IMPLICATIONS OF LOCAL TRADITIONS FOR ECONOMIC POLARIZATION IN THE GHABAY TRADITION IN POTERAN VILLAGE

Ainaul Mardhiyah[1], Nur Afni Rachmawati[2], Muhammad Asyam Murtadho[3], Mohammad Kholil Asy'ari[4], Muhammad Roda'i[5], Toyyibatul Faihah[6], Fawwas[7], Mahrus Qudsi[8], Salsa Nysya' Uljannah[9], Nuril Ummi Hamdi[10], Musyrifah Nuri Maisaroh[11], Ach. Syaiful Arifin[12], Rizal Islami[13], Badrus Shaleh Helmi Amin[14], Anisa Wildani[15].

[1 3 7 9 10] UIN Sunan Ampel Surabaya
[2 4 5 8 15] IAIN Madura
[6 11] UIN Sunan Kalijaga Yogyakarta
[12 13] Universitas Islam Madura
[14] Universitas Annuqayah
06010721001@student.uinsby.ac.id

ABSTRACT

The ghabay culture in Poteran Village is a tradition that involves active community participation in social events. This study focuses on the impact of the ghabay tradition on economic polarization in the village. Economic polarization refers to the increasing gap between economic groups in society, which can cause social tension and hinder inclusive economic growth. The purpose of this study was to analyze whether participation in the ghabay tradition affects the monthly income of families in Poteran Village. The methods used in this study were descriptive statistical analysis and multiple linear regression. The results showed that of the variables analyzed, namely the size of the buwuhan, the frequency of buwuh in a year, and the number of workers, only the variable number of workers showed a significant effect on family income. The regression coefficient for the number of workers was 2,615,924.054 with a p value of 0.002, indicating a significant contribution to increasing income. In contrast, the size of the buwuhan and the frequency of buwuh did not show a significant effect on income, with p values of 0.661 and 0.227, respectively. These results indicate that the ghabay tradition does not have a significant direct influence on family income, but still has an important value in shaping socio-economic dynamics through increasing social networks and community solidarity. This study provides important insights into understanding the interaction between social traditions and economic conditions at the local level.

Keywords, Tradition, Ghabay, Polarization, Economy.

1. INTRODUCTION

Indonesia is a country rich in various local traditions that have been passed down from generation to generation. All traditions in Indonesia are deeply rooted in the beliefs and values of the Indonesian people. We can see these traditions in various aspects of community life, because traditions are hereditary customs that are still carried out in community life (Mujiwati, 2024). Local traditions are very important in people's lives to strengthen community identity in an area. The existence of local traditions can also strengthen relationships between individuals so that they feel more connected and supportive of each other. That way local traditions can help maintain social cohesion in the community.

Local traditions are an important part of a country's heritage and culture. Despite rapid modernization, many local traditions are still practiced today. Various traditions and cultures are deeply rooted in the daily lives of their people (Juliana, 2023). Among the examples of some traditions in Indonesia include the Petik Laut tradition in Puger District, Jember Regency, where coastal communities express gratitude for marine resources through rituals and prayers during Muharram or Suro. Furthermore, the Nyadran tradition in Kunti Village, Boyolali Regency, involves an annual alms ceremony that expresses gratitude for the rice harvest and fosters community unity and harmony (Putri, 2023). In addition there is also the tradition of determining a favorable wedding day based on Javanese customs and Islamic principles is a prominent tradition in Indonesia, featuring a blend of local customs and religious practices (Hakim, 2022). One of the local traditions that is still practiced in Indonesia is the Ghabay tradition. This tradition is found in Poteran village, Talango sub-district, Sumenep district, Madura. The Ghabay tradition is a party or celebration that is generally intended for wedding celebrations.

This tradition is different from similar traditions in other villages because it has its own uniqueness in the implementation process, which reflects the cultural characteristics and special values of the Poteran community (Almanuri & Khalilullah, 2021). The Ghabay tradition has a long and interesting history. The origin of this tradition can be traced to centuries ago, where the Madurese community, especially in Poteran village. Poteran Village is a village famous for various local traditions that are still maintained and preserved by its residents. The village is also famous for its rich traditions, but the most interesting tradition to discuss is the Ghabay tradition. In this tradition, the entire surrounding community participates in helping those who organize

ghabay as a form of mutual cooperation where community members contribute in the form of material or labor when there are important events such as weddings, circumcisions, and deaths. Another term similar to this can be called buwuh. Geertz (in Saputri,2019) states that buwuh is a typical type of money donation from guests who come to a wedding celebration to the host because they have received dishes and services from the host. (Aufillah, 2021) also states that buwuhan is a term in Javanese which means the activity of giving donations in the form of staples such as rice, sugar, instant noodles, cakes, as well as money, gifts, and so on to the host of the event or in the form of money and gifts. The aim is to help fellow Muslims, establish kinship, and strengthen ukhuwah Islamiyah. This buwuhan tradition or in Madurese terms called Ghabay attracts attention because it creates a reciprocal relationship. This means that if in the future the donor has a celebration, the host who previously received the donation is obliged to return the donation with the same amount or value (Rachmawati, 2021).

Over time, Ghabay has undergone various changes and adaptations, but the core of this tradition is still maintained, namely as a forum to strengthen the relationship and build social solidarity among the community. However, what makes the Ghabay tradition in Poteran Village different from others is the amount of contribution/buwuhan given to the Ghabay organizers. The process of implementing the Ghabay tradition involves various stages and participation from all levels of society. Starting from the preparation, where the materials and equipment for the ceremony are prepared together, to the implementation of the event which involves various activities such as joint prayers, art performances, and eating together. All members of the community, from children to the elderly, participate in this ceremony to create a strong sense of togetherness and kinship. However, behind this spirit of togetherness, there is a phenomenon of economic polarization that can arise in society. Economic polarization refers to a phenomenon in which there are growing differences in the distribution of wealth, income or welfare between groups in society. It refers to the widening gap between different segments of the economic system, leading to differences in income, wealth distribution, and opportunities (Cozzi, 2016). Economic polarization often results in stark gaps between different economic groups, such as between rich and poor social classes (Ruiu, 2022). Economic disparities, characterized by differences in income and well-being not only fuel social tensions and conflicts in society, but also hinder inclusive economic growth and foster economic instability (Blakeley, 2023). From a political perspective, economic

polarization can influence public policy and sometimes exacerbate political discontent. The ghabay tradition in Poteran Village is a clear example of how socio-cultural practices can affect the economy of the community. This tradition involves financial contributions from residents in various events such as weddings or deaths, which indirectly affects income distribution in the village. The relationship between the ghabay tradition and economic polarization can be seen from how this tradition affects the economic welfare of residents. In some cases, families that frequently participate in the ghabay tradition may experience a greater financial burden, potentially worsening their economic condition.

The effect of the ghabay tradition on the economy of the Poteran village community is significant. This tradition not only reflects social solidarity but can also add to the economic burden for underprivileged families. The question that arises is how this tradition affects the economy of the Poteran Village community as a whole. Researchers are also trying to ascertain whether there is a significant relationship between the implementation of the ghabay tradition and the level of economic welfare of residents. This study attempts to answer this statement by analyzing economic data from residents who participate in the ghabay tradition. The socio-economic dynamics in the ghabay tradition are also interesting to study. This tradition can show how one's economic status affects participation and treatment in the community. For example, better-off families may be more likely to make larger contributions, which can strengthen their social position in the community. Conversely, less well-off families may feel burdened by social expectations to participate in this tradition, which could worsen their economic situation.

Previous studies have largely explored the relationship between local traditions and the economy, suggesting that these traditions can serve as an important social safety net as well as a means to strengthen social ties. For example, research on Gotong Royong in Dusun Kalangan shows how mutual aid activities strengthen community solidarity, emphasizing shared values and cooperation within the community (Kurnia, 2023). However, specific studies on the economic impact of the ghabay tradition in coastal villages such as Poteran are still very limited.

Most studies focus on the social and cultural aspects of the tradition, while its economic dimensions have not been widely explored. This research gap suggests the need for more in-depth studies to understand how the ghabay tradition may contribute to economic polarization at the local level. This research is important to identify whether

ghabay practices reinforce economic inequality or help distribute resources more equitably. Understanding these dynamics will provide valuable insights for policy makers and community leaders in formulating more effective strategies to address economic inequality in coastal villages.

This research aims to analyze the impact of the ghabay tradition on economic polarization in Poteran Village, focusing on how ghabay practices affect wealth distribution and access to economic resources among villagers. The research will explore whether there is a relationship between the frequency and size of contributions in the ghabay tradition and the economic well-being of families in the village. This research seeks to provide new insights into how local traditions interact with the economic structure of the village, which in turn can help in formulating more effective and inclusive policies. The results of this study are expected to make a meaningful contribution to the academic understanding of the role of local traditions in the economic dynamics of rural communities in Indonesia. In addition, the findings of this study are also expected to provide practical recommendations for policy makers and community leaders in their efforts to create a more just and prosperous environment for all members of society.

2. METHOD

This research uses a quantitative approach to examine the impact of the buwuh tradition on economic polarization in Poteran Village. A quantitative approach is defined as an approach that involves objective measurement through statistical, mathematical, or numerical analysis of data collected through polls, questionnaires, surveys, or computational techniques (Ita, 2023). Quantitative research involves the systematic study of social problems using numerical data, which requires quantification and measurement of the subject under study (Sciberras, 2023).

The survey method was also used in this study to collect data from a representative sample of the villagers. Structured questionnaires were distributed to 200 randomly selected household heads to ensure diversity of respondents from different economic backgrounds. The questionnaire aimed to collect information on the frequency and amount of contributions in the buwuh tradition, family income, and the number of working family members. After all data was collected, it was analyzed using descriptive and inferential statistical techniques to identify patterns and relationships between the variables studied. Descriptive and inferential statistical techniques play an important role in identifying patterns and relationships between variables in a study. Descriptive statistics allow researchers to summarize and present data concisely, and provide an overview of the characteristics of the sample under study. Through descriptive statistics, researchers can present data directly related to mean, median, mode, and measures of variability such as standard deviation and variance. On the other hand, inferential statistical techniques also allow researchers to make generalizations or inferences about the population based on existing sample data. This includes hypothesis testing,

correlation analysis, and regression that help in evaluating cause-and-effect relationships between variables. Using t-tests, ANOVA, or linear regression, researchers can test the significance of the relationship between independent and dependent variables, as well as determine the extent to which independent variables can predict or influence dependent variables (Altukhi, 2023).

3. RESULTS AND DISCUSSION

In this study, the author chose a sample of 200 households, with details of 25 households in each hamlet. This research was conducted by giving a questionnaire containing the amount of income and the amount of buwuhan that is usually given to the party that organizes ghabay. In this section, the results of the data analysis obtained from the questionnaire will be presented and discussed in detail. This analysis includes descriptive statistics, t-test, ANOVA analysis, and multiple linear regression, which aims to identify and measure the impact of the ghabay tradition on economic polarization in Poteran Village. Through a clear interpretation of the data, it is expected that the researcher will explore the relationship between the amount of buwuh contribution, and the family's monthly income. In addition, we will see how these variables interact with each other and affect the economic condition of households in this village. The results of this analysis are also expected to provide deeper insights into the role of the ghabay tradition in the economic dynamics of the Poteran Village community as well as identify potential implications for future social policies and practices. The following are the results of the descriptive analysis of the data using SPSS,

Statistics

	Pendapatan	Besar Buwuhan
N		
Valid	200	200
Missing	0	0
Mean	11.937.450,00	4.965.900,05
Median	10.000.000,00	1.500.000,00
Mode	10.000.000	1.000.000
Std. Deviation	10.536.157,320	35.460.238,100
Variance	)1061110000 0,000	28486000000, 000

Based on the descriptive analysis of data on monthly family income and the amount of contribution to the buwuh tradition in Poteran Village, several important findings can

be found that provide an overview of the economic conditions and spending patterns of the community in the village.

The average monthly family income in Poteran Village is Rp 11,937,450. This figure indicates that most families in the village have a relatively high income. However, when looking at the median value of Rp 10,000,000, it can be seen that half of the family population has an income below this amount and the other half above it, indicating a relatively symmetrical distribution around the median value. The mode value, which is also at Rp 10,000,000, indicates that this is the most frequently occurring income value among respondents, suggesting that this is the most common income among Poteran villagers.

However, the high standard deviation of IDR 10,536,157.32 indicates that there is significant variation in monthly family income. This standard deviation reflects that there is a considerable difference between higher and lower than average family incomes. This is reinforced by the variance of Rp 111,010,611,100,000.00, indicating that there is a wide gap in monthly income among families in the village.

Meanwhile, for the amount of contribution in one buwuh, the resulting average is Rp 4,965,900.05. This figure shows that, in general, families in Poteran Village spend almost five million rupiah each time they participate in the buwuh tradition. The median of this contribution amount is IDR 1,500,000, meaning that half of the contributions are below this amount and the other half are above it. The mode of contribution of IDR 1,000,000 indicates that this is the most frequent contribution made by families, suggesting that many families tend to make more affordable contributions.

However, the very high standard deviation of IDR 35,460,238.10 indicates that there is a very large variation in the amount of contributions made by families. The large standard deviation indicates that there is significant variation in the amount of contributions, with some families making significantly larger or smaller amounts than the average. The variance of Rp1,257,428,486,000,000.00 also reinforces this conclusion, indicating that there is a large difference in the amount of contributions between families in the village.

Overall, the results of this analysis show that while the average monthly income and the size of contributions to the buwuh tradition in Poteran Village appear high, there is significant variation between families. This illustrates that there is a wide economic gap in the village, with some families having significantly more income and ability to

contribute than others. These findings are important to consider in understanding the economic and social dynamics of Poteran Village and in formulating policies that can help reduce these disparities.

The t-test results show that there is a significant difference between monthly family income and the amount of contribution in the buwuh tradition. The average difference of the One-Way ANOVA test results showed Rp 6,971,549.95 with an interval that there is significant variability between the 95% confidence between Rp 1,876,649.97 and the group of frequency of participation in the tradition of Rp 12,066,449.95 indicates that buwuh in terms of monthly income family income is significantly more family. The F value obtained is high compared to the contribution amount of 11,764, with a p-value (significant value) of buwuh. The p-value is 0.008 which is 0.000. This p-value shows less than 0.05 indicating that the probability that the results obtained by this result did not occur by chance and occurred by chance if in fact the observed differences were not significant. there is a difference between the groups.

Based on the above data, then this data can be statistical context, p-value smaller than 0.05 is considered significant, which means that we can reject the null hypothesis (no high enough income, contribution difference) and accept the alternative hypothesis in buwuh remains an economic burden (there is a difference). The p-value of 0.000 is significant. This is certainly highly relevant suggesting that this result is highly with the title of the study which explores the significant, with almost zero probability impact of buwuh tradition on polarization that the difference between groups in frequency of participation in buwuh tradition occurs by chance. This means that we have strong evidence to conclude that the frequency of participation in the buwuh tradition has a significant influence on monthly family income. In other words, the frequency of participation in the buwuh tradition is statistically significant in explaining the variability of families' monthly income. This result shows that the frequency of participation in the buwuh tradition has a significant influence on the family's monthly income. Based on the ANOVA results, we can conclude that there is a significant difference in families' monthly income depending on how often they participate in the buwuh tradition. With a very low p-value, we can state with a high level of confidence that the frequency of participation in the buwuh tradition is an important factor affecting family income. This analysis underscores the importance of understanding how

participation in social traditions such as buwuh can affect the economic conditions of families in Poteran Village.

Next, we conducted a multiple linear regression analysis to provide additional insight into the complex relationship between frequency of participation, amount of buwuh contribution, and other variables on monthly family income. The results are as follows.

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	4678594,448	2646004,814		1,768	,079		
Besar Buwuhan	,009	,021	,031	,439	,661	,989	1,011
Frekuensi Buwuh Setahun	171846,089	141917,739	,085	1,211	,227	,986	1,014
Jumlah Pekerja	2615924,054	840068,955	,217	3,114	,002	,995	1,005

a. Dependent Variable, Pendapatan

In the multiple linear regression analysis conducted, the results obtained provide insight into the contribution of each independent variable to the dependent variable, which is the monthly family income. Based on the coefficient table, it can be seen that of the three independent variables analyzed, namely Buwuhan Amount, Frequency of Buwuh in a Year, and Number of Workers, only the variable of Number of Workers shows a significant influence on family income. The regression coefficient for Number of Workers is 2,615,924.054 with a p-value of 0.002, which is much smaller than the significance threshold of 0.05. This indicates that any increase in the number of workers in the family contributes significantly to an increase in the family's monthly income.

In contrast, the variables Besar Buwuhan and Frequency of Buwuh in a Year do not show a significant effect on income. The coefficient for Big Buwuhan is 0.009 with a p value of 0.661, while for Frequency of Buwuh in a Year, the coefficient is 171,846.089 with a p value of 0.227. The p values greater than 0.05 for these two variables indicate

that changes in the amount of buwuhan contribution and frequency of participation in the buwuh tradition do not have a sizable or significant effect on monthly family income.

In terms of multicollinearity, the tolerance values for all independent variables are above 0.1 and the Variance Inflation Factor (VIF) values for all variables are below 10, indicating that there is no significant multicollinearity problem in the model. This indicates that the independent variables in this model are not highly correlated and the regression analysis results are reliable. The results of this multiple linear regression analysis show that of the variables studied, the number of workers is the most influential and significant factor in determining a family's monthly income. This finding emphasizes the importance of the presence of workers in the family as a key factor in increasing income, while variables related to the buwuhan tradition show no significant impact. These results provide important insights in understanding the economic dynamics of families in Poteran Village and show that in the context of this study, participation in the buwuhan tradition does not affect income as directly as might be expected.

The results of this study indicate that although the ghabay tradition does not have a significant direct influence on family income, there are still other aspects of this tradition that may contribute indirectly to the economic well-being of families. Therefore, this research highlights the need for further studies to explore other factors that might influence the relationship between social traditions and household economic conditions.

In the context of this study, it is important to understand that the influence of the ghabay tradition on family income may not be direct, but may occur through other mechanisms such as increased social networks, community solidarity and social support that can help families in various aspects of their economic lives. Thus, although the results of the analysis show that the amount and frequency of buwuhan given for ghabay events have no significant effect on income, the ghabay tradition still has an important value in shaping the socio-economic dynamics in Poteran Village. This research makes an important contribution to understanding how social traditions such as ghabay interact with economic factors at the family and community levels. The findings also provide a basis for further research that can explore the complex interactions between social traditions and economic conditions in different local contexts. As such, this research remains relevant and provides valuable insights in the field of socio-economic studies.

4. CONCLUSIONS

This study shows that the variable of the number of workers in the family has a significant influence on the family's monthly income, while the variables of the amount of buwuhan and the frequency of buwuh in a year do not show a significant influence. The regression coefficient for the number of workers is 2,615,924.054 with a p value of 0.002, which indicates that an increase in the number of workers in the family contributes significantly to an increase in the family's monthly income. In contrast, the variables of buwuhan size and frequency of buwuh in a year did not have a significant effect on family income, with p values of 0.661 and 0.227 respectively.

Although the results of the analysis show that the buwuh tradition does not affect family income directly, this study emphasizes that this tradition may have an indirect impact through increasing social networks, community solidarity and social support.

Thus, although the ghabay tradition did not show a significant effect on monthly family income in this study, it still has important value in shaping the socioeconomic dynamics in Poteran Village. This research provides valuable insights in understanding how social traditions such as ghabay interact with economic factors at the family and community levels, and highlights the need for further studies to explore the complex interactions between social traditions and economic conditions in different local contexts.

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