

Harmony Of Conflict: *Carok* As Honor Guard In *Sronèn* Texts

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Abstract. People in various countries practice the culture of maintaining honor. The Japanese have *hara-kiri* as a symbol of honor, the Bugis practice *Siri'*, and the people of Pamekasan practice *carok*, which resolves the conflict by dueling with *celurit* weapons. *Carok* is rooted in the value of honor and governed by the ethics of when conflict can or should be avoided. This research aims to explore the mechanism and value of harmony in the practice of *carok*. The method used is ethnography with descriptive analysis, combining field data and literature studies. The results show that *carok* has different conflict mechanisms that contain elements of harmony, reflecting Pamekasan people's views on honor and efforts to avoid violence. These findings enrich the understanding of how Pamekasan people maintain the balance between honor and peace.

Keywords: Harmony of Conflict, *Carok*, Honor Guard, *Sronèn* Text.

1 Introduction

The culture of defending honor and dignity is an art practiced by people all over the world. Defending honor is a universal phenomenon that reflects the complexity of social identities in societies around the world, the phenomenon of maintaining honor is not only a way for individuals or groups to maintain or defend dignity, but also an important mechanism in maintaining social balance, reinforcing hierarchy, and strengthening social ties within the community [1], [2]. In Japan, the tradition of *hara-kiri* as a symbol of sacrifice for honor opens up insights into the values of courage, responsibility, and devotion that are deeply embedded in Japanese culture. *Hara-kiri*, or *seppuku*, is an ancient practice that samurai undertook as a form of supreme commitment to the principle of honor, especially when they felt they had failed to fulfill their responsibilities or suffered a disgrace that was considered to defame their personal and family dignity [3]. Furthermore, the Bugis tribe has a tradition of *Siri'* or *Sigajang Laleng Lipa*, which is a duel in a sarong using a *badik* weapon to maintain dignity, the *Siri'* or *Sigajang Laleng Lipa* tradition is carried out as a conflict resolution mechanism as well as a reminder of the value of honor attached to each individual and family [4]. Pamekasan, Madura is famous for *carok* physical duels using *celurit* weapons [5]

Carok, a Madurese tradition that has long been a symbol of resistance and respect for personal honor, *carok* is generally seen as an act of violence, a duel using a *celurit* between two men who feel their honor has been violated [6]. Although *carok* is a violent act, it holds ethical values related to social rights and obligations, as well as the responsibility of maintaining the good name of the family, especially when serious offenses such as abuse of family members or threats to self-esteem occur, *carok* is considered the final resort in defending the honor [7]. However, behind the manifestation of violence in *carok* are ethical values that must be promoted through mediation or conflict resolution without having to involve violence, a noble value that promotes mediation or conflict resolution through harmony has never been explored in academic studies [8], [9].

The definition of *sronèn* in this study is based on the results of interviews with four informants from each district in Madura, so it can be concluded that *sronèn* is a traditional theatre art originating from the Pamekasan community, while Sampang and Bangkalan have a traditional theatre art called *Sanḍur*, while for the people of Kangean Sumenep call it *Ajhing*, every district in the Madura region has the same traditional art elements, however, each district has its own language or mention, while for East Java it is called *ludruk*. The *sronèn* text presents educational values, character values, and rules of social life in a more subtle perspective, more academic, and full of moral messages [10], [11]. *Sronèn* texts depict *carok* as a symbol of inner conflict that also prioritizes harmony in its resolution, in *sronèn* texts, conflicts that occur are generally colored by dialogue between characters that show efforts to negotiate and achieve non-violent solutions [12]. Thus, the *sronèn* text is not only entertainment but also a social reflection that emphasizes the value of harmony and ethics in conflict. This shows that the practice of *carok* is not only about physical action but also about social and moral mechanisms that contain ethics of honor and peace [13]. Research on *carok* in Madura has been widely conducted, some of these studies found that: 1) *Carok* is a form of physical violence that symbolizes resistance to violations of honor, and the implementation of *carok* reflects a conflict resolution mechanism rooted in strong Madurese cultural values in maintaining dignity and self-respect [14], 2) *Carok* as part of Madurese culture is closely related to the concept of honor and self-esteem, *carok* in Madura is an act of violence and a symbol of resistance to maintain the dignity that upholds its customs [15], 3) *Carok* is a cultural communication of the Madurese community in resolving conflicts, with patterns that underlie the level of honor and self-esteem that is defiled by others, *carok* is interpreted as a form of communication that is extreme in maintaining honor and self-esteem [16]

Previous research has viewed *carok* as a form of ritualized violence or the inevitable practice of revenge. However, the study of *carok* in this research will be seen from the perspective of the value of harmony which is part of the local wisdom of the Pamekasan Madurese community. This research reveals that *carok* can be avoided, and can be negotiated with a negotiation approach that prioritizes ethics and without having to involve violence. The value of harmony raised in the *sronèn* text is an example that *carok* can be formulated as a more peaceful conflict resolution mechanism, which does not simply resolve problems with violence, but rather prioritizes peaceful negotiations in maintaining and strengthening social relations [17]. A community with local wisdom is a community that adheres to the principle of peace, prioritizes the mindset of mutual cooperation, feels the same joy and sadness to build a sense of caring for others [18], [19]. The exploration of ethical values in *carok* applied in daily practice, and the exploration of the value of harmony contained in the *sronèn* text can be the basis for maintaining honor without involving violence [20]. This research will provide a deeper understanding of the values of harmony in conflict contained in *carok*, not only as a form of violence but also as a

guardian of honor that reflects local wisdom in handling conflict [13], [21], [22], [23]. Based on the findings, this study will discuss the harmonious values contained in *carok* can be identified as a peaceful conflict resolution mechanism and the *sronèn* text can reflect harmonious values in conflict resolution.

2 Research Method

The ethnographic approach used in the research is an in-depth analysis of the social and cultural context in which *carok* is practiced, as well as the views of the Pamekasan Madurese community on the role of *carok* in maintaining social harmony. The ethnographic method can allow researchers to deepen their understanding of local culture through direct involvement in people's lives, provide accurate insights into the values of local wisdom in presenting a deep understanding of ritual and social practices, and comprehensively connect the meaning that is embedded in aspects of people's daily lives in detail [24], [25], [26].

Descriptive analysis that combines data from *sronèn* texts with literature studies to make a significant contribution to the study of conflict and resolution, particularly in societies with strong traditions such as Pamekasan Madura. Descriptive analysis combines data in the *sronèn* text with literature studies to produce in-depth and contextual analyses, the descriptive approach in qualitative research focuses not only on data collection but also on the process of understanding the meaning behind the data through rich descriptions so that researchers can build a more complete understanding of the phenomenon under study [27], [28], [29].

3 Result And Discussion

Harmonious conflict resolution is an approach that emphasizes the importance of creating social balance through effective communication, empathy, and collaboration. Conflict resolution should be based on constructive and collaborative communication, which is reflected in the importance of dialogue as the main solution. In addition, the role of mediators, such as elders or community leaders, can be a concrete representation of a collaborative approach that encourages non-violent conflict resolution [22].

Citizens become the main foundation for education for the younger generation in maintaining the values of harmony, as well as on a local wisdom-based mediation approach that involves community leaders in conflict resolution, emphasizing the need for empathy and mutual respect between individuals as an effort to prevent conflict, which is in line with controlling emotions and building mutual respect [13], [23]. Community participation by creating mutual cooperation in conflict resolution can also strengthen social ties, in addition, mutual cooperation is a cultural and educational medium in supporting the importance of reflection and learning as a way to create long-term harmony [21]. By integrating these three theories, harmony-based conflict resolution includes not only preventing violence but also building a deep understanding of social and cultural values that support peace. The points made, such as dialogue, the role of mediators, education, and reconciliation initiatives, are concrete manifestations of conflict harmony theory that focuses on collaboration, communication, and respect for local values. This shows that conflict harmony is a comprehensive approach that is relevant in various cultural contexts, including in the *carok* tradition in Pamekasan.

The beginning of events that triggered the series of conflicts began with an honor-breaking incident that occurred within a family. The conflict begins when a man, Mat Tamrin, feels his

honor is threatened after finding his wife, Sari, allegedly approached by another man, Mat Nalah. This rumor sparked widespread tension in the village, as the issue of honor is not just a personal matter, but also involves the dignity of the family. [30].

In response, Mat Tamrin, supported by his family, intended to challenge Mat Nalah to a *carok*, in the Madurese tradition of putting honor above all else. However, before this duel occurred, community leaders, including village elders, and ulama, as mediators, tried to prevent bloodshed by promoting mediation and dialogue [30]. This mediation effort resulted in a series of conversations that illustrated the conflict resolution process, involving the perspectives of the parties directly involved as well as the mediating figures who were instrumental in navigating the conflict. In every dialogue, cultural values, ethics, and harmony are raised as the foundation for finding peaceful solutions without resorting to violence.

3.1 Dialogue The beginning of the conflict

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|--------------------|---|--|
| Mat Tamrin | : | <i>Sengko' ngeding ba'na seggut entar karomana Sari, apa keng ba'na nyareya pokpara so engko'?</i> |
| Mat Nalah | : | <i>Banne dayya, Mat. Sengko' gun abanto mecce' daporra polana rowa sementa tolong. Tada' maksod juba' ko'.</i> |
| Mat Tamrin | : | <i>Ja' ngaleng! Ereken sengko' ta' tao kadaddiyan se saongguna?</i> |
| Mat Nalah | : | <i>Ba'na sala ngabru. Mayu ra acaca gus-bagus ja' ngarsulo [30].</i> |
| <i>Translation</i> | | |
| Mat Tamrin | : | I heard you've been coming to Sari's house a lot lately. Are you deliberately looking for trouble with me? |
| Mat Nalah | : | It's not like that, Mat Tamrin. I only wanted to help her fix the kitchen because she asked me to. There was no other intention. |
| Mat Tamrin | : | Don't lie to me! You think I don't know what's really going on? |
| Mat Nalah | : | You misunderstood. Let's talk about this with a cool head [30]. |

Mat Nalah's strategy to clarify the situation and invite Mat Tamrin for further discussion reflects an important element of inner harmony by emphasizing the importance of open and honest communication in resolving conflict. Mat Nalah's approach is in line with harmony theory, which emphasizes the importance of finding common ground through dialogue. In this case, the offer to "*let's talk about it with a cool head*" is an invitation to establish a negotiation space where both sides can express their points of view without emotions running high [22].

3.2 Dialogue Conflict Escalation

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|------------|---|--|
| Mat Tamrin | : | <i>Ngarsulo? Eyendengagi ereken ko' ta' arga so ba'na?</i> |
| Mat Nalah | : | <i>Engko' banne ngentengagi. Sengko' kalaban ba'na pada andi' arga. Rassa todussa paggun kajaga margana da-pada reng dinna'.</i> |
| Mat Tamrin | : | <i>Mon ba'na ajaga tang katodusan, ba'na ta' kera ro'-noro' ka kaodi'na sengko' ban tang bene!</i> |

- Mat Nalah : *Ya la pada, mayu patang saporaan abak-rembak ka seseppowan. Ta' osa agabay tangka sebisa marogi sengko' ban ba'na [30].*
- Translation*
- Mat Tamrin : Cool head? Do you think my pride can be taken for granted?
- Mat Nalah : I don't mean to patronize you. Your honor remains intact. We are all here as part of one community that looks out for each other.
- Mat Tamrin : If you respect me, you won't involve yourself in my family affairs!
- Mat Nalah : All right, let's invite the elders to settle this. There's no need to force a method that could harm both of us [30].

Mat Nalah's approach reflects an important principle in harmony theory, which is the recognition of the emotional needs and dignity of individuals while seeking solutions that do not involve violence. The invitation to invite elders also illustrates a form of collaboration in traditional communities that prioritizes mutual cooperation and dialogue. This step can encourage both parties to see conflict not as an arena for competition, but as an opportunity to strengthen the value of togetherness and social solidarity. In this situation, if Mat Tamrin had accepted the offer to engage a mediator, the conflict could potentially have been resolved in a way that benefited both parties. In addition, this action will reflect the noble values of Madurese culture that prioritize mediation and harmony as the main way to resolve conflicts, maintain individual dignity, and strengthen social order [22]

3.3 Dialogue Mediation with Elders

- Sesepuh : *Mat Tamrin, apa seekenneng koca' badana sabab reya*
(Mat Saleh) *matodusan ba'na?*
- Mat Tamrin : *Mat Nalah paneka segghut katengal asareng robiyana kaula.*
Ponapa paneka ta' ngajag kaangguy acarok?
- Mat Nalah : *Kaula gun abanto, ta' lebbi dari gapaneka. Kaula sanat*
kaangguy apareng jarbaan ka reng-oreng nyopre kaula ta'
eyaranen akadi gapaneka.
- Sesepuh : *Carok banne tong-settongnga jalan kaangguy mamare pokpara.*
(Mat Saleh) *Mayu nyare tao kadaddiyan se saongguna, ajja' pas motel*
pekolan kanta reya, abak-rembak male olle jembar.
- Mat Tamrin : *Mon lakar dayya, bukteyagi ja' caretana ba'na lakar*
bender[30].
- Translation*
- Sesepuh : Mat Tamrin, what made you feel your honor was violated?
(Mat Saleh)
- Mat Tamrin : Mat Nalah is often seen with my wife. Is this not enough to trigger a carok?
- Mat Nalah : I am just helping, nothing more. I am ready to explain to everyone so that there is no misunderstanding.
- Sesepuh : Carok is not the first way to resolve conflict. We must find out
(Mat Saleh) what really happened and how to maintain harmony.
- Mat Tamrin : Then prove that you mean what you say [30].

This approach is very much in line with conflict harmony theory to emphasize mediation by a neutral and respected third party as key to managing conflict. In this context, elders help both parties understand each other's perspectives and seek mutually acceptable solutions. By asserting, "*We have to find out what really happened and how to maintain harmony,*" the elder not only emphasizes the importance of facts in resolving conflicts but also highlights the values of harmony that are the foundation of the community. If this mediation process is successful, the conflict can not only be avoided but can also strengthen the social relationship between Mat Tamrin, Mat Nalah, and the community. This process shows how the value of togetherness and local wisdom can be a powerful instrument in resolving conflicts without violence while maintaining the dignity and honor of all parties involved [22].

3.4 Dialogue Clarification by Third Party

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| Sesepuh (Mat Saleh) | : | <i>Mat Nalah, jarbaagin apa se saongguna.</i> |
| Mat Nalah | : | <i>Kaula abanto Sari margana nyo'on bantoan mecce' dapor. Tada' maksod laen ka'dinto, tor kaula ta' lebat batesna reng ala-bala.</i> |
| Mat Tamrin | : | <i>Tape arapa ma' ba'na seabanto, ja' oreng laen bisa keya gun coma mabecce'?</i> |
| Mat Nalah | : | <i>Arowa menta tang bantoan polana tao ja' sengko' re bisa. Tada' niat juba' sakale ko'.</i> |
| Sesepuh (Mat Saleh) | : | <i>Mat Tamrin, mon gun coma abanto, ya areya banne matodusan ba'na. Mayu pamare pokpara reya kalaban legga dada [30].</i> |
| Translation | | |
| Sesepuh (Mat Saleh) | : | Mat Nalah, explain what really happened. |
| Mat Nalah | : | I helped Sari because she asked for help to fix the kitchen. There was no other intention, and I never crossed the line. |
| Mat Tamrin | : | But why do you have to help, when there are so many others who can do it? |
| Mat Nalah | : | He asked because he knew I had the skills. There was no bad intention at all. |
| Sesepuh (Mat Saleh) | : | Mat Tamrin, if the intention is just to help, then this is not a breach of honor. We must resolve this without holding grudges [30]. |

This approach shows how local values such as mutual respect, listening, and community wisdom can be used to resolve interpersonal conflicts. This mediation not only lowers the tension of the conflict but also opens up opportunities for both parties to repair their relationship. In this context, harmony is not only seen as an end result but also as a process that prioritizes dialogue, transparency, and empathy. In this way, the potential for widespread conflict can be minimized, and citizens can maintain their social integrity [22].

3.5 Dialogue Mat Nalah 's Attempt to Maintain Position

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| Mat Tamrin | : | <i>Tape, paggun maso' ka tang roma ta' osa la-ngabala ka sengko'. Ghapaneka kan matodusan!</i> |
|------------|---|--|

Mat Nalah	:	<i>Sengko' menta edi ka Sari sabelunna maso'. Mon jareya sala, sengko' menta sapor.</i>
Sesepuh (Mat Saleh)	:	<i>Mat Nalah la mare aberri' tangka bagus kalaban menta sapor. Apa gita' cokop ka ba'na, Mat Tamrin?</i>
Mat Tamrin	:	<i>Kaula buto bakto kangguy agi'-gigi' bab paneka. Katodusan parkara berra' [30].</i>
<i>Translation</i>		
Mat Tamrin	:	But still, he broke into my house without my knowledge. That's crossing the line!
Mat Nalah	:	I asked Sari for permission before entering. If it was wrong, I apologize.
Sesepuh (Mat Saleh)	:	Mat Nalah has shown good faith in apologizing. Is this not enough for you, Mat Tamrin?
Mat Tamrin	:	I need time to think about this. My honor is not trivial [30].

Overall, this analysis shows that harmony takes time, patience, and compromise. A sincere apology, support from a respected mediator, and time for reflection are key to preventing conflict escalation. In this dialogue, such steps are beginning to shape the path toward a peaceful resolution, although the process still requires continued attention and support. Harmony is not only about avoiding physical conflict but also rebuilding damaged relationships with empathetic approaches and constructive dialogue [22]

3.6 Dialogue Discussion with Family

Istri Mat Tamrin (Sari)	:	<i>Mat Tamrin, sengko' menta bantoan Mat Nalah pola buto kaangguy mateppa' dapor. Tada' maksud laen.</i>
Mat Tamrin	:	<i>Ban tao, apa sebada neng ngen-nangenna oreng lantaran parkara reya?</i>
Sari	:	<i>Reng-oreng bakal tao sesaongguna mon ba'na aberri' tengka seteppa' ban bisa mamare parkara reya kalaban sepa'.</i>
Mat Tamrin	:	<i>Engko' ta' enda' eyabas tako'an. Tape bantana ba'na bakal ekarena keya, male ta' esanggu mamate rembak ko' [30].</i>
<i>Translation</i>		
Istri Mat Tamrin (Sari)	:	Mat Tamrin, I asked Mat Nalah for help because we needed to repair the kitchen. There was no other intention.
Mat Tamrin	:	Do you know what people will say about this?
Sari	:	They will know that you are wise and choose to resolve this with a cool head.
Mat Tamrin	:	I don't want to appear weak. But I'll think about your advice [30].

Overall, this analysis shows the important role of family members, especially wives, in defusing honor-based conflicts. With an approach that emphasizes empathy, logic, and broader social values, harmony can be achieved without violence. In this regard, the dialogue between Sari and

Mat Tamrin reflects an effective strategy to combine traditional values with more peaceful and constructive solutions [13].

3.7 Dialogue The Elders' Second Attempt

- Sesepuh : *Mat Tamrin, sengko' la mare arembak ka seseppoan. Enja' tada' (Mat Saleh) bukta ja' Mat Nalah reya sala.*
- Mat Tamrin : *Tape reng-oreng bakal kadiponapa pamanggina, bilaepon kadadddiyan akadi paneka? Paste kaula esebbut reng lake' seta' bisa bala..*
- Sesepuh : *Ajaga katodusan banne ngangguy gerrana le'er, tape ngangguy (Mat Saleh) gulina ennengnga ate. Jaga tengka gulina kalaban adat se bagus male olle kajembaran.*
- Mat Tamrin : *Kaula ngoddiya ka'dinto, tape rassaepon buto bakto tor bukta nyopre kadaddiyan paneka ta' daddi pole [30].*
- Translation*
- Sesepuh : Mat Tamrin, we have spoken to all parties. There is no evidence (Mat Saleh) of bad intentions from Mat Nalah.
- Mat Tamrin : But what will society think? They'll think I'm not looking after my family.
- Sesepuh : Preserve honor not only with violence but with wisdom. Show (Mat Saleh) that you are capable of resolving this peacefully.
- Mat Tamrin : I'll try, but I need proof that this won't happen again [30].

The elders' persuasive approach reflects the use of moral force and social authority to defuse tensions. By convincing Mat Tamrin that honor can be maintained through non-violent means, the elder elevates the value of wisdom as a higher form of honor. This emphasizes that mediation in honor-based conflicts must take into account local cultural values while offering peaceful alternatives. Overall, this dialogue shows that maintaining harmony requires a change in perspective on honor and conflict resolution. By involving respected figures such as elders, a peaceful approach can be accepted without compromising respect for the parties involved. This becomes an important cornerstone in preventing violence and promoting dialogue-based solutions within traditional communities. [13]

3.8 Dialogue Affirmation of Peace

- Mat Nalah : *Mat Tamrin, sengko' ajanji ta' ka'-rekka'a bau pole ka tengkana ban kakabuto'enna ba'na so balana, mon ta' olle edi dari ba'na.*
- Mat Tamrin : *Mon ba'na teppa' ka janjina, sengko' ta' kera andi' otang todus pole ka ba'na.*
- Sesepuh : *Mayu sarojue kabbi parembagan reya, pokpara reya kodu mare (Mat Saleh) ta'osa ra-magerra le'er ta' osa ji'-sakejji' carok.*
- Mat Tamrin : *Lerees dabu, kaula narema. Anangeng pokpara paneka menangka pangrenget monggu da' sadajana [30].*
- Translation*
- Mat Nalah : Mat Tamrin, I promise never to involve myself in your family affairs again without your permission.
- Mat Tamrin : If you keep that promise, I'll have no reason to be angry again.
- Sesepuh : We all agree that this conflict should be resolved without *carok*. (Mat Saleh)

Mat Tamrin : Okay, I accept. But this is a warning to all [30].

By involving a respected third party, a calm atmosphere can be created, reducing the likelihood of emotional escalation or impulsive actions. Mat Nalah's commitment to not repeating actions that are considered boundary violations is a form of recognition of Madurese cultural values that place family honour as a priority. By offering such a promise, he positions himself as a party ready to take responsibility and compromise in order to maintain social relations. Through commitment, the parties involved found common ground. Harmony is achieved without violence, demonstrating the ideal resolution mechanism [13].

3.9 Dialogue Reflection by Elders

Sesepuh (Mat Saleh) : *Pa'-apa selakadaddiyan areya aropaagi kaca kebbang da' sakabbina, pokpara kata apaa bain mon toju' asela pagenna arembak pabada toaen sakabbina pokpara bisa etebbus kalaban oca' se mapan ta' kodu kalaban are'.*

Mat Tamrin : *Kaula ngagali samangken. Katodusan ta' malolo kalaban ora' angeng bisa etebbus kalaban jumambar tor rennana pamanggi.*

Mat Nalah : *Mator sakalangkong kaula gi' eparengen kakoadan kaangguy ajarbaa pokpara paneka. Ka'dinto aropaagi tatengkan se sae kaaguy sadajana.*

Translation

Sesepuh (Mat Saleh) : What we are doing today is an example to the community that conflicts can be resolved with dialogue, not with a *celurit*.

Mat Tamrin : I understand now. Honor is not always about showing strength, but also about maintaining relationships.

Mat Nalah : Thank you for giving me the opportunity to explain. This is a valuable lesson for all of us.

Peaceful resolution not only resolves the conflict but also becomes a learning moment for all parties. In this context, Mat Nalah recognized the importance of the opportunity to prove his good intentions, which ultimately helped to ease tensions. This dialogue shows the importance of mediation, reflection, and communication in resolving conflicts peacefully. This process not only resolves disputes but also reinforces the values of social harmony, dialogue-based solutions have the potential to replace violence in maintaining honor and creating more harmonious relationships. [13].

3.10 Dialogue A Deal for the Future

- Mat Tamrin : *Sengko' asapora ka ba'na. sengko' gun ajaga tang bala.*
Mat Nalah : *Sengko' asapora keya, kalaban bada tang tangka se kata reya daddi lantaran ta' nyamanna ka sakabbina.*
Sesepuh : *Maju selakadaddiyan reya, padaddi kaca kebbang ja' saongguna (Mat Saleh) jumambarra aca-kanca ban ala-bala ja' sampe' papegga' sakabbina bisa etebbus kalaban cara se seteppa' iya areya abk-rembak.*
Translation
Mat Tamrin : I apologize if my emotions got the better of me. I just wanted to protect my family.
Mat Nalah : I also apologize if my actions have caused any misunderstanding.
Sesepuh : Let's make this a lesson to maintain harmony without the need (Mat Saleh) for violence.

Through mediation, both parties finally agreed to forgive each other and committed not to involve themselves again in matters that could cause misunderstanding. This shows that honor can be maintained through peaceful and more constructive means. Harmony is achieved because each party manages to hold back emotions and chooses to find a solution that does not harm both parties, the mutual agreement ends with mutual forgiveness, reflecting a peaceful settlement and maintaining social relations in the community which is the essence of harmony theory in conflict resolution. [13].

3.11 Dialogue The Beginning of a New Issue

- Jumat : *Sengko' ngeding Mat Tamrin ban Mat Nalah para' acarogga kowa lantaran Sari.*
Sanidin : *Ya, tape aherra kabecca'an. Ajiya aropaagi tangka seteppa' , kan?*
Jumat : *Tape reng-oreng paggun acaca. Katodusan Mat Tamrin sedaddi taronna.*
Sanidin : *Mayu' berri' ban tambain kalaban baburugan seteppa' male ta' malolo ekakan rassa angkona sekaduwa rowa.*
Translation
Jumat : I heard that Mat Tamrin and Mat Nalah almost got into a carok over a matter of Sari.
Sanidin : Yes, but they eventually reconciled. That's a wise decision, right?
Jumat : But people will still talk. Mat Tamrin's honour is at stake.
Sanidin : Maybe we need to support them so that they are not provoked again.

This dialogue illustrates how important the role of the community is in supporting or undermining the peace efforts that have been achieved between two individuals involved in conflict. Support for avoiding provocations and supporting peace is crucial in maintaining social harmony. As Creller explains, external factors, such as conversations and public opinion, can influence the peace process [21].

3.12 Dialogue Mat Tamrin Calming Down

- Mat Tamrin : *Sengko' paggun peggel bila ngeding banta sekata jiya pole.*

- Istri Mat Tamrin : *Sabbar aropaagi bukte ja' ba'na reya koat. Ajja' sampe' ekakan cacana oreng.*
- Mat Tamrin : *Bender ba'na. Sengko' kodu kellar ban koat kacacana oreng amarga cacana oreng jiya semaancor kabadan dibi. [30].*
- Translation*
- Mat Tamrin : I feel angry when I hear that rumor again.
- Istri Mat Tamrin : Being patient is proof of your strength. Don't let outsiders influence you.
- Mat Tamrin : You're right. I have to show that I can control myself [30].

Here, Mat Tamrin took his wife's advice and committed to acting sensibly. This reflects an important process of self-reflection in maintaining honor through self-control, not violence. Demonstrating self-control becomes a more peaceful and honorable way to handle social tensions. This dialogue shows that family plays a role in tempering emotions and helping one to maintain honor in a peaceful way. [21].

3.13 Dialogue Mat Nalah Seeks Support from Elders

- Mat Nalah : *Kalua' gi' kobater, sanaos kabadaan ampon bagus, reng-oreng paggun abu-dabu sekorang sae.*
- Sesepuh (Mat Saleh) : *Ajiya patalangna sengko' so ba'na ja' saongguna kajembaran ala-bala lebbi bagus katembang alajjan pokpara kalaban ora' ban rasaa peggel.*
- Mat Nalah : *Kaula sanat kaangguy pa'-madapa' barang sebagai paneka [30].*
- Translation*
- Mat Nalah : I was worried that even if we reconciled, people would still talk about it.
- Sesepuh (Mat Saleh) : It is our collective duty to explain to society that peace is more important than conflict.
- Mat Nalah : I am ready to help convey that [30].

Mat Nalah showed good faith in participating in explaining and making it clear to the community that peace is a better outcome than protracted conflict. It also demonstrates Mat Nalah's social awareness of the importance of collaboration in easing tensions and preventing further divisions. The dialogue emphasized the important role of communities and leaders in ensuring that peace is not only achieved at the individual level but also understood and accepted by the entire family. Demonstrating that long-term peace requires the involvement of all parties to explain the value of peace and educate the community. Mat Nalah, who recognizes that the community has a huge influence on how peace is received, committed to this effort, demonstrating a deep understanding of the importance of maintaining social harmony. Mat Nalah demonstrates awareness of the importance of maintaining long-term peace by engaging the community [21].

3.14 Dialogue Neighbours Meet the Elders

- Jumat : *Bangaseppo, ngereng kaangguy lebbi jumambarra ala-bala kodu seggut mapolong reng-oreng nyopre lebbi semma' talena pangesto paneka?*

- Sesepuh : *Bender. Abak-rembak aropaagi jalan sebaqus ban teppa' ma'le kadaddiyan reya ta' bada pole.*
- (Mat Saleh)
- Sanidin : *Sakanca'an sanat, manabi panjennengan ngabutoagi kaula sakancaan kanggu long-mapolong reng-oreng. [30].*
- Translation
- Jumat : Elders, isn't this a sign that we need to organize more frequent discussions among the community?
- Sesepuh : That's right. Discussion is the best way to prevent conflicts like
- (Mat Saleh) this from happening again.
- Sanidin : We are ready to help if you start that initiative [30].

Sanidin showed commitment and support to the Elders' plan, demonstrating that social relations must be harmonious, with each individual having a role to play in contributing to problem-solving together. This illustrates the spirit of togetherness needed to maintain social peace. The dialogue emphasized the importance of open communication and discussion in preventing future conflicts. Asserting that discussions are very effective tools to prevent potential conflicts by creating better understanding among community members. The initiative to hold discussions between residents shows how communities can take an active role in maintaining harmonious relationships. With support from all parties, open communication can help create a more peaceful climate and reduce unnecessary conflict. The agreement to hold community discussions is a preventive measure to maintain harmony [21].

3.15 Dialogue Mat Tamrin hears support from residents

- Mat Tamrin : *Sengko' ngeding ca'na reng-oreng terro mabadaa kompson.*
- Istri Mat Tamrin : *Tareka bagus. Maju noroagi keya..*
- Mat Tamrin : *Sengko' saroju'. Areya bakto seteppa' kaanguy mabali tang katodusan [30].*
- Translation
- Mat Tamrin : I heard that the residents want to hold a meeting to strengthen the relationship.
- Istri Mat Tamrin : That's good news. We must support it.
- Mat Tamrin : I agree. It's a chance to improve the image and inspire others [30].

Mat Tamrin began to see this meeting as an opportunity to show positive changes in himself and build a better reputation in the eyes of the community. This suggests that through dialogue and collective action, individuals can improve social relations and create a more stable harmony. This dialogue shows that Mat Tamrin sees the meeting as an opportunity to improve his social relations and self-image within the community. Opportunities for dialogue and participation in social activities such as community meetings are essential for strengthening relationships and enhancing social harmony. The dialogue also highlighted how family support, especially wives, played a crucial role in facilitating the process. Through active participation in civic activities, individuals can improve their image, build a better reputation, and inspire others to maintain social harmony. [21].

3.16 Dialogue Citizen Meeting Begins

Sesepuh (Mat Saleh)	:	<i>Areya akompol kabbi neng dinna' kangguy kadaddiyan sela bada areya ta' bada kadaddiyan pole.</i>
Misnadin	:	<i>Kaula sakancaan terro onengnga kadiponapa carok bisa ta' kaladin.</i>
Sesepuh (Mat Saleh)	:	<i>Melalui dialog, mediasi, dan penghormatan terhadap nilai-nilai harmoni tor ta' daddi.</i>
<i>Translation</i>		
Sesepuh (Mat Saleh)	:	We are gathered here to ensure that conflicts like this are not repeated. do not recur.
Misnadin	:	We want to know how <i>carok</i> can be avoided.
Sesepuh (Mat Saleh)	:	Through dialogue, mediation, and respect for the values of harmony.

This statement illustrates the importance of open communication and attempts to address differences in a more constructive way, instead of resolving issues with violence. This leads to the understanding that maintaining social harmony requires cooperation and shared understanding between community members. This dialogue illustrates that community meetings are used as a tool to prevent further conflict, emphasizing the importance of dialogue and mediation as the main solution. Dialogue can serve as an effective conflict resolution tool, reinforcing values of harmony and reducing the potential for violence. This dialogue also reflects respect for social values and the willingness to seek solutions together, which can prevent divisions and strengthen peace within the community [22].

3.17 Dialogue Mat Tamrin Speaking at the Meeting

Mat Tamrin	:	<i>Sengko' asapora' bila bada tang tangka sekorang teppa'.</i>
Sapuri	:	<i>Enja', tengkana ba'na teppa' la ja' saongguna pokpara ta' kodu mare kalaban ngaddu ora'.</i>
Mat Tamrin	:	<i>Mator sakalangkong ba'na kabbi ngabru ka tang tangka reya [30].</i>
<i>Translation</i>		
Mat Tamrin	:	I'd like to apologize if my previous actions set a bad example.
Sapuri	:	No, your actions show that honor can be maintained without violence.
Mat Tamrin	:	I thank you for your support [30].

This statement shows that Mat Tamrin appreciates the support provided by the community, and demonstrates an understanding that peaceful resolution requires the participation and support of others. The dialogue depicts the process of reconciliation through an apology and admission of guilt by Mat Tamrin, which was responded to positively by the community. Reconciliation based on understanding and respect for peaceful values is essential in maintaining social harmony. In this case, Mat Tamrin tried to improve relations with the community, by drawing closer to the values of peace, and the community provided support for the process. This dialogue illustrates that peaceful resolution can create space for restoring social relations and maintaining harmony without the need for violence [22].

3.18 Dialogue Mat Nalah Speaking at the Meeting

Mat Nalah	:	<i>Sengko' keya asapora' tako' tang tangka korang teppa'.</i>
Sesepuh (Mat Saleh)	:	<i>Niat bagus areya aropaagi settong kadaddiyan kaangguy along-polong kalaban ajaga kajumambaran.</i>

Saduki : *Pokpara reya teggu' kaangguy sangkolan pagi' ka na'poto ban ka poy-kompoy [30].*

Translation

Mat Nalah : I also apologize if my actions were deemed inappropriate.
 Seseput (Mat Saleh) : This goodwill shows that we all want to maintain harmony.
 Saduki : We must learn this lesson for future generations [30].

This statement reveals that harmony is not only important for current conflict resolution but also for sustaining good social relations in the future. Sadducees point out that this experience can be a valuable lesson for future generations so that they can be wiser in dealing with conflict. This dialogue illustrates the resolution of conflict through the acknowledgment of mistakes and goodwill from all parties involved. Mat Nalah admitted his actions and apologized, which was welcomed by the Elders who reminded him of the importance of maintaining harmony. Sadducees add a long-term dimension by emphasizing that this conflict should be a lesson for future generations. Good conflict resolution requires goodwill and mutual respect between all parties. This dialogue shows that harmony can be achieved with open communication, mutual understanding, and a commitment to maintaining good relations and promoting peaceful values [22].

3.19 Dialogue Reflections of Mat Tamrin and Mat Nalah

Mat Tamrin : *Sengko' ta' nyangka pokpara reya bisa etebbus kalaban arembak sebgas.*

Mat Nalah : *Sengko' bannya' ajar dari kadaddiyan areya. Katodusan ta' kodu etebbus kalaban magera ora'.*

Mat Tamrin : *Mayu areya padaddih dek-adek se da'-ada' kaangguy nojju kaodian selebbi bagus [30].*

Translation

Mat Tamrin : I never thought we could settle this peacefully.
 Mat Nalah : I also learned a lot from this experience. Honor does not have to be proven by violence.
 Mat Tamrin : Let's make this a new beginning [30].

This statement illustrates their commitment to start a new, more peaceful chapter, renouncing violence and resuming life in harmony. This dialogue shows the transformation of values in the two characters. Mat Tamrin and Mat Nalah both realize that honor can be defended without the need for violence. Their reflections show that conflict resolution through dialogue and mutual understanding is more effective in maintaining social harmony. Harmony is created through a change in mindset and behavior, reflected in the two characters' changing perspectives on the value of honor and conflict resolution [22].

3.20 Dialogue Children Hear the Story of Carok

Dul Kennong : *Mba lake', aponapa carok lamba' ma' seggut kadaddiyan?*

Seseput (Mat Saleh) : *Polana oreng lamba' rowa gita' ngarte ja' saongguna pokpara areya bisa etebbus kalaban arembak ta' kodu ngaddu ora'.*

Dul Kemmong : *Daddi samangken ta' osa acarok gi?*

Sesepuh (Mat Saleh) : *La teppa', katodusan kodu jaga kalaban ate sejumambar [30].*

Translation

Dul Kennong : Grandfather, why did *carok* happen so often in the past?

Sesepuh (Mat Saleh) : Because in the past people did not understand that conflicts could be resolved with dialogue.

Dul Kemmong : So now people don't need to fight?

Sesepuh (Mat Saleh) : True, honor is better kept in peace [30].

This statement reinforces the message that honor should not be measured by violence but by wisdom and peace. This reflects new understandings and values being passed on to the younger generation. This dialogue shows the role of intergenerational education in maintaining the values of harmony. By encouraging the younger generation to understand the importance of peaceful conflict resolution, communities can safeguard the sustainability of these values in the future. The process of education and dialogue is an effective way to prevent violence and strengthen harmony, which is reflected in the changing mindset of children and the importance of education for them [22].

3.21 Dialogue Moral Message From Elders

Sesepuh (Mat saleh) : *Kengaen, katodusan areya bisa ancor bila kala ka rassa peggel ban napso.*

Mat Tamrin : *Enggi, kaula bakal ngenga'en gapaneka.*

Mat Nalah : *Kaula jungan. Ka'dinto aropaagi pangajaran da' sadajana [30].*

Translation

Sesepuh (Mat saleh) : Remember, true honour is when we are able to control ourselves.

Mat Tamrin : I will remember that.

Mat Nalah : Me too. This is a great lesson for all of us [30].

This statement illustrates a shared awareness of the importance of self-control in defending honor, as well as recognition of the learning process that has occurred through this event. This dialogue confirms that self-control is a crucial element in maintaining harmony and personal honor. With the ability to control emotions and reactions, individuals can avoid conflict and maintain their honor peacefully. Self-control is not just a matter of restraining anger, but also a matter of choosing to respond to situations with wisdom, both in personal relationships and in society as a whole, the moral message emphasizes the importance of self-control as a pillar of harmony. [13], [21].

3.22 Dialogue Village Festival Preparation

Misnadin : *Maju' rokat reya padaddi sekkenna tale pangesto.*

Sapuri : *Ya, areya kaangguy maloppa kadaddiyan selakamareyan rowa pole [30].*

Translation

Misnadin : Let's make this *ruwat* a moment to strengthen relationships.

Sapuri : Yes, it's also a chance to forget about past conflicts [30].

This statement reflects a desire to leave the tension-filled past behind and focus on positive things, such as building a more harmonious relationship through joint activities. This dialogue

shows that the village *ruwat* functions as a symbol of reconciliation and an attempt to strengthen harmonious social relations. Misnadin and Sapuri agree that the *ruwat* can be an occasion to let go of the burden of past conflicts and focus on rebuilding social ties. This supports the idea that shared events such as *ruwat* can create an atmosphere that favors harmony. Positive shared moments can strengthen relationships between individuals in the community and ease tensions [13], [21].

3.23 Dialogue Mat Tamrin Invites Mat Nalah to Participate

Mat Tamrin : *Mat Nalah, ba'na kodu noro' tareka rokat jiya ya.*
 Mat Nalah : *Sengko' senneng ba'na ngajak sengko'. Areya Aku senang kau mengajakku. Ini kesempatan bagus untuk mempererat persahabatan [30].*

Translation

Mat Tamrin : Mat Nalah, I want you to be involved in this *ruwat*.
 Mat Nalah : I'm glad you invited me. It's a good opportunity to strengthen our friendship [30].

This statement confirms that Mat Nalah is ready to forget the past and focus on a more harmonious future with Mat Tamrin. This is a response that supports Mat Tamrin's good intentions and shows a readiness to build a stronger friendship. This dialogue shows that the invitation to engage in *ruwat* is a significant step toward reconciliation between two parties previously involved in the conflict. Through participation in joint activities, such as *rust*, Mat Tamrin and Mat Nalah were able to turn tensions into opportunities to strengthen friendships, this dialogue reflects the importance of joint efforts in resolving conflicts and strengthening social relations [13], [21].

3.24 Dialogue Peaceful Festival

Kusnadi : *Wa' ro, Mat Tamrin ban Mat Nalah anong-ronnong. Arowa oreng teppa'.*
 Sesepuh : *Areya seemaksod kajumabaran seteppa' ban saongguna [30].*
 (Mat Saleh)

Translation

Kusnadi : See, Mat Tamrin and Mat Nalah work together. This is a good example for all of us.
 Sesepuh : This is the true meaning of harmony [30].
 (Mat Saleh)

The Elders' statement emphasized that the cooperation and peaceful settlement between Mat Tamrin and Mat Nalah was a clear example of the social harmony that should be maintained in society. Harmony is not just about avoiding conflict, but also how people can work together to achieve peace. The dialogue highlighted how the cooperation between Mat Tamrin and Mat Nalah in *ruwat* became a symbol of the success of the reconciliation and dialogue process in creating social harmony. *Ruwat* serves as a moment that strengthens social bonds and sets a positive example for the community on the importance of resolving conflicts in a peaceful and understanding manner [13], [21].

3.25 Dialogue Closing with Elders' Reflection

Sesepuh (Mat Saleh)	:	<i>Ebakto sateya reya settong bukte ja' saongguna pokpara ta' kodu mare kalaban are'. Abak-rembak aropaagi tatengkan sepaleng teppa'.</i>
Mat Tamrin	:	<i>Kaula saroju'. Ka'dinto aropaagi kadaddiyan da'-ada' monggu ka disa paneka.</i>
Mat Nalah	:	<i>Mator sakalangkong, sadaja pamanggi dari panjennengan sadaja [30].</i>
Translation Sesepuh (Mat Saleh)	:	Today we prove that conflicts do not have to end with a <i>celurit</i> . Harmony is the best solution.
Mat Tamrin	:	I agree. This is a new beginning for our village.
Mat Nalah	:	Thank you all for your guidance and support [30].

The reconciliation process involved all parties and was not only between Mat Tamrin and Mat Nalah but also the community that supported them. The dialogue confirmed that a process of reconciliation and dialogue involving the whole community is key to creating harmony. Collective learning and mutual support are essential elements in creating peaceful and supportive communities. This process is not just about avoiding violence, but also about creating better relationships for the future [13], [21].

4 Conclusion

Conflicts in society, such as the one between Mat Tamrin and Mat Nalah, can be resolved with an approach that prioritizes dialogue and reconciliation over violence. This settlement process reflects the values of harmony that are the basis for maintaining good social relations between citizens, honour does not have to be defended through violence, but rather through self-control, wisdom, and constructive dialogue. Peaceful conflict resolution will strengthen social harmony, strengthen relationships between individuals, and form a better society. Dialogue between the parties involved, whether in the form of apologies, explanations, or mediation, can improve relations and prevent the recurrence of violence such as *carok*. In addition, the importance of the community, family, and elders in providing support and guidance shows that conflict resolution is not only an individual responsibility but also a collective one.

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