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# HUDAN LIN-NAAS

Jurnal Ilmu Sosial dan Humaniora

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Volume: 4, No. 1, Januari – Juni 2023

ISSN: 2775-1198 (p), (2775-2755 (e)

<http://ejournal.idia.ac.id/index.php/hudanlinnaas/index>

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## **THE *BHUBU'AN* TRADITION OF MADURANESE SOCIETY AND ITS SOCIAL CONFLICTS (Case Study of Padewawu Pamekasan Coastal Residents and its Solution)**

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### **Abstract :**

The *Bhubu'an* Tradition is a culture and tradition that is still maintained and preserved by the Madurese people. *Bhubu'an* is one of the cultures and traditions of the Madurese people that still exists today with the encouragement of religious, social and artistic motivations. This research is focused on studying an overview of the *Bhubu'an* tradition activities of coastal residents in Pademawu Pamekasan, as well as examining in depth the causes of social conflicts, and as well as looking for the concept of conflict resolution. In the context of this study, researchers use a qualitative approach with a case study method with instruments that researchers use to obtain valid data in the field, namely observation, interviews and documentation. The conclusions of this study are; first, *Bhubu'an* activities in the coastal area of Pademawu are broadly similar to those in other areas of Madura in general and in Pamekasan District in general. Second, the social conflict that has occurred in the coastal area of Pademawu is caused by several things related to communication. Where this mis-communication is technical and administrative as well as regulative. Third, solving the problem of social conflict as a form of anticipation in *Bhubu'an* activities is to form a forum for membership organizations as a form of system in *Bhubu'an* activities.

**Keywords :** *Bhubu'an Tradition, Social Conflict*

**Abstrak :**

Tradisi *Bhubu'an* adalah budaya dan tradisi yang masih dijaga dan dilestarikan oleh masyarakat Madura. *Bhubu'an* merupakan salah satu budaya dan tradisi masyarakat Madura yang tetap eksis sampai saat ini dengan dorongan motivasi agama, sosial dan seni budaya. Pada tataran konsep tradisi ini seharusnya menjadi pemersatu antar masyarakat pelaku tradisi, karena pada dasarnya kegiatan tradisi ini dilandasi oleh nilai-nilai kehidupan yang diyakini oleh masyarakat dalam hal kebaikan. Bertitik dari dasar pemikiran ini diperlukan studi secara mendalam terhadap kegiatan tradisi *Bhubu'an* ini. Penelitian ini difokuskan untuk mempelajari gambaran umum kegiatan tradisi *Bhubu'an* warga pesisir di Pademawu Pamekasan, serta mengkaji secara mendalam penyebab terjadinya konflik sosialnya, dan serta mencari konsep penyelesaian konfliknya. Dalam konteks penelitian ini, peneliti menggunakan pendekatan kualitatif dengan metode studi kasus dengan instrumen yang peneliti gunakan untuk mendapatkan data yang valid di lapangan, yaitu observasi, wawancara dan dokumentasi. Adapun hasil kesimpulan dari penelitian ini yaitu ; *pertama*, kegiatan *Bhubu'an* di wilayah pesisir Pademawu secara garis besar memiliki kesamaan dengan di daerah lain di Madura secara umum dan di Kabupaten Pamekasan secara khusus. *Kedua*, Konflik sosial yang pernah terjadi di wilayah pesisir Pademawu disebabkan oleh beberapa hal yang berhubungan dengan komunikasi. Dimana mis-komunikasi ini bersifat teknis dan administratif juga regulatif. *Ketiga*, Penyelesaian problem konflik sosial sebagai bentuk antisipasi dalam kegiatan *Bhubu'an* adalah dengan membentuk wadah organisasi keanggotaan sebagai sebuah bentuk sistem dalam kegiatan *Bhubu'an*.

**Kata Kunci :** *Tradisi Bhubu'an, Konflik Sosial*

## INTRODUCTION

Madura as one of the islands of many islands in Indonesia has its own peculiarities and uniqueness. Of the many uniquenesses is its culture and traditions that are still maintained and preserved by the Madurese people. Cultures and traditions are loaded with life values as a form of local wisdom. Macopat (Mamacah), Pandhaba, Ojung, Rokot Tase' (Sea Picking), Okol, Cow Rapture and Bhubu'an are some of the cultural arts and traditions of the Madurese people.

Ainurrahman Hidayat, a lecturer at IAIN Madura in his research journal article explained that Madurese humans have four basic characters; ejhin (individually) who became the innate character of the Madurese who are individualistic but not egoistic, gherra (rigid and rude), Koko (meaning firm), saduhuna (as it is) (Ainurrahman Hidayat, 2015). The basic character of the Madurese people can appear at any time in all their behaviors and interactions with others and become embryos of social conflicts both individually and in groups, including in every momentum of their customs, traditions and culture.

Bhubu'an tradition, which is monitored by researchers, is one of the cultures and traditions of the Madurese community which often causes conflicts between individuals and even groups in Madura after the implementation of Bhubu'an, although the conflicts that occur are not evenly distributed throughout the region in Madura regency and the conflict tension is not too high and is considered a common thing by the Pamekasan Madura community. Bhubu'an is one of the cultures and traditions of the Madurese people that still exists today. Zainal Abidin and Holilurrahman interpret *Bhubu'an* as giving something in the form of money or goods to a person who is performing a marriage ritual or walimahan (manten) (Zainal Abidin, 2013).

In several studies and studies, there are several factors that drive this Bhubu'an tradition to exist in madurese society. First, the encouragement of religious doctrine. Islam, which is the majority religion of the Madurese people, teaches and encourages every believer to help each other with the aim of getting rewarded. Second, social encouragement. Madurese society is very upholding of the values and social norms that exist in its environment, where behavior and politeness are strongly put forward. It is through this tradition that they learn behavior, decency, and strengthen brotherhood among others. So that it makes it easier to solve problems in their lives, especially economic problems. Third, the encouragement of art and culture. The Bhubu'an tradition became a medium and a forum for entertainment for the people themselves, in addition to being a medium of silaturahmi in developing their tadisi and culture (Lontarmadura, 2020).

However, the reality on the ground of the three driving factors that are loaded with noble values of harmonization of Madurese people's lives is still inverse.

So to be able to bring together the description above with the actual facts in the field, the researcher focused the purpose of this study on three studies, namely to study an overview of the activities of the Bhubu'an tradition, examine in depth the causes of social conflicts in the Bhubu'an tradition and find concepts and solutions to resolve social conflicts in the Bhubu'an tradition of coastal residents of Pademawu Pamekasan Madura.

## **RESEARCH METHOD**

This research is included in the category of field research (field research), where in field research with a qualitative approach. The quality research method is a research procedure that produces descriptive data in the form of written or spoken words from individuals, groups and even in the form of observable behaviors (Lexy J. Meleong, 2007). The type of research used is a case study, which is research that is carried out intensively, in detail and in depth on a certain organization, institution or symptom (Suharsimi Arikunto, 2011). To obtain valid, objective and accurate data in order to get an overview of the activities of the *Bhubu'an* tradition and in order to describe and answer the problems studied, the researcher establishes data collection procedures in three ways, namely observation, interviews and documentation.

## **THE RESULTS OF RESEARCH AND DISCUSSION**

### **Conflict Theory Review**

Conflict is a very interesting theme to discuss because conflict is a social reality inherent in humans. Then conflict will always exist and be inherent in human life, as Max Weber puts it "opposition cannot be eliminated from human life. One can change its means, its objects, its basic direction or supporters, but one cannot dispose of the conflict itself"<sup>1</sup>.

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<sup>1</sup> Wirawan, I.B., *Teori-teori Sosial Dalam Tiga Paradigma-Fakta Sosial, Definisi Sosial*, 136

Basically, any conflict has relatively the same principles but it can be that the context, focus, scope and study are different<sup>2</sup>. Just as political science will focus on domestic / domestic and international conflicts that are different from economics which studies game theory and decision makers, psychology in the study of interpersonal conflict as well as sociology which focuses on status and class conflicts as the center of study.

In the context of the social sciences, conflict is a dispute over values or guidelines relating to status, power and sources of wealth of limited supply. So in this case, conflicts can be individual, group, or a combination of the two because they want to maintain interests both material and non-material or ideas as motives for conflict behavior that arise in the surface. It is in Max Weber's view and social theory that human action is driven by interests, but not only material interests as perceived by Karl Marx, but also ideal interests<sup>3</sup>. It is those interests that then give rise to social conflicts in the interaction between individuals and groups<sup>4</sup>.

According to Alo Liliweri, in general there are several sources or causes of conflict. First, value conflicts, where these conflicts are triggered by the differences in values believed by the perpetrators of the conflict. Secondly, the lack of communication. Conflicts can occur because both sides, both individuals and groups, lack communication. Third, unsolved conflicts. The resolution of unfinished conflicts will be the seeds of the emergence of conflicts again and will even be born new conflicts, such as deep fire that can arise at any time and produce greater conflicts<sup>5</sup>.

For most people it is not so important, how big and how often the conflict occurs, the most important thing is the resolution and the exit to the harmony of social interactions. In some terms, Alo Liliweri explained that conflict resolution can be taken

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*dan Perilaku Sosial*, (Jakarta, Kencana, 2013), hlm. 66.

<sup>2</sup> Ibid, Wirawan, *Teori-teori Sosial*, hlm. 91

<sup>3</sup> Opcit , hlm. 69.

<sup>4</sup> Baca Artikel penelitian Fitriyah dan Dzubuwabus Ghulam Manar , *Anatomi konflik di Jawa tengah-Studi Kasus konflik Penistaan Agama di Temanggung*.

<sup>5</sup> Alo Liliweri, *Prasangka & Konflik – Komunikasi Lintas Budaya Masyarakat Multikultural*, (Yogyakarta, LkiS,2009), hlm. 262-263.

by several ways, including: 1. Conflict Prevention, 2. Conflict Resolution, 3. Conflict Management, 3. Conflict Resolution, and 4. Conflict Transformation<sup>6</sup>. Thus, in the context of this research object, researchers are more focused on conflict resolution and anticipation so that the next conflicts do not occur.

### **Bhubu'an Tradition Activities in Coastal Areas**

The activities of the Bhubu'an Tradition from the traditions of the Madurese people continue to run and remain in the works to this day. Some descriptions of Bhubu'an activities as discussed above are pictures of Bhubu'an activities that are commonly carried out in all regions in the 4 districts in Madura. There are only a few places that use different terms other than the term Bhubu'an. As in northern Pamekasan, the Blumbungan region uses the term Lin Belin (meaning to return). there is also in Bluto Sumenep District that uses the term Tengka (traditional eating to attend weddings)<sup>7</sup>.

As explained in the findings of data on Bhubu'an activities above, in the context of the barrage or stages of its activities, apart from the use of the term in some areas, the activities of the Bhubu'an tradition on the Pademawu coast are not much different from those in other areas, starting from the time of implementation, to the administration of activities. The striking difference is that in terms of giving materiel, the matei given in the Bhubu'an event is not only in the form of nominal money, but can be in the form of goods or raw materials from basic necessities, it can be rice, sugar or in other forms.

This shows that the implementation of Bhubu'an in this coastal region of Pademawu still preserves and preserves the ancient Bhubu'an tradition as the embryo of the early emergence of this tradition. Although recently in this coastal area it is also influenced by the Bhubu'an tradition in some cities in Madura, which is only in the form of money. In terms of values, we can also observe that the social values that they believe in and apply

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<sup>6</sup> Ibid, Alo, *Prasangka & Konflik*, hlm. 287-288.

<sup>7</sup> Wawancara dengan Bapak Totok Agus Suryanto, Sosiolog dari Kabupaten Sumenep pada tanggal 2 November 2021.

in this tradition are still attached and maintained. In other words, that to help that person not only with money, but with whatever they have.

At the level of *esesnsi* activities of the Bhubu'an tradition they have the basic concept of implementing this tradition, that Bhubu'an is a place to stay in touch, connecting the ropes of brotherhood that have not been connected for a long time but also a medium in order to help and mutual aid in helping relatives, neighbors and relatives.

There are several things that can be found in the activities of the Bhubu'an tradition in Madura, including in the coastal area of Pademawu, *yatiu*; First, that the Bhubu'an tradition in Madura is no exception in Pamekasan Regency only carried out in certain months of the Hijri year. The month referred to here is that Bhubu'an is performed in the month of Shawwal, Dhul Hijjah and the month of Rabi'us Tsani. In the months the Madurese people perform the Bhubu'an tradition, a month that is synonymous with a good month in performing weddings or marriages. Then Bhubu'an will not be held in another month because Bhubu'an is performed in conjunction with the wedding or marriage event that we know by the Arabic term, namely, *walimatul urusy*.

Secondly, Bhubu'an activities throughout the Madura region are almost the same as the description of the activity that Bhubu'an is an activity The giving of money or goods is not limited by the nominal and number of goods The Bhubu'an Tradition Activity begins with an invitation spread by the host of the Bhubu'an executor, with the aim of returning the money he once gave at the time of coming to someone else's Bhubu'an event or with the aim of wanting to invite another even though the invitee has no debt.

As for the activities of the Bhubu'an tradition, the invitees who leave will see the defects of the Bhubu'an book from their respective homes so that the nominal to be given is in accordance with the debts they receive, both in the form of money and goods. So upon arrival at the Bhubu'an event, the money or goods brought and given to the registrar will be recorded as a form of return for those who have new debts or debts for those who do not yet have debts owed to the host executor of Bhubu'an. Each invitee will get a gift of rice and snacks according to the nominal money and the number of items brought.

However, from the data presented above, there is a slight shift in tradition in Bhubu'an in this coastal area of Pademawu, where currently Bhubu'an invitees carry more money than goods, both rice and other basic necessities.

Third, that the purpose of carrying out this Bhubu'an activity is not only economic-oriented, but an orientation to social values, namely as a medium in the context of silaturrehmi and helping fellow relatives, neighbors and relatives. Thus, on the socio-cultural aspect, this tradition has a good and noble purpose.

### **Social Conflicts in the Bhubu'an Tradition in the Coastal Region**

In the theory espoused by Max Weber, that conflict is basically the departure of a desire in maintaining something both material and ideas. Humans as a species that requires interaction with the surrounding nature will certainly have the potential to enter at the intended point of conflict.

In the context of some cases of social conflict caused by Bhubu'an activities, it needs to be studied in more depth not only on the side of the rules of the Bhubu'an tradition, but it must also be studied in the level of values contained within which became the basic principle in promoting the noble values that existed in it which at the beginning of its birth was used as a foothold by its predecessors when this tradition emerged. For example, the social values that are in it or the values derived from the religious teachings about silaturrehmi and help which are basic and immanent values must be revealed to the community so that they can be understood by all practitioners of this Bhubu'an tradition. On the grounds that they are not caught into the trap of mere material values. So that in the future this activity is not seen as a mere economic activity.

Basically, every process of interaction between individuals and individuals, groups with groups and vice versa has the potential to produce social conflicts both between individuals and groups. Ahl is caused by friction of interests, both social status and regarding wealth and so on. In the context of this study, it is true, looking at several cases that occur in this coastal area.

Of the cases of Bhubu'an tradition activities in the coastal area of Pademawu, there are at least 2 cases of causes of social conflicts caused by Bhubu'an tradition activities in the context of the first case in the coastal area of Pademawu pamekasan. First, that the conflict that occurred in Bhubu'an was caused by the vagueness of the rules on the status of the disability of the debts of the deceased. Is it continued by his child or erased automatically when his parents died. Secondly, that the successors of the parents, namely their children in the context of this tradition, do not understand and even ignore the customs that apply to the Bhubu'an tradition.

In the context of the second case, that first, the smallest thing that is taken for granted will be the source of the problem, such as an invitation that should be well considered. If the invitation does not arrive then, the intended person will never respond, especially in this case, the receivables are not recorded properly. Secondly, the case was also brought about due to negligence in properly administering Bhubu'an's defects. So things that are underestimated can be a source of problems and even social conflicts such as those that occurred in Bhubu'an activities on the Pademawu coast.

### **Solutions to Social Conflict Resolution in the Bhubu'an Tradition**

In the concept of his conflict studies Max Weber that opposition cannot be eliminated from human life. One can change its means, its objects, its basic or supporting directions, but one cannot dispose of the conflict itself<sup>8</sup>. In the study of conflicts there are several cases of social conflicts, some are conflicts caused by values, there are also conflicts caused by communication that does not arrive. In this context, the problem that exists in the implementation of this Bhubu'an tradition, more specifically on the coast of Pademawu, is one of them because communication does not meet<sup>9</sup>. The communication

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<sup>8</sup> Wirawan, I.B., *Teori-teori Sosial Dalam Tiga Paradigma-Fakta Sosial, Definisi Sosial, dan Perilaku Sosial*, (Jakarta, Kencana, 2013), hlm. 66.

<sup>9</sup> Alo Liliweri, *Prasangka & Konflik – Komunikasi Lintas Budaya Masyarakat Multikultural*, (Yogyakarta, LkiS, 2009), hlm. 262-263.

in question is a system communication that is not conveyed or ignored. Thus, this traditional activity in the future must have a neat system, which can drive all the main and supporting components.

Therefore, in order for the system to be well controlled and continuity and binding, it is necessary to have an organizational or association forum. This method is a solution in resolving conflicts that have occurred in the coastal area of Pademawu in particular and to anticipate other conflicts in the region in this traditional activity. for Madura Sociologist, Totok Agus Suryanto that a system will not be able to bind a person in a human association if an organization is not formed as a forum for the system itself, this is certainly different from the social institution system that is favored by all members of an ethnic society, because an association has been formed naturally based on ethnicity itself.

In addition, a way out or solution to anticipate the recurrence of cases of social conflict in Bhubu'an activities, then this traditional activity should be made a forum for membership as a form of socio-economic activities of the community to a more positive aah. In addition, the findings from the above data exposure are related to technical matters so that the host of the Bhubu'an pelakasana is more careful in the dissemination of invitations in order to check whether the invitations have arrived at their destination or not, including the source of the problem is on the bookkeeping records of the money givers to be more careful.

## **CONCLUSIONS**

There are three things that researchers can conclude in this study, that ; first, Bhubu'an activities in the coastal area of Pademawu are broadly similar to those in other areas of Madura in general and in Pamekasan District in general. Only materially what the taamu invited is given not only in the form of money but also how many items in the form of rice in other basic necessities. Meanwhile, compensation from the money given by the Bhubu'an invitees is given the right to a nominal amount of money or goods carried by him and is not equated as is done in other areas.

Second, the social conflict that has occurred in the coastal area of Pademawu is caused by several things related to communication that did not arrive. Where these miscommunications are technical and administrative as well as regulative . The technical aspect is caused by invitations that have Bhubu'an activities that do not reach the person to be invited and have debts. Meanwhile, the administrative aspect is caused by the lack of orderly bookkeeping of Bhubu'an defects. While the latter is a case of conflict motivated by the neglect of the system and unwritten and informative rules on Bhubu'an activities.

Third, solving the problem of social conflict as a form of anticipation in Bhubu'an activities is to form a forum for membership organization as a form of system in Bhubu'an activities. With the existence of a membership container, this Bhubu'an tradition activity will be a carriage will run under the command of the machinist. It is also in anticipation of problems that may appear at certain moments.

The above conclusions need researchers to recommend some things related to the activities of the Bhubu'an tradition as long as it has a noble purpose, although in other aspects it is very thick with activities of an economic nature. Thus, the practitioners of this Bhubu'an tradition need to be maintained and preserved, especially must be maintained the essence of the noble values attached to this tradition such as the beginning of the emergence of this Bhubu'an tradition. In addition, there needs to be refreshment and touch from stakeholders, especially the government, religious leaders, sociologists so that the Bhubu'an tradition is not only a forum for economic activity but more than that.

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