

Song-Osong Lombhung as a Living Law in Internalization of the Value of State Defense: A Study of Legal Sociology in Madura Community, Pamekasan Regency

Kuntum Chairum Ummah¹, Indra Jaya Kusuma Wardhana², Edy Purwanto³

^{1, 2, 3}Department of Sociology, Universitas Trunodjoyo Madura, Indonesia

Article Info

Article history:

Received: 27 June 2026

Publish: 24 July 2026

Keywords:

Song-Osong Lombhung;

Living Law;

National Defense;

Legal Culture;

Madurese

Abstract

This study analyzes Song-Osong Lombhung as a living law in the Madura community. This study focuses on the internalization of the value of defending the state not only through formal state instruments, but also through social norms and cultural practices as a medium for the formation of national consciousness. The research uses the perspective of Living Law Eugen Ehrlich, as well as qualitative methodology with Harold Garfinkel's ethnomethodological approach, to understand how society produces, interprets, and maintains social order through the practice of Song-Osong Lombhung. In the context of Madura society, the Song-Osong Lombhung tradition is a social practice based on cooperation, solidarity, and collective responsibility that has been inherited from generation to generation and serves as a norm that binds the social life of the community. The research was conducted in Pamekasan Regency as one of the areas in Madura that still maintains communal traditions and social solidarity based on local wisdom. Data was obtained by involving religious leaders, community leaders, village officials, and communities involved in the implementation of the Song-Osong Lombhung tradition. The results of the study show that Song-Osong Lombhung functions as a living law that is reproduced through the legal culture of the community and forms a collective consciousness that is in harmony with the national dimension. The internalization of the value of defending the state takes place through three stages, namely the internalization of social values, the formation of collective awareness, and the internalization of national values in strengthening social resilience based on local wisdom. Therefore, Song-Osong Lombhung has strategic relevance as a socio-cultural base in strengthening contextual and sustainable National Defense Awareness Development (PKBN).

This is an open access article under the [Lisensi Creative Commons Atribusi-BerbagiSerupa 4.0 Internasional](#)



Corresponding Author:

Kuntum Chairum Ummah

Department of Sociology, Universitas Trunodjoyo Madura, Indonesia

Email Coresspondent: kuntum.ummah@trunojoyo.com

1. INTRODUCTION

The people of Madura are known to have strong social ties, which are reflected in various collective practices based on mutual cooperation, solidarity, and social responsibility. One of the practices that is still maintained in the life of the people of Madura, especially in Pamekasan Regency, is Song-Osong Lombhung, which is a tradition of mutual help that is oriented towards fulfilling common needs through the mechanism of sharing

resources and collective work. This practice not only serves as a socio-economic mechanism but also becomes a norm that regulates social relations between communities through the values of togetherness, trust, and collective responsibility. The Song-Osong Lombhung tradition shows that society has a set of social rules that are lived, obeyed, and reproduced for generations in daily life. In Madura society, the values of mutual cooperation and social solidarity are important foundations in maintaining social cohesion and the sustainability of communal life (Wiyata, 2013). From the perspective of legal sociology, the existence of living norms and regulating people's behavior can be understood as living law. According to Eugen Ehrlich (2017), living law in society does not always come from the state, but from social norms that develop in common life and become a guideline for the actions of community members. Thus, Song-Osong Lombhung can be understood as a form of living law because its existence is not only culturally recognized but also has a social binding force that influences people's social actions and behaviors. Furthermore, the perspective of living law places local norms as an important part of a social regulatory system that remains relevant in the midst of modernization and dominance of state law (Valerina & Rismah, 2024).

The Song-Osong Lombhung tradition can be explained through the concept of legal culture. Friedman (2019) states that law is not only determined by structure and substance, but also by the legal culture of society, which includes values, attitudes, and orientations towards applicable norms. In the context of Madurese society, the principle of obedience as the philosophy of Bhuppa' Bhâbbhu' Ghuru Rato, is not built through formal sanction mechanisms, but through a collective consciousness that grows from the value of togetherness and social responsibility. Therefore, this tradition can be understood as part of the local legal culture that supports the sustainability of social order in the community.

The values contained in Song-Osong Lombhung are closely related to the non-military dimension of state defense. The Ministry of Defense of the Republic of Indonesia explained that the awareness of defending the country includes an attitude of love for the homeland, awareness of the nation and state, the spirit of unity, willingness to sacrifice, and the ability to participate in the life of society, the nation, and the state (Ministry of Defense of the Republic of Indonesia, 2022). This means that the values of mutual cooperation, social solidarity, and collective responsibility contained in Song-Osong Lombhung represent a concrete form of the values of defending the country in the life of local communities. Thus, defending the state is not only understood as the result of formal education and state programs, but also as a social consciousness that grows through cultural practices that live in society. The practice of Song-Osong Lombhung reflects the existence of a collective consciousness that is the foundation of community integration. Durkheim (2014) explained that solidarity is an important element that maintains social order and community cohesion.

Traditions, which are based on collectivity, allow people to build a sense of belonging to their community while strengthening social responsibility. In addition, the existence of Song-Osong Lombhung shows the reproduction process of social norms that takes place in a sustainable manner. Giddens (1984) explained that social structures are produced and reproduced through social practices that are carried out repeatedly by social actors. In this context, the Madurese people are not only recipients of cultural values, but also actors who actively maintain and reproduce Song-Osong Lombhung as part of social life.

Research on the Madurese people and their traditions has been studied many times before. Meanwhile, research linking living law with the internalization of the value of defending the state is still relatively limited, especially in the context of local communities that have strong communal traditions. The recognition of living law is increasingly gaining

attention in legal discourse and public policy because it is considered to be able to be a bridge between state law and the social reality of society (Redy, 2025). Contemporary studies show that living law not only functions as an instrument of cultural preservation but also plays a role in maintaining collective identity, strengthening social resilience, and transmitting social values across generations (Safina, et al, 2025). Based on this, this study aims to analyze Song-Osong Lombhung as a living law in internalizing the value of defending the state among the Madurese people in Pamekasan Regency. Using the perspective of living law theory from Eugen Ehrlich, with the ethnomethodology approach of Harold Garfinkel (2017), this study seeks to explain how the community produces, interprets, and maintains the Song-Osong Lombhung tradition as a living social norm as well as a medium for internalizing the value of defending the state. This research offers novelty through the integration of living law studies, legal culture, social solidarity, and national defense awareness based on local wisdom. Theoretically, this study expands the study of legal sociology on the function of social norms in the formation of national consciousness. Practically, this study provides a perspective that strengthening the value of defending the country can be done through the optimization of local wisdom that lives and develops in society.

2. RESEARCH METHODS

This study was used a qualitative method with an ethnomethodological approach. This approach was chosen to understand how the Madurese people produce, interpret, and maintain the practice of Song-Osong Lombhung as a living social norm (living law) in internalizing values as a representation of defending the country (Creswell & Poth, 2018). Garfinkel's ethnomethodology (2017) was used to examine the ways in which members' methods build social order through actions, interactions, and meanings that take place in social practices in daily life. The research location is in Pamekasan Regency, East Java Province. The selection of the location was based on the consideration that Pamekasan is one of the regions in Madura that still maintains communal traditions and values based on mutual cooperation, social solidarity, and collective responsibility, reflected in the practice of Song-Osong Lombhung. The existence of this tradition is a relevant context to examine the relationship between living law and the internalization of the value of state defense in the lives of local communities. Data collection was carried out through participatory observation and in-depth interviews. Participatory observation was carried out by directly observing the practice of Song-Osong Lombhung, the pattern of interaction between residents, the form of community participation, and the social mechanisms that developed in the implementation of the tradition. Meanwhile, in-depth interviews were conducted in a semi-structured manner involving religious leaders, community leaders, village officials, and the community to explore informants' understanding of the meaning, values, social functions, and relevance of Song-Osong Lombhung in people's lives. Meanwhile, secondary data was obtained through documentation studies, which included village archives, institutional documents, scientific literature, and various sources relevant to the Song-Osong Lombhung tradition, living law, and national defense awareness.

3. RESULTS AND DISCUSSION

Song-Osong Lombhung is not only understood as a social tradition that is passed down from generation to generation, but also functions as a norm that regulates the collective life of the Madurese people in Pamekasan Regency. The existence of this tradition shows how the values of mutual cooperation, social solidarity, and collective responsibility are produced and reproduced through socio-cultural practices. Where local social norms have a regulative power that is able to form social order without relying

entirely on the formal legal mechanisms of the state. Ehrlich (2017), through the concept of living law, places social norms as a source of living and developing law in society. Song-Osong Lombhung can be understood as a living law that is lively, obeyed, and becomes a guideline for community actions in maintaining social relations and the sustainability of the local community. More than that, the values contained in it not only function as a mechanism of social integration, but also as a medium for the formation of collective consciousness that is in harmony with the values of defending the state, such as solidarity, social participation, concern for the common interest, and civic responsibility. In this context, Song-Osong Lombhung shows that the internalization of the value of state defense not only takes place through formal state instruments, but also through social norms that live and are practiced in people's daily lives.

3.1. Song-Osong Lombhung as a Living Law

Song-Osong Lombhung has a position that is more than just a social tradition in the life of the Madurese people in Pamekasan Regency. This tradition serves as a norm that regulates relations between citizens through the principles of mutual cooperation, social solidarity, and collective responsibility. The community views involvement in Song-Osong Lombhung as part of a moral obligation that must be carried out to maintain social harmony and community sustainability. Based on the data findings, most of the informants stated that involvement in Song-Osong Lombhung is a form of social responsibility towards fellow citizens. One of the community leaders said that the community feels a moral obligation to help community members who are experiencing difficulties because basically everyone can be in the same position in the future. This principle shows the existence of reciprocity norms that are the foundation of social relations of the community.

Other findings also suggest that there is an informal social control mechanism for individuals who do not participate in Song-Osong Lombhung. Although there are no formal legal sanctions, individuals who ignore these social obligations are likely to receive negative judgments from society, experience a decrease in social trust, and have reduced access to community solidarity networks. According to Friedman (2019), legal culture is a network of values, attitudes, and people's orientation towards applicable norms. In the context of Madurese society, the legal culture is formed by a combination of religious values, kinship, respect for social authority, and communal traditions that have taken root in daily life (Rozaki, 2021; Wiyata, 2013). This condition shows that Song-Osong Lombhung has developed into a social norm that has binding power and functions as a guideline of behavior in social relations of the community. From the perspective of legal sociology, the existence of norms that live, are obeyed, and regulate the behavior of society shows the characteristics of living law, which is a law that grows from social life and gains legitimacy through the social practices of society itself (Ehrlich, 2017). The relationship pattern built through reciprocity reflects the existence of trust, social networks, and reciprocal norms that are the foundation of social cooperation in the community (Putnam, 2020).

Wiyata (2013) explained that the social life of the Madura people is built on the basis of strong communal relationships, where individuals are not understood as independent entities, but as part of a social network. In line with that, Rifai (2020) emphasized that the Madurese people have a strong tendency to maintain group solidarity through the practice of helping each other, maintaining social honor, and strengthening kinship ties. These characters have long historical roots. De Jonge (1989) explained that Madura's relatively limited ecological and economic conditions in the past encouraged the community to develop a pattern of social relations that emphasized cooperation,

interdependence, and communal solidarity as a strategy to maintain survival. In this context, Song-Osong Lombhung not only functions as a social tradition but also becomes a manifestation of collective values that have long been rooted in the life of the Madurese people. In Madurese society, social recognition has an important position because it is related to honor and acceptance in the community (Rifai, 2020). Therefore, the social control that emerges is not always in the form of formal punishment, but can be in the form of reduced social support and weakened social relations with the community. This phenomenon shows that compliance with Song-Osong Lombhung is not built through coercive state instruments, but through social legitimacy born from the common values that the community believes in. This condition is in line with the findings of Rozaki (2021), which shows that the social life of the Madurese people is supported by strong moral and social authority sourced from religious leaders, community leaders, and community social networks such as the philosophy of Bhuppa' Bhabhu', Ghuru, Rato. The authority works through the mechanisms of respect, social recognition, and moral control that exist in society. These experiences can be found in family life, the tradition of mutual cooperation, respect for religious leaders and community leaders, the value of religiosity, social solidarity, and local philosophies such as Rampak Naong, Beringen Korong.

Ehrlich (2017) explains that laws do not always come from the state, but are born from norms that develop and are carried out in daily social life. In the context of this research, Song-Osong Lombhung contains a set of rights, obligations, social expectations, and control mechanisms that govern citizens' behavior. The norm gained legitimacy not because it was codified in formal regulations, but because it was accepted and practiced collectively by society. These findings also show that local communities have the ability to form and maintain their own normative systems as described in the concept of semi-autonomous social fields (Moore, 2000).

Society is not only an object subject to state law, but also an actor who actively creates, maintains, and enforces social norms in daily life. The findings of the study show that the people of Madura do not view state laws, religious norms, and local social norms as conflicting systems. On the contrary, the three complement each other in maintaining social order. Legal pluralism explains that in a social space, various systems of norms can live simultaneously (Tamanaha, 2021) State law functions to regulate the formal aspects of people's lives, religious norms provide a moral foundation, while Song-Osong Lombhung functions to regulate social relations and collective responsibility between citizens. Thus, the existence of Song-Osong Lombhung shows how local norms still have an important position in the midst of the development of the modern formal legal system. In the context of the Madurese people, Song-Osong Lombhung is not only a cultural heritage, but also an instrument of regulating social life that plays a role in maintaining social cohesion, collective identity, and community resilience based on local wisdom.

3.2. Legal Culture and Reproduction of Collective Values in Song-Osong Lombhung

Song-Osong Lombhung not only has a social function in the life of the Madurese people, but also serves as a cultural space where various collective values are produced, maintained, and inherited between generations. In practice, this tradition is a means that allows people to build a common understanding of the way of life in society, relationships between individuals, and responsibility to the community. The dominant value reproduced through Song-Osong Lombhung is the orientation to the common interest. Involvement in Song-Osong Lombhung not only results in social action but also generates awareness that individuals are part of a community that has a common destiny and interests. From the perspective of social construction, the reality of the importance of togetherness and social care is formed through a continuous process of interaction (Berger & Luckmann, 1991).

The findings of the study show that Song-Osong Lombhung provides space for the community to continue to renew a common understanding of the meaning of togetherness, social care, and responsibility for collective life.

The reproduction of values through Song-Osong Lombhung contributes to the formation of the collective identity of the community. Various informants view this tradition as part of the Madurese way of life that distinguishes it from other social groups. In this context, identity is understood not only as a cultural attribute but also as a set of values that serve as a guideline in understanding the relationship between individuals and communities. Wiyata (2013) explained that the social identity of the Madurese people is built through strong communal ties and orientation towards social relations. The findings of the study show that Song-Osong Lombhung is one of the media that strengthen this identity because it allows cultural values to continue to gain space for actualization in people's lives. De Jonge (1989) explained that the history of the Madurese people shows the importance of social cooperation as a strategy to face various challenges in life. The findings of the study show that the memory of the collective experience is still alive and gaining new meaning through the practice of Song-Osong Lombhung.

The legal culture that develops through this tradition ultimately shapes the way society understands the relationship between social rights and responsibilities. Friedman (2019) explained that legal culture is related to the value system that shapes society's orientation towards various social rules and practices. In the context of this research, legal culture is not manifested in the form of formal rules but in the society interprets social relations as a space that demands involvement, care, and shared responsibility. Therefore, the legal culture that developed through Song-Osong Lombhung served as a cultural mechanism that strengthened the collective orientation in people's lives. Through this process, this tradition not only maintains the sustainability of local culture but also forms a relevant social orientation for strengthening community life and building awareness of defending the country. Thus, the legal culture that lives in Song-Osong Lombhung not only plays a role in maintaining the continuity of traditions, but also becomes a medium for the reproduction of collective values that support the formation of citizens who are oriented towards common interests.

3.3.The Living Law Model in Internalizing the Value of State Defense

The internalization of the value of defending the state among the Madura people in Pamekasan Regency does not take place solely through formal mechanisms such as civic education, national socialization, and state-sponsored programs. On the contrary, the process also takes place through cultural mechanisms that live in people's daily lives. In the context of this research, Song-Osong Lombhung becomes a social medium that allows values that are in line with defending the state to be reproduced, interpreted, and internalized in a sustainable manner by members of the community. The values contained in Song-Osong Lombhung, such as social concern, collective responsibility, sacrifice for the common good, social participation, and the spirit of togetherness, have a substantive fit with the dimension of non-military state defense. As explained in the concept of National Defense Awareness Development (PKBN), national defense is not only interpreted as readiness to face military threats, but also includes citizen awareness to contribute to maintaining unity, strengthening social solidarity, and supporting the sustainability of the life of the nation and state. In this perspective, the social practices that developed in Song-Osong Lombhung became a concrete form of actualizing the value of defending the state in people's lives.

The internalization of the value of defending the country through Song-Osong Lombhung takes place through three main stages. The first stage is the internalization of social values, which is the process by which individuals recognize and understand the value of mutual cooperation, social concern, and responsibility for others through social experiences in the family and community. At this stage, values are understood as a part of daily life that forms the orientation of individual actions. The second stage is the formation of collective consciousness, which is the process by which the value that an individual has received acquires social legitimacy through the experience of interaction with other members of society. Involvement in various social activities allows individuals to understand that the actions taken are not only beneficial to themselves but also to the sustainability of the community as a whole. In this context, individual consciousness develops into a collective consciousness that places common interests as an essential part of social life. This finding is in line with the view of Durkheim (2014), who places collective consciousness as the foundation of social integration in society. The third stage is the internalization of national values, which is the process by which the social values that live in the community develop into a broader civic orientation. Willingness to help others, maintain social harmony, participate in community life, and prioritize common interests ultimately form a civic attitude that is in line with the value of defending the country. In this stage, values that were originally rooted in local social relations have expanded their meaning into awareness to contribute to the life of the nation and state. In other words, the local community serves as the initial space for the formation of citizenship character, which then becomes the foundation of national defense awareness. Living law is not only a source of social order, but also a cultural instrument that contributes to the formation of citizens who have a commitment to the life of the nation and state (Ehrlich, 2017).

4. CONCLUSION

Song-Osong Lombhung in the Madurese people in Pamekasan Regency not only functions as a social tradition, but also as a living law that contains a set of values, norms, and orientations of actions that are alive and gain legitimacy in people's lives. The existence of Song-Osong Lombhung shows that social order is not limited to being shaped by formal state laws, but also by social norms that grow from the collective experience of society. This tradition is a social mechanism that regulates relationships between fellow citizens through the values of mutual cooperation, social concern, collective responsibility, and prioritizing common interests. Song-Osong Lombhung functions as a space for the reproduction of legal culture that allows collective values to be inherited and reinterpreted in a sustainable manner. These values are not only maintained as cultural heritage, but also constructed as part of the social identity of the Madura people. In this context, legal culture acts as a medium that connects social practices with the value systems that live in society, so as to produce a collective orientation that supports social cohesion and community sustainability. The values reproduced through Song-Osong Lombhung have a substantive conformity with the dimension of non-military state defense. Through the mechanism of living law and legal pluralism that brings together local norms, religious values, and national values, this tradition contributes to forming a civic consciousness characterized by concern for common interests, social participation, collective responsibility, and a spirit of unity. Thus, the internalization of the value of state defense in society does not take place exclusively through formal state instruments, but also through cultural practices that live and acquire social legitimacy in people's daily lives.

The formulation of the model of internalizing the value of defending the state based on living law takes place through three stages, namely the internalization of social values, the formation of collective consciousness, and the internalization of national values. This

model shows that local wisdom serves as a bridge that transforms the social values of the community into civic awareness. Living law not only functions as an instrument of social regulation, but also as a mechanism for the formation of civic character and the internalization of national values. The approach to strengthening National Defense Awareness Development (PKBN) based on local culture has the opportunity to produce a process of internalizing the value of national defense that is more contextual, participatory, and sustainable by considering the potential of local wisdom as a socio-cultural basis that has been lived and accepted by the community.

5. ACKNOWLEDGMENTS

The authors gratefully acknowledge the financial support provided by the Institute for Research and Community Service (LPPM), Universitas Trunodjoyo Madura, which made this research possible.

6. BIBLIOGRAPHY

- Berger, P. L., & Luckmann, T. (1991). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Penguin Books.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. SAGE Publications.
- De Jonge, H. (1989). *Madura dalam empat zaman: Pedagang, perkembangan ekonomi, dan Islam: Suatu studi antropologi ekonomi*. Jakarta: Gramedia.
- Durkheim, E. (2014). *The division of labor in society*. New York: Free Press.
- Ehrlich, E. (2017). *Fundamental principles of the sociology of law*. Routledge.
- Friedman, L. M. (2019). *Law and society: An introduction*. Oxford: Oxford University Press.
- Garfinkel, H. (2017). *Studies in ethnomethodology*. Cambridge: Polity Press.
- Giddens, A. (1984). *The constitution of society: Outline of the theory of structuration*. Berkeley: University of California Press.
- Indonesia, K. P. (2022). *Buku saku pembinaan kesadaran bela negara*. Kementerian Pertahanan Republik Indonesia.
- Moore, S. F. (2000). *Law as process: An anthropological approach*. LIT Verlag.
- Putnam, R. D. (2020). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.
- Redy, S. A. (2025). The position of living law as a legal institution in Law No. 1 of 2023 on the Criminal Code. *Journal of Law, Politic and Humanities*, 5(4), 2571–2583.
- Rifai, M. A. (2020). *Manusia Madura: Pembawaan, perilaku, etos kerja, penampilan, dan pandangan hidupnya seperti dicitrakan peribahasanya*. Yogyakarta: Nuansa Aksara.
- Rozaki, A. (2021). *Menabur karisma, menuai kuasa*. Yogyakarta: IRCiSoD.
- Safina, A., Benita, M., Imran, A., & Yunanda, B. (2025). The role of customary law in preserving local wisdom in the modern era. *TOFEDU: The Future of Education Journal*, 4(7), 2567–2570.
- Tamanaha, B. Z. (2021). *A Realistic Theory of Law*. Cambridge: Cambridge University Press.
- Valerina, A. T., & Rismana, D. (2024). Living law in modern legal systems: Challenges to the principle of legality. *Walisongo Law Review*, 6(1), 29–41.
- Wiyata, A. L. (2013). *Mencari Madura*. Jakarta: Bidik-Phronesis Publishing.