that the column has had a positive impact, especially in providing access to capital for women who want to start or develop small businesses. In this activity, support is needed from the village government or religious organizations to expand the benefits of tradition. Column sustainability is considered important not only to maintain shared values as a means of economic empowerment that is relevant to the needs of the times without having to abandon cultural roots and local wisdom. In this research, various opinions were found regarding the implementation of the Koloman tradition and suggestions for economic empowerment of women in Blumbungan Village. The Koloman tradition in Blumbungan Village is a form of mutual cooperation which is still maintained as a cultural heritage of the Madurese community. This tradition not only functions as a social mechanism to strengthen togetherness, but also acts as a means of economic empowerment, especially for female members of the NU Muslimat. Koloman provides revolving access to capital that enables women to start or develop small businesses independently. Thus improving family welfare while strengthening social networks between members.

Women's economic empowerment through columns also encourages the development of business skills and capacity (Ramadhan, Sosiologi, and Tanjungpura 2024). Women are invited to actively participate in productive economic activities such as handicrafts, traditional food processing and home trade. With the capital obtained from the column, you can run a business sustainably, market local products, and increase family income. This research indicates a social change where women are no longer just housekeepers but agents of economic and social change in their communities. The importance of the values of transparency, responsibility and honesty in managing column funds makes this tradition not only an economic practice. However, moral and ethical learning for NU Muslimat members. These values are in line with Islamic principles that encourage justice and trust in business, so that economic activities carried out by women are not only for material purposes that have spiritual and social content. In this way, the column is able to integrate local traditions with religious values that build the character of NU Muslimat members.

The continuation of the columnan tradition is very important for women's empowerment in Blumbungan Village. Support from various parties so that the column can develop more optimally. Business development and expansion of Colonial collaboration networks not only maintain cultural heritage and expand its positive impact in improving women's economic and social welfare in a sustainable manner. This makes the column a model of empowerment that is relevant to needs without abandoning cultural roots and local wisdom values (Aman, Aziz, and Syarifah 2023).

Women's economic empowerment is an important step in achieving gender equality and improving the welfare of society as a whole (Sida 2023). In many cultures, women are often faced with limited access to economic resources, education and work opportunities that are equal to men (Arsini et al., n.d.). Therefore, women's economic empowerment includes various efforts to provide them with wider access to training, business capital and opportunities to actively participate in the labor market and improve the quality of life for themselves and their families as a whole.

Application of Imam al-Ghazali's Values in Women's Economic Empowerment at the NU Muslimat Blumbungan Village.

Imam al-Ghazali is one of the great scholars in the Islamic thought tradition whose thoughts are still very relevant today, including in the field of economic ethics (Anriani 2023). In other words, economic activities are not just worldly activities of worship if they are carried out with the right intentions and in a halal manner. In his monumental work *Ihya' Ulum al-Din*, Al-Ghazali explains that work and efforts to earn a living have spiritual

value if they are carried out with honesty, responsibility and do not violate sharia principles. (Zahra Wicaksana and Rahmawati 2023).

Al-Ghazali emphasized that work is a form of mujahadah or struggle which, if intended for the sake of Allah, will be worth worship (Fudaili and Rofiah 2023). In this context, values such as amanah (responsibility), shidq (honesty), qana'ah (self-satisfaction) and zuhud (simplicity) become the basic principles in carrying out economic activities. The concept of balance between this world and the afterlife is at the core of Imam al-Ghazali's teachings. Searching for wealth is permissible, but the aim is not to show off wealth or hoard it but to fulfill the needs of a decent life and help others. Therefore, asset management must be carried out fairly, transparently and not harm other people.

In the practice of economic empowerment, Imam al-Ghazali's values can be used as a moral guide, especially for women involved in business activities. They are not just drilled to generate income. The basis for women's empowerment activities by NU Muslimat in Blumbungan Village. NU Muslimat in Blumbungan Village utilizes the local tradition of Koloman as a means of women's economic empowerment. Koloman, which is a form of mutual cooperation in the form of joint fund savings, is a forum for women to help each other with small business capital. In practice, columns are run with high values of honesty and responsibility, in line with the principle of trust taught by Imam al-Ghazali.

Funds collected from the column are used to support small businesses such as making traditional food, handicrafts and household trade. In every fund management, the NU Muslimat Management involves all members in deliberation, maintains transparency and ensures that no one is harmed. The women involved showed a spirit of hard work and independence. Column activities do not only rely on help from outside parties. However, trying to independently build a home business with limited capital. This attitude reflects the strong values of mujahadah and endeavor as taught by Al-Ghazali as a form of worship in everyday life.

The value of brevity (zuhud) is visible in the way NU Muslim women run women's businesses in Blumbungan Village. Women in the village do not compete to seek big profits but focus on pursuing business, the blessings of good fortune and the benefits for their families and the surrounding community. In interpreting success, it is not from the many profits, but from the inner peace and social benefits that result.

Several recent studies examine the relevance of Imam al-Ghazali's values in the context of economic empowerment, especially among Muslim women. According to (Hidayati 2017), The application of work ethics based on trust and honesty taught by al-Ghazali is able to increase the productivity of micro businesses run by women in the Central Java region. This research emphasizes that strong values of honesty and responsibility encourage business desires and strengthen trust between economic actors in the community. Research by Adera and Abdisa (2023) highlighting the importance of the values of qana'ah (self-satisfaction) and zuhud (simplicity) in the economic empowerment of women in Muslim communities in West Sumatra.

Study by Reshi and T (2023) tells how Imam al-Ghazali's values of trust and shidq (honesty) are applied in the financial management of women's business groups in Yogyakarta. This research strengthens the argument that classical Islamic ethical values are still very relevant and effective in supporting women's economic empowerment in the modern era. In every training and recitation activity, Imam al-Ghazali's values are slowly inserted both through religious advice and through real examples in everyday life (Golla et al. 2011). The application of Imam al-Ghazali's values in the economic empowerment of women in Blumbungan Village proves that classical Islamic ethics can be actualized in the contemporary context.

Social and Economic Impact on Women in the NU Muslimat of Blumbungan Village According to Al-Ghazali

Women's economic empowerment through the column tradition carried out by NU Muslimat in Blumbungan Village has had an increased social and economic impact. From the perspective of Imam al-Ghazali's thoughts, this impact can be seen not only from the material side but also from wider spiritual values, morals and social functions. Al-Ghazali views that prosperity is not just the fulfillment of true physical needs but also the achievement of spiritual happiness through a life that is meaningful, lawful and beneficial to others.

Women's involvement in columnist activities allows them to gain access to business capital, which was previously difficult to reach (Madura and Ma, n.d.). With this capital, many women are able to open small businesses at home such as selling food, handicrafts and home services. Imam al-Ghazali in *Ihya' Ulum al-Din* emphasized that working to meet the needs of oneself and one's family is a form of worship. As long as it is done lawfully and honestly (Zahra Wicaksana and Rahmawati 2023). Therefore, the economic activities carried out by women are in line with the Islamic values taught by Al-Ghazali.

Another economic impact is the increasing independence of women. Women no longer only depend on their husband's income, but also actively contribute to meeting household needs (Putri et al. 2021). Column activities begin to get used to memorizing, managing profits and planning long-term needs. This is in line with the principles of trust and wisdom taught by Al-Ghazali, that wealth must be used wisely and not wasted on things that are not useful.

From a social perspective, this empowerment strengthens women's position in the family and society. Women who were previously considered passive are now decision makers in household economic matters (Nurhaliza, Andayani, and Amanita 2024). According to Al-Ghazali, people who benefit their families and their environment are the main people who see Allah. Thus, women's involvement in columnist activities not only shows their economic role, but also displays a strong social contribution (Yacoobi 2012). Women's active participation also increases social solidarity among NU Muslimat members. This tradition strengthens Islamic brotherhood and the value of togetherness in society. In Al-Ghazali's framework of thought, good social relations are part of the path to a quality life spiritually and socially.

The social and economic impact of empowering women through the column tradition under the auspices of the Muslimat NU in Blumbungan Village reflects the contextual application of Imam al-Ghazali's teachings. Local traditions developed with classical Islamic values are able to create real changes in women's lives, both from an economic, social and spiritual perspective. Empowerment is not only a matter of increasing income, but the formation of character and broader social roles as outlined in Al-Ghazali's thought.

CONCLUSION

The column tradition preserved by the NU Muslimat in Blumbungan Village is not just a cultural heritage, but has developed into an effective instrument of economic empowerment for women. Koloman not only provides access to capital, but strengthens social solidarity and strengthens the role of women in the household and society. This tradition teaches the values of togetherness, independence and responsibility, showing how local mutual cooperation practices can be a real solution in improving women's economic welfare collectively.

The application of Imam al-Ghazali's values in the economic activities carried out by NU Muslim women provides a strong spiritual and ethical dimension. Values such as trust,

honesty, hard work and simplicity are not only moral guidelines, they shape the character of a sustainable and fair business. By making economic activity a form of worship and social contribution, NU Muslimat is able to integrate classical Islamic teachings with contemporary economic practices that are relevant and applicable at the grassroots level.

In developing and strengthening the impact of the columnist tradition, it is recommended that NU Muslimat collaborate with village governments, sharia financial institutions and academics to provide further training and systematic business assistance. It is necessary to strengthen managerial capacity and digitize the marketing of local products so that women's businesses are more competitive. Apart from that, the ethical values of Islamic economics that have been instilled must continue to be disseminated through religious studies and community forums as a moral basis for building a local economy that is inclusive, fair and continues to be applied to local wisdom.

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