

ABSTRAK

Carok merupakan peristiwa konflik fisik. Sebuah ritual dalam membela harga diri yang diinjak-injak oleh orang lain. Harga diri bagi masyarakat Madura sangat identik dengan harta, tahta, warisan tanah (*tana sangkol*, madura) dan wanita. Alasan tersebut yang membuat orang Madura, rela kehilangan nyawa atau masuk penjara akibat *carok*.

Penelitian ini mengungkap secara mendalam pengalaman subjektif para pelaku *carok* di Madura. Mengungkap motif-motif dan dampak sosial *carok*. Terdapat makna dan esensi tersendiri bagi pelaku *carok*. Sehingga tidak salah apabila yang menganggap *carok* sebagai bagian dari salah satu budaya atau tradisi masyarakat Madura.

Untuk mengungkap secara mendalam pengalaman pelaku *carok*, peneliti memilih pendekatan fenomenologi Alfred Schutz dalam penelitian ini. Terdapat beberapa Metode untuk mengungkap dan memahami pengalaman pelaku *carok*. Antara lain, aspek *in order to motive*, dan *because of motive* akan diketahui beberapa motif pelaku *carok*. Pengumpulan data dilakukan dengan wawancara informan secara mendalam dan berulang-ulang hingga tercapai kecukupan data. Informan dipilih secara *purposive*.

Berdasarkan hasil penelitian, *Carok* di Madura merupakan tradisi yang diwariskan turun-temurun. Istilah *carok* sendiri baru lahir sekitar abad ke-17. Saat tokoh Madura, Sakera melawan antek-antek Belanda. Berdasar penuturan informan, *carok* sebagai bentuk penyelesaian masalah. Dua motif utama yang tidak bisa ditawar, yakni masalah istri dan sengketa tanah. *Carok* juga dianggap sebagai tindakan yang dapat meningkatkan status dan menghormati harga diri, dampak sosial yang ditimbulkan sangat kompleks. Sehingga menjadi sebuah tradisi dan budaya bagi Masyarakat Madura. Selaras dengan teori *because of motive* dalam fenomenologi, yang menjelaskan bahwa tindakan seseorang dipengaruhi oleh faktor-faktor sosial dan budaya yang melatarbelakanginya.

Kata Kunci: Carok, Fenomenologi, Harga Diri

ABSTRACT

Carok is a physical conflict. It is a ritual to defend one's pride that has been trampled on by others. For the Madurese people, pride is synonymous with wealth, power, land inheritance (tana sangkol, Madura), and women. These reasons make the Madurese people willing to lose their lives or go to prison because of carok.

This study reveals in depth the subjective experiences of carok perpetrators in Madura. It uncovers the motives and social impacts of carok. There is a unique meaning and essence for carok perpetrators. Therefore, it is not wrong to consider carok as part of the culture or tradition of the Madurese people.

To reveal the experiences of carok perpetrators in depth, the researcher chose Alfred Schutz's phenomenological approach in this study. There are several methods to reveal and understand the experiences of carok perpetrators. Among other things, the aspects of in order to motive and because of motive will reveal several motives of carok perpetrators. Data collection was carried out through in-depth and repeated interviews with informants until sufficient data was obtained. Informants were selected purposively.

Based on the results of the study, carok in Madura is a tradition that has been passed down from generation to generation. The term carok itself was only coined around the 17th century when the Madurese leader, Sakera, fought against the Dutch. According to the informants, carok is a form of problem solving. There are two main motives that cannot be negotiated, namely marital problems and land disputes. Carok is also considered an act that can increase status and respect for self-esteem, and the social impact it has is very complex. Thus, it has become a tradition and culture for the Madurese people. This is in line with the theory of "because of motive" in phenomenology, which explains that a person's actions are influenced by the social and cultural factors behind them.

Keywords: Carok, Phenomenology, Self-Esteem