

# The implementation value of muy-tamuyyan madures culture in cross culture understanding

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## ABSTRAK

Perspektif salah satu budaya masyarakat Madura dikaji dalam artikel ini. Masyarakat Madura, khususnya yang tinggal di pedesaan, diperkirakan menganut muy-tamuyan yang merupakan budaya paling signifikan dari mereka. Masyarakat Madura melihat adanya peningkatan pesat dalam kegiatan ini. Latar belakang penelitian ini dimulai dari sikap masyarakat yang bergairah dalam mengadakan muy-tamuyan, ngobrol sampai larut malam, dan soliditas yang terbangun antar masyarakat. Para peneliti tertarik untuk mempelajari lebih jauh topik-topik ini. Karena ada alasan khusus mengapa budaya ini lebih dari sekedar tradisi, selain karena sangat penting bagi masyarakat. Dengan menggunakan pendekatan fenomenologis pada filsafat Edmund Husserl, teknik lapangan kualitatif (penelitian lapangan) digunakan dalam esai ini. Hanya topik-topik yang relevan dengan penelitian ini yang dimasukkan dalam sumber data yang digunakan dalam tinjauan literatur dan wawancara. Kesimpulan penelitian menunjukkan bahwa banyak pandangan masyarakat Madura, seperti anggapan bahwa budaya Muy-Tamuyan sebagai sarana kontak sosial, ukhwah Islamiyyah, dan solidaritas sosial sangat mendorong masyarakat untuk mengamalkannya.

## ABSTRACT

*The perspective of one of the Madurese communities' cultures is examined in this article. The Madurese community, especially those living in rural areas, are thought to practice muy-tamuyan, which is the most significant of their cultures. The Madurese community is seeing a fast increase in this activity. The background of this research starts with the community's passionate attitude in having Muy-tamuyan, talking till late, and the solidity that is developed among other communities. Researchers are interested in delving more into these topics. Because there are specific reasons why this culture is more than merely a tradition, in addition to the fact that it is highly significant for the community. Using a phenomenological approach to Edmund Husserl's philosophy, a qualitative field technique (field research) is employed in this essay. Only topics that are pertinent to this research are included in the sources of data used in the literature reviews and interviews. The study's conclusions show that many perspectives of the Madurese community, such as the idea that Muy-Tamuyan culture is a means of social contact, ukhwah Islamiyyah, and social solidarity, greatly encourage people to practice it.*

## 1. INTRODUCTION

It is widely acknowledged that the Madurese people have a distinct and unusual culture, with their distinctive traits serving as both the individual and collective identity of the Madurese ethnic group in terms of behavior, daily life, and society. The phrase "special" alludes to the Madurese ethnic entity's unique cultural characteristics, which set it apart from other ethnic communities' ethnographies.<sup>1</sup> According to Latief Wiyata(2007), cultural distinctiveness seems to involve compliance, yielding, and yielding. Ali, Mahrus. (2010) In four (four) major spheres of existence, they are hierarchical, particularly in the practice of diversity.

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Madura is supposed to be an extremely arid yet culturally rich area. Even though Madura is still part of Indonesia, its location has produced numerous distinct cultures inside the country—from one region to another, specifically—meaning that the culture of Madura is distinct from that of mankind as a whole. The Muytamuyan culture is one of the most prevalent civilizations in Madura.

In Madurese, the term "Muytamuyan" refers to the custom of community meetings and generally denotes visiting or a type of dialogue. Conversations like this one frequently touch on topics like job or hot-button problems right now. The male community is quite excited about this since it is something they enjoy doing and they think it will help them get to know their neighbors better and build stronger ties with neighboring communities. People will therefore make the time to participate in this activity, even if it's simply to listen to stories, because some individuals who are accustomed to participating will feel ashamed if they miss it. This is the primary explanation, particularly for those who enjoy talking till late at night, as there is less activity during the night than there is during the day. In the morning, people will be busier working, but in the evening, they will have more flexibility to talk till late at night. Herein lies the development of the Madurese people's unity, strengthening their bonds of fraternity to the point that with The Muy Tamuyan culture also helps to preserve the community since it makes people in it more compassionate and less likely to become apathetic toward their neighbors.

Regarding the information above, the research is to investigate how Madurese individuals and groups behave with respect to their perceptions of Muytamuyan culture. The goal is to demonstrate how important this culture is to society and demonstrate that it is more than just a custom. Because it employs a phenomenological approach and looks at Madurese people's daily lives, this study creates possibilities for future research using other methodologies in order to get various results.

## 2. METHOD

Phenomenology was used in this study to help uncover the significance that underlies the muy tamanyan culture in different people.

The character of Edmund Husserl, who introduces phenomenology as a way of thinking, shows that the goal of the approach is to look into and evaluate a person's inner existence, namely their awareness of events or appearances as they happen in what he refers to as their "stream of consciousness". This viewpoint is predicated on the idea that experience is both given to people and purposeful. Since consciousness is essentially the product of an individual focusing his attention on an item, it may be said that all consciousness is awareness of an object.

This study seeks to raise awareness and subjectivity on the perspectives, ideas, and creativity of the Madurese people. The reason it is named phenomenology is that, as a technique of epoche( suspend), researchers concentrate on comprehending and enhancing sensitivity to the phenomena observed. Researchers utilize this idea to gather and organize preliminary hypotheses about phenomena in order to comprehend what respondents have to say. Limyah Al-Amri dan Muhammad Haramain, (2017)“Thus, scholars utilize this idea to comprehend the ways in which Madurese people practice Muytamuyan culture.

Researchers with a phenomenological focus highlight the arbitrary elements of human behavior. Kumalasari, Luluk Dwi. 2017 Phenomenologists think that social construction produces reality. Interaction between individuals and their shared experiences also results in reality. The qualitative method addresses people or groups as a whole rather than dividing them into discrete variables. This study's data comes from field observations, the findings of interviews, and justifications from local authorities. The Madurese subjects or respondents in

general who typically perform this muiy-tamuyan are referred to be the data source in this study.

### 3. RESULT AND DISCUSSION

#### 1. The Madurese culture of Muiy-Tamuyanin

One culture that is widely practiced in Madurese civilization is culture Muiy-Tamuyan. The presence of smokes, coffee, and other delicacies can produce an atmosphere full of impressions of Muiy-Tamuyan culture, which is one of its hallmarks. Men make up the majority of participants in this society; women, who are a minority, participate in this pastime on occasion but not more frequently than men do so because Madurese women typically prefer to stay indoors, especially at night. Additionally, women's issues are significant to the Madurese people; by definition, women in this context include wives, ex-wives, and single women Tarigan, H. G. (2015). Consequently, Muiy-Tamuyan is performed according to each person's wishes rather than the community's set schedule. In this instance, it is typically performed at night, though some people also perform it in the morning in a few other locations, including the Pamekasan district in the North.

Generally speaking, men will go to a familiar location that serves as a community gathering spot where they can discuss everyday issues and exchange ideas. Djebbari, M. Z., & Belkaid, A. B. (2012). The customary accompaniments are cigarettes, coffee, and ghuring gheddheng, or fried bananas. Since these three items—especially the cigarettes and coffee—form an inseparable unit, it is not surprising that this location has taken on the name "Bhede kalambhi, bhede songkok" in Madura. Yes, there are smokes and coffee; there are also songkoks and clothes. Cigarettes and coffee are available. Thus, it appears that drinking coffee opens up chat rooms<sup>7</sup> and encourage them to stay to talk till dusk. But if there's no coffee, there's only mineral water and cigarettes, because the value and camaraderie of the meeting are what matter to them.

#### 2. The Cultural Motivation of the Madurese People Tamuyan Mui

##### 1) Tamuyan Mui In the Sense of Social Cohesion

Social solidarity, according to Durkheim, is a moral foundation for establishing social order in society. Durkheim spoke extensively about social solidarity. He added that something quite nebulous he referred to as "public" must be the source of moral power. According to E. Durkheim, 2019 the idea of social solidarity is a social process founded on trust and optimism that is generated by equal chances, challenges, and values. This interpretation or definition is predicated on people's or groups' capacity to collaborate as a cohesive unit in order to establish social solidarity. Rochana, (2012) In addition to underpinning mutual attachment in life, solidarity highlights the status of relationships between individuals and groups and is bolstered by moral principles and ideas that are prevalent in society. Their relationship will be strengthened as a result of the emotional experiences that arise from their true form.

Ghutong rojhung, which is the practice of assisting one another or one's peers in society, is one type of solidarity. This culture of collaboration is seen in a number of communal endeavors, including house moves, maintenance on public spaces, village gatherings and festivals, times of natural catastrophes, funerals, and other events. Koentjaraningrat divides cooperative behavior into four categories: formal neighborly cooperation, cooperative behavior during parties, cooperative behavior after natural calamities, and cooperative behavior upon death. Zubairi, A Dardiri. (2013) Additionally, the discussion in this essay

will focus on what the so-called Madurese community with many guests means by social solidarity.

Solidarity is fiercely preserved among Madurese people since they are renowned for their passion of cooperating and being kind to one another. Bergelson, M. (2015). Consequently, using activityMuy-tamuyan Individuals are growing their social circle of friends and neighbors in order to ensure that they will not be cold toward other communities in the event of a disaster. In addition, relationships between people or groups become stronger because they are founded in moral sentiments that are reinforced by common emotional experiences.

## 2) Tamuyan MuyIn the Form of Islamic Brotherhood

The term "akha" in Arabic is the root of the word "al-akh," "me," which denotes paying attention. Hasbullah, Hasbullah.2012 The definition of becoming a friend or companion then emerges, which is the requirement that he be with others constantly and integrates them into a community. From this interpretation, it can be inferred that all human siblings have a duty to show each other the respect they deserve, stay together, and engage in all activities because humans are social animals that depend on one another. According to Al-raghib, the word "brotherhood" is linguistically derived from the Arabic word "ahun," which signifies union with another and is brought about by the union of two parties—a mother and a father—or by one breast milk. Mebitil, N. (2012). Employ AhunThis clarifies the idea of Christians being brothers. They may be different from one another, yet they are still brothers.

Ukhuwah is a spiritual link that gives rise to profound feelings of affection, love, and respect for everyone who is equally bound by the Islamic faith, faith, and devotion, in opposition to what Abdullah Nahih Ulwa said. In this context, ukhuwah Islamiyah refers to a brotherly relationship between communities that is built on affection, mutual respect, trust, and preserving kinship as fellow Muslims. Madura and Islam are inextricably linked, despite the fact that not all Madurese people practice Islam.<sup>16</sup> The vast majority of people in the village are Muslims, as are nearly all Madurese. They do, however, hold a unique place in religious communities. Jones, Pip. 2010 In contrast, visitors consider Madurese to be highly pious individuals who value religious teachings and the dissemination of faith. Nasrullah Nasrullah, (2019 De Jonge claims that because Madurese people are highly pious Muslims in the Prenduan village region, they are frequently compared to Aceh.

By preserving their bond with Allah SWT and one another, the Madurese community finds balance in their lives. The phrase "abantal creed of aso' faith" (supported by the Creed, covered by Faith) conveys the significance of religion as a source of support in life and is spoken in Madurese. Madurese people exhibit good behavior in social interactions, as seen by their hap asor (humble) demeanor, which also suggests politeness, modesty, respect, and other fine qualities that Madurese people are expected to possess.

In order to uphold the bonds of friendship that Islam prescribes, the Madurese people participate actively in ber Muy-tamuyan at the home of a relative or a neighbor. This is one way that they keep their excellent contacts with one another. Yang, W., & Li, H. (2022). <sup>19</sup>The Madurese proverb "oréng dhaddhi tarétan, tarétan dhaddhi oréng" (other people can be/are regarded your own brothers, while your own brothers can be/are considered other people) serves as an example of this. This implies that it is simple to treat other people

as their siblings (pseudo-kinship) if they exhibit behavior consistent with the fundamental traits of ethnic Madurese people. Siblings, on the other hand, may also be treated differently if they frequently hold divergent beliefs, positions, and ideas.

### 3) The Social Interaction of Muy-Tamuyan

According to the principle of reciprocal contact, people are related to and have an impact on one another. A reciprocal relationship exists in social interaction between individuals, groups, and groups within groupings. Social touch and communication are the hallmarks of social interaction. According to Rahmawati, who was cited by Arzika and Rahayu, social interaction is the dynamic, reciprocal contact (connection) between two or more people in which each party contributes to the improvement, influence, or modification of the behavior of the other party, or vice versa. Consequently, social connection is essential to all aspects of social life since cohabitation is impossible without it.

Similarly, Soekanto asserted that social contact and communication are necessary for social engagement to take place. Tango (touch) and conorcum (together) are the Latin roots for social contact. In the meanwhile, communication takes place when someone interprets the actions of others, expresses the feelings they wish to express, and the other person responds to those feelings Amalia & Mila. (2020). Cultural pursuits In Madurese society, muy-tamuyan is strongly ingrained, particularly in rural areas. In addition to being a component of social contact, Muy-tamuyani is also a part of the media used to change cultural beliefs. Researchers interviewed participants in this activity, and they reported that there is a process of contact between communities, which frequently influences other communities in this activity.

In this situation, married men with families typically don't think twice about giving each other advice and serving as a reminder to guys who are still relatively young—roughly 20 years old—about life, job, and other matters. and so forth, Andik Wahyun Muqoyyidin, (2013) causing other people to have an impact on one another. As a result, this encounter can enhance a person's social behavior, enabling them to behave more maturely with other people.

## 4. CONCLUTION

### 1. Customs Madura's Muy-Tamuyanin

Community gathering culture is commonly referred to as Muy-tamuyan. It refers to a visit or type of talk in Madurese. Conversations such as these frequently touch on topics including work, current issues, and trends. Right now.

### 2. The Culture-Muy-Tamuyan Motivation of the Madurese People

- a. Tamuyan Muy Regarding Social Solidarity Because Madurese people are renowned for their love of cooperation and kindness towards one another, solidarity is strictly upheld. Consequently, using activity Muytamuyan The neighborhood's network of friends will continue to grow within the community.
- b. Tamuyan-Muy In the spirit of Islamic brotherhood, Madurese people actively participate in ber Muy-tamuyanat, visiting relatives or neighbours' homes, in order to uphold the bonds of friendship that Islam prescribes.
- c. Muy-Tamuyan As A Social Exchange Another aspect of social connection is muy-tamuyani. It is normal to have an impact on other communities during this activity since it involves a process of contact between groups.

## 5. THANK YOU NOTED

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