



# Glipang Rodhat: Symbolic Mediation in Divorce Resolution

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## ABSTRACT

This research investigates the role of Glipang Rodhat, a symbolic mediation tradition, in divorce settlement. Glipang Rodhat, a traditional art form in Lumajang, East Java, has emerged as an alternative mediation method for addressing marital conflicts. By employing a multi-method approach, this study aims to comprehensively examine the effectiveness of Glipang Rodhat in facilitating fair and sustainable resolution processes. The research focuses on analyzing the symbolic representations embedded in dance movements within Glipang Rodhat performances. Through the collection of data from diverse cultural contexts, the study seeks to provide a nuanced understanding of the global dynamics influencing the mediation process. Ultimately, this research aims to identify the significance of symbolic mediation in fostering a sense of unity and interconnectedness in divorce resolution. By shedding light on the intricate relationship between cultural symbolism and conflict resolution strategies, the study contributes to the development of more holistic approaches to mediation practices.

## INTRODUCTION

Divorce Is A Complex And Emotionally Challenging Process That Often Requires Effective Mediation Methods To Ensure Fair And Sustainable Resolutions. In Recent Years, Traditional Cultural Practices Have Gained Recognition As Valuable Tools For Mediation, Offering Unique Perspectives And Approaches To Conflict Resolution. One Such Tradition Is Glipang Rodhat, A Symbolic Mediation Practice Originating From Lumajang, East Java.

Glipang Rodhat combines elements of traditional dance with symbolic representations to facilitate communication and reconciliation between parties involved in marital conflicts (Karim et al. 2023; Suastika 2015). This traditional art form has garnered attention as an alternative mediation method due to its potential to address underlying issues (Isriyah and Lasan 2018) and promote understanding and empathy among disputing parties (Prabowo, Patria, and Subianto 2022). This research aims to explore the role of Glipang Rodhat in divorce settlement, focusing on its effectiveness as a mediation tool in resolving marital conflicts (Maryam and Irianto 2023; Syaiful Asmi Hasibuan, M. Hary Angga Pratama Sinaga, and Robiatul Adawiyah 2023). By employing a multi-method approach, this study seeks to comprehensively examine the symbolic representations embedded in Glipang Rodhat performances and their impact on conflict resolution processes (Rizani1 and Muchimah 2023; Saragih and Simanjuntak 2020).

Through the collection of data from diverse cultural contexts, including interviews, observations, and analyses, this research intends to provide a nuanced understanding of the global dynamics influencing the mediation process (Masrina, Muzayyin, and Muhtadi 2023; Prabowo et al. 2022; Schrot and Gerner 2001). By identifying the significance of symbolic mediation in fostering unity and interconnectedness, the study aims to contribute to the development of more holistic approaches to mediation practices (Deutsch and Editors 2000; Fadeev 2019; Garing et al. 2023; Nishikawa 2021; Support 2024). Ultimately, this research endeavors to shed light on the intricate relationship between cultural symbolism and conflict resolution strategies, offering insights into how traditional practices like Glipang Rodhat can enhance the mediation process and promote harmonious outcomes in divorce settlement.

Mediation theory highlights the importance of using a mediator or neutral third party to help parties in conflict reach a fair and sustainable agreement (Zhomartkyzy 2023b, 2023a). In this context,

research can explore how Glipang Rodhat acts as a mediation tool in resolving divorce cases. Mediation theory is an important approach in resolving conflict, especially in the context of divorce. This approach emphasizes the role of a mediator or neutral third party to help conflicting parties reach a fair and sustainable agreement. Mediators act as facilitators to facilitate communication between disputing parties, help them identify common interests, and reach a solution that is acceptable to all parties. In the context of research on Glipang Rodhat as a mediation tool in resolving divorce cases, mediation theory can be applied by examining how Glipang Rodhat functions as a mediator in divorce conflict situations. For example, research could explore how the Glipang Rodhat performance creates a space for divorcing couples to communicate, understand each other's feelings and needs, and reach agreement on issues affecting divorce and child custody (Munduate, Medina, and Euwema 2022; Ojo and Yemi 2021; Saragih and Simanjuntak 2020).

## METHOD

This study uses a multi-method approach aimed at comprehensively assessing the effectiveness of Glipang Rodhat in facilitating a fair and sustainable settlement process. This study focuses on the analysis of symbolic representations embedded in dance movements in Glipang Rodhat performances. Through the collection of data from diverse cultural contexts, this study seeks to provide a nuanced understanding of the global dynamics that influence the mediation process. Ultimately, this study aims to identify the significance of symbolic mediation in fostering a sense of unity and interconnectedness in divorce settlement. By highlighting the complex relationship between cultural symbolism and conflict resolution strategies, the study contributes to the development of a more holistic approach to mediation practice.

## THEORY OVERVIEW

**Conflict Theory and Conflict Resolution:** This theory studies the sources, characteristics, and strategies for resolving conflict. This research can see how Glipang Rodhat, with its symbolic elements, can help in mitigating family conflicts and creating meaningful resolutions. Conflict Theory and Conflict Resolution is a conceptual framework that studies the origins of conflict, its characteristics, and strategies for overcoming or resolving it. This theory recognizes that conflict is a natural part of human interactions and can arise from various sources, such as differences in interests, values, or perceptions. This

approach identifies several stages in conflict resolution, which include conflict recognition, escalation, climax, de-escalation, and resolution. During this process, parties involved in a conflict can use a variety of strategies, ranging from open and collaborative communication to negotiation and mediation. In the context of research that seeks the relationship between Glipang Rodhat and family conflict resolution, this theory can provide a basis for understanding how symbolic elements in Glipang Rodhat can influence conflict dynamics and help create meaningful resolutions. By paying attention to the characteristics and conflict resolution strategies known from this theory, researchers can explore how Glipang Rodhat can function as an effective mediation tool in de-escalating conflicts and achieving satisfactory resolutions for all parties involved (Folger, Scott Poole, and Stutman 2021).

**Cultural Symbolism Theory** This theory considers how symbols in culture, including traditional performing arts, can have deep meaning and influence the behavior and perceptions of individuals in society (André, Baumard, and Boyer 2020; Folger et al. 2021; Li 2018). In this research, it is important to understand the meaning of the symbols contained in Glipang Rodhat and how this symbolism influences the divorce mediation process. Teori Simbolisme Budaya mengemukakan bahwa simbol-simbol dalam kebudayaan, termasuk dalam seni pertunjukan tradisional, memiliki makna yang kompleks dan dapat mempengaruhi perilaku, interpretasi, dan persepsi individu dalam suatu masyarakat (Ahmed 2023). Teori ini menekankan bahwa simbol-simbol tersebut tidak hanya mengandung makna literal, tetapi juga dapat merujuk pada nilai, keyakinan, dan norma-norma yang lebih dalam dalam suatu budaya. Dalam konteks penelitian yang melibatkan Glipang Rodhat, Teori Simbolisme Budaya dapat memberikan pandangan yang kaya tentang bagaimana unsur-unsur simbolik dalam pertunjukan tersebut mempengaruhi dinamika perceraian dan proses mediasi. Penelitian ini dapat mengeksplorasi makna simbol-simbol seperti gerakan tari, kostum, musik, dan lirik lagu yang terkandung dalam Glipang Rodhat, serta bagaimana simbolisme tersebut dipahami dan diinterpretasikan oleh individu yang terlibat dalam konflik perkawinan (Hendra Afiyanto and Risa Winanti 2022; Li 2018).

**Cultural Performance and Ritual Theory** This theory examines how cultural performance and ritual can be a means of conveying the values, norms and cultural identity of a society (Fonseca 2007). This research can consider how Glipang Rodhat, as a form

of cultural and ritual performance, contributes to the understanding and resolution of conflict in the context of divorce (Kapferer 2019). The Theory of Cultural Performances and Rituals proposes that cultural performances and rituals have an important role in conveying the values, norms and cultural identity of a society (Hoban, Rambut, and Seto Se 2023). Cultural performances such as Glipang Rodhat are not just mere entertainment or art, but are also a powerful medium for strengthening and spreading culture, as well as for understanding and interpreting social and religious life. In the context of research regarding Glipang Rodhat in resolving divorce conflicts, the Theory of Cultural Performances and Rituals can provide an in-depth understanding of how these performances become a forum for conveying cultural values, norms and identities that are relevant to the mediation process. This research can explore how elements of the Glipang Rodhat performance, such as dance movements, music, costumes and song lyrics, form cultural rituals that influence the understanding and resolution of divorce conflicts (Eszter 2023; Kembarawan 2023; Maharsiwa 2006; Nurdyiana and Najamudin 2022; Osim 2021; Sofyan 2024).



Figure 1: The basic theory underlying the research on "Glipang Rodhat"

By using these concepts, mediators can create a supportive environment for conflict parties to work together to resolve their disputes. In the context of research on Glipang Rodhat as a mediation tool in resolving divorce cases, these concepts can help in understanding how the show facilitates communication, collaboration and conflict resolution between divorcing couples.

This research entitled "Glipang Red hat: Symbolic Mediation in Settlement of Divorce" focuses on the practice of symbolic mediation which involves the traditions or culture of the Lumajang region in

resolving divorce cases. Glipang Rodhat is a term or concept related to tradition or culture that is used in the context of divorce mediation. Some basic theories that might form the basis for such research: Cultural Anthropology, This approach allows researchers to understand mediation practices in cultural and traditional contexts. They can explore how cultural values, norms, and symbols play a role in the mediation and conflict resolution process, including divorce. For example, researchers could examine how Glipang Rodhat is reflected in cultural practices and how it influences society's views on divorce and the mediation process.

Conflict theory allows for an understanding of the dynamics of conflict between divorcing couples and how symbolic mediation can play a role in resolving that conflict in a way that meets the needs of both parties. Researchers can explore how Glipang Rodhat as a form of symbolic mediation can help relieve tension, promote understanding, and reach a more harmonious agreement between divorcing couples.

Sociology of Law, The sociological approach to law investigates how legal norms are implemented and interpreted in society. In the context of this research, researchers can analyze how symbolic mediation such as Glipang Rodhat interacts with the formal legal system and how it influences divorce outcomes. This also allows researchers to understand the extent to which symbolic mediation practices are recognized or regulated in a broader legal context.

Cultural Psychology A cultural psychology approach allows researchers to understand how psychological and cultural factors interact in the context of divorce mediation. They can examine how individual perceptions, attitudes, and values influence engagement in mediation and its outcomes. Researchers can explore how Glipang Rodhat and other symbolic mediation practices influence individuals' emotions, self-perceptions, and adaptation to the divorce process.

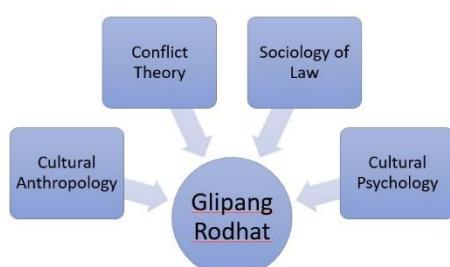


Figure 2: Frame factor theory applied in symbolic mediation for divorce settlement

"Frame factor theory" considers how cultural, religious, or social interpretative frames influence the way individuals view divorce, the mediation process, and desired solutions (Suharmawan and Isriyah 2023). This may involve consideration of how individuals interpret symbols in symbolic mediation practices and how that influences beliefs their attitudes, attitudes and behavior during the mediation process.

In this context, the research will explore how individuals' and groups' interpretative frameworks influence their perceptions of fairness, responsibility, and appropriate solutions in divorce settlements. This can involve questions about how factors such as cultural identity, religious values, or social norms influence mediation preferences and outcomes.



Figure 3: Theoretical foundations of symbolic mediation research

The concept of cultural anthropology theory Culture: The concept of culture refers to patterns passed down from generation to generation, including values, beliefs, and social practices. In the context of divorce mediation, researchers can explore how culture influences the way individuals and groups understand conflict and seek resolution.

Symbolic Systems: Cultural anthropology recognizes the importance of symbolic systems in shaping social understanding and interaction. Cultural symbols such as rituals, myths, or religious symbols can play an important role in divorce mediation practices. Researchers can examine how these symbols are used in mediation to facilitate communication, promote reconciliation, or provide social legitimacy to mediation outcomes. Ethics and Morals: Ethical and moral values in a culture influence perceptions of divorce and how it is resolved. Cultural anthropology allows researchers to understand the moral norms that govern interpersonal relationships and how these norms influence mediation practices in a given society.

Social Structure: The social structure within a

culture, including kinship systems, social status, and hierarchy, can influence divorce dynamics and the mediation process. Researchers can examine how these factors influence access to mediation resources, individuals' roles in the mediation process, and the distribution of mediation decisions.

These concepts can provide a deep understanding of how culture influences divorce mediation practices and how symbolic mediation such as Glipang Rodhat is reflected in the cultural and social dynamics of Lumajang society.

Conflict theory is an analytical framework that understands society as an arena in which different forces compete for resources and power. In the context of research on divorce mediation, conflict theory provides insight into the dynamics of conflict between divorcing couples and how symbolic mediation such as Glipang Rodhat can help resolve these conflicts. The main concepts of conflict theory:

**Strength and Power:** Conflict theory emphasizes the importance of power and authority in social interactions. In divorce, spouses may compete for power over assets, child custody, or social legitimacy. Symbolic mediation such as Glipang Rodhat can play a role in balancing power and providing a fair position to both parties.

**Limited Resources:** Conflict theory states that limited resources are often the trigger for conflict. In the context of divorce, resources such as community property, child custody, or financial support may become objects of dispute between divorcing couples. Symbolic mediation can help facilitate these negotiations and sharing of resources in a fair manner.

**Role of Identity:** Conflict theory also recognizes the role of identity in reinforcing conflict. Individual identities, including cultural, gender, or social identities, can influence perceptions of conflict and how it is resolved. Symbolic mediation such as Glipang Rodhat may serve to strengthen identity and promote empathy between divorcing couples.

**Conflict Transformation:** One important aspect of conflict theory is the ability to transform detrimental conflicts into constructive solutions. Symbolic mediation can be a means of facilitating this transformation process by enabling both parties to find an agreement that meets their interests and needs.

**Conflict theory concepts in Divorce Resolution** can yield a deeper understanding of how the practice of symbolic mediation can defuse conflict, promote justice, and achieve lasting agreement between divorcing couples.

Theoretical concepts of Sociology of Law Sociological Theory of Law is a scientific approach that studies the interaction between law and society, as well as how legal norms are implemented, interpreted and applied in everyday life. In the context of research on divorce mediation, legal sociology theory provides insight into how symbolic mediation such as Glipang Rodhat interacts with the formal legal system and how it influences divorce outcomes. The main concepts of sociological theory of law include:

**Interaction between Formal and Informal Legal Systems:** The sociological theory of law considers the interaction between the formal legal system, which consists of written law and court procedures, and the informal legal system, which involves norms, values and traditional practices in public. In the context of divorce, symbolic mediation such as Glipang Rodhat may be an example of an informal legal system that plays a role in resolving divorce conflicts in addition to or even as an alternative to formal legal processes.

**The Influence of Culture and Tradition in Conflict Resolution:** The sociological theory of law recognizes that culture and tradition have an important role in determining ways of resolving conflict in society. Symbolic mediation in the context of divorce often reflects cultural values, norms, and practices that have been passed down from generation to generation. Researchers can explore how Glipang Rodhat and other symbolic mediation practices are reflected in the cultural and social dynamics of the communities concerned.

**Social Legitimacy:** The sociological theory of law considers the importance of social legitimacy to the process and results of conflict resolution. In the context of divorce, symbolic mediation such as Glipang Rodhat may carry social legitimacy because it is rooted in local culture and traditions. This can provide strong community recognition and support for the mediation outcome, possibly strengthening the sustainability of the solution achieved.

**Reproduction of Social Norms:** The sociological theory of law also highlights how legal processes and conflict resolution can influence the reproduction of social norms (Rafiola, Isriyah, and Sendayu 2024). In the context of divorce, symbolic mediation may contribute to the maintenance and reinforcement of social norms governing the relationship between divorcing couples and their society.

The concepts of legal sociology theory in Divorce Resolution can provide in-depth insight into the interaction between symbolic mediation practices, the formal legal system, and social and cultural dynamics in resolving divorce conflicts. Concept of

**Cultural Psychology theory** Cultural Psychology Theory is an approach in psychology that emphasizes the importance of culture in shaping individual thoughts, emotions and behavior. In the context of research on divorce mediation, cultural psychology theory provides insight into how psychological and cultural factors interact in the divorce mediation process. The main concepts of cultural psychology theory include:

**Cultural Understanding of Conflict and Divorce:** Cultural psychology theory recognizes that each culture has a unique understanding of conflict, divorce, and ways to resolve relationship problems. In research on divorce mediation, researchers can explore how perceptions of divorce are influenced by the individual's values, norms, and cultural experiences.

**The Role of Cultural Identity in the Mediation Process:** A person's cultural identity influences the way individuals respond to conflict and interact in the mediation process. Cultural psychology theory considers how cultural identity, including ethnic, religious, or social group identity, influences attitudes, values, and preferences in divorce resolution. Researchers can examine how cultural identity influences engagement in mediation, selection of negotiation strategies, and successful conflict resolution.

**Cultural Socialization and Psychological Adjustment:** Cultural psychology theory highlights how individuals are socialized into their culture and how this influences their psychological adjustment to divorce conflict. For example, individuals who grew up in a culture that encourages collectivism may have a different approach to divorce and the mediation process than individuals who grew up in a more individualistic culture.

**Stigma and Social Support:** Cultural psychology theory also recognizes the role of stigma and social support in the experience of divorce. Individuals experiencing divorce may face stigma or social pressure from their society, but may also seek support from their cultural groups. Researchers can examine how this stigma and social support influence individuals' psychological well-being and their decisions in the mediation process.

The concepts of cultural psychology theory in "divorce resolution" can provide deeper insight into how psychological and cultural factors interact with each other in the divorce conflict resolution process and how symbolic mediation influences individual psychological well-being.

Data collection was carried out using a

questionnaire distributed via Google Form. Participants were given clear instructions and encouraged to respond honestly. The questionnaire focuses on assessing Glipang Rodhat, Symbolic Mediation, and Divorce Settlement. Respondent anonymity was maintained throughout the data collection process to encourage honest and unbiased responses.

The data collected was then subjected to rigorous statistical analysis to identify patterns, relationships, and trends related to Glipang Rodhat, Symbolic Mediation, and Divorce Settlement. The following section presents the main findings and insights gained from the research data analysis.

Lumajang is a district in East Java Province, which was previously included in the Besuki Residency area, often also referred to as the Pandhalungan area. This region is a place for the development of cultural acculturation between the two dominant cultures in the horseshoe area, namely East Javanese culture and Madurese culture. Customs in the horseshoe area are heavily influenced by Madurese culture and Islam. This influence can also be seen in the arts that developed in this region, with artistic products generally having an agrarian and religious (Islamic) nuance. The potential for art in Lumajang Regency is very diverse, but quite a few are experiencing extinction.

One of the traditional arts that still survives today in Lumajang is Glipang Rodhat. Glipang Rodhat is a type of performance that displays unique dance movements accompanied by typical Islamic music (Denny and Syahroni 2022). Glipang Rodhat not only grows and develops in Lumajang Regency, but also in Probolinggo Regency. This is not surprising, considering that both are in the same area, namely Pandhalungan (Hendra Afiyanto and Risa Winanti 2022).

**Interpreting the Symbols in Glipang Rodhat** This article will discuss Islamic symbols presented in Glipang Rodhat art in Nguter Village, Pasirian District, Lumajang Regency, East Java. Music: Music in the Glipang Rodhat art acts as accompaniment to the dance. The combination of local Javanese nuances with Islamic nuances in the musical accompaniment of the Glipang Rodhat dance makes it unique and interesting, until finally it becomes one of the special characteristics of Glipang Rodhat, including: 1) Flying, 2) Ketipung lanang and ketipung wedok Flying, or tambourine, is a musical instrument that is often an accompaniment in Islamic arts such as hadrah, barzanji, kuntulan, etc. In Glipang Rodhat art, there are 5 flights. The game patterns are divided into 3: fly 1 plays pattern one, flies 2 and 3 play

pattern two, and flies 4 and 5 play pattern three, which in the game is called isen-isenan or complementing each other.

The number of 5 flies symbolically reflects the pillars of Islam: shahada, prayer, fasting, zakat, and hajj, as well as the 5 daily prayers: Fajr, Zuhra, Asar, Maghrib, and Isha. It reminds Muslims to fulfill their obligations. The pattern of games that complement each other is a symbol of human life that complements each other or is harmonious in harmony.

**Interpreting the Symbols in Glipang Rodhat:**  
This article will discuss Islamic symbols presented in Glipang Rodhat art in Nguter Village, Pasirian District, Lumajang Regency, East Java.

**Music:** Music in the Glipang Rodhat art acts as accompaniment to the dance. The combination of local Javanese nuances with Islamic nuances in the musical accompaniment of the Glipang Rodhat dance makes it unique and interesting, until it finally becomes one of Glipang Rodhat's own characteristics.

**Flying:** Flying, or tambourine, is an accompanying musical instrument in Islamic arts such as hadrah, barzanji, and kuntulan. In Glipang Rodhat, there are 5 flies with the game divided into 3 patterns: fly 1 plays pattern one, flies 2 and 3 play pattern two, and flies 4 and 5 play pattern three, which is called isen-isenan.

The number of 5 flies symbolizes the pillars of Islam and the 5 daily prayers, reminding Muslims of their obligations. Complementary game patterns are a symbol of complementary human life.

**Ketipung lanang and wedok:** Ketipung lanang and wedok are typical instruments in the musical accompaniment of the Glipang Rodhat dance. Ketipung lanang sets the rhythm, while ketipung wedok fills in the blanks. They also mark the beginning of the show. Ketipung lanang and wedok symbolize a male and female couple, in line with Allah SWT's provisions regarding married life. The game pattern represents the role of men as leaders and women as complements.

**Jidor:** Jidor is an instrument that has a shape similar to a drum, with a circle diameter of 60 cm and a length of 60 cm. In Glipang Rodhat art, there is only 1 jidor. The loud and heavy character of the sound plays a role in emphasizing the rhythm. The existence of this single jidor symbolizes the majesty of God Almighty, in line with the concept of the majesty of Allah SWT in the Islamic religion. Apart from that, as the largest instrument, the jidor is a symbol that human life originates from and returns to Him.

**Dance:** 1) seblakan as a depiction of people who

always practice the science of kanuragan every day, 2) silat as a depiction of the tenacity of people who are always prepared to fight the invaders, 3) nggegem as a symbol of fighting spirit, independence, and a message to the audience to get rid of it. the characteristics of the colonialists, 4) soldiering in the form of marching movements which are presented in a way that is not like a proper line, is a form of satire and harassment or mockery of the colonialists.

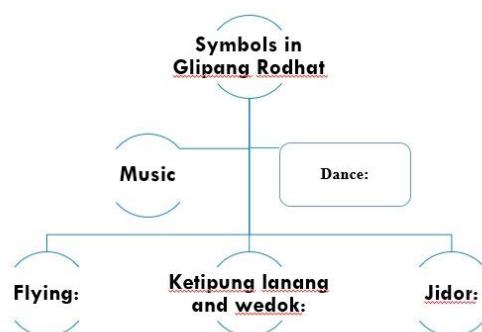


Figure 4: Symbols in Glipang Rodhat

Questionnaire testing is an examination to assess the quality of the questionnaire used in research. Questionnaire trials include validity tests and reliability tests. Validity tests are carried out to determine the level of authenticity or suitability of each statement used for each variable. The validity test was carried out using the Pearson Product Moment correlation test. The results of testing the Glipang Rodhat variable, which was measured using 3 statement items, showed that the correlation between the score of each statement item and the total score of all statement items ranged from 0.554 to 0.803. These results meet the criteria because they exceed the threshold value of 0.361. Therefore, all statement items in the Glipang Rodhat variable are considered valid.

The results of testing the Symbolic Mediation variable which was measured using 4 statement items showed a correlation between the score of each statement item and the total score of all statement items ranging from 0.540 to 0.805. These results meet the criteria, exceeding the threshold value of 0.361. Therefore, all statement items in the Glipang Rodhat variable are considered valid.

Likewise, the results of testing the divorce settlement variable which was measured using 5 statement items showed a correlation between the score of each statement item and the total score of all statement items ranging from 0.475 to 0.740. These results meet the criteria, exceeding the

threshold value of 0.361. Therefore, all statement items on the healthy social media environment variable are considered valid.

Table 1  
 Questionnaire Trial Results

No	Variable	Correlation Value	Note	Cronbach Alpha	Note
1	Glipang Rodhat culture	0.554 – 0.803	Valid	0.791	Reliable
2	Symbolic Mediation	0.540 – 0.805	Valid	0.768	Reliable
3	Divorce Settlement	0.475 – 0.740	Valid	0.757	Reliable

Source: Processed Research Data (2024)

Reliability testing is an examination to determine the level of authenticity or suitability of all statement items used for each variable. The reliability test was carried out using the Cronbach's Alpha test. The test results on the research variables produced a Cronbach's Alpha value of 0.791 for the Glipang Rodhat culture variable, 0.768 for the Symbolic Mediation variable, and 0.757 for the divorce settlement variable. These results meet the criteria, exceeding the threshold value of 0.600. Therefore, all statement items for each variable are considered reliable.

Descriptive analysis is a testing method to understand the general description of the data and variables used in research. The results of descriptive analysis are presented based on the mean, standard deviation, minimum value and maximum value. The descriptive results of the Glipang Rodhat culture variable produce a mean value of 25.49 with a standard deviation of 2.93, a minimum value of 16, and a maximum value of 30. These results indicate that respondents have a high level of understanding of the meaning of the Glipang Rodhat culture symbol.

Table 2  
 Descriptive Test Results

No	Variable	Mean	SD	Min	Max
1	Glipang Rodhat culture	25.49	2.93	16	30
2	Symbolic Mediation	21.58	2.24	14	25
3	Divorce Settlement	29.72	3.27	18	35

Source: Processed Research Data (2024)

Descriptive Results for the Symbolic Mediation Variable obtained a mean value of 21.58 with a standard deviation of 2.24, a minimum value of 14, and a maximum value of 25. These results indicate

that the respondents have a high level of understanding of Symbolic Mediation.

The descriptive results of the divorce settlement variable produced a mean value of 29.72 with a standard deviation of 3.27, a minimum value of 18, and a maximum value of 35. These findings indicate that respondents have a high level of satisfaction (healthy) religious court environment.

Linear regression analysis is a test carried out to test the influence of the independent variable on the dependent variable. In this study, linear regression analysis is used to assess the impact of Glipang Rodhat culture and Symbolic Mediation on Divorce Settlement. Before carrying out regression analysis, a classical assumption test is first carried out to ensure that the regression model formed is correct. Classic assumption tests include residual normality tests, heteroscedasticity tests, and multicollinearity tests.

The results of the normality of residuals test, conducted using the Kolmogorov-Smirnov test, show a significance value of 0.196, meeting the criterion of being greater than 0.05. Therefore, it is declared that the assumption is fulfilled. The heteroskedasticity test, performed using the Glejser test, reveals significance values for each independent variable that exceed 0.05, indicating that the assumption is satisfied. The multicollinearity test, conducted using the Variance Inflation Factor (VIF), yields VIF values for each independent variable that are below 10, meeting the criterion, and thus fulfilling the assumption.

Table 3  
 Linear Regression Test Results

No	Variable	Coefficient	t count	Sig. t	Note
1	Constant	4.918	2.287	0.024	Significant
2	Glipang Rodhat culture	0.599	6.268	0.000	Significant
3	Symbolic Mediation	0.441	3.534	0.001	Significant
	F hitung	71.072			
	Sig. F	0.000			
	R Square	0.594			

Source: Processed Research Data (2024)

The results of testing the significance of the partial influence of Glipang Rodhat culture on divorce settlement produced a significance value of 0.000 ( $\text{sig} < 0.05$ ) which indicates a significant influence. Likewise, the partial influence of Symbolic Mediation on Divorce Settlement produces a significance value of 0.001 ( $\text{sig} < 0.05$ ) which indicates a significant influence. The results of testing the significance of the simultaneous influence of Glipang Rodhat culture and Symbolic Mediation on divorce settlement

obtained a significance value of 0.000 (sig < 0.05), which means there is a significant influence.

The results of testing the coefficient of determination show an R Square value of 0.594, which indicates that 59.4 percent of the variance in divorce settlement can be explained by the Glipang Rodhat culture and Symbolic Mediation. The remaining variance is due to other factors.

The regression equation obtained from the test results is  $Y = 4.918 + 0.599 X_1 + 0.441 X_2 + e$ . The constant value of 4.918 indicates that if there is no influence of Glipang Rodhat culture and Symbolic Mediation, then the predicted value of variable Y, namely divorce settlement, is 4.918. The regression coefficient for the Glipang Rodhat cultural variable ( $X_1$ ) is 0.599, indicating that Glipang Rodhat culture has a significant positive influence on divorce settlement. This implies that increasing the perception of Glipang Rodhat culture by respondents significantly contributed to the divorce settlement. In addition, the regression coefficient for the online guidance variable ( $X_2$ ) is 0.441, indicating that symbolic mediation has a significant positive influence on divorce resolution. This means that the higher the level of the respondent's perception of symbolic mediation, the more significantly it contributes to divorce resolution.

## RESULTS AND DISCUSSION

Data analysis findings show a regression equation,  $Y = 4.918 + 0.599 X_1 + 0.441 X_2$ . The constant value of 4.918 shows the baseline or initial value of Divorce Settlement when there is no influence from the Glipang Rodhat culture and Symbolic Mediation ( $X_1 = 0, X_2 = 0$ ). These baseline data indicate that even in the absence of these factors, there is a large divorce settlement rate in unhealthy family environments, as indicated by the predicted value of 4.918.

The significant positive regression coefficient on Glipang Rodhat culture ( $X_1$ ) is 0.599, indicating that the higher the respondent's perception of Glipang Rodhat culture makes a significant contribution to increasing divorce settlements in unhealthy family environments. This underlines the important role of positive Symbolic Mediation in creating harmony in an unhealthy family.

Likewise, the significant positive regression coefficient for Symbolic Mediation ( $X_2$ ) of 0.441 indicates that the higher the respondent's level of perception of Symbolic Mediation, the greater the impact on increasing Divorce Settlement in an unhealthy family environment. This emphasizes the important role of support and guidance in a civilized

society that upholds culture. The partial and simultaneous significance test of influence shows that the Glipang Rodhat culture and Symbolic Mediation when considered together have a large and statistically significant influence on Divorce Resolution in an unhealthy family environment.

The coefficient of determination (R Square) of 0.594 indicates that around 59.4 percent of the variability in Divorce Settlement can be explained by the Glipang Rodhat Culture and Symbolic Mediation. Remaining variability may be influenced by other unmeasured factors not considered in this study.

The results show that cultivating self-awareness can further strengthen the positive impact of Glipang Rodhat culture and Symbolic Mediation in Divorce Settlement. This recommendation comes from the understanding that continuous individual awareness of Symbolic Mediation can contribute significantly to fostering understanding and creating self-awareness for divorced families and can provide a positive outlook and family environment. Future interventions and strategies aimed at increasing self-awareness may improve the overall well-being of the family environment.

Discussion of the role of the symbolic and cultural in shaping divorce dynamics and the mediation process. Discussion of how cultural symbols influence individual perceptions and behavior, as well as how symbolic mediation practices can enrich and expand traditional mediation approaches.

Discuss the implications of research results for divorce mediation practice. This could include recommendations for further implementation of symbolic mediation, training for mediators to understand and integrate cultural aspects in mediation, as well as the development of culturally inclusive mediation guidelines or protocols.

Examines the challenges and opportunities that may be faced in developing and implementing symbolic mediation such as Glipang Rodhat in the context of divorce. This includes understanding how to maintain a balance between respect for cultural traditions and the need to ensure fairness and equality in divorce settlements.

Significant implications in society related to divorce resolution: 1) This research can help increase public understanding of the effectiveness of symbolic mediation, such as Glipang Rodhat, in resolving divorce conflicts. The implication is increased acceptance and support for symbolic mediation practices in society, 2) Symbolic mediation can be considered a valuable addition to conflict resolution approaches, especially in the context of divorce. The implication is that communities can integrate cultural

and symbolic aspects in mediation practices to achieve more sustainable and satisfactory solutions for the parties involved. 3) This research can help strengthen local cultural identity and traditions, such as Glipang Rodhat, which is an important part of cultural heritage of the people of Lumajang and its surroundings. The implication is increased appreciation and preservation of local culture and traditions in resolving divorce conflicts. 4) The results of this research can encourage the development of more culture-based mediation services, such as providing training for mediators to understand and integrate cultural aspects in mediation practice. The implication is increasing people's access to mediation that is culturally sensitive and can meet their needs. 5) Symbolic mediation, such as Glipang Rodhat, can help promote harmony and reconciliation between divorcing couples and help rebuild harmonious relationships in society after divorce. The implication is to create a more peaceful and supportive environment for individuals and families involved in divorce.

**Limitation:** 1) Generalization Limitations: This research has limitations in generalizing the results because it focuses on certain cultural and symbolic contexts, which may not be completely relevant in other places, 2) Sample Limitations: If the research is conducted with a small sample or is limited to certain groups, there is a risk that the results do not represent the diversity of society as a whole, 3) Methodological Constraints: Constraints in the research design or methods used, such as a lack of primary data or limited access to participants, can limit the overall validity and reliability of the study.

**Strengths:** 1) Theoretical Contribution: This research provides a valuable theoretical contribution to the understanding of symbolic mediation in divorce resolution, enriching the literature in this area, 2) Practical Relevance: The findings of this research may have significant practical relevance, providing valuable insights for mediation practitioners, lawyers, and law enforcement agencies on the effectiveness of symbolic mediation practices in the context of divorce.

## CONCLUSION

In this research, we explore the role of symbolic mediation, specifically Glipang Rodhat, in divorce resolution. Our findings provide deep insight into how cultural symbols can be an effective tool in mitigating conflict and reaching a fair agreement between divorcing couples. Based on our analysis, we can conclude several important points: 1) Effectiveness of Symbolic Mediation: The researchers' findings

suggest that symbolic mediation, such as Glipang Rodhat, can be effective in helping divorcing couples reach a sustainable agreement. These cultural symbols in mediation open the door to more open communication and empathy between divorcing couples, 2) The Importance of Cultural Context: This research confirms the importance of considering cultural context in divorce resolution. Glipang Rodhat, as part of local cultural heritage, is not only a practical tool in mediation, but also strengthens community identity and cultural values. 3) Implications for Mediation Practice: The results of this research have practical implications for mediation practitioners. Researchers encourage mediators to consider the integration of cultural symbols in their mediation processes to increase effectiveness and participant satisfaction, 4) Contribution to the Literature: This research also provides theoretical contributions to the literature on conflict resolution and mediation. Researchers illustrate how symbolic mediation can be seen as a valuable addition to conflict resolution approaches, enriching the literature on mediation with a more diverse approach.

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