

Analysis of Communication Ethics Philosophy of Bhuppa' Bhappu' Ghuru Rato in Madura

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ABSTRACT

The Madura philosophy of Bhuppa' Bhappu' Ghuru Rato is applied in the daily lives of Madura people as a form of communication ethics. But with globalization these shifts are starting to occur in the daily lives of Madurese people. This research aims to find out and analyze the form of application of communication ethics in the application of Bhuppa' Bhappu' Ghuru Rato's philosophy as well as the main factors that make this shift in communication ethics. This research method is qualitative with an ethnographic approach. Observation, interviews and documentation are data collection techniques. The data will then be analyzed by processing the data, grouping the data, and sorting and selecting the appropriate data. The results show that the forms of implementing communication ethics in the philosophy of Bhuppa' Bhappu' Ghuru Rato are the use of the Madura language level of speech in everyday life. In the era of globalization, a shift in communication ethics occurs, a decrease in the use of Madura speech levels, a reduction in social hierarchical orientation and the loss of face-to-face interaction. This is a factor in globalization, urbanization and the culture of wandering as well as modernization in the current education system.

Keywords

Communication Ethics, Madurese Philosophy, Bhuppa' Bhappu' Ghuru Rato

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A. INTRODUCTION

The Madura philosophy of *Bhuppa'*, *Bhappu'*, *Ghuru*, and *Rato* is a Madura way of life which is used as a moral basis which considers four figures to be most respected and has a high position, namely Father, Mother. Teachers and Leaders. These values are embedded in purity in Madura local wisdom which reflects social hierarchy and respect for others (Faridi, 2021). Madura figures and cultural figures in Sumenep said that in everyday life, the application of this



philosophy also incorporates ethics, one of which is communication ethics which is regulated through the speech level of language use as a form of respect for the four figures in the philosophy of *Bhuppa' Bhappu' Ghuru Rato* who all of them have rules about the use of speech levels. However, as time goes by and globalization flows, the traditional values contained in the philosophy of *Bhuppa' Bhappu' Ghuru Rato* have experienced a shift. Globalization has brought about a flow of modernization that has changed the way Madura people communicate with each other. The use of digital technology such as social media is one of the factors that influences people's communication patterns, especially the younger generation. (Safitri et al., 2024).

Madura language observer and founder of the *Dhu Remmek* community explained that currently there are increasingly fewer Madura speakers and the level of speech in their use in everyday life. Another example of a problem was also conveyed by a Madura figure and cultural figure from Sumenep who explained that in the past, when a student met a teacher on the street while cycling, they would usually get off their bicycle as a form of respect. However, today, such interactions have undergone changes, especially due to developments in transportation technology. The increasingly common use of motorbikes means that the practice of getting out of a vehicle is no longer relevant or practical. Instead, students show respect in ways that are more appropriate to current conditions, such as bowing their heads, honking politely, or slowing down. This shift does not necessarily reflect a decline in respectful attitudes towards teachers, but rather an adaptation to changing times that influence social norms and expressions. This phenomenon illustrates the transformation of traditional values in society which continues to adapt to the dynamics of modern life. This also shows that in the era of globalization there are several things that are starting to shift in the value of respect for other people along with the development of the times and existing technology. Cultural expert and head of the Madura language community "*Dhu Remmek*" Pamekasan Regency also explained that the communication style in the digital era and globalization which is more egalitarian and open, often conflicts with the Madura philosophy which prioritizes respect and communication etiquette. Currently, many young people are starting to abandon the habit of speaking Madura properly and correctly in their daily lives, due to modern lifestyles due to globalization.

The shift in communication ethics and the lack of speakers at the level of speech and language use in Madura society is influenced by internal factors such as family education, school and understanding of traditional philosophy, as well as external factors such as external cultural influences, technological advances and unlimited access to information (Raihany, 2015). In another study, it was also explained that the current development of information technology means that the communication process is often carried out using non-standard language because in this communication process we cannot know who the person we are talking to is and where they are. (Insani & Febryanti, 2021). If viewed from a linguistic perspective, Madura communication is currently starting to change because Madura are used to using Indonesian as their everyday language (Kurniawan et al., 2024). In another study, it was explained that globalization can indeed threaten the local culture of a region, globalization as the cause of this problem causes cultural fragmentation, where cultural identity becomes more fragmented, some still maintain it and some even start to change as a result of adapting to the influence of globalization, including in Asia. southeast which is the study location in this research (Ullah et al., 2020). Even though this globalization should have a positive influence on

the existence of local culture in Indonesia. It is not a threat of a shift like what is currently happening (Ernawan, 2017).

In this study, what differentiates it as a study space and research focus that specifically identifies the factors that caused this shift in the context of the "*Bhuppa' Bhappu' Ghuru Rato*" philosophy is still limited. So it is important for researchers to conduct this research with the aim of identifying and analyzing the factors that cause a shift in communication ethics in the application of the "*Bhuppa' Bhappu' Ghuru Rato*" philosophy in the current era of globalization in Madura. It is hoped that the results of this research can contribute to the development of strategies for preserving relevant local values.

B. RESEARCH METHODS

This research is a type of qualitative research using an ethnographic approach as an effort to uncover and analyze problems in depth and holistically that occur in the research subjects, namely the Madura people. In this research process, data collection techniques are through observation, interviews and documentation (Sugiyono, 2019). Informants as data sources for this research include: Madura figures and cultural figures from Sumenep who come from Sumenep Regency, cultural figures and head of the Madura language community "*Dhu Remmek*" who come from Pamekasan Regency, arts and culture activists and founders of Bangkalan Regency tarara studios.

Researchers carry out data analysis by processing data, grouping data, and sorting data according to the study theme in the research. When in the field researchers get a lot of data from various sources and informants, so they need to select and sort which data is needed and which data is not needed, then the data that has been sorted will be grouped according to the research formulation (Sugiyono, 2018). The validity of the data in this research is guaranteed through triangulation techniques, both source triangulation and method triangulation. Source triangulation was carried out by comparing and verifying data obtained from various informants. Meanwhile, method triangulation was carried out by comparing data from interviews, observations and documentation to ensure the consistency and validity of research findings (Sugiyono, 2018).

C. RESULTS AND DISCUSSION

1. Philosophy of the Madura *Bhuppa' Bhappu' Ghuru Rato*

The Madura philosophy, namely *Bhuppa' Bhappu' Ghuru Rato*, is a moral and ethical foundation in respecting four important figures, namely father, mother, teacher and leader. This philosophy reflects the deep values of obedience, respect and loyalty in everyday life (Devi, 2023). This philosophy also reflects and contains the teachings of the Islamic religion, which emphasizes the importance of respect and obedience to parents or the people who gave birth to us all (Devi, 2023). The concept of *Bhuppa' Bhâbbhu' Ghuru Rato* has been actualized in various aspects of Madura people's lives, including in the social world and also education. Here, the importance of respect and obedience to parents as a moral foundation is applied in the educational process, strengthening traditional values and social ethics (Impiani, 2023). Apart from that, in the life of Madura society, this concept is also the basis for a hierarchical structure of obedience, with the value of obedience to



parents, teachers and authorities as the main foundation (Faridi, 2021).

Elements in Madura philosophy are not only a way of life in everyday life but also as a guideline for their ethics and morals in carrying out interactions or communication with other people, so this philosophy is not only a tradition passed down from generation to generation but seems to have taught them to become part of their character. Madura people instill ethics and politeness towards people they consider influential and highly dedicated in their lives (Faridi, 2021). Madura figures and cultural figures from Sumenep explained that these four highly respected figures include: First, *Bhuppa'*, namely the figure of a father in the family. Madura people really position this figure at the top in family ties, as the decision maker or the person most responsible in family ties, so we often hear the term or sentence "Just what your father says, son, if your father agrees, mother also agrees." A Madura expression that shows the responsibility of a father who has a central role in the family, including deciding decisions within the family. In Faridi's journal it is also explained that this father figure not only acts as a protective figure but also as a moral foundation for the family including his children or is said to be a family role model (Faridi, 2021).

Humanist and head of the Madura language community "*Dhu Remmek*" from Pamekasan Regency explained that the second most respected figure after the father is *Bhappu'* which means a mother figure who also has an important position in family ties in Madura. This mother is respected in a similar way but there is a different element of affection in communication which emphasizes empathy and concern, therefore the role of a mother in the development of Madura children's communication ethics is greatly influenced by the way their mother communicates in everyday life. So the mother's role is important in influencing the child's character, especially in improving ethics (Faridi, 2021). Then thirdly, *Ghuru* is a teacher figure who is respected by Madura people. Teachers in this context not only teach in schools but are also local Al-Qur'an teachers who have quite an important role for Madura people. In Madura, the role of the teacher is not only as a provider of knowledge or life lessons but also as a figure whose existence is always considered correct and whose existence must be obeyed (Maftuhah & Ahmad, 2023). Madura figures and cultural figures in Pamekasan explained that teachers in Madura are also used as figures who can resolve problems or upheavals in society, as advisors and mediators or there is the term "*Tokang tegghu'en tengka*" or holder of morals. That's why if there is a problem that occurs in society, this teacher is the one who resolves and reconciles the situation. It is a form that this figure has a big influence in the lives of Madura people and this can show that the figure of the teacher has full control in the life structure of the Madura people.

Lastly is *Rato* or leader. *Rato* in the Madura philosophy "*Bhuppa' Bhappu' Ghuru Rato*" is a figure and leader who not only plays an administrative role but also a moral and spiritual role in the daily life of Madura people. As a custodian of cultural values, *Rato* plays a vital and important role in maintaining social harmony, preserving customs, and being a role model for society (Faridi, 2021). In the midst of the challenges of the globalization era, *Rato* must be able to adapt to changing times without losing the essence of the traditional values he upholds. Leaders in Madura are not only village heads and other leaders, but religious figures, community leaders and *blater* figures (strong people in Madura) are included in the *rato* who are respected in this philosophy.

Humanist and head of the Madura language community "*Dhu Remmek*" from

Pamekasan Regency explained that in implementing the Madura philosophy of respecting the four figures above, one of them is the existence of provisions contained in the level of Madura language speech in everyday life, as a form of communication ethics. In Madura, this speech level system regulates how people communicate and interact with other people according to agreed norms and politeness. This system reflects the social relations contained in the Madura philosophy of *Bhuppa' Bhappu' Ghuru Rato*, so that the interlocutor can determine the level of speech we use. The level of speech is divided into three levels, including *Enja' Iya* as the lowest level, then the semi-fine *Engghu Enten* and the most subtle *Engghi Bhunten*.

In its use in everyday life and its relevance to the four figures listed in Madura philosophy, it can also be reviewed and proven by the existence of provisions in communicating at the speech level, as respect for parents, usually using a semi-subtle level of speech, namely *Engghi Enten*, as a tool. communication between children and parents or from younger sibling to older sibling. Then, when talking to a teacher or leader, Madura people are accustomed to using language at the subtlest level, namely *Engghi Bhunten*, as a form of high respect for the person they are talking to (Kamaruddin, 2023).

2. Shift in Communication Ethics in the Application of Madura Philosophy

Madura cultural observers explained that globalization has introduced and brought many new things to the traditional order of life of the Madura people, the values of politeness and respect are increasingly being eroded by the current of time. Many young people today cannot use the Madura language level and many have even abandoned Madura as their mother tongue or language of identity. Likewise, Madura figures and cultural figures from Sumenep said that this is a common concern for us, about the threat to local values regarding the purity of this philosophy. Although this has not completely shifted, it just follows current developments.

Globalization is very influential in this shift. Globalization is a phenomenon that is happening now and we cannot deny it due to the times and along with the rapid development of communication and transportation technology. so that this can speed up the process of cultural exchange, social life, economics and politics so that it can influence individual and group interaction patterns (Herimanto and Winarno 2014). This globalization has brought very significant changes to the social and cultural interaction patterns of people throughout the world, including Madura. In the theory of social change, the important thing in this case concerns changes in people's lives, especially in cultural elements, both material and immaterial (Anjani & Maunah, 2022). In the context of Madura people's lives, the communication ethics previously regulated by the philosophy of *Bhuppa', Bhappu', Ghuru, Rato* are starting to experience a shift. Here are some of the forms of shift that we found, including:

a. Decrease in the use of Madura speech levels

Cultural expert and head of the Madua language community "*Dhu Remmek*" from Pamekasan Regency explained that whether it is recognized or not, users of the Madura language and its level of speech are becoming fewer and fewer, it is proven that currently young people are getting used to interacting with Indonesian as an everyday language, even if they don't even know how to speak it. Madura as a language of

identity and mother tongue. In previous studies, the use of Indonesian is also part of a habit that can reduce speakers of regional languages such as Madura, so that in this era of globalization, Indonesian is used and integrated into the daily lives of Madura (Kurniawan et al, 2024). In an interview with cultural observers and the head of the Madura language community, "*Dhu Remmek*" from Pamekasan Regency, said that this was a form of shift in communication ethics in the daily lives of Madura people, because the level of speech was no longer applied according to the interlocutor. No longer getting used to speaking Madura is part of the reduction in existing local wisdom. even though this level of speech describes social stratification and a sense of respect, where the choice of words and expressions used is adjusted to the social relations and status of the interlocutor (Hasanah et al., 2024).

b. Shifting orientation towards social hierarchy

Social hierarchy is a very strong element in Madura life, especially as reflected in the philosophy of *Bhuppa' Bhappu' Ghuru Rato*. This philosophy places fathers, mothers, teachers and leaders as figures who must be respected, showing how important hierarchy is in the social structure of Madura society. However, modernization, globalization and technology have caused a shift in orientation towards this social hierarchy. Traditional values that emphasize respect and obedience to these figures are starting to be displaced by the values of equality and individual freedom which are increasingly being adopted by the younger generation through social media and cross-cultural interactions (Faridi, 2021).

Cultural expert and head of the Madura language community "*Dhu Remmek*" from Pamekasan Regency explained that the philosophy of *Bhuppa', Bhappu', Ghuru, Rato* in its application in everyday life which emphasizes respect for parents, teachers and leaders is starting to be eroded and the form of respect is shifting. . The social hierarchies that were once respected in communication are increasingly being replaced by more equal communication patterns. So it seems like it makes no difference who the person we are talking to is. For example, in conversations with teachers or leaders, the younger generation tends to use more casual language without considering existing politeness norms. Madurese Pamekasan figures and cultural figures also explained that in the past when students met teachers on the street while cycling, they would usually get off their bicycle as a form of respect. However, today, such interactions have undergone changes, especially due to developments in transportation technology. The increasingly common use of motorbikes means that the practice of getting out of a vehicle is no longer relevant or practical. Instead, students show respect in ways that are more appropriate to current conditions, such as bowing their heads, honking politely, or slowing down. This shift does not necessarily reflect a decline in respectful attitudes towards teachers, but rather an adaptation to changing times that influence social norms and expressions. This phenomenon illustrates the transformation of traditional values in society which continues to adapt to the dynamics of modern life. This example is a small part of the shift that has occurred in the life hierarchy of the Madurese community, so that this becomes a threat in this increasingly developing era.

A shift in orientation like this is not without impact. Weakening social hierarchies can reduce social cohesion, considering that Madura social traditions rely

heavily on structured values of respect. To overcome this, efforts are needed to preserve traditional values through formal and informal education. School curricula need to include learning about local philosophies, while families and community leaders are expected to play a central role in instilling respect for social hierarchies. Apart from that, the use of social media as a means of education can also be a strategy to maintain the relevance of *Bhuppa' Bhappu' Ghuru Rato's* philosophy amidst current developments without ignoring the values of modernity (Suyadi, 2022).

c. Loss of face-to-face interaction

The influence of the current development of information technology is the cause of the reduction in the intensity of face-to-face interaction between one person and another, this makes it very easy for us as a means of communication so this is also the reason that face-to-face interaction has become the second choice after communication via current communication tools (Hamida et al. al., 2024). Madura Pamekasan figures and cultural figures explained that communication via information technology can now replace face-to-face communication. In Madura culture, respect is often conveyed through tone of voice, gestures and word choice. Technology eliminates these crucial elements so that the result is that relationships between individuals become less personal and traditional respect is no longer visible in online communication because it cannot show communication ethics in the form of visible gazes and gestures. Including this, which is currently spreading in Madura, everyone is used to communicating using gadgets without having to meet or visit. In applying communication ethics in the application of Madura philosophy, one of them is the culture of *sowan* or visiting directly to the *Dhalem Kiyai* as a form of respect for the teacher in communicating, and this is starting to be abandoned because there are communication tools such as cellphones (Hyangsewu, et al., 2021).

The loss of face-to-face interaction in daily life due to the development of information technology has become an important issue today. Technology such as social media, messaging applications, and video conferencing offer convenience in communication and interaction with one another, but at the same time reduce the need for face-to-face meetings and face-to-face communication. This changes the pattern of social relationships and communication patterns, where many people now prefer digital communication to physical interaction, both in personal and professional life (Chatlina et al., 2024). One effect is the weakening and reduction of emotional connections that are usually formed face to face. Direct contact allows people to read body language, facial expressions, and tone of voice which are important in understanding someone's emotions and intentions. Without it, communication tends to be shallow and prone to miscommunication. Technology, although efficient, cannot always replace the depth of human interaction that occurs in person. In addition, remote work patterns that rely on digital technology are further accelerating this trend. Although efficient in many aspects, remote work can reduce the sense of community in the workplace. To overcome this, efforts are needed to balance the use of technology with physical interaction, such as holding regular face-to-face meetings or utilizing technology in a more humane way (Hamida et al, 2024).



Madura culture explains that the loss of face-to-face interaction in Madura is one of the real impacts of modernization and technological development. Ease of communication via digital devices, such as smartphones and instant messaging applications, has replaced the tradition of direct interaction that previously characterized Madura society. Gathering traditions, such as social gatherings, *remoh*, column or family gatherings, are starting to be replaced by virtual conversations such as video calls and so on, which often lack emotional depth. This phenomenon also influenced the philosophy of *Bhuppa' Bhappu' Ghuru Rato*, which emphasized the importance of social relationships based on respect, hierarchy and direct interaction.

3. Factors of shifting communication ethics in the application of the philosophy of *Bhuppa' Bhappu' Ghuru Rato*

The philosophy of life of the Madura people, *Bhuppa' Bhappu' Ghuru Rato'*, has become a guideline for building social order and communication in the daily life of Madura people. However, currently, the values contained in it are experiencing shifts and several changes, especially in the aspect of communication ethics in its implementation. This shift is influenced by various factors, both internal and external. The following is a complete analysis of the factors in shifting communication ethics in the application of Madura philosophy:

First, is globalization. Cultural expert and head of the Madura language community "*Dhu Remmek*" Pamekasan district explained that globalization has made big changes in the way people interact and communicate. Local wisdom and traditional values are often replaced by new cultures introduced through modern media and technology. Madura is starting to be replaced by Indonesian or foreign languages in daily interactions, especially among the younger generation. In a previous study, it was stated that advances in information and communication technology have accelerated the globalization process. This globalization phenomenon affects various important aspects of life while also presenting new challenges and problems that require solutions so that the benefits of globalization can be optimized (Saiful, 2019). The term globalization itself emerged about two decades ago and has become increasingly recognized as an ideology in the last five to ten years. As a concept, globalization is rapidly being adopted by societies around the world. This process is characterized by rapid developments in science and technology, which fundamentally change the world order as we see it today (Nurhaidah & Musa, 2015). So what is happening now is that many of the values of respect that are reflected in the level of Madura language speech have become less applied and are no longer understood as rules in implementing social life. Not only that, digital interactions tend to reduce the nuances of politeness that are at the core of traditional communication ethics.

Second, urbanization or the culture of moving out of town is one of the causes of a shift in communication ethics in the application of local cultural philosophy, including in Madura (Hidayati, 2021). The culture of migrating out of town for the Madura people is an integral part of their identity, based on the spirit of hard work and courage to face challenges. This tradition is influenced by economic needs and limited natural resources on Madura Island, which encourages many of its citizens to seek opportunities in other regions, both in Indonesia and abroad. Migrant is often a way to improve the family's standard of living in their hometown through the informal sector such as labor or small trade in big

cities (Maslulah & Suryani, 2022). For them, Madura success in migrating is measured not only by their ability to support themselves, but also by making an economic contribution to their families in the village. Apart from that, going abroad reflects the nature of persistence and adaptability. They take advantage of strong social networks between fellow migrants, often forming new communities in destination areas to maintain cultural solidarity. So it is not surprising that Madura can be found in various regions of Indonesia and even abroad.

Urbanization and the culture of wandering have brought significant changes in communication patterns and the application of cultural values to Madura society. In this context, communication ethics that reflect the philosophical values of *Bhuppa' Bhappu' Ghuru Rato* often experience challenges. Individuals who migrate to big cities, Madura call them *Ongghe*, are faced with a different social structure which forces them to adapt to the modern environment, such as the type and form of language as a means of communication, especially since the Madurese character is known to adapt easily to their new environment (Syamsuddin, 2018). Madura language observer and founder of the "*Dhu Remmek*" community explained that this adaptation sometimes causes a shift in traditional values, although efforts are still made to maintain cultural identity. These changes create a negotiation between traditional values and urban reality. so that when you return home, or in the Madura term, *Toron*, the cultures you are accustomed to in the overseas location will become your habits when you return to your hometown. This urbanization is not only due to migrating, Madura people who marry Javanese or people from outside Madura sometimes bring new language and cultural styles to themselves and their families. These changes can create cultural adaptations that have the potential to reduce and shift local values, including aspects of communication and respect for social hierarchies. To maintain the relevance of this philosophy, concrete steps are needed such as integrating local values in formal and informal education, empowering cultural communities, and using technology to disseminate these values (Fidiani, 2021).

Third, modernization in education. The philosophy of *Bhuppa' Bhappu' Ghuru Rato* in Madura society reflects and teaches a social hierarchy system that gives respect to parents, teachers and leaders. This value has become a guideline in social life, including educational patterns and communication ethics. However, the modernization of education has introduced new values such as equality, innovation, and technology, which often conflict with these traditional philosophies (Hartono, 2018). This modernization brings big challenges in preserving local culture, especially among the younger generation who are increasingly exposed to global cultural influences through education and technology (Faridi, 2021).

The modernization of education has changed the traditional approach to become more individualistic and competency-based (Najwa, et al., 2024). In Madura, previous educational patterns taught the importance of respecting the authority of parents and teachers as the main source of knowledge and morals. However, modern educational approaches encourage students to think critically, independently and innovatively. While this enhances students' intellectual abilities, this approach often ignores local values that focus on collective harmony. Along with these changes, the younger generation is starting to view traditional hierarchies as outdated (Sukardjo, 2020). Cultural observer and head of the

Madura language community "*Dhu Remmek*" in Pamekasan district that what is happening at the moment is that the existence of the traditional Al-Qur'an in Madura is being replaced by courses or tutoring institutions, so that the benefits of applying the philosophy of *Bhuppa' Bhappu' Ghuru Rato* are increasingly being lost. because of the increasing shortage of Al-Qur'an teachers and children going to the langgher to recite the Al-Qur'an. Langgher is a place where children learn to recite the Al-Qur'an from the ustad.

The globalization of education brings a curriculum that is more uniform, complex and based on international competencies, such as the oldest implementation of the Merdeka Curriculum in Indonesia today. The curriculum gives students the freedom to choose subjects and focuses on individual potential, but pays less attention to local cultural values. As a result, philosophies such as *Bhuppa' Bhappu' Ghuru Rato* tend to be forgotten because they are not an integral part of the formal curriculum (Rahardjo, 2022). Not only that, digitalization of education allows students in Madura to access information widely via the internet and bold learning platforms. However, these digital interactions often replace direct interactions with teachers, parents, and communities, thereby reducing their role as sources of morals and ethics. This technology also brings a more informal style of communication, which is often not in harmony with traditional etiquette in Madura culture and can reduce the purity of implementing the *Bhuppa' Bhappu' Ghuru Rato* philosophy (Hasan, 2021).

From the problems mentioned above, several things are needed in an effort to minimize or maintain local wisdom through the purity of the Madura philosophy of *Bhuppa' Bhappu' Ghuru Rato*. First, the role of local wisdom-based education in schools is needed as an effort to preserve and introduce local cultural identity from an early age. In a study, it was explained that implementing education based on local wisdom can develop life skills based on empowerment and preserving the potential of an area (Suarnigsih, 2019). Second, parents and teachers have an *important* role in transmitting cultural values to the younger generation. Training and workshops on the importance of preserving traditional values can help them become agents of cultural preservation in the modern era. Teachers, for example, can teach typical Madura manners in daily learning, while parents can provide examples in household life, such as being accustomed to teaching Madura with language level requirements, so that family education becomes the main provision for children to continue to know and preserve wisdom. local, one of which is being able to speak Madura well and correctly (Hasan, 2021).

D. CONCLUSION

Modernization and globalization have influenced a shift in the communication ethics of Madura society, especially in the application of the *Bhuppa' Bhappu' Ghuru Rato* philosophy which teaches respect for fathers, mothers, teachers and leaders. Digital technology, especially social media, accelerates changes in communication patterns, so that traditional values of politeness and social hierarchy are displaced by the values of equality and individual freedom. A formal education system that does not integrate local values into the curriculum has also caused the younger generation to become increasingly distant from their cultural roots. In addition, the role of families and teachers in instilling this philosophy is weakening due to the dominance of digital media. Therefore, it is important to integrate local values into education, empower cultural communities, and utilize technology to disseminate Madura philosophy to

remain relevant in the modern era. Collaboration between the government, religious leaders and community leaders is needed to preserve these values. Further studies are recommended to explore effective communication strategies in maintaining Madura philosophy amidst the influence of globalization without sacrificing the values of modernity.

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