

From domination to communicative action: shifts in Madurese communication ethics

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Abstract The philosophy of Bhuppa' Bhappu' Ghuru Rato is the core of Madurese culture, which emphasises respect for elders, teachers, and leaders as the basis of social hierarchy and communication ethics. Amidst modernisation and the development of digital technology, these traditional values face challenges in adapting to increasingly egalitarian patterns of global communication. This study describes the transformation of power structures in communication and analyses its impact on communication ethics, social relations, cultural identity, and the integration of local values in the modern era. This study uses qualitative methods with an ethnographic approach, through observation, interviews, and documentation of cultural and community leaders in Madura. The analysis is descriptive in order to process, categorise, and interpret data relevant to the research focus. The results show that education, both formal and informal, is a key strategy in maintaining the sustainability of this philosophy. Digital technology also plays a role as a medium for cultural preservation, as long as the narrative remains authentic and contextual. A participatory approach through communities and cultural arts has proven effective in integrating local values into modern communication practices. Therefore, synergy is needed between the government, educational institutions, cultural communities, and media actors to create a digital space that is inclusive of local narratives. This study confirms that the philosophy of Bhuppa' Bhappu' Ghuru Rato can be transformed into a framework for adaptive ethical dialogue, reflecting the cultural resilience of Madura in facing the challenges of globalisation without losing its values.

Keywords: adaptation; bhuppa' bhappu' ghuru rato; communicative action; Madurese studies

INTRODUCTION

Communication is the most important foundation of social interaction (Jethava et al., 2023), functioning not only as a means of conveying messages but also as a medium for building identity, power relations, and cultural norms (Syaifuddin et al., 2024). In the context of Madurese society, traditional communication has historically been built on the principle of cultural hierarchy, such as the philosophy of Bhuppa' Bhappu' Ghuru Rato, which emphasises respect for family authority, teachers, and local leaders (Aminullah & Nurhadi, 2024).

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The patterns of communication that occur reflect the unique dynamics of society, where there are strong relationships with elements of domination and hierarchical structures that have been deeply internalised in daily life practices (Wen et al., 2025). It forms a system of social interaction that also influences how community members communicate, convey ideas, and position themselves in communal relationships that occur within the Madurese cultural environment (Alim et al., 2024).

The hierarchical structure in Madurese communication is reflected through the application of language levels in the Madurese language (Sudi et al., 2025), which is not only a manifestation of the Bhuppa' Bhappu' Ghuru Rato philosophy, but also reflects the communication ethics that are upheld in interactions between individuals in their social environment (Nurcahyo et al., 2023). However, social dynamics such as globalisation, urbanisation, and the development of digital technology have created space for the transformation of communication from a pattern of domination to a dialogical pattern, known as action communication (Habermas, 1984). According to Madurese language observers, the younger generation of Madurese people today tend to be more accustomed to using Indonesian and English in their daily lives, while the use of the Madurese language as a symbol of their cultural identity has been neglected (Fatmawati, personal communication, 2024).

In his philosophy of communicative action, Jürgen Habermas emphasises the importance of communicative rationality, in which interaction is no longer based on power, but rather on consensus achieved through open and equal discussion (Büscher, 2024). This perspective is relevant when analysing shifts in local communication values in Madura, where society is moving away from hierarchical patterns towards more horizontal interactions, from communication that emphasises the function of speech towards more free and equal communication (Habermas, 1984). This shift is not only influenced by internal factors such as family, education, environment, and increased critical awareness, but also by exposure to digital media that prioritises more inclusive public participation (Handayani et al., 2023).

This shift in communication orientation reflects the tension between traditional vertical values and modernity, which demands openness and equality in social interactions (Jamalova, 2024). As the principles of communicative rationality begin to be implemented, particularly by the younger generation, the space for dialogue becomes more participatory and inclusive, no longer entirely controlled by rigid social structures (Munir, 2023). This situation shows that the transformation of communication patterns in Madura is not only a response to the development of technology and digital media, but also part of an ongoing process of identity negotiation amid globalisation.

Changes in communication patterns and forms in Madura are also related to the challenges of modernisation, which often erode and influence the purity of local cultural identity (Afiansyah, 2023). Studies on this topic show that globalisation has brought significant changes to traditional communication patterns in indigenous communities, including how local values are transmitted between generations (Giddens, 1990). In this context, the previously dominant hierarchical patterns and forms of communication are being eroded by a more open and adaptive approach to modernity (Harimurti dkk., 2024). This situation creates a dilemma between preserving cultural identity and accepting inevitable global changes that we cannot stop.

Changes in communication patterns and forms in Madura also show the involvement of the younger generation as the main agents of transformation (Surokim et al., 2023). Madurese youth, who are more exposed to formal education and information technology, tend to adopt a dialogical approach to communication compared to previous generations (Rofiah & Inayati, 2025). They prefer collective discussions in family decision-making, replacing the instructional patterns of senior authorities (Pradanie dkk., 2024). Due to various internal and external influences, many Madurese youth now find it difficult to use the Madurese language correctly, even though it is an important part of their cultural identity.

Internal factors, such as communication patterns within families, and external factors, such as the rapid development of information technology, contribute to the decline in the use of this regional language among the younger generation (Fatmawati, personal communication, 2024). This is clear evidence that traditional communication structures are undergoing reconstruction towards more participatory patterns, signalling a shift away from the pure

application of the Madura Bhuppa' Bhappu' Ghuru Rato philosophy, which emphasises respect and social hierarchy.

The philosophy of Bhuppa' Bhappu' Ghuru Rato has been extensively studied by researchers and cultural observers. Several studies relevant to this research include: *First*, an article by Eka Susylawati et al. (2024) This study examines the role of the philosophy of Bhuppa' Bhappu' Ghuru Rato in shaping the obedience of Madurese families. This study uses qualitative methods consisting of primary and secondary data, supported by field research. The results show that Bhuppa' Bhappu' Ghuru Rato plays a crucial role in controlling and directing the community through families to increase obedience, which is then applied in the daily lives of the Madurese people.

Second, a study by Nanda Widaninggar et al. (2023) This study examines the application of the Bhuppa' Bhappu' Ghuru Rato philosophy in government institutions. This study was conducted by analysing indexicality, reflexivity, contextual action, and common-sense presentation. This study found that this philosophy is believed to be a factor in the successful performance of civil servants in government institutions, as evidenced by the achievement of an A rating for three consecutive years.

Third, research by Syafira Alfiani and Istianah Sandy (2024) This study examines the application of Bhuppa' Bhappu' Ghuru Rato in the learning process for Generation Z at Binar Junior High School. This study utilised a qualitative case study approach. The results showed that the Bhuppa' Bhappu' Ghuru Rato philosophy was not only conveyed theoretically but also through examples set by teachers that could be emulated by students, as well as through monitoring students' daily behaviour.

Therefore, this study is very important for understanding the dynamics of changes in Madurese communication ethics and exploring the shift from dominance communication to action communication in the local Madurese context in applying the Madurese Bhuppa' Bhappu' Ghuru Rato philosophy. Using a communication ethnography approach, this study answers two research questions: *First*, how does the power structure in communication undergo transformation or change? *Second*, how do these changes affect communication ethics, social relations, cultural identity, and the integration of local values in the modern era? By understanding changes in local communication patterns, it is hoped that these findings can serve as a basis for designing sustainable strategies to preserve cultural and linguistic values, without neglecting or ignoring the demands of the era of globalisation.

METHODOLOGY

This research is a qualitative research method that focuses on a deep understanding of social phenomena and human behaviour through the exploration of underlying meanings, processes, and contexts. This study uses an ethnographic approach to reveal and analyse in depth and comprehensively the issues in Madurese society, which is the object of the study. The ethnographic approach views social phenomena that arise in society as an inseparable whole. Operationally, this study began by determining the relevant Madurese location and community, followed by obtaining permission from the local community. The researcher then conducts participatory observation to record social interactions, customs, and daily communication practices, as well as conducting in-depth interviews with key informants such as traditional leaders, religious leaders, teachers, and community members from various generations. The data obtained is recorded in field notes and recorded in accordance with research ethics. The analysis will be conducted inductively through thematic coding, contextual interpretation, and triangulation of sources and methods to ensure data validity. Therefore, this research will not only focus on specific variables but will also consider the overall social situation, including the location, individuals involved, ongoing activities, and interactions between these elements in an integrated manner (Faustyana, 2023).

In conducting this research, data was collected through three main techniques: observation, interviews, and documentation. Observations were conducted by observing social interactions and daily practices in the community in applying philosophical values. In addition, the researchers obtained information from sources who had a deep understanding of the application of the Bhuppa' Bhappu' Ghuru Rato philosophy, including D. Zawawi Imron, a cultural figure from Sumenep; Mrs Fatmawati, a cultural figure and head of the Madurese language community 'Dhu Remmek' from Pamekasan; and Sudarsono, an arts and culture

activist and founder of the Tarara group in Bangkalan. The documentation process was carried out to collect archives obtained during the research process. In addition to primary data, the researchers also used secondary data to support the primary data. Secondary data was obtained from various literature and studies that specifically discussed the philosophy of Bhuppa' Bhappu' Ghuru Rato, as well as other sources relevant to the research topic, especially those discussing Madurese culture and local values.

In this study, the researcher applied a qualitative descriptive analysis method (Sugiyono, 2019). The data collected from the field was then analysed using a qualitative approach, through a series of processes such as data reduction by sorting relevant information according to the research focus, followed by data presentation by systematically organising the data in the form of narratives and thematic categorisation, and the final stage was drawing conclusions by synthesising the meaning of the data obtained to answer the research questions and objectives. The researcher also conducted triangulation of sources and techniques to enhance data validity. Observation results were compared with interview results and documentation data to obtain a more holistic understanding. These steps were taken to ensure that the data presented truly supported the overall theme and objectives of the research.

RESULTS AND DISCUSSION

The dominance of traditional communication in the application of Madurese philosophy Bhuppa' Bhappu' Ghuru Rato

Traditional communication in Madurese society is based on the philosophy of Bhuppa' Bhappu' Ghuru Rato, which regulates social hierarchy and the value of interactions between individuals (Susylawati et al., 2024). This philosophy describes the four most respected figures in Madurese society, namely the structural relationships that place the roles of father (*bhuppa'*), mother (*bhappu'*), teacher (*ghuru*), and leader (*rato*) at the centre of authority in community life (Devi et al., 2023). Each of these four figures holds a high and crucial position, is highly influential in the social structure, and represents the power that determines everyday communication norms (Meilani et al., 2024). In this context, communication is often one-way, encouraging obedience rather than equal dialogue. Therefore, in its application, Madurese philosophy prioritises communication based on morals or ethics.

In the Madurese philosophy of life, known as Bhuppa' Bhappu' Ghuru Rato, hierarchical structures form the basis for building social relationships (Khairul Anam, 2024). The father figure in Madurese families not only acts as the head of the family, but also holds the highest position of authority in decision-making, both within the family and in the social context (Rahmawati et al., 2024). Therefore, when problems arise between family members and outsiders, the father is trusted as the main mediator in resolving these issues (Oktavianingsih et al., 2024). The role of the father in Madurese society reflects full leadership, where every important decision is within his authority. Therefore, there is an expression in the Madurese language, "*Apa encaan bapaknah be'na*; it's up to your father" which mothers say when the family needs a decision (D. Zawawi Imron, personal communication, 2024). The same applies to teachers and leaders, who are respected as sources of truth and moral guidance in the daily life of Madurese society.

The philosophy of Bhuppa' Bhappu' Ghuru Rato is a moral and ethical foundation that is highly respected by the Madurese people (Supraptiningsih et al, 2023; Susylawati et al., 2024). In this philosophy, there is a concept of respect and obedience to three main entities: parents (*bhuppa' bhappu'*), teachers (*ghuru*), and leaders (*rato*). This reflects the values of obedience, respect, and deep loyalty in everyday life (Wiyata, 2003). This philosophy also reflects Islamic teachings, which emphasise the importance of respect and obedience to parents (Devi et al., 2023). The concept of Bhuppa' Bhappu' Ghuru Rato has been realised in various aspects of Madurese life, including in the social and educational fields (Dewi et al., 2024). Here, the importance of respect and obedience to parents as a moral foundation is applied in the educational process, reinforcing traditional values and social ethics. Furthermore, in Madurese society, this concept also forms the basis of a hierarchical structure of obedience, with the values of obedience to parents, teachers, and leaders as the main foundation.

The application of communication ethics from the Madurese philosophy of Bhuppa' Bhappu' Ghuru Rato is the use of Madurese language levels in daily activities as a pattern of domination by highly respected and authoritative figures in Madurese society, as well as directing communication to be more polite and obedient (Hasanah et al., 2024). In addition,

Davies (2010) also explains that in the Madurese language, there are language levels that reflect social hierarchy and relationships between speakers, which are used according to the context of communication. For example, the use of a more polite form of language when speaking to older people or those with higher social status. These language levels are divided into three levels: *Enjâ'-iyâ*, *Engghi Enten* and *Engghi Bhunten* (Alim et al., 2024).

Each level has its own function and form. *Enjâ'-iyâ* is the lowest level, with coarse and informal language. This level of language is usually used for people who are not higher than us or are in the same social stratum, for example, this language is used by friends to other friends or from brothers to sisters. Then there is *Enten*, a semi-polite level of Madurese language. This language is usually semi-formal and orderly, typically used by children to their parents, younger siblings to older siblings, or to strangers. Last, *Engghi Bhunten* is the most refined level in the Madurese language, with polite pronunciation, formal and very refined language structure, usually used for teachers, scholars, or community leaders, or for leaders in Madura (Pawitra, 2009).

The Madurese language has a complex system of rules, which not only functions as a means of communication but also as a form of respect for the social hierarchy regulated by the philosophy of Bhuppa' Bhappu' Ghuru Rato (Aminullah & Nurhadi, 2024). This system consists of three main levels, as mentioned by researchers: '*enjâ'-iyâ*', '*engghi-enten*', and '*engghi-bhunten*'. The use of language levels in the Madurese language reflects a form of respect for social authority based on the status, age, and role of each individual in society (Nurchahyo et al., 2023). The use of these language levels is a concrete manifestation of the ethical principles of Madurese society, which are rooted in the philosophy of Bhuppa' Bhappu' Ghuru Rato (Misnadin & Yuliawati, 2023). This philosophy places respect for elders, teachers, and leaders as the main foundation in building social relationships, so that the choice of language level is not only linguistic in nature but also reflects highly respected cultural values.

The Madurese language level contains a dominance of communication that emphasises and regulates hierarchical structures in traditional Madurese communication (Afiansyah, 2023). The use of an inappropriate language level can be considered a violation of social and ethical norms, so that the Madurese language hierarchy also functions as an effective social control tool (Haryono et al., 2023). For example, in the family context, children are expected to use a more formal language level when communicating with their parents as a sign of respect. The same applies in relationships between students and teachers, or between communities and leaders, which tend to direct communication towards a more instructive and one-way direction (Hadi et al., 2023). Therefore, this system not only reinforces traditional values but also affirms the dominance of authority in the social hierarchy structure.

Recently, concerns have arisen regarding changes in the language level system that has long been used in traditional Madurese communication, which is now being influenced by modernisation and globalisation (Maulana dkk., 2025). The younger generation, exposed to digital media and formal education, tends to disregard hierarchy in everyday communication, resulting in a more free and equal application of language levels in Madurese, without regard to communication hierarchy. This reflects a shift in communication habits, where communication has become more egalitarian, without regard to social status or age differences in conversation (Fatmawati, personal communication, 2024). The use of egalitarian and more open communication patterns that prioritise dialogue and active participation in communication often raises issues of value integrity between the older generation, who maintain tradition, and the younger generation, who seek new ways to communicate (Hanum et al., 2024). This shift presents challenges in maintaining the relevance of language levels as part of the Bhuppa' Bhappu' Ghuru Rato philosophy, which has long been at the core of the social and cultural structure of Madurese society (Sutrisno, 2022).

Shifting to action communication in the era of globalisation

For centuries, the Madurese philosophy of life known as Bhuppa' Bhappu' Ghuru Rato has been the main foundation for social interaction (Khotijah et al., 2023). This philosophy describes a hierarchical communication structure, which places fathers, mothers, teachers, and leaders as respected authorities who serve as references in decision-making and daily communication patterns (Budiyanti dkk., 2020). However, with social change and globalisation, this traditional communication pattern has shifted towards a more dialogical and participatory approach

(Sanders et al., 2024). This shift is not only due to the influence of modernisation, but also as a response to the contemporary society's need for a more equal and inclusive communication space.

In practice, the normative concept in the Madurese value system, as embodied in Bhuppa' Bhappu' Ghuru Rato, places authority figures such as parents, teachers, and leaders in a top-down communication position (Budiyanti et al., 2020). However, the influence of modernisation and increasing awareness of democratic values has encouraged a shift in this pattern of interaction (Khosiin et al., 2023). The younger generation of Madura are beginning to question one-way communication and increasingly favour a participatory approach. This shift in values reflects a shift in orientation from absolute obedience to argument-based collaboration (Parlindungan et al., 2023). One factor accelerating this transformation is the role of formal education, which provides space for students to think critically and express their opinions (Fernandes et al., 2024). Teachers, who were once authoritative figures in communication, are now beginning to adopt more dialogical and open learning methods (Budirahayu & Saud, 2023). This reflects how traditional values can evolve to remain relevant in modern society. An interview with D. Zawawi Imron explains that before the shift in communication ethics, Madurese society had a one-way communication pattern. Madurese society emphasised communication ethics by adopting good manners and speaking in the Madurese language.

Although these changes represent progress in establishing a more democratic pattern of communication, this transformation process has not been fully accepted by all segments of society (Dewi et al., 2023). Many Madurese, especially the older generation, view this shift as a potential weakening of their authority within the family and community. This conflict creates complex social dynamics, requiring a balance between preserving tradition and accommodating new values (Kristina et al., 2025). Therefore, it is important to view these changes not merely as a form of value degradation, but as a dynamic adaptation process in preserving cultural philosophy amid modernisations.

One of the main factors driving this change is globalisation and the widespread penetration of digital technology (Rohayati & Abdillah, 2024). Social media platforms, for example, provide a space for individuals to express their opinions without being constrained by social hierarchies (Shifman et al., 2025). The younger generation today is more open and free in expressing their opinions on their respective social media platforms (Diniati, 2025). The interview with D. Zawawi Imron added that communication tools such as mobile phones have significantly influenced this shift in communication ethics. In the past, meeting a religious teacher (kyai) required a face-to-face meeting, but now communication can be done using existing communication tools. This allows for a more egalitarian horizontal communication pattern, especially among the younger generation. This transformation demonstrates that technology is not only changing the way we communicate, but also creating a new paradigm in social relations (Sutrisno, 2022). In addition, technology can accelerate the spread of foreign cultures into Madurese society, contributing to the formation of more open communication patterns. The younger generation, who are accustomed to the digital environment, tend to adopt a global, inclusive, and participatory communication style. This change not only affects interactions between individuals but also widens the communication gap between generations.

Although technology has opened up broader and more inclusive access to communication, it has also brought challenges in the form of value conflicts (Gunnes et al., 2024). Older generations often feel isolated by changing communication patterns, which are now freer and egalitarian (Burholt et al., 2023). Conversely, younger generations see technology as a means to gain freedom of expression that was previously restricted by traditional communication structures. This dynamic creates tension between generations, reflecting differences in the interpretation of authority, freedom, and cultural values (Isabella dkk., 2024). In this context, the importance of digital education is crucial as a bridge for understanding between generations. Technology, despite challenging traditional values such as Bhuppa' Bhappu' Ghuru Rato, can actually be used as a tool to preserve and expand the reach of this philosophy to communities that were previously unreachable by conventional communication patterns (Giddens, 1990).

The impact of these changes is most evident in intergenerational relationships, particularly in the form of value conflicts arising from changes in communication patterns (Nursyamsi dkk., 2024). The shift from dominant communication patterns to action-oriented communication has created striking value conflicts, especially between older and younger

generations (Amelia & Balqis, 2023). The older generation, who firmly uphold the values of the Bhuppa' Bhappu' Ghuru Rato philosophy, tend to view these changes as a threat to their authority and role. On the other hand, the younger generation feels that hierarchical communication structures are no longer relevant in a modern society that demands equality and openness.

Within families, this conflict is reflected in different approaches to decision-making; children accustomed to participatory education expect two-way discussions, while parents are more comfortable with instructive communication. This tension highlights the urgency of intergenerational dialogue to build mutual understanding and respect (Habermas, 1996). At the community level, local leaders accustomed to traditional communication patterns face similar challenges. They need to adjust their communication style to meet the expectations of a younger generation that is more open and critical. This situation highlights the need for two-way adjustment to create an inclusive space for dialogue, where traditional and modern values can coexist.

Action communication is a form of social interaction whose main objective is to achieve mutual understanding through open and equal rational discussion, rather than domination or manipulation (Habermas, 1984). In the context of Bhuppa' Bhappu' Ghuru Rato, this approach can be applied through changes in communication patterns within families, schools and communities. Within the family, for example, parents begin to give their children space to express their opinions, thereby creating a relationship of mutual respect. This not only strengthens family relationships but also helps children understand the essence of traditional philosophy. Another example of action communication within the family is matchmaking, which used to be entirely determined by parents, but now gives children the freedom to choose their own partners (Fatmawati, personal communication, 2024). However, parental involvement remains, not to eliminate hierarchy, but as a form of adaptation to changing times.

In the educational environment, action communication can be applied through a participatory learning approach. This method allows students to be more active in discussions and strengthens their understanding of cultural values within a relevant context. Thus, action communication becomes a strategic tool for preserving local cultural values while adapting to the needs of modern society (Wahdiniawati et al., 2023). On the other hand, within the community, local leaders can facilitate inclusive dialogue by involving all elements of society in the decision-making process. This approach not only fosters a sense of shared ownership but also strengthens social cohesion (Widodo & Kristiyono, 2025). By implementing action communication, communities can preserve traditional values without closing themselves off to the changes brought about by globalisation.

Strategies for integrating local values in the application of Madurese philosophy Bhuppa' Bhappu' Ghuru Rato in modern communication

The philosophy of Bhuppa' Bhappu' Ghuru Rato is the moral foundation of Madurese society in building social relationships and maintaining respectful communication with elders, teachers, and leaders within a hierarchical social structure. These values emphasise the importance of ethics and manners as the main guidelines in building social relationships. However, in a modern context characterised by more egalitarian communication patterns, there are challenges in maintaining the relevance of this philosophy without neglecting the local values that underpin it. Integrating these local values requires a strategy oriented towards adapting traditional values to the context of modern communication. In this case, there are several things we can do to adapt and accept globalisation as something we must accept and is a necessity in applying the Madura Bhuppa' Bhappu' Ghuru Rato philosophy. The strategic steps we can take are as follows in Figure 1.

Looking at the steps above, thus can implement following strategies: *First*, make education a platform for integration. Education can be a means of introducing and instilling the values of the Bhuppa' Bhappu' Ghuru Rato philosophy to the younger generation (Asmayawati et al., 2024). At school, teachers can incorporate elements of local culture into the curriculum, for example through local history lessons, Madurese ethics-based communication practices, such as introducing language levels or the proper use of the Madurese language, as well as through arts and cultural activities (Kartini et al., 2025). In this way, students not only understand traditional values but can also apply them in modern daily life. Informal education, such as

religious study groups or community-based discussion forums, is also an important tool for preserving these values. Community leaders can act as facilitators in conveying the importance of local values. This is in line with critical education theory, which emphasises the importance of connecting local knowledge with the contemporary needs of global society (Nurcahyo et al., 2023; Rohmad et al., 2025). An interview with D. Zawawi Imron, a Madurese cultural figure, explains the need for teachers in the field of education to preserve, continue to teach, and introduce the philosophy of Bhuppa' Bhabbu' Ghuru Rato to students, especially at the primary school level, so that this philosophy is preserved and applied by the current generation.

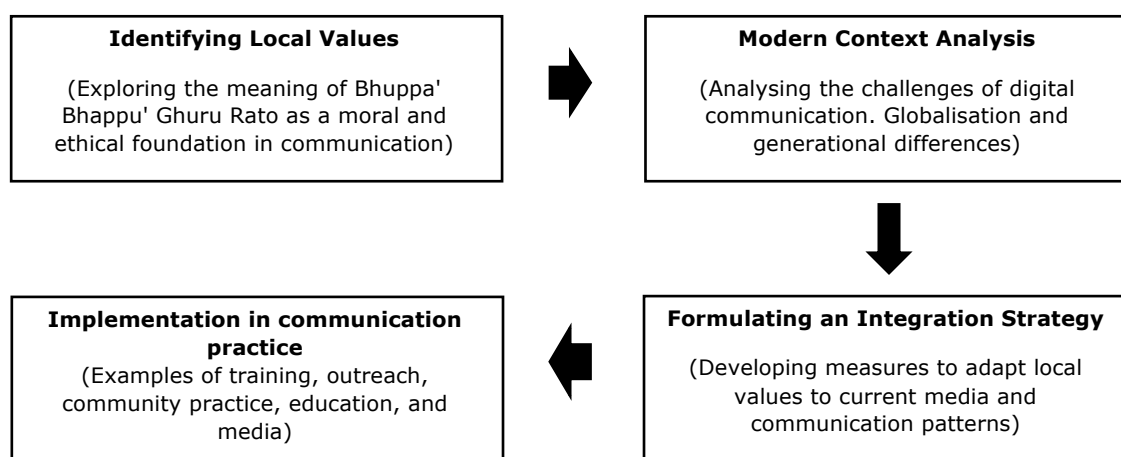


Figure 1. Strategic Steps
Source: Author Process (2025)

In addition, community-based character education programmes can be an effective complement (Sakti et al., 2024). These programmes involve community leaders, religious scholars and teachers to provide a deeper understanding of the importance of respect and social hierarchy as taught in the philosophy of Bhuppa' Bhabbu' Ghuru Rato (Gede Agung et al., 2024). This approach bridges the generational gap in understanding traditional values and provides space for intergenerational dialogue. Thus, education becomes an arena for transforming local values into ethical guidelines that are relevant to modern society (Widyastuti, 2023). Activities such as religious studies or community discussions not only build knowledge but also strengthen social cohesion. Studies show that family and community-based approaches are effective in preserving local values because they are easier to understand and apply in everyday life.

It is also important to pay attention to the pedagogical approach used in this education. A participatory approach that provides space for students to critique and understand the values of Bhuppa' Bhabbu' Ghuru Rato in a modern context can help them see the relevance of these values in real life. Therefore, education is not only a means of preserving tradition but also a tool for developing critical thinking that is adaptive to the challenges of the times (Thompson & Ahmed, 2023). In addition, the role of technology in education can also support the integration of these values. For example, digital learning platforms can be used to provide interactive learning materials on the philosophy of Bhuppa' Bhabbu' Ghuru Rato. Technology enables the younger generation to access information about these local values in a more interesting and relevant way (Putri, 2023). Furthermore, technology can also be used to create connections between local and global communities, promoting this philosophy as part of Indonesia's cultural heritage internationally.

Second, utilising technology as a means of integration. Technology, particularly social media, can also be an effective tool for disseminating local values (Karina et al., 2024). Through educational content such as videos, articles, or podcasts, the philosophy of Bhuppa' Bhabbu' Ghuru Rato can be promoted creatively. For example, Madurese youth can share stories about how they apply this philosophy in their daily lives, making it accessible to a wider audience. However, technology must be used carefully to avoid diminishing the meaning of these values. Therefore, the narratives conveyed must remain authentic and appropriate to the Madurese

cultural context (Habermas, 1984). This approach shows that technology is not always a threat, but rather a tool for cultural preservation.

Third, a participatory approach within the community. Another strategy is to involve the community directly through discussion forums such as village meetings or community activities. These forums can serve as a platform for practising the values of Bhuppa' Bhappu' Ghuru Rato in collective decision-making. In these forums, the principle of respect for authority is combined with a dialogical approach that provides space for all parties to express their opinions (Giddens, 1990). Involving the community in this process not only preserves traditional values but also strengthens them through concrete practices in everyday life. Therefore, direct community involvement not only strengthens democratic practices at the local level but also makes this philosophy more contextual and applicable.

Fourth, utilise local arts and culture. Traditional arts and culture can be powerful tools for conveying the moral messages contained in the philosophy of Bhuppa' Bhappu' Ghuru Rato. Madurese theatre, music, or dance performances, as well as local cultural festivals, can be used as a medium to educate and promote cultural values to the younger generation and a wider audience (Perdana & Harsiwi, 2024). This approach is not only a means of preservation but also a medium for conveying noble values in an attractive and contextual format. By combining traditional arts with modern elements, local values will remain alive and accepted by the younger generation. Through a creative and realistic artistic approach, the younger generation can see that old values do not need to be abandoned but can coexist with the spirit of the times.

CONCLUSION

This study proves that the philosophy of Bhuppa' Bhappu' Ghuru Rato remains relevant in developing ethical communication among the Madurese community, as it is rooted in respect and social hierarchy. Although modernisation and technological developments have brought about more egalitarian and global patterns of communication, these traditional values have not lost their meaning. On the contrary, these values can be transformed into a more dialogical, adaptive, and contextual approach to communication. Efforts to preserve these values can be made through formal and informal education, the wise use of technology, and the strengthening of communities and cultural arts. Thus, this philosophy not only survives but also evolves into a relevant communication guideline in the global era.

Theoretically, this study contributes to the development of communication studies and social sciences. First, it enriches intercultural communication theory by demonstrating that local wisdom can adapt to modern contexts. Second, the findings reinforce modernisation theory as an integrative process, in which traditional values are not lost but undergo transformation. Third, this study expands media and globalisation theory by positioning technology as a means of preserving values, rather than merely a threat of homogenisation. Fourth, the involvement of cultural communities affirms the importance of social cohesion theory in maintaining solidarity through tradition. Finally, this study reinforces cultural hybridity theory by stating that local identities can be transformed into new expressions that are globally relevant.

As a recommendation, collaborative efforts are needed between local governments, educational institutions, cultural communities, and media actors as a form of shared responsibility in facing globalisation and the inevitable digital wave. This cooperation is crucial to creating an inclusive and representative digital space so that traditional cultures are not marginalised by the dominance of modern culture. Furthermore, it is also important to encourage further research that explores communication innovations based on local wisdom so that philosophies such as Bhuppa' Bhappu' Ghuru Rato not only survive but also continue to make a real contribution to the dynamics of global communication.

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