

ABSTRAK

MAT ROMLI. 200521100157. 2025. Program Studi Sosiologi. Fakultas Ilmu Sosial dan Ilmu Budaya. Universitas Trunojoyo Madura. Skripsi ini mengangkat judul Konstruksi Sosial Tradisi Kematian Pada Masyarakat Madura (Studi Kasus Di Desa Lembung Gunong Kecamatan Kokop Kabupaten Bangkalan Madura)

Penelitian ini bertujuan menjelaskan proses konstruksi sosial terhadap kematian pada masyarakat Madura, khususnya di Desa Lembung Gunong Kecamatan Kokop Kabupaten Bangkalan. Fokus kajian diarahkan pada bagaimana masyarakat memaknai kematian, membentuk ritual, serta melestarikan tradisi pemakaman secara turun-temurun. Teori yang digunakan adalah teori konstruksi sosial Peter L. Berger dan Thomas Luckmann yang meliputi tiga tahapan: eksternalisasi, objektivasi, dan internalisasi.

Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus. Data primer diperoleh melalui observasi partisipatif, wawancara mendalam dengan enam informan kunci tokoh agama, tokoh adat, keluarga duka, pemuda desa, perempuan lokal, dan warga biasa serta dokumentasi. Data dianalisis menggunakan model Miles dan Huberman melalui tahap reduksi, penyajian, dan penarikan kesimpulan, serta diuji keabsahannya dengan triangulasi sumber dan teknik.

Hasil penelitian menunjukkan bahwa konstruksi sosial tradisi kematian di Desa Lembung Gunong terwujud melalui rangkaian tradisi yang sarat nilai gotong royong dan religius, antara lain pengumuman jenazah, memandikan dan mengkafani, sholat jenazah, tahlilan, hingga ritual khusus seperti *plolosan*, *rasol*, *bherkat*, *nyelase*, dan penyembelihan sapi (*nyambelli sapeh*). Pada tahap eksternalisasi, masyarakat mengekspresikan keyakinan akan pentingnya doa dan sedekah bagi arwah melalui penciptaan ritual-ritual tersebut. Objektivasi tampak ketika praktik itu diterima sebagai kewajiban kolektif dan dianggap “sudah seharusnya” dijalankan. Internalisasi terjadi ketika generasi muda menyerap nilai solidaritas, religiusitas, dan kearifan lokal sehingga tradisi tetap lestari meskipun menghadapi modernisasi.

Penelitian ini menyimpulkan bahwa konstruksi sosial kematian tidak hanya merefleksikan ajaran agama Islam, tetapi juga menguatkan solidaritas sosial, memperkokoh identitas budaya Madura, dan menjadi sarana pelestarian kearifan lokal.

Kata kunci: konstruksi sosial, kematian, tradisi Madura.

ABSTRACT

MAT ROMLI. NIM 200521100157. 2025. Sociology Study Program, Faculty of Social and Cultural Sciences, Universitas Trunojoyo Madura. This thesis is entitled The Social Construction of Death Traditions in Madurese Society (A Case Study of Lembung Gunong Village, Kokop Sub district, Bangkalan Regency, Madura)

This study aims to explain the process of social construction of death in Madurese society, focusing on Lembung Gunong Village, Kokop Sub-district, Bangkalan Regency. The research explores how the community interprets death, creates funeral rituals, and preserves these practices across generations. The analysis employs Peter L. Berger and Thomas Luckmann's theory of social construction, which includes three stages: externalization, objectivation, and internalization.

The research uses a qualitative method with a case-study approach. Primary data were obtained through participant observation, in-depth interviews with six key informants—religious leaders, traditional elders, bereaved family members, village youth, local women, and ordinary residents—and documentation. Data were analyzed using the Miles and Huberman model of data reduction, presentation, and conclusion drawing, while validity was ensured through triangulation of sources and techniques.

The findings reveal that the social construction of death traditions in Lembung Gunong Village is manifested through a series of rituals rich in communal and religious values, including announcing the death, bathing and shrouding the body, performing the funeral prayer, tahlil recitations, and unique practices such as plolosen, rasol, bherkat, nyelase, and the slaughtering of cattle (nyambelli sapeh). During the externalization stage, the community expresses its beliefs in the importance of prayers and charity for the deceased through the creation of these rituals. Objectivation occurs when these practices are collectively accepted as obligatory and become “the way things should be.” Internalization takes place as the younger generation absorbs values of solidarity, religiosity, and local wisdom, ensuring the continuity of tradition despite modernization.

This study concludes that the social construction of death not only reflects Islamic teachings but also strengthens social solidarity, reinforces Madurese cultural identity, and serves as a medium for preserving local wisdom.

Keywords: *Social construction, Death, Madurese tradition,*