PROCEEDING
International Conference of Social Studies Education
Social Studies and Entrepreneurship in Digital Era

ISSN : 9772541575002

9 772541 575002

ISSA
International Social Studies Association

ISSN : 9772541575002

52th
UNESA
Bermitra dan Berdaya cipta

ABSTRACT PROCEEDING

International Conference of Social Studies Education
Social Studies and Entrepreneurship in Digital Era

In Order Commemorate the 52th Anniversary of the Universitas Negeri Surabaya 2016

Presented at K. 10 Postgraduate Universitas Negeri Surabaya

12 November 2016

Proceeding International Conference of Social Studies Education : Social Studies and Entrepreneurship in Digital Era

Magister Of Social Studies Education
Surabaya State University

SUSUNAN PANITIA
SEMINAR INTERNASIONAL
PRODI PENDIDIKAN IPS
PASCASARJANA UNIVERSITAS NEGERI SURABAYA

Pelindung   : Prof. Dr. Warsono, MS (Rektor UNESA)
                           Prof. Dr. I Ketut Budayasa, Ph.D (Direktur PPs UNESA)

Penanggung Jawab   : Nasution, M. Hum, M. Ed, Ph.D
                          Dr. Harmanto, M.Pd

Stering Committee (SC) : Prof. Dr. Sarmini, M. Hum
                           Nasution, M. Hum, M. Ed, Ph. D
                           Dr. Harmanto. M. Pd
                           Dr. Agus Suprijono, M. Si
                           Dr. M. Jacky, S. Sos, M. Si

Organizing Cimittee (OC)

Ketua Pelaksana   : Elman Habibi
Wakil Ketua   : I.   Achmad Hermanto
                         II. Munawir Sazali
Sekretaris   : Dana Setyowati
                       Rakhmiyanti

Bendahara   : Syarifah Hasanah
                       Siti Murtafiah

Co Sie Acara   : Ridwan
Co Sie Prosiding   : Fandi Ibrahim Ali
Co Kesekretariatan   : A. Maisyarah
Co Humas & Dokumentasi : Agus Wiyono
Co Pendanaan & Sponsorship : Hendry Kriswandoro
Co Konsumsi   : Dinastuty Mulya
Co Perlengkapan & Dekorasi : Nursidiq Suleman T
Co Keamanan & Transportasi : M. Ali Yusuf

Welcome to
International Conference Of Social Studies
Education 2016 at Universitas Negeri Surabaya

Nasution, M.Hum, M.Ed, Ph.D
Leader of Master Program of Social Studies
Education, Universitas Negeri Surabaya

It is a honor to have you joint this conference, with theme **Social Studies and Entrepreneurship in Digital Era**, this conference jointly organized by Faculty of Social Studies, Post Graduate, Universitas Negeri Surabaya, to celebrate the 52 anniversary of Universitas Negeri Surabaya.

The goals of this conference are to give social studies educators the opportunity to share ideas and to be used in entrepreneurship, especially in empowering communities to face globalization.

On behalf of the Faculty of Social Studies, Post Graduate, Universitas Negeri Surabaya, i would like to express my gratitude and my sincere appreciation to our co-host institution, the keynote speakers, guest participants and the organizing committees for thei efforts. I would like to thank to all delegations and participations that come to the part of this conference.

6.	Society In The Digital Era: Analisys Of Social Action Through Technology	Itaanis Tianah	45
7.	Opportunities To Develop Mobile Learning In State University Of Malang	Agus Purnomo[1] I Dewa Putu Ekasananda[2]	50
8.	Effect Of Entrepreneurial Internship And Locus Of Control Internal Toward Economic Education Student' Entrepreneurship Interest In UNIKAMA	Endah Andayani	58
9.	Production of instructional media to effort prepare candidate social studies teacher did not stutter overcome challenges of Era	Nurul Ratnawati[1] Neni Wahyuningtyas[2]	68
10.	Blended learning in formal education	Siti Sri Wulandari	74
11.	The challenges of internet and social media practice (a study towards student teacher of economic education)	Yanuard Putro Dwikristianto	88
12.	Planting Entrepreneurial Spirit Elementary School Students Through the Curriculum 13	Ais Rosyida[1] Pramudita Anggraini[2] Rizka Dwi Yuanti[3]	95

13.	Developing elementary students entrepreneurship motivation to encounter the global challenges	Fitakhul Inayah[1] Tiara Ayu Rahma Illahi[2] Yulia Aristiyani[3]	103
14.	Making the Video Learning Social Study SMP in the framework of the Local Site Usage To Know Future Prehistoric Life in Bojonegoro	Joko Edie Wibowo	112
15.	Media Training Development Based Learning Technology Information And Computer (ICT) For Elementary School Teacher In Nangga Pinoh	Mardiana[1] Kusnul Khotimah[2]	116
16.	Entrepreneurship Learning at Primary School In Effort For Preparing Entrepreneur Early	Slamet Widodo[1] Kartika Risalatu Nurul Azizah[2] Duhita Savira Wardani[3]	121
17.	Development Character Awarness Outside Of The Classroom Instrument based Folktale Madura	Citra Nurmalita[1] Moh. Ari wibowo[2]	133
18.	Dolob Tinjauan Kearifan Lokal Dalam Penyelesaian Sengketa Tanah Pada Masyarakat Hukum Adat Dayak Agabag	Dr. Suryaningsih., S.Pd, M.H.	143

39.	Kewirausahaan bagi Mahasiswa Di Universitas Negeri Manado	Recky H.E Sendouw[1] Jeane Mantiri[2]	346
40.	Digital Age Society And Education : Between Opportunities And Challenges	Gio M. Johan[1] Suyanto[2]	356
41.	Membuka Peluang Entrepreneur Melalui Layanan Jasa Pembuatan Website Untuk Peningkatan Kualitas Pelayanan Publik	Dana Setyowati[1] Nataniel[2]	364
42.	Ecological Citizenship Berbasis Kearifan Lokal Di Suku Tengger	Ida Nurmayanti[1] Serlina Candra Wardina Sari[2] Ade Ivan Al Haroma[3]	374
43.	Urgency The Development Social Studies Dimension Through An Approach Science, Technology And Society In The Face Of Globalization Era Challenges	Dyoty Auliya V. Ghasya[1] Kustiami[2]	387
44.	Teaching Materials Development of Display Based E-learning with Wordpress application wondershare quiz creator at SMKN 2	Suratno	400

	Jambi City.Graduate Program of Educational Technology, University of Jambi.		
45.	Developing The Program Of Instructional Learning And The Multimedia-Based Learning Of Family Economy Subject	Shinta Doriza[1] Aeng Muhidin[2] Aris Sunawar[3]	423
46.	Student Behavior In Social Media Usage (Study of Consumptive Behavior of Public Administration Department's Student Faculty of Social Sciences, Manado State University	Angelia Belinda Ngadiman	434
47.	Penerapan Multimedia Di Dalam Proses Pembelajaran Untuk Meningkatkan Keterampilan Berpikir Kreatif : Kajian Literatur	Luh Wina Sadevi[1] Gustav Mandigo A.R[2] Barriq Faiz A.I[3]	445
48.	Effectiveness of Three Dimensional Media for Electric Circuits on Physics Learning in High School	Hikmawati[1] Joni Rokhmat[2] Sutrio[3]	455
49.	Mengangkat Martabat Daya Saing Bangsa Pada Era Mea Melalui Ekonomi Syariah	Rachmat Sunnara[1] Elman Habibi[2] Agus Lintin[3]	464

50.	Meningkatkan Kemampuan Berpikir Kritis Siswa Melalui Penerapan *Project Based Learning* (PjBL) Pada Tema Dinamika Interaksi Manusia	Nurul Khamidiyah W.	476
51.	Pengembangan Bahan Ajar IPS Situs Sejarah Candi Jago Di Kabupaten Malang Untuk Meningkatkan Berpikir Kritis Siswa SMP	Mila Febriani	486
52.	Pengembangan Perangkat Pembelajaran IPS SMP Berbasis Masalah Tema Perkembangan Pesisir Paiton Untuk Meningkatkan Hasil Belajar Siswa	Fika Anjana	500
53.	Pengembangan Bahan Ajar IPS Berbasis Keragaman Budaya Batik Jenogoroan Untuk Meningkatkan Berpikir Kritis Siswa Di SMPN 2 Bojonegoro	Siti Nurul Hidayah	514
54.	Information and Communication Technologi (ICT) - Based On Literature Studies	Pitaya Rahmadi	528

55.	Pengaruh Model Project Based Learning Dalam Pembelajaran IPS Untuk Menumbuhkan Jiwa Kewirausahaan Siswa Kelas VII Di SMPN 1 Genteng Banyuwangi Pada Materi Kegiatan Ekonomi Dan Pemanfaatan Potensi SDA	Esmu Diah Purbararas	536
56.	Pengaruh Pembelajaran Kontekstual Dengan Strategi React Berbantuan Media Audio Visual Terhadap Aktivitas Dan Prestasi Belajar Siswa Pada Mata Pelajaran IPS Di SMP Negeri 1 Kota Anyar	Wiwik Nurliyana Santi	548
57.	Internalisasi Nilai-Nilai karakter Dalam Pembelajaran IPS	Eko Prasetyo Utomo	557
58.	Semangat Usaha : Kesadaran Modal Dan Social Economic Context	Hawwin Fitra Raharja	565
59.	Pengembangan Buku Ajar IPS Berkarakter Dengan Pemanfaatan Situs Kepurbakalaan Sendang Duwur Di SMP Negeri 2 Rengel	Arsana Eko Juli Prihanto	575

No.	Judul	Penulis	Hal
60.	Graphic Organizer Dalam Pembelajaran Literasi IPS	Saida Yunikasari	583
61.	Model Jurisprudential Inquiry Dalam Pembelajaran IPS Untuk Meningkatkan Kemampuan Berpikir Kritis Dan Keterampilan Sosial Siswa di SMPN 1 Stabat	Sri Wulandari	595
62.	Efektivitas Ulangan Harian Menggunakan Wondershare Quiz Creator Terhadap Hasil Belajar IPS Materi Dinamika Interaksi Manusia Pada Siswa Kelas 7 UPT SMP Negeri 4 Kota Mojokerto	Yuddy Christiawan	608
63.	Pengembangan Materi Ajar IPS Berbasis CTL Untuk Meningkatkan Kemampuan Berpikir Kritis Siswa Materi Kegiatan Pokok Ekonomi Kelas VII Di MTs. Maslakul Huda Lamongan	Ziyadatul Maghfiroh	623
64.	Pengembangan Bahan Ajar IPS Berbasis Masalah Sosial Bagi Siswa Kelas VII Semester 2 SMP Yayasan Taman Sidoarjo	Inayatu Khoirul Magfiroh	638
65.	Media Digital Dan Inovasi Pembelajaran Sejarah Di SMA	Heri Susanto	653

66.	Pengaruh Model Resolusi Konflik Dalam Pembelajaran IPS Terhadap Sikap Toleransi Dan Prestasi Belajar Siswa Pada Tema Dinamika Interaksi Manusia Siswa Kelas VII SMPN 2 Turen	Sri Hidayati	662
67.	Application Of *Video Clip* On Bread Making Learning For The Member Of Family Welfare Programme	Metty Muhariati[1] Nurlaila[2] Mahdiyah[3]	671
68.	Carok: Between Radicalism And Cultural Identity	Ahmad Imam Khairi[1] Dana Setyowati[2] Fandi Ibrahim Ali[3]	683
69.	Dampak Internet Dalam Kehidupan Masyarakat Suku Sasak Di Era Digital	Syarifah Hasanah[1] Ani Wakidah Basriani[2] Taufiq Hidayahthurohman[3]	692
70.	Local Wisdom Di Era Digital Suku Sasak Di Desa Sade Kabupaten Lombok Tengah	Ana Setyowati[1] Rahmad Hastiono[2]	704
71.	Pergeseran Budaya Merariq (kawin) Masyarakat Suku Sasak Sade Ditinjau Dari Kebudayaan Modern	Abdul Majid[1] Reni Deprita[2] Gita Nurmareta Sari[3]	716
72.	Caddy Pancing (Pekerja Dibawah Umur Di Kota Bontang)	Agus Wiyono[1] Lirwono[2]	725

73.	Fenomena Munculnya Anak Punk Di Kota Bontang	Risnawan P. Mardalsangka[1] Hendry Kriswandoro[2]	732
74.	Pendidikan Karakter Yang Terintegrasi Oleh Kewirausahaan Salon Untuk Membangkitkan Motivasi Wirausaha Pada Siswa Di SMK Negeri 4 Tanah Grogot	Setia Wahyuningsih[1] Yuni Nur Hidayati[2]	742
75.	Menegakkan Empat Pilar Kebangsaan Melalui Kontekstualisasi UUD 1945 Dalam Pembelajaran Pendidikan Kewarganegaraan	Wiwin Siswinarni	751
76.	Intregrating Entrepreneurship Spirit Students Learning Through Social Science	Nursidiq Suleman T[1] Fandi Ibrahim Ali[2] Kustiami[3]	768
77.	"Terompet Setan" Bentuk Perilaku Menyimpang Remaja Di Era Digital	Zulkipli[1] Rifsan[2]	785
78.	Multimedia Pembelajaran Interaktif (MPI) Sebagai Bahan Pembelajaran Sejarah	Septina Alrianingrum	802
79.	Pengaruh Percaya Diri Wirausahawan Terhadap Keberhasilan Usaha Di Era Digital : kajian	Ridwan[1] Rika Sufiyantika[2]	814

	Kewirausahaan Suku Sasak Sade dan Gili Trawangan Lombok NTB		
80.	Fenomena Ucapan Kebencian Online (The Phenomena Of Online Hate Speech)	Achmad Hermanto[1] Carhudi[2] Muhamad Saeun Fahmi[3]	824
81.	Pengembangan Bahan Ajar Berbasis Lokal Knowledge Masyarakat Muara Pasir Dalam Pembelajaran Ilmu Pengetahuan Sosial Di SMP 7 Tanah Grogot	Agung Suprijono[1] Muhamad Ali Yusuf[2]	845
82.	Hubungan Pemanfaatan Perpustakaan Sekolah Sebagai Sumber Belajar Dengan Hasil Belajar Ekonomi SMA Islam Al Falah Jambi	Denny Denmar	850
83.	Integrasi Nilai-Nilai Enterpreneur Dalam Pelajaran IPS Siswa SD Sebagai Upaya Meningkatkan Nilai Kecakapan Hidup	Iis Ani Safitri[1] M.Ragil Kurniawan[2]	856
84.	Konformitas pada kelompok siswa merokok Di Sekolah Menengah Pertama (SMP) Kota Banjarbaru	Andinna Mega Siwi	864

85.	Pengembangan modul pembelajaran IPS SMP kelas VII berbasis *Local knowledge* sulawesi barat untuk meningkatkan Aktivitas dan hasil belajar peserta didik	Baharudin	884
86.	Eksistensi Keanekaragaman Budaya Suku Sasak Desa Tradisional Sade Lombok Tengah Di Era Digital	Ulin Nadiroh	901

CAROK: BETWEEN RADICALISM AND CULTURAL IDENTITY

Ahmad Imam Khairi[1] , Dana Setyowati[2], Fandi Ibrahim Ali[3]
[1]Universitas Negeri Surabaya, E-mail:
khairi_ahmadimam@yahoo.com
[2]SMAN 1 Busan, E-mail: danabalikpapan82@gmail.com
[3]SMPN 7 Nangapanda, E-mail: fandyibrahiem@gmail.com

ABSTRACT

Self-esteem is the value of a culture that is still held in high esteem the people of Madura. Self-esteem is a fundamental value for Madura and be the size of existence itself. Therefore, self-esteem becomes an important thing that must be maintained in order not degraded. So in the Madurese community when touched her pride would feel embarrassed and should be completed soon. Harassment esteem is tantamount to abuse of their capacity so that it is used as a way to do carok.

In general, people outside Madura tend to interpret any violence (both of which ended in death or not) will be done by the Madurese as carok. Whereas, in reality is not. Carok an institutionalization of violence in Madura, which has a very strong relationship with the cultural, social structure, socio-economic, religious and educational. If the dignity of Madurese hassled or any action that may cause embarrassment almost always end with carok.

Keywords: Carok, radicalism, cultural identity

Introduction

"As a child of a family of Madura who was born and raised in the suburbs Sumenep, since little has been heard about carok. According to the information when it carok always done by a fellow male in the neighborhood of the villagers. Every time there carok, almost everyone in the conversation, they never mentioned the term killer for carok actors who are able to kill his opponent. In fact they never denounce or condemn the perpetrators "(A. Latief Wiyata)

"Lokana daging bisa ejai', lokana ate tada' tambana kajabana ngero' dara" Flesh wound can be stitched, hurts no cure except to drink blood.

Why carok[3] a culture Madurese? If we trace the history that the difficult economic conditions in Madura Island led to the violence inherent in the culture of Madura. This can be evidenced by the model village Madurese and architecture of the house that showed alertness Madurese violence. Doors Madurese homes and the only one in the south, because the Madurese sleeping with his head always in the north. Thus, people can still watch the door Madura home even in sleep. Settlement patterns taneyang naked illustrates that the Madurese give protection to girls.

Carok; Cultural Radicalism?

Madura is famous for a specific and unique cultural values. Typical use of the term refers to the notion that the entity has the Madurese ethnic-cultural specificity that is not similar to other ethnic communities ethnography. Wiyata (2000) said that the cultural specificity was seen among others in obedience, submission, and trust them hierarchically to the four main figures in the livers, the more so in the praxis of diversity. The fourth figure is "*Buppa', Babbu, Master, and Rato*" (father, mother, teacher, and leader of the government).

As well as the typical culture, Madura is also famous for the unique culture which in this case looks at behavior in maintaining the fabric of true brotherhood. This is illustrated by cultural expression *"oreng dhaddhi taretan, taretan dhaddhi oreng"* (others can be or should be considered in your own, while you yourself can become or mistaken for someone else). For the people of Madura fraternity is not always synonymous with blood ties of kinship, but also in friendship. Brotherhood is probably still one family family, can be transformed into hostility caused by the problem that can not be resolved amicably. Relationships like that, and then collectively commonly called a friend (*kanca*) and enemies (*moso*). Friends is a social relation with the highest level of familiarity. Instead, the enemy is a social relation with the lowest level of familiarity.

Madura community is also known for the outstanding characteristic, that character is. The nature of the Madurese expressive, spontaneous, and open. Expressivity, spontaneity and openness Madurese, always manifests itself when it had to respond to everything that is faced, in particular to the treatment of others above himself. With such characteristics, the actual cultural values Madura opportunities for individual expression more transparent.

For Madurese, self-esteem is a cultural value that is still held in high esteem. Self-esteem is a fundamental value for Madurese and be the size of existence itself. Therefore, self-esteem is an important thing that must be maintained in order not to be degraded. Madurese abused her pride would feel "*malo*" (shame) then do "carok" against those who abuse it. Harassment esteem is tantamount to abuse of their capacity.

Likewise with the value of modesty. Respect Madurese to the values of civility is very high. So important is the value of modesty, so there are many expressions relating thereto. For example the phrase "*ta'tao batona langgar*" (never felt the floor Islamic Prayer Room/Mushalla) reflects an

expression that a person has never entered *Mushalla* and study or have never lived in the boarding school, so do not know manners or politeness. This expression is intended for people who violate the values of decency in society Madura.

In conflicts, generally outside the Madurese people tend to interpret any kind of violence (both of which ended in death or not) will be undertaken by the Madurese as carok. Whereas, in reality is not. Carok the institutionalization of violence in the Madurese who have very strong relationships with cultural factors, social structure, socio-economic conditions, religion and education. Any disturbing dignity Madurese or any action that could cause a sense "*malo*" (Shame) almost always end with carok. Madurese feel *malo* then do carok referred to as perpetrators carok. But when carok really happening called the perpetrators are two sides either attacking or being attacked. Carok only involve men, women were never involved, so that when there is persecution involving women only called a fight or manslaughter (*atokar otabe mate'e oreng*).

In view of the Madurese, Carok not murder. For in carok no one becomes a killer or killed. In carok only known who wins (*se mennang*) and who loses (*se kala*). Carok is a way to enforce self-esteem (man) Madura. Most cases are associated with disturbance events carok to wife. Therefore, the Madurese would appreciate carok actors. Even relatives usually supports efforts carok. With respect carok not mean Madurese like to be all kinds of violence. Murder is not a background with defamation esteem, are not considered carok and denounced by the Madurese.

Carok in Madura is also caused by feudalism. Borrowing a study conducted by de Jonge, Latief Wiyata (2000) explained that extortion feudalists to the people causing rampant violent culture. These include "*Nabang*" extortion practices (bribing). Another thing that is thought to be associated with their carok in Madura is a religion, education and the system

of kinship and friendship, as well as remo tradition. There is a special type called "*remo-remo*" carok. *Remo-remo* carok is held to raise funds for the families left behind a husband for implementing carok.

The talks at the level of cultural radicalism is very interesting to study compared to other perspectives. Moreover, from the perspective of cultural radicalism searches if brought, and deliver on the reality of the discovery of the various cultures in society, and certain people are considered to be familiar with radicalism, so it is often considered as a part of their cultural system.

In the Madurese are known term "carok", a term that refers to the way that society in resolving a dispute that emerged were rated shows shades of radicalism in it. Reality is that the writer is a cause, and that discussion in the perspective of cultural radicalism often come to the conclusion that society, or certain people have a culture of radicalism (Violence Culture) within the dynamics of life.

At some level also emerge as the implications of cultural understanding seen from the approach of ethics, an approach that sees the culture by using measures or indicators of culture, or the universal values of a culture without even realizing that each culture actually has a unique value, and partial. Because of the universality of the approach of ethics is, then in view of cultural phenomena are often trapped in their ratings (adjustment) of right and wrong, or good-evil a social behavior of the observer or researcher, and it is also often trapping researchers in view fenemona radicalism cultural perspectives.

Will be different of course if the phenomenon of radicalism in cultural perspective views with Emic[4] approach the conclusion will be different with

this first approach, because the approach emic will look radicalism by the community or certain ethnic cultural perspective has a symbolic meaning for the community.

Carok when viewed from an understanding of Ethics[5] will come to the conclusion that the Madurese have a culture of radicalism, but Emic approach shows that carok in its original sense and understanding at least contain five elements Madurese highly valued. The five elements are: (1) The act or attempt of murder among men; (2) Harassment esteem is primarily concerned with the honor of women (wives); (3) The humiliation (malo); (4) The encouragement, support, social approval accompanied by a feeling of satisfaction, and (5) A sense of pride for the winner. Although later carok as a mechanism to resolve disputes within the meaning of the original carrying value upheld by the Madura obscured, and even become a "*nyelep*", which is a way of attacking the enemy from behind or the side when the enemy off guard.

In connection with that, the effort of understanding the true perspective of cultural radicalism has long been done, and has become one of the objects in cultural anthropology. The fundamental question is whether the culture is the cause of radicalism? A question that is not easy to answer, but at least there were found when examined critically culture itself is not the source of radicalism, because culture is the supreme creation of the human being is basically aimed at promoting the dignity of humanity on earth.

At first the attention of anthropologists towards radicalism is associated with prolonged dispute between the groups, or specific people. Wright saw a series of radical action that is characteristic of this dispute is instrumental in revenge or compensation for losses suffered as a result of, or

as well in order to flatter someone's name, or the family of the groups involved in the dispute.

Meanwhile, according to Radcliffe Brown (2002) argues radicalism is a habit adopted by warring groups, and in relation to the warring groups, radicalism is regarded as an obligation that its appearance is the manifestation of the "collective solidarity", a term which refers to the opinion of Durkheim. It is almost as well, opinions Nadel (1957) who viewed radicalism as a form of obligation to avenge injustice. In fact, the interesting thing according to Radcliffe Brown, radicalism happens to conflicting community groups is justified by public opinion, though according to Leopold Pospisil (2004) public opinion is not clear which, if the opinion of the disputing parties, or public opinion outside the communities in conflict. However further by Leopold Pospisil at least the general opinion is the opinion of the parties to the dispute.

In the case of carok, if examined in the classification radicalism radicalism enter the realm of the center, which in this sphere of public confidence in the law of formal (State) that applies not constitute a solution for the completion of the problems faced and to trigger the occurrence carok. So no wonder people take the road to do carok as an alternative solution. Carok of actors themselves believe by doing carok problem will be completed and will become even prestige for the culprit. Distrust of the law is also reflected by easily they affect law enforcement officers after they've finished carok. The law should be the spearhead of the creation of justice can be manipulated by means *Nabang*.[6]

How Should be? an Academic Discourse

Based on the above, should be submitted several recommendations as an academic discourse so that later could be a solution-based solutions to reduce the occurrence of carok dimudian day. Among them:

1. The need for public awareness of Madura, in this case the perpetrators carok particularly in areas prone to more forward carok deliberation and use common sense before making the decision to carok.

2. The state's role is very important, especially in law enforcement. In many cases carok is caused also by the lack of law enforcement it is proven they usually attempt *Nabang* (bribe related parties to manipulate the court which aim to get the verdict misdemeanors).

3. Improving the quality of human resources through education. Many carok that occur because of human factors, it can be seen from the level of education that the majority of perpetrators carok only graduated from elementary school (SD).

4. Increased local content and global education at school. The goal is to instill the value of humane education especially in public life.

5. Improving the quality of life of the people of Madura, it is backed by the longest bridge made to improve access to social mobility and Industry. From the industrial sector could be utilized by the public, for example by opening a craft business Madura and sell souvenirs such as key chains souvenir in the form of sickle, Madura typical clothing, souvenirs typical of Madura, etc. Expectation effects that develop behaviors known Madurese like carok would be reduced and economic value that could improve the quality of life of Madura.

Conclusion

Discussion of cultural radicalism is very interesting to learn compared to other perspectives. In addition, from the perspective of cultural radicalism if brought to reality the various cultures in society and certain people are considered to be familiar with radicalism, so it is often considered part of their cultural system.

In public life Madura known the term "carok", a term that refers to the way the community in resolving disputes that arise are rated shows shades of radicalism. So the reality is the discussion in the perspective of cultural

radicalism often come to the conclusion that society, or certain people have a culture of radicalism (Violence Culture) within the dynamics of life.

In the case of carok, public confidence in the applicable law of the State is not a solution to resolve the problems faced especially problems involving honor, honor both ourselves and families. It is no wonder some people Madura will take the road to do carok as an alternative solution.

REFERENCES

Bustami, A. Latief, 2000. "*Tinjauan Buku Carok, Konflik Radikalisme dan Harga Diri Orang Madura*", Jurnal Antropologi Indonesia.

Brown, Radcliffe, A. R. 2002. (original 1952). *Structure and Function in Primitive Society, Essays and Addresses*. Free Press.

Dayakisni, Tri. Salis Yuniardi, 2004. *Psikologi Lintas Budaya*, Malang: UMM Press.

Michael Banton, 1997. *Ethnic and Racial Consciousness, 2nd Edition*, London & New York: Longman.

Mien, Ahmad Rifai, 2007. *Manusia Madura*. Yogyakarta: Pilar Media

Nadel, Siegfried Frederick, 1957. *The Theory of Social Structure*. London: Cohen & West; Glencoe, III:Published posthumously.

Pospisil, Leopold, 2004. *Sociocultural Anthropology*, Boston: Pearson Custom Publishing.

T.O.Ihromi (*Penyunting*),2000. *Antropologi dan Hukum*, Jakarta: Yayasan Obor Indonesia.

Wiyata, A. Latief, 2000. *Carok: Konflik, Radikalisme dan Harga Diri Orang Madura*, Yogyakarta: Penerbit LkiS