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Socio-Cultural Strength: Optimization of *Bhuppa'*, *Bhâbhu'*, *Ghuru*, and *Rato* in Establishing Compliance in Madurese Familial Conduct

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Abstract: The identification of the Madurese local concept, *Bhuppa'-Bhâbhu'-Ghuru-Rato*, is a part of the conflict resolution instrument based on social construction theory. This concept serves as a strong foundation underlying the social relationships and moral structure of the Madurese community, which remains deeply rooted in various aspects of daily life. This research aims to analyze the significant role of the socio-cultural value system of the Madurese community in shaping the behavioral compliance of Madurese families. The research is qualitative in nature, relying on both primary and secondary data. Primary data is obtained from field studies, including direct observations and mapping of research aspects. The research findings indicate that there has been controversy in the interpretation of threats related to social inequality, economic family issues, and the pandemic already experienced. This interpretational controversy has been caused by differences in understanding, conflicting interests, and varying traditions or practices. Differences in understanding are evident from the varying levels of comprehension between groups in the community, which also highlights differences in literacy levels when interpreting these issues. The four important elements of *Bhuppa'-Bhâbhu'-Ghuru-Rato* play a vital role in controlling and providing guidance through families to enhance compliance. These elements are actualized in daily praxis as binding normative rules.

Keywords: Disparity, Compliance, Local Wisdom, Socio-Cultural.

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Abstrak: Mengidentifikasi konsep lokal Madura, *Bhuppa*'-*Bhâbhu*'-*Ghuru*-*Rato*, merupakan bagian dari instrumen penyelesaian konflik melalui teori konstruksi sosial. Konsep ini menjadi fondasi kuat yang mendasari hubungan sosial dan struktur moral masyarakat Madura, yang masih sangat mengakar di berbagai aspek kehidupan sehari-hari. Penelitian ini bertujuan untuk menganalisis peran penting sistem nilai sosio-kultural masyarakat Madura dalam membentuk kepatuhan berperilaku keluarga Madura. Penelitian ini bersifat kualitatif yang bersandar pada data primer dan sekunder. Data primer diperoleh dari studi lapangan untuk mengamati langsung dan dari pemetaan aspek-aspek penelitian. Dengan hasil penelitian, bahwa telah terjadi kontroversi dalam interpretasi terhadap ancaman bahaya terkait kesenjangan sosial, keluarga ekonomi dan pandemi yang sudah dialami. Kontroversi interpretasi tersebut telah disebabkan oleh perbedaan paham, perbedaan kepentingan dan perbedaan tradisi atau cara. Perbedaan paham terlihat dari pemahaman yang berbeda antar kelompok dalam masyarakat yang sekaligus memperlihatkan perbedaan tingkat literasi di dalam memahaminya. Keempat unsur penting *Bhuppa*, *Bhâbhu*, *Ghuru*, dan *Rato* memiliki peran yang sangat vital dalam mengontrol dan memberikan pengarahannya melalui keluarga untuk meningkatkan kepatuhan untuk diaktualisasikan dalam praksis keseharian sebagai aturan normatif yang mengikat.

Kata Kunci: Kesenjangan, Kepatuhan, Kearifan Lokal, Sosio-Kultural.

Introduction

Social inequality is a multifaceted and intricate issue including different dimensions, including economy, education, health, and social opportunities.¹ In Indonesia, particularly in culturally distinctive regions like Madura, socioeconomic disparity is frequently shaped by specific socio-cultural factors.² Madura possesses distinctive social and cultural systems that employ diverse traditional techniques to address social injustice. In this framework, social characters such as *Bhuppa* (father), *Bhâbhu* (mother), *Ghuru* (teacher), and *Rato* (leader) are crucial in shaping behavioral compliance and sustaining societal equilibrium.

Madura possesses a robust communal cohesion and steadfast adherence to traditional values among its inhabitants.³ The Madurese culture is significantly

¹ Mochamad Syawie, "Kemiskinan dan Kesenjangan Sosial," *Sosio Informa* 16, no. 3 (2011), p. 213–219. Anwar Hidayat, "Kesenjangan Sosial Terhadap Pendidikan Sebagai Pengaruh Era Globalisasi," *Justisi Jurnal Ilmu Hukum* 2, no. 1 (2018), p. 15–25.

² Siti Dian Natasya Solin et al., "Batak Customary Marriage: A Study of the Prohibition of Same-Clan Marriage and Its Relevance in the Contemporary Era," *El-Ussrah: Jurnal Hukum Keluarga* 7, no. 1 (June 30, 2024), p. 62.

³ Anis Sulalah, Erie Hariyanto, and Moh. Hamzah, "Organizing Ontalan Tradition in Madurese Customs," *Karsa: Journal of Social and Islamic Culture* 30, no. 2 (2022), p. 389–410; Yudho Bawono, "Studi Tentang Self Construal Remaja Etnis Madura Dengan Pendekatan Indigeneous Psychology," *Indigenous: Jurnal Ilmiah Psikologi* 1, no. 2 (2017), p. 19–32; Ali

shaped by the Islamic legal principles, which integrate with indigenous traditions to form a distinct religious system.⁴ This system influences all facets of individuals' lives, including their reactions to social concerns like inequality. In this context, social inequality in Madura, as to numerous other locations in Indonesia, is frequently seen through disparities in access to resources and opportunities.

Social inequality is a condition of societal imbalance that generates disparities.⁵ Consequently, the roles of *Bhuppa'*, *Bhâbhu'*, *Ghuru*, and *Rato* in Madurese culture extend beyond their conventional responsibilities as familial figures, instructors, and leaders. They serve as agents of social change, actively participating in the mitigation of social disparity. Intense and continuous social interactions establish behavioral norms that are absorbed by societal members, hence potentially diminishing social inequality and enhancing social cohesiveness.

The notion of *Bhuppa'-bhabhu'-Ghuru-Rato* encompasses a hierarchy of figures that must be revered and obeyed, beginning with father, mother, teacher, and culminating with queen. In the socio-cultural context of Madurese culture, there exists a hierarchical standard of obedience to principal figures.⁶ What distinguishes Madura is the potential to leverage local cultural components to address this issue. *Bhuppa'*, as the family head, possesses the authority and responsibility to guide and direct family members. *Bhâbhu'* is pivotal in the moral and social education of youngsters, whereas *Ghuru* is vital in formal and spiritual education. *Rato*, as the community leader, possesses the capacity to govern and direct social programs impacting collective welfare.⁷

Within the Madurese civilization, the interplay of these four factors constitutes the foundation of individual ethics and develops a unique communal

Topan, "Toleransi Antar Umat Beragama; Studi Kasus Network Gusdurian Pamekasan Madura," *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial* 5, no. 1 (2023), p. 105–22.

⁴ Afif Amrullah, "Islam di Madura," *Islamuna: Jurnal Studi Islam* 2, no. 1 (2015), p. 56–69; Nurhuda Widiana, "Pergumulan Islam Dengan Budaya: Studi Kasus Masyarakat Samin di Dusun Jepang Bojonegoro," *Jurnal Theologia* 26, no. 2 (2016), p. 198–215; Topan, "Toleransi Antar Umat Beragama; Studi Kasus Network Gusdurian Pamekasan Madura."

⁵ Bella Najooan, Debby D.V Kawengian, and Stefi H Harilama, "Peranan Komunikasi Tokoh Masyarakat dalam Meminimalisir Kesenjangan Sosial di Kelurahan Mampang Kota Depok Jawa Barat," *E-Journal Acta Diurna* 6, no. 3 (2017), p. 1–11.

⁶ Moh Hefni, "Bhuppa'-Bhâbhu'-Ghuru-Rato (Studi Konstruktivisme-Strukturalis Tentang Hierarki Kepatuhan Dalam Budaya Masyarakat Madura)," *Karsa: Jurnal Sosial Dan Budaya Keislaman* 11, no. 1 (2007), p. 12–20; Erie Hariyanto et al, "The Resistance of Madurese Muslim Society to the Development of Non-Muslim Tourism Objects," *Jurnal Ilmiah Peuradeun* 12, no. 1 (2024), p. 27–50.

⁷ Nanda Widaninggar et al., "The Use of Bhuppa' Bhabbhu Ghuru Rato Philosophy to Strengthen the Performance Accountability of Government Institutions," *KnE Social Sciences* 2023 (2023), p. 990–1006.

identity. The notions of *Bhuppa*, *Bhâbhu*, *Ghuru*, and *Rato* establish a hierarchical social framework and reinforce adherence to existing social norms. Compliance with these figures is much esteemed, regarded as a manifestation of surrender to the esteemed values transmitted through generations. These principles establish a relationship that sustains the stability of the family and the society, embodying harmony between individuals and their surroundings.⁸

This is a qualitative study, utilizing both primary and secondary data. The primary data is acquired through fieldwork for direct observation and mapping of research elements. The required data includes information on forms, factors, and ramifications. The nature of the debate pertains to discrepancies in knowledge, values, and social practices. The research delineates many acts that illustrate disparities in interpretation. Controversial elements are categorized into ideological, interest-based, and practical operational considerations. Practical considerations may underlie variations in the interpretation of governmental regulations. Data addressing the ramifications of controversy are also delineated, particularly in relation to how controversy engenders division and discord in perspectives and behaviors.

This study engaged three parties in data collection: first, participants including community, religious leaders and academics-the elite class. The middle class consists of professionals. The general public, comprising workers. The three parties are recruited to examine how social class perceives certain issues and if intellectual competence has an impact on one's perspectives and attitudes. Furthermore, those who are considered to be capable of assessing the correctness and validity of the research were also recruited. The study took place for two months, commencing with desk review, field observation, interviews, and focus group discussions. Prior to the field research, a variety of secondary materials, including internet news articles, were gathered to delineate the disputes present at the textual level. Observations were carried out in several conference rooms where the participants' disputes could be directly seen. Interviews were conducted across three social class divisions for comparative analysis. Interviews were performed at each participant's location following the acquisition of prior approval. Five individuals were chosen as participants for the focus group discussion intended to validate the preliminary findings.

Data analysis was conducted in two steps. The first step, the data was analyzed following Huberman's strategies of data analysis.⁹ The stages commence with the reduction of observational and interview data, followed by the display of data through summaries and synopses derived from thematic field results, and

⁸ Rahmi Hidayati Al Idrus et al., "Flexibility of Women's Inheritance Distribution in Jambi Malay Society: Compromising Islamic and Customary Law," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 1 (June 30, 2024), p. 47.

⁹ B. Mathew Miles and Michael Huberman, *Analisis Data Kualitatif Buku Sumber Tentang Metode-Metode Baru* (Jakarta: UIP, 1992).

concluding with data verification for the final analysis. The analysis employed utilizes an interpretative technique that begins with the "restatement" of data obtained from observations and interviews, progresses to "description" to identify patterns or trends within the data, and concludes with "interpretation" to elucidate the significance of the collected data.

Numerous studies investigate local Madurese traditional figures, including study conducted by Widaninggar,¹⁰ Effendy,¹¹ Dawlay,¹² Widiatsih,¹³ and Akhrani.¹⁴ This research aims to fill the gaps of previous studies that inadequately consider the diverse features of mitigating social inequality and pandemics through a localized wisdom approach in each region. This study demonstrates that the disagreement around the perception of social inequality is a critical issue highlighted by numerous community groups that requires resolution. This study addresses three questions: first, what is the nature of the disagreement and differing perspectives on social injustice. Second, what is the disagreement surrounding the Madurese society's understanding of social inequality? Third, what are the multidimensional aspects of social and legal inequality within the Madurese community? And fourth, what is the socio-cultural influence of Madurese society on the figures of *bhuppa'*, *bhâbhu'*, *ghuru*, and *bân rato* in shaping behavioral compliance?

Multifaceted Social and Legal Disparities in Madurese Community Life

Social inequality refers to a disparity in everyday social interactions within the society, affecting both individuals and groups, characterized by injustice and unequal distribution of resources or factors deemed significant in a societal context.¹⁵ Social inequality arises from the disproportionate allocation of resources.¹⁶ Social inequality refers to a state of disparity within the society,

¹⁰ Widaninggar et al., "The Use of *Bhuppa'* *Bhabbhu* *Ghuru* *Rato* Philosophy to Strengthen the Performance Accountability of Government Institutions."

¹¹ Moh Hafid Effendy et al., "Expressing Local Wisdom of Indonesian Madurese through Proverbs," *Linguistica Antverpiensia*, no. 2 (2021), p. 277–291.

¹² Pardamean Dauly, Ardhie Raditya, and Nur Afni Khafsoh, "Minimizing Violence: A Good Practice Local Elite-Based in the Madura Island, Indonesia," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 6, no. 1 (2022), p. 91–110.

¹³ Asri Widiatsih et al., "Local Wisdom As The Basic of Analysis In The Planning Of The Management Of The Relationship Between School And Society," *Pancaran Pendidikan* 7, no. 2 (2018), p. 83–94.

¹⁴ Lusy Asa Akhrani et al., "Uji Model Kepatuhan Protokol Covid-19 Pada Masyarakat Madura Perantauan," *Jurnal Ilmu Perilaku* 6 (2022), p. 90–112.

¹⁵ Nur Azmil Islahiha, Nur Frita, and Reza Maulana, "Penerapan Sistem Perekonomian Syariah dalam Mengatasi Kesenjangan Sosial Ekonomi di Indonesia," *JURMA: Jurnal Program Mahasiswa Kreatif* 3, no. 2 (2019), p. 84–90.

¹⁶ Dhoya Safira Tresna Lestari and Muhammad Hamdan Ainulyaqin, "Program Industrialisasi dalam Mengatasi Kesenjangan Ekonomi di Masyarakat: Perspektif Ekonomi Islam," *Jurnal Ilmiah Ekonomi Islam* 8, no. 1 (2022), p. 288.

characterized by an uneven distribution of resources, opportunities, and access to essential services such as education, healthcare, and employment.

This disparity frequently leads to substantial variations in social status, wealth, and quality of life among people or groups.¹⁷ Social inequality encompasses not only economic factors but also extends to access to power, education, and social rights. Inequality, encompassing multiple linked facets, constitutes a significant issue that adversely affects individuals' lives.

While the social inequality has consistently been a fundamental aspect of social structures throughout history, the current extent and consequences of inequality are particularly alarming due to their implications for social welfare and sustainable development. Social inequality is characterized by substantial disparities in access to resources and opportunities among individuals or groups within the society. The primary characteristics of social inequality encompass economic disparity, educational disparity, health disparity, and gender disparity. Each of these aspects can interrelate and intensify existing inequities.

1. Economic inequities

The predominant manifestation of social inequality is evidenced by disparities in income, wealth, and access to economic resources.¹⁸ Inequality results from human acts or institutional regulations, rather than being an inherent feature. Conversely, inequality includes not only economic inequities but also the ownership of an individual's maximum capacity to access and actualize it.¹⁹

The economic gap in Madura is obvious in the stark discrepancies between those with access to economic resources, notably those in urban areas, and those in rural or remote locations. Geographically remote areas of Madura, especially the slum areas, typically demonstrate limited access to economic infrastructure, such as marketplaces, banking facilities, and employment opportunities. This exacerbates the discrepancy between affluent persons and those in precarious economic situations.

2. Education inequities

Indonesia's educational sector confronts multiple major issues, notably in guaranteeing fair access to educational opportunities and preparing students

¹⁷ Afianda Ghinaya Aulia, Aih Mitamimah, and Hanameyra Pratiwi, "Konflik Antaretnis di Indonesia dan Upaya Penanggulangannya," *Integritas Terbuka: Peace and Interfaith Studies* 2, no. 1 (2023), p. 69–76.

¹⁸ Veithzal Rivai and Andi Buchari, *Islamic Economics: Ekonomi Syariah Bukan Opsi, Tetapi Solusi* (Jakarta: Bumi Aksara, 2009), p. 257; Erie Hariyanto et al., "In Search of Ummah Welfare Model: The Revitalisation of Sharia Economic Law in Indonesia," *Sriwijaya Law Review* 7, no. 2 (2023), p. 244–61.

¹⁹ Lestari and Ainulyaqin, "Program Industrialisasi dalam Mengatasi Kesenjangan Ekonomi di Masyarakat: Perspektif Ekonomi Islam."

with robust vocational skills necessary for participation in society life.²⁰ The 1945 Constitution of the Republic of Indonesia stipulates that education is an inherent right for all citizens. Thus, access to quality education can vary considerably dependent on factors such as geographic location, economic status, and social background. The educational discrepancy sustains a cycle of inequality, as quality education is a crucial factor in social and economic mobility.

Education is a fundamental factor leading to socioeconomic disparity in Madura. Access to superior education continues to be a critical concern, especially in remote areas. The inequality in access to and quality of education negatively impacts individuals' capacity to improve their economic status and participate fully in societal activities.

A significant number of children in Madura, particularly those from disadvantaged backgrounds, have financial limitations that hinder their pursuit of advanced education. Furthermore, local customs and conservative principles in many instances hinder women from receiving equivalent educational opportunities as men. This educational disparity exacerbates broader social inequality, perpetuating a cycle of poverty that is challenging to dismantle.

3. Health inequities

Health disparities are seen in differences in life expectancy and are associated with educational attributes. The elucidation of inequalities frequently emphasizes two fundamental components: health levels as an output metric that demonstrates disparities, and the circumstances linked to these health inequities. Disparities in access to quality healthcare can result in significant differences in life expectancy and overall quality of life. Factors such as healthcare accessibility, nutrition, and a supportive environment profoundly affect an individual's health condition.

A key factor contributing to health disparities in Madura is limited access to adequate healthcare services. In rural areas, clinics or health centers are sometimes situated far from residential zones, making access to health care difficult. This limitation forces individuals to rely more on traditional medicine or home remedies, which are not always effective in resolving serious health problems.

4. Gender Inequities and Conventional Roles

In the Islamic worldview, women are held in high regard, with an ideal normative framework that does not discriminate against them, including in the workplace. Gender equality will be achieved in the absence of gender discrimination. In this instance, gender disparities can be mitigated through

²⁰ Maulana, "Kesenjangan Sosial dalam Distribusi Kekayaan: Tantangan Bagi Pembangunan Berkelanjutan."

comprehensive religious comprehension.²¹ This gap denotes disparities in opportunities and treatment attributable to gender. Gender disparities are evident in multiple domains, including remuneration, educational access, political engagement, and reproductive rights.

Patriarchal ideologies are profoundly ingrained in Madurese society, influencing gender roles throughout several aspects of life. Significant issues persist over gender discrepancies in access to education, employment, and involvement in family decision-making. Notwithstanding progress in women's empowerment across all sectors, many Madurese women continue to be confined to traditional roles as homemakers and caregivers, with few prospects for participation in economic or political endeavors.

The gender disparity is apparent in the legal sphere, where women's rights, especially on family law matters like as divorce, child custody, and inheritance, are occasionally inadequately protected. The dominant customary legal system sometimes limits women's rights, although the official legal system provides greater protection for them.

Societal inequities have significant consequences for individuals and the community. Inequality at the individual level can lead to dissatisfaction, reduced quality of life, and limited access to developmental opportunities. At the societal level, considerable imbalance can undermine social cohesion, heighten social tension and conflict, and obstruct sustainable economic advancement.²² Significant disparities within the society can undermine social cohesion and exacerbate divides among various groups. This may result in polarization, heightened social tension, and potential confrontation. A notable element of Madurese society is the postponement of inheritance. Additionally, the postponement, endures for an extended duration, occasionally spanning two generations. The Madurese society, as faithful Muslims, should not postpone the distribution due to. Within the context of Islam, it must be executed promptly, as it possesses potential and has been demonstrated to be a source of conflict.

Severe inequality can impede sustained economic progress. Inequality diminishes the opportunity for several individuals to contribute effectively to the economy. Moreover, societal inequality possesses health ramifications. Societies characterized by significant inequality often encounter exacerbated health issues,

²¹ Lutfiana Nisarohmah and Dadang Darmawan, "Analisis Kesenjangan Gender dalam Bidang Pekerjaan Pada Era Kontemporer," *Gunung Djati Conference Series* 8 (2022), p. 113–20..

²² Muhammad Refi Rajuspa and Siti Tiara Maulia, "Dinamika Sistem Politik di Indonesia: Tantangan," *Jurnal Hukum dan Kewarganegaraan* 4, no. 10 (2024), p. 1–23; Nova Aryanto, "Dampak Inovasi Manajemen Industrialisasi Listrik Terhadap Sosial Ekonomi Masyarakat Nelayan Labuhan Sumbawa," *Jurnal Ekonomi Bisnis, Manajemen dan Akuntansi (JEBMA)* 3, no. 3 (2023), p. 713–22; Studi Literatur, Aspek Ekonomi, and Sosial D A N Lingkungan, "Studi Literatur Aspek Ekonomi, Sosial dan Lingkungan Tanggung Jawab Sosial Perusahaan PT Bukit Asam TBK," *Jurnal Riset Terapan Akuntansi* 8, no. 1 (2024), p. 175–92.

including elevated stress levels, reduced life expectancy, and increased illness prevalence. Consequently, elevated social inequality can hinder social mobility, complicating the ability of persons from underprivileged backgrounds to enhance their social and economic standing. This may establish a cycle of intergenerational inequity. Social inequality is a complicated and multifaceted issue that necessitates a coordinated and sustainable approach for resolution. By comprehending the fundamental causes and consequences, and executing successful tactics, societies can progress towards enhanced equality and more inclusive well-being.

Dispute Regarding the Madurese Society's Perspective on Social Inequality

Social inequality is a multifaceted phenomena and frequently a source of contention in diverse societies, including Madura. Madura, characterized by its own cultural diversity and value system, offers a unique perspective on addressing social inequality. The disagreement surrounding the interpretation of social inequality in Madura frequently pertains to varying opinions of its causes and suitable solutions. This discourse will delineate the multifaceted aspects of the dispute, the underlying forces contributing to it, and its ramifications for the Madurese society. In this setting, social inequality is perceived not merely as an economic issue, but also as a manifestation of a disparity in social and cultural values. A controversy that emerges is society's perception of the primary cause of socioeconomic disparity.

Some contend that this inequality stems from external sources like government policies or globalization, but others attribute it to the inability of individuals or groups to adhere to the entrenched social standards of Madurese culture.²³ The perspective that economic prosperity is contingent upon diligent effort and devotion to religious principles is frequently employed to rationalize social inequality, predicated on the premise that individuals facing economic hardship may exhibit lesser conformity to these beliefs.

The interpretation as an explanation highlights the discursive understanding, prioritizing elucidation over the expressive side of interpretation. This perspective posits that application is a component of interpretation. Understanding, interpretation, and application are three interconnected elements that are inseparable. Consequently, comprehension is invariably an interpretation, and interpretation simultaneously constitutes an application.

The interpretation as an explanation highlights the discursive understanding, prioritizing explanation over the expressive dimension of

²³ Putri Artisna, Fauzia Naswa, and Miftahul Rohmah, "Respon Generasi Milenial Indonesia di Tengah Masuknya Budaya Asing," *Universitas Negeri Surabaya 2022* / 695 (2022), p. 695–705.

interpretation.²⁴ Application is considered a component of interpretation.²⁵ Understanding, interpretation, and application are three interconnected elements that are inseparable. Consequently, comprehension is invariably an interpretation, and interpretation simultaneously constitutes an application.²⁶

Scott says that community resistance may arise from both direct and indirect factors. Direct resistance manifests as oppression, pressure, threats, and coercion imposed by landlords, the government, or other entities. Indirect resistance is conducted covertly.²⁷

This phenomenon warrants additional investigation into the influence of authority leaders, including *Bhuppa*, *Bhâbhu*, *Ghuru*, and *bân Rato*, in fostering community adherence to healthy practices throughout the pandemic. This is significant as the government will establish a new normal with health protocols in response to the epidemic.²⁸

The discourse regarding the interpretation of social inequality and the dangers of the pandemic has emerged from differences in understanding, conflicting interests, and variations in customs or approaches. Disparities in comprehension are evident among various societal groups, indicative of differences in literacy levels associated with comprehension. The impression of social disparity or epidemics differs according to the historical context of civilization. The epidemic has transformed into a historical narrative expressed through several discourses that highlight its connection to "death, punishment, and a harrowing event." This viewpoint influences the difficulty of securing commitment to tackling social inequality and pandemic-related challenges.

In addition to variations in attitudes and behaviors, it is crucial to emphasize the disparity in interests that are intricately linked to resources necessary for overcoming the epidemic.²⁹ Variations in interests are prevalent in daily human existence, where conflicts typically arise organically within social interactions and are inseparable from human nature.³⁰ This type of interest compatibility may transform into incompatibility when local governments or other entities use it for commercial or political gain. In summary, preparing for

²⁴ Abdul Wachid B.S. Wachid B.S., "Hermeneutika Sebagai Sistem Interpretasi Paul Ricoeur dalam Memahami Teks-Teks Seni," *Imaji* 4, no. 2 (2015).

²⁵ Hans Georg Gadamer, *Truth and Method* (New York: Seabury Press, 1975).

²⁶ Mohamad Khoiril Anwar and Abdul Rasyid Ridho, "Kontroversi Penerapan Hermeneutika dalam Penafsiran Al-Qur'an," *El-'Umdah* 3, no. 2 (2021), p. 217–44.

²⁷ Ruslan Sangaji et al., "The News of the Covid-19 Vaccine in the Media and Public Resistance in Indonesia: A Study of Islamic Law," *Samarah* 5, no. 2 (2021): 957–75.

²⁸ Imas Novita Juaningsih et al., "Optimalisasi Kebijakan Pemerintah dalam Penanganan Covid-19 Terhadap Masyarakat Indonesia," *SALAM: Jurnal Sosial dan Budaya Syar-I* 7, no. 6 (April 2020).

²⁹ Mangadar Situmorang, "Covid-19 Mengubah Lanskap Konflik Global (?)," *Jurnal Ilmiah Hubungan Internasional* 1, no. 8 (2020).

³⁰ Wirawan, *Konflik dan Manajemen Konflik* (Jakarta: Salemba Humanika, 2010).

the most adverse outcomes necessitates a multidisciplinary strategy informed by stakeholders.³¹

The third interpretative dispute is shaped by variations in tradition. Tradition constitutes the transmission of norms, regulations, and customs. Tradition is not immutable; it is shaped by diverse human activities and evolves as a whole. Since humans establish traditions, they possess the capacity to accept, reject, or modify them.³² Similar to the situation of underage marriage influenced by cultural considerations, several Madurese individuals want to arrange marriages for their children despite them being under the age of 19, in accordance with Law No. 16 of 2019. The government increased the legal marriage age for women from 16 to 19 years to allow for the completion of high school education. This desire has led to a rise in applications for marriage permission to the religious court. The function of community leaders does not consistently endorse the minimum age for marriage. This is evidenced by the disregard exhibited by parents who arrange marriages for their children under the age of 19.

The discourse around the interpretation of socioeconomic inequality, especially in relation to the epidemic, significantly impacts social cohesiveness in Madura. Substantial differences in opinion may lead to societal polarization, thereby hindering collaborative efforts to resolve this issue. Insufficient social cohesion can reduce the effectiveness of social programs and political policies, while increasing the probability of social strife. Thus, addressing conflicts over the interpretation of socioeconomic inequality requires a comprehensive and collaborative approach. Engaging all stakeholders is crucial, encompassing traditional figures such as *Bhuppa*, *Bhâbhu*, *Ghuru*, and *Rato*, as well as the younger generation and minority groups. Promoting open communication and fostering openness in decision-making helps reduce disagreements and cultivate consensus.

The Socio-Cultural Impact of Madurese Society on the Roles of *Bhuppa*, *Bhâbhu*, *Ghuru*, and *Rato* in Shaping Behavioral Compliance

Madura Island is situated to the northeast of Java Island, approximately between 6°42' and 7°18' South Latitude and between 112°40' and 114°2' East Longitude.³³ The Madurese civilization possesses special local wisdom, and its

³¹ Ken Kuljit S. Parhar et al., "Optimizing Provision of Extracorporeal Life Support during the COVID-19 Pande.Mic: Practical Considerations for Canadian Jurisdictions," *Cmaj* 192, no. 14 (2020), p. E372–74.

³² Situmorang, "Covid-19 Mengubah Lanskap Konflik Global (?)."

³³ Kuntowijoyo, *Perubahan Sosial Dalam Masyarakat Madura 1850-1940* (Yogyakarta: Matabangsa, 2002); Yanwar Pribadi, *Islam, State and Society in Indonesia: Local Politics in Madura*, 2018; Moh. Hamzah, "Rokat Tase' in Review of Maqashid Syariah Perspective of Muhammad Tahir Ibnu Asyur: Case Study of Madura Island," *Media Syari'ah : Wahana Kajian Hukum Islam Dan Pranata Sosial* 24, no. 1 (2022), p. 132.

culture exhibits a distinctiveness that differentiates it from other groups in the archipelago.³⁴ Cultural distinctiveness is exemplified, among other aspects, in the obedience, submission, and surrender of society hierarchically to the four principal personalities in life, particularly within religious rituals. The four figures are Father, Mother, Teacher, and Government Leader, represented as *Bhuppa*, *Bhâbhu*, *Ghuru*, and *bân Rato*.³⁵ The hierarchical obedience of the Madurese people is seen in their socio-cultural practices, centered around these principal leaders.³⁶

Tylor asserted that he had interwoven three concepts: humans, society, and culture, as three facets of a singular entity.³⁷ Consequently, the notion of culture encompasses a spectrum of abstract concepts, from perceptions of the universal system to tangible daily behaviors, including interactions with the environment and modes of existence.³⁸ Weber maintained that social existence must be elucidated through the human behaviors that motivate individuals to act.³⁹

Culture pertains to the patterns and abstractions that underpin behavior or emerge from it. Moreover, culture possesses a cognitive dimension that evolves with daily experiences or scientific knowledge.⁴⁰ The adherence of the Madurese populace to these four characters can be elucidated through the Islamization of their culture. Madura, an island with a predominantly Muslim population (about 97-99%), exhibits Islamic traits, particularly in the adherence to the normative teachings of its faith.⁴¹ The four significant aspects of *Bhuppa*, *Bhâbhu*, *Ghuru*, and *bân Rato* bear leadership responsibilities within society.

The four principal personalities in the Madurese hierarchy possess distinct roles as leaders in executing mitigation strategies for social inequalities

³⁴ Hasan Alwi, *Kamus Besar Bahasa Indonesia, Jilid III* (Jakarta: Depdiknas RI dan Balai Pustaka, 2002).

³⁵ Moh. Hefni, "Local Knowledge Masyarakat Madura; Ekologi Tegal di Madura," *Karsa XIV*, no. 2 (2008), p. 131–415.

³⁶ A Latief Wiyata, *Carok; Konflik Kekerasan dan Harga Diri Orang Madura* (Yogyakarta: Lkis Pelangi Aksara, 2002).

³⁷ Miftahur Rohman and Mukhibat Mukhibat, "Internalisasi Nilai-Nilai Sosio-Kultural Berbasis Etno-Religi di Man Yogyakarta Iii," *Edukasia : Jurnal Penelitian Pendidikan Islam* 12, no. 1 (2017), p. 31.

³⁸ Ananto Yudono, Arifuddin Akil, and Dana Rezky Arisandy, "Perspektif Sosio-Kultural : Sebuah Kearifan Lokal dalam Perencanaan dan Perancangan Kota Makassar," *Jurnal Penelitian Enjiniring* 20, no. 1 (2016), p. 44–57, <http://www.cotpublications.com/index.php/jpe/article/view/22/22>.

³⁹ M Muhtador, I Farihah, and Q B Baloch, "Religious Practices in Pesantren: Negotiation, Reflection, and Adaptation during the COVID-19 Pandemic," *Hikmatuna* 7, no. 2 (2021): 167–75.

⁴⁰ Shashank N. Kane, Ashutosh Mishra, and Anup K. Dutta, "Preface: International Conference on Recent Trends in Physics (ICRTP 2016)," *Journal of Physics: Conference Series* 755, no. 1 (2016), p. 12–17.

⁴¹ Wiyata, *Carok; Konflik Kekerasan dan Harga Diri Orang Madura*.

and pandemics. The *Bhuppa*, or *Bapak*, bears the task of becoming the primary figure in the household during instances of social disparity or the resurgence of a pandemic. Simultaneously, *Bhâbhu* plays a pivotal role in cultivating children's character and imparting knowledge on future disaster mitigation.⁴² This is essential as children represent the forthcoming generation of the nation, anticipated to evolve into ideal, resilient, superior, competitive individuals who can adapt to contemporary changes and serve as catalysts for the community and national advancement, thereby overcoming ignorance, poverty, and stagnation.⁴³

Consequently, *Ghuru* or *Kiai*, *Ustadz*, and lecturers bear the obligation of instilling the value of obedience in their family members, students, and learners.⁴⁴ *Rato* and government officials bear significant duty in formulating policies that promote equitable societal welfare. The terms *Bhuppa'*, *Bhâbhu'*, *Ghuru*, and *bân Rato* within the Madurese social structure are deeply entrenched, possessing both secular and sacred dimensions. Their application facilitates expedited socialization and serves as a mechanism for alleviating potential social disparities or pandemics that may arise unexpectedly. By leveraging the capital of local wisdom and the compliance of family members, it is anticipated that adherence to government initiatives will be disseminated.

This study posits that a catastrophe mitigation approach for the Madurese community, through the reinforcement of the local proverb *Bhuppa'-Bhâbhu'-Ghuru-Rato*, is significantly pertinent to the social construction theory of conflict discussed above. The notion of *Bhuppa'-Bhâbhu'-Ghuru-Rato* not only signifies the reality of the Madurese community hierarchy but also embodies the compliance requirements of the Madurese community. From a sociological standpoint, the Madurese people possess a cultural typology that places significant emphasis on conformity. Philosophically, the notion of *Bhuppa'-Bhâbhu'-Ghuru-Rato* embodies the principle of hierarchical adherence. The highest compliance is observed in the *Bhuppa'* element, which pertains to the mother, father, and the entire sub-family. This is succeeded by adherence to *Ghuru*, which in this context pertains to the presence of educators such as *kyai* and *ustad*. The most subordinate level of conformity is to *Rato*. The term *Rato* here denotes the presence of bureaucrats and government officers, including village leaders, *blaters*, and others.⁴⁵

⁴² Dimas Iqbal Romadhon, "Ragapadmi and the First Leper: A Critical History of Leprosy Transmission in Madura Indonesian" (University of Washington, 2018).

⁴³ Mariani Amberi, "Efforts to Prevent Child Marriage Based on Philosophy of Islamic Law and Indonesian Positive Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 1 (2023), p. 239–60.

⁴⁴ Suhriyanto and Moh. Hefni, "Fenomena Kawin Sandhék Perspektif Hukum Islam di Desa Sokalelah Kecamatan Kadur Kabupaten Pamekasan," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 9, no. 2 (2015), p. 260–285.

⁴⁵ Hefni, "Bhuppa'-Bhâbhu'-Ghuru-Rato (Studi Konstruktivisme-Strukturalis Tentang Hierarkhi Kepatuhan dalam Budaya Masyarakat Madura)."

For the Madurese ethnic group, this hierarchical obedience is essential to be manifested in daily practice as a binding "normative rule". Consequently, deliberate neglect or infringement of the rule subjects the offender to social and cultural penalties. This ethnographic significance is further evident in the lack of adequate opportunity and space to deviate from the normative rule.⁴⁶ Obedience is actualized throughout an individual's life. No suitable terminology exists to describe additional concepts beyond from submission, obedience, and surrender to the four figures.

The adherence of the Madurese people to the four principal characters might be attributed to the reference standards inherent in their cultural religiosity. Madura, an island with a predominantly Muslim population (about 97-99%), exhibits its Islamic traits, particularly in the adherence to the normative teachings of the faith.⁴⁷ Obedience to both parents is a directive from the Prophet Muhammad (SAW), with the hierarchical order favoring the mother (*Bhâbhu*) over the father (*Bhuppa*). The Prophet stated that a child's obedience to his mother is thrice that to his father. Furthermore, it is asserted that parental pleasure "constitutes the foundation" of divine pleasure. Consequently, both normatively and religiously, a mother's rank is threefold that of a father's; thus, the adherence of the Madurese people to the normative tenets of Islam should cultivate a culture that elevates the mother to the highest hierarchical position.

Nonetheless, this is not the actuality. Nonetheless, it is culturally comprehensible why the father's authority is regarded as superior to that of the mother. The father in the socio-cultural Madurese ethnic community wields complete control and authority over the family unit, being responsible for meeting the economic, educational, health, and security needs of all family members, including the mother, as part of the male "leadership." Consequently, various sociological elements may be influenced by tradition or hierarchical structures. Conversely, the traditional deference of the Madurese people towards educators (*kiai/ustadz*) and governmental authorities is attributed to the perception that their duties and contributions are advantageous and significant for the preservation of the Madurese ethnic identity.⁴⁸ Educators play a crucial role in shaping the thinking and social conduct of pupils to achieve well-being in this life and security in the next.⁴⁹

⁴⁶ Pribadi, *Islam, State and Society in Indonesia: Local Politics in Madura*.

⁴⁷ A. Latief Bustami, "Carok: Konflik Kekerasan dan Harga Diri Orang Madura," *Antropologi Indonesia*, no. 67 (2014), p. 300.

⁴⁸ M Suprpto, "Religious Leaders And Peace Building: The Role of Tuan Guru and Pedanda in Conflict Resolution in Lombok – Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 53, no. 1 (2015), p. 225.

⁴⁹ Maimun, "The Women's Rights in Divorce and Discourse of Gender Equality in the Dynamics of Divorce in Madura," *Samarah* 6, no. 1 (2022), p. 468–492.

Conversely, the traditional deference of the Madurese people towards educators (kiai/ustadz) and governmental authorities is attributed to the perception that their duties and contributions are advantageous and significant for the preservation of the Madurese ethnic identity. Educators play a crucial role in shaping the perspectives and social conduct of pupils to achieve well-being in this life and security in the afterlife. Their contribution is regarded as significant and beneficial, as it has ensured sustenance for vitality in this world and security in the afterlife. Government leaders play a crucial role in sustaining public order by fostering a conducive environment for employment, enhancing economic prospects, ensuring freedom of worship, preserving safety, and promoting unity and empowerment through participatory approaches. Within the realm of religiosity, the Rato figure, from the viewpoint of the Madurese ethnic group, is synonymous with the phrase *ulil amri*, both of which are obligatory to adhere to.

A comprehensive examination of the native Madurese notion, *Bhuppa'-Bhâbhu'-Ghuru-Rato*, as a mechanism for conflict resolution through social construction theory, may be discerned from three aspects. The notion of *Bhuppa'-Bhâbhu'-Ghuru-Rato* represents local culture, genealogically derived from the expression of individuals' views and creativity. The concept of *Bhuppa'-Bhâbhu'-Ghuru-Rato* is not an isolated reality; instead, it undergoes a multifaceted internalization process that intricately integrates the thinking of the Madurese people. The notion of *Bhuppa'-Bhâbhu'-Ghuru-Rato* represents a cultural framework regarded as an objective reality.

From the viewpoint of social construction of conflict, culture as an objective fact constitutes a social institution, encompassing various systems, values, and norms that regulate individuals' daily lives. Incorporating issues of governance and conflict resolution within the Madurese community. The notion of *Bhuppa'-Bhâbhu'-Ghuru-Rato* has a functional role as a guiding framework for the existence of the Madurese community. The process by which society adapts or incorporates external social systems and structures through the implementation of the values of *Bhuppa'-Bhâbhu'-Ghuru-Rato*.

Conclusion

Social inequality significantly affects individuals and society, encompassing key characteristics such as economic disparity, educational inequity, health disparities, and gender inequality. This social inequality arises from external forces, such as government policies or globalization, and the inability of individuals or communities to adhere to the social norms upheld by the Madurese community. This results from the tradition of early marriage, limited formal education, and the lack of individual consciousness. Consequently, there has been contention on the understanding of the peril associated with social disparity and the ongoing pandemic. The dispute on the interpretation of social disparity and the perils of the epidemic has arisen from divergent understandings,

varying goals, and distinct traditions or methodologies. Disparities in comprehension are evident among many societal groups, reflecting varying literacy levels in their knowledge. The four essential parts of *Bhuppa*, *Bhâbhu*, *Ghuru*, and *bân Rato* play a crucial role in governing and guiding the Madurese community. For the Madurese ethnic group, this hierarchical obedience is essential to be manifested in daily life as a binding normative principle.

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