

THE WORK OF MADURESE CULTURE IN BUSINESS ACTIVITIES

Nur Syakherul Habibi, Mohammad Amiruddin, Ukhti Raudhatul Jannah
Universitas Madura
Email: amiruddin@unira.ac.id

Abstract:

This study aims to investigate the work of madurese culture in business activities. The research population comprised all the employees and the employers. A sample was established using random sampling technique. This study is an ex post facto research, using quantitative approach. The data were analyzed by simple regression technique. Observation and interview are conducted to get the data. The results show that the work of madurese culture in business activities is positive and significant, and the amount of the role of the variable is 0.579 (57.9%). The application of appropriate culture, religion, practices, etc. by the traders assists in the smooth operation of the offered goods. The culture of the traders being engaged helps the customers get good service and high-quality products. It suggests that the merchants should adopt the proper mentality in order to create the ideal conditions for good service. Moreover, customers benefit from the trading culture by receiving good service and high-quality items. It implies that traders should have the correct mindset in order to establish the optimal conditions for providing excellent service.

Keywords: *Activitiy, Business, Culture, Madurese, Work*

Introduction

Culture is the source of human advancement and innovation. Human beings cannot grow in the absence of culture ¹. Someone's culture is their identity. It develops the essential building blocks of individual personality as well as the links that connect societies. Culture includes experiences, beliefs, values, attitudes, meanings, religion, time ideas, roles, geographical linkages, and universe concepts. Each town has its own way of living. The beliefs and practices of the Javanese, Sundanese, and Madurese are distinct.

The madurese culture includes the racing bull. Kerapan Sapi is the name given to this race. Kerapan Sapi is an annual gathering of people in various locations. Furthermore, it is believed to preserve madurese culture. Madurese traits include Kerapan Sapi. Furthermore, madurese are known for their hard labor, inflexibility, bravery, and honesty. Madurese are sometimes referred to as spirit men. They are fired up about doing something. It is not an alien, and it is legal to declare that madurese are successful everywhere they go. They are fired up to get things done. They think quickly, do quickly, and act quickly. Madurese has these features. Nonetheless, madurese are known for their

¹Conference Paper, "Madura Cattle Development and Local Cultural Innovation" 2017, no. 2017 (2018): 14–18.

sharpness, hostility, isolation, and mistrust of strangers. Madurese think that family is important. They usually live in the village to gather with their family ².

Culture is regarded as the beginning point for the mental picture of national construction in order to create a society with virtuous deeds, morals, ethics, and civilization ³. It builds scholar capacity and student potential in order for them to become people filled with human values who are true and moral to one another, educated, competent, creative, autonomous, democratic, and accountable.

Madureans are one step ahead of Chinese traders.' Not in the sense that Madurese traders are more evolved than Chinese merchants (both ethnic groups are known for their strong commercial ethics), but rather that Madurese merchants are holding their items at the Chinese shop. It is definitely a jest, yet commerce is one of the various livelihoods pursued by Madurese, both abroad and in Madura. Unfortunately, the Madurese trade system is still primarily done historically, and it has not taken use of much technological advancement to assist improve its company ⁴.

After farming and becoming a fisherman, trade is the third most important source of income for Madurese ⁵. Farming and commerce are viable economic options for rural people, but becoming a fisherman and fishing are the primary livelihoods for coastal Madurese. Trading is also a trade mark for Madurese migrants. The management of the primary areas of street sellers (street vendors) in numerous places outside Madura demonstrates a strong work ethic. Many of madurese traders come to Surabaya, Malang, and Jakarta to have business activities.

Madurese traders have discovered an intriguing occurrence ⁶. The accent and dialect used by Madura traders make them instantly identifiable. They typically speak Madura's local language while talking with buyers or trading outside of the Madura area. Interestingly, if the buyer also utilizes Madurese when transacting, he or she would receive better service and a lower price than purchasers who do not speak Madurese. This tendency has gotten popular, so while going to purchase and interact with Madurese sellers, customers tend to bring friends who can speak Madura to obtain a better deal.

Despite the differences in the sorts of items offered, Maduree sellers have a similar attitude toward purchasers in their trading system. In general, it is said that the customer is the king, however this does not apply to the Madurese trader. This buyer-centered mentality is what motivates the researcher to do research and analysis. According to the results of our study, the views of Madurese traders toward consumers from other ethnic

² Hairus Salikin et al., "Traditional Madurese Engagement Amidst the Social Change of the Kangean Society," *RETORIKA: Jurnal Ilmu Bahasa* 7, no. 1 (2021): 32–42.

³ Zulaikha Zulaikha, Farida Farida, and Hartopo Eko Putro, "The Effect of Culture in the Madura Trading System" 165, no. Iccsr (2018): 447–451.

⁴ Ni Made Ruastiti, Rino Ega Vebrian, and I Ketut Sariada, "The Inheritance of Saronen Instrument in Sumenep, Madura," *Humaniora* 11, no. 3 (2020): 219–225.

⁵ A. Dharmawan, G. G. Aji, and Mutiah, "Madurese Cultural Communication Approach," *Journal of Physics: Conference Series* 953, no. 1 (2018).

⁶ Erwin Cahyono, Wildan Syafitri, and Agus Susilo, "Ethnicity, Migration, And Entrepreneurship In Indonesia," *Journal of Indonesian Applied Economics* 9, no. 1 (2021): 1–12.

groups differed from their attitudes toward purchasers of Madurese ethnicity. This distinction is evident, and it influences customers of other ethnicities' unwillingness to buy from Madurese dealers. Certainly, this has made it harder for merchants to build their own economies. Therefore, it is important to study more about the work of madurese culture in business activities. This study aims at examining the amount of the work of madurese culture in business activities.

Research Methods

The study is categorized into a quantitative research. The data in this study is in numbers and a statistical analysis used in it. This study is using an ex post facto approach. This research is teasing out possible previous circumstances of the work of madurese culture in business activities that have happened and cannot be controlled and manipulated. In collecting the data, questioners will be used as the main data. The observations and documentations will be the supporting data. Then, the data is going to be analyzed by simple regression technique by a computer program SPSS version 16 for Windows. Undertaking simple regression, normality and linearity tests will be undertaken.

Results and Discussion

The questionnaires use to get the data of the work of madurese culture in business activities . The teachers and students give responses to the provided questions in the questioners. The statistical descriptive results show that the mean is 42.90, median is 43.00, and standard deviation is 3.20. Based on the criteria of categories, the madurese culture in business activities are greeting customers, giving a smile to customers, welcoming customers, respecting customers, conveying according to product quality, receiving customer complaints, helping customers who are elderly, establishing good relationships with customers, communicating well with customers, saying thank you to the customers who come, etc

The outputs of SPSS program 16 for windows estimation point out that the traders of madurese use the madurese culture in business activities. They good communication, smile at customers, encourage customers, appreciate consumers, transmit product quality, hear customer complaints, assist elderly clients, build strong connections with customers, interact well with clients, thank buyers who visit, and so on.

Using English spoken test by using interviews is to get the data of the business activities. The statistical descriptive results show that the mean is 41.09, median is 42.50, and standard deviation is 6.20. The output of SPSS program 16 for windows estimation shows that customers give a positive response, come to buy goods on other occasions, are willing to queue to buy goods, are satisfied with the products sold, are satisfied with the services provided, are willing to convey the advantages of the product to their families, are willing to convey the advantages of the product to others, assume that the price those who are given are friendly, believe in the given business activities, are impressed with the business environment, etc.

The normality test is used to determine if the data has a normal distribution. If the test is non-significant ($P > .05$), it suggests that the sample distribution is normal; if the test is significant ($P > .05$), it shows that the sample distribution is non-normal. The results of this

study's normalcy test are shown in Table 1. The linearity test is linear if ($P > .05$), but not if ($P \leq .05$). Table 2 summarizes the linearity test.

Table 1. The result of normality test

		Madurese Culture	Business Activities
N		22	22
Normal Parameters ^a	Mean	42.9091	41.0909
	Std. Deviation	3.20578	6.20989
Most Extreme Differences	Absolute	.161	.232
	Positive	.101	.133
	Negative	-.161	-.232
Kolmogorov-Smirnov Z		.756	1.087
Asymp. Sig. (2-tailed)		.618	.188

Table 2. The summary of linearity test

Variable	Linearity	Probability (p)	Criteria	Explanation
X-Y		0.85	0.05	Linier

There is a positive and significant the work of madurese culture (X) in business activities (Y). Table 3 presents the output of linier/simple regression of the hypothesis.

Table 3. Summary of varian analysis of linier regression

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	469.097	1	469.097	27.536	.000 ^a
Residual	340.721	20	17.036		
Total	809.818	21			

According to Table 3, sig. (p) is significant. As a result, linier/simple regression presents an approximation of madurese culture (X) work in business activities (Y). As a result, the contribution of madurese culture (X) to commercial operations (Y) is both positive and significant. The independent variable is estimated by examining the coefficients' variable, as shown in Table 4.

Table 4. The coefficients' summary of the work of madurese culture in business activities

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	T	Sig.
1 (Constant)	-22.170	12.088		-1.834	.082
Madurese Culture	1.474	.281	.761	5.247	.000

In *unstandardized coefficient* of Table 4 expresses that constant $b_0 = -22.170$ and $b_1 = 0.1.474$. Therefore, regression model that is proposed can be formulated

$$\hat{Y} = 22.170 + 0.1.474$$

As a consequence, the model anticipated is significant, the estimation, prediction, and inferential process can refer to the model. In Table 5 as follow *adjusted* R^2 score point out that the amount of the estimation is showed in R^2 score. The R^2 score is corrected for part of (b_0) in order to get *adjusted* R^2 score. The score shows the variant of madurese culture in business activities, but the rest 44.2% (100%-55.8%) relate to another factor.

Table 5. The Coefficients' Determination of Madurese Culture in Business Activities

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.761 ^a	.579	.558	4.12748

The traders of madurese connect with the culture in economic operations, according to statistical descriptive analysis of madurese culture. They have good customer service, smile at customers, encourage customers, show appreciation for customers, communicate product quality, pay attention to customer complaints, help elderly customers, form strong relationships with customers, interact with customers well, say thank you to customers who come in, and so on.

Additionally, statistical descriptive analysis shows that in business activities, customers respond favorably, return to shop for goods on additional occasions, are willing to stand in line to shop, are satisfied with the goods sold and the services received, are eager to share the benefits of the product with their families and friends, believe the price that is given is fair, and have faith in the giver. Culture includes religious systems, politics, customs, languages, clothes, architecture, and works of art. Many people think that language, like culture, is genetically transmitted since it is such an important component of human beings. When a person tries to communicate with people from various cultures and adjusts to their peculiarities, it shows that culture can be learned. Culture is a way of life that encompasses everything. Culture is complex, ethereal, and immense. Many cultural influences have an impact on communication behavior. These socio-cultural characteristics are scattered and encompass a wide spectrum of human social activities.

Individuals react in a number of ways when dealing with immigrants and cultures that are different from their own. The degree of difference between the parent culture and the minority culture, the quantity of immigrants, the nature of indigenous people, the efficacy and intensity of intercultural conversation, and the type of government in power all impact people's choices. Culture is the product of a society's evolutionary effort toward togetherness and common consciousness, often known as tribalism. The culture of most Madurese people, which still remains on the island of Madura, starting with the fundamental Madurese culture for trading activities.

Religious systems, politics, customs, dialects, dress, architecture, and works of art are all intricate components of culture ⁷. Because language, like culture, is an essential aspect of human beings, many people believe it is genetically inherited. When a person attempts to communicate with individuals from other cultures and adapts to their differences, it demonstrates that culture can be acquired. Culture is an all-encompassing way of existence ⁸. Culture is complicated, abstract, and vast. Many cultural factors influence communication behavior. These socio-cultural aspects are dispersed and cover a wide range of human social activities.

Culture is the entire concept and work of people, which must be familiarized with the learning process, as well as the entire output of the intellect and his labor ⁹. In essence, culture is made up of numerous factors such as language, group members, religion, beliefs, and religious system.

Because culture is so complicated, there are several cultural understandings produced by scientists who research culture, including the ones listed below. Culture is derived from the Sanskrit language, specifically buddhayah, which is the plural form of buddhi (mind or reason), which is described as topics concerning the human mind and reason. Culture is termed culture in English, which derives from the Latin word colere, which meaning to process or labor. It can also refer to cultivating land or farming. In Indonesian, the term culture is also rendered as culture. Culture is frequently described as the entire system of ideas, acts, and outcomes of human labour in the context of communal life that is made the property of people via the learning process ¹⁰.

Culture is anything that affects the degree of knowledge and comprises a system of ideas or thoughts held in the human mind, therefore culture is abstract in everyday life ¹¹. While the embodiment of culture are items made by humans as cultural beings, such as behaviors and real-world objects, such as behavioral patterns, language, living equipment,

⁷ Syaful Anam and Nanda Saputra, "Tuk-Utuk Culture and Improvement Madura Community Welfare," *Lakhomi Journal Scientific Journal of Culture* 2, no. 3 (2021): 101-108.

⁸ Kholik, M Ridwan, and Saptono Hadi, "Java Language in the Madurese Cross Culture," *ISSSLAC: Journal of Intensive Studies on Language, Literature, Art, and Culture* 3, no. 2 (2019): 190-200.

⁹ Rachmanto Puji Habibie, "DEVELOPMENT OF MADURA TRADITIONAL CULINARY AS TOURISM AND CULTURAL TRADITIONS (STUDY OF PHENOMENOLOGY ON TRADITIONAL CULINARY SELLERS OF MADURESE SOCIETY)" (2021): 583-588.

¹⁰ Desa Tumuk Manggis, Kabupaten Sambas, and Kalimantan Barat, "The Reconstruction of the Society Legal Culture (a Study of Madurese and Sambas Malay Ethnic Groups)" 8, no. 4 (2015): 87-93, <http://seajbel.com/wp-content/uploads/2016/01/law-43.pdf> %0D%0A.

¹¹ Eirionnach, "J. R. of Cork," *Notes and Queries* s1-IX, no. 228 (1854): 217-217.

social structure, religion, art, and others, all of which are meant to assist people in carrying out social life. Culture is a highly full topic that is open to limitless discussion since culture is a dynamic, not a static, phenomenon; as long as humans exist on this planet, culture will continue to grow in relation to cultural challenges. A major culture frequently has a sub-culture (or so-called sub-culture), which is a culture that differs little from the parent culture in behavior and beliefs. Differences in age, color, ethnicity, class, aesthetics, religion, employment, political beliefs, and gender all contribute to the creation of subcultures.

When dealing with immigrants and cultures that are distinct from the native culture, individuals respond in a variety of ways. People's choices are influenced by the degree of difference between the parent culture and the minority culture, the number of immigrants, the nature of the indigenous people, the efficacy and intensity of intercultural dialogue, and the sort of government in power ¹². Culture is a result of the stabilizing inherent in a society's evolutionary push toward unity and shared awareness, often known as tribalism ¹³. The culture that is typical of most Madurese people, which still exists on the island of Madura, beginning with the basic Madurese culture.

Madura Island is divided into four districts: Bangkalan, Sampang, Pamekasan, and Sumenep. It is located in the northeast of the island of Java, with coordinates of around 7 south latitude and 112 to 114 east longitude. Madura's length is around 190 kilometers, its width is 40 kilometers, and its total area is 5,304 kilometers. The elevation above sea level ranges from 2 to 350 meters. Coastal areas in the west, north east, and south have the lowest altitudes. The maximum altitude is dispersed around the island in the shape of little mountains in the center. More than 100 tiny islands, both inhabited and unoccupied, encircle this island. The majority of these little islands are located in the east.

Although Madura is divided into four regencies, there is no distinction in the cultural components that are absorbed and utilized as behavioral norms among the Madurese people who live in the four regencies. Madura is well-known for its singularity and cultural oddities ¹⁴. The term "typical" relates to the concept that ethnic Madurese entities have cultural characteristics that are distinct from the ethnography of other ethnic populations.

The culture's distinctiveness was evident, among other things, in their hierarchical obedience, subordination, and subjection to the four principal characters in life, particularly in the practice of variety. Buppak, Ebu, Guru ben Rato are the four figures (father, mother, teacher and leader) of madurese ¹⁵. The Madurese's hierarchical obedience reveals itself in their socio-cultural life through these four primary leaders.

¹² Afifah Al Rosyidah and Darul Hikmah, "Language Politeness: Applying Madurese Culture Role Play To Habituate Students' Language Modesty," *Journal of Language and Literature* 9, no. 2 (2021): 200-212.

¹³ Mohammad Taquiuddin Mohammad, Abdul Hannan, and Alan Suud Maadi, "The Marketing Strategy of Madura Tourism Industry Area Through Sustainable Development Based Gender," *Jurnal Ekonomi dan Bisnis Islam (Journal of Islamic Economics and Business)* 5, no. 1 (2019): 82.

¹⁴ Khaerul Umam Noer, "Land, Marriage and Social Exclusion: The Case of Madurese Exile Widow," *Procedia - Social and Behavioral Sciences* 65, no. ICIBSoS (2012): 180-185, <http://dx.doi.org/10.1016/j.sbspro.2012.11.108>.

¹⁵ Aminah Dewi Rahmawati, Emy Susanti, and Bagong Suyanto, "The Female Klebun of Madura within the Power Constellation of the Patriarchy: A Post-Colonial Feminism Perspective," *Simulacra* 4, no. 1 (2021): 87-99.

Madura is renowned as a desolate region with a rich cultural heritage . The cultural riches found in Madura is made up of numerous cultural aspects influenced by animism, Hinduism, and Islam. The union of these three factors has a strong influence on the present culture. Throughout its evolution, numerous arts with a religious spirit, particularly Islamic subtleties, emerged as increasingly prominent. The richness and variety of traditional cultural arts in Madura demonstrate the Indonesian people's great culture.

Culture that comprises noble ideals based on Islamic religious beliefs should be preserved and passed down to the next generation as the nation's legacy. Local culture is a valuable asset that may shield the next generation from the detrimental consequences of globalization. The increasing impact of global culture through electronic and print media causes the younger generation to lose their individuality.

Conclusions

Based on the results and explanation of the research, the work of madurese culture in business activities is positive and significant, and the amount of the role of the variable is 0.579 (57.9%). Business operations are central to the Madurese culture of traders. The application of appropriate culture, religion, practices, etc. by the traders assists in the smooth operation of the offered goods. The culture of the traders being engaged helps the customers get good service and high-quality products. It suggests that the merchants should adopt the proper mentality in order to create the ideal conditions for good service and a seamless flow of merchandise. It is advised that participants in business activities respond to the right culture for conducting business.

REFERENCES

- Cahyono, Erwin, Wildan Syafitri, and Agus Susilo. "Ethnicity, Migration, And Entrepreneurship In Indonesia." *Journal of Indonesian Applied Economics* 9, no. 1 (2021): 1–12.
- Dharmawan, A., G. G. Aji, and Mutiah. "Madurese Cultural Communication Approach." *Journal of Physics: Conference Series* 953, no. 1 (2018).
- Eirionnach. "'J. R. of Cork.'" *Notes and Queries* s1-IX, no. 228 (1854): 217–217.
- Habibie, Rachmanto Puji. "DEVELOPMENT OF MADURA TRADITIONAL CULINARY AS TOURISM AND CULTURAL TRADITIONS (STUDY OF PHENOMENOLOGY ON TRADITIONAL CULINARY SELLERS OF MADURESE SOCIETY)" (2021): 583–588.
- Hairus Salikin, Muta'allim, Fahmi Reza Alfani, Hosaini, and Hasan Sayfullah. "Traditional Madurese Engagement Amidst the Social Change of the Kangean Society." *RETORIKA: Jurnal Ilmu Bahasa* 7, no. 1 (2021): 32–42.
- Kholik, M Ridwan, and Saptono Hadi. "Java Language in the Madurese Cross Culture." *ISSLAC: Journal of Intensive Studies on Language, Literature, Art, and Culture* 3, no. 2 (2019): 190–200.
- Manggis, Desa Tumuk, Kabupaten Sambas, and Kalimantan Barat. "The Reconstruction of the Society Legal Culture (a Study of Madurese and Sambas Malay Ethnic Groups)" 8, no. 4 (2015): 87–93. <http://seajbel.com/wp-content/uploads/2016/01/law-43.pdf>

%0D%0A.

- Mohammad, Mohammad Taqiuddin, Abdul Hannan, and Alan Suud Maadi. "The Marketing Strategy of Madura Tourism Industry Area Trough Sustainable Development Based Gender." *Jurnal Ekonomi dan Bisnis Islam (Journal of Islamic Economics and Business)* 5, no. 1 (2019): 82.
- Noer, Khaerul Umam. "Land, Marriage and Social Exclusion: The Case of Madurese Exile Widow." *Procedia - Social and Behavioral Sciences* 65, no. ICIBSoS (2012): 180–185. <http://dx.doi.org/10.1016/j.sbspro.2012.11.108>.
- Paper, Conference. "Madura Cattle Development and Local Cultural Innovation" 2017, no. 2017 (2018): 14–18.
- Rahmawati, Aminah Dewi, Emy Susanti, and Bagong Suyanto. "The Female Klebun of Madura within the Power Constellation of the Patriarchy: A Post-Colonial Feminism Perspective." *Simulacra* 4, no. 1 (2021): 87–99.
- Rosyidah, Afiifah Al, and Darul Hikmah. "Language Politeness: Applying Madurese Culture Role Play To Habituate Students' Language Modesty." *Journal of Language and Literature* 9, no. 2 (2021): 200–212.
- Ruastiti, Ni Made, Rino Ega Vebrian, and I Ketut Sariada. "The Inheritance of Saronen Instrument in Sumenep, Madura." *Humaniora* 11, no. 3 (2020): 219–225.
- Syaful Anam, and Nanda Saputra. "Tuk-Utuk Culture and Improvement Madura Community Welfare." *Lakhomi Journal Scientific Journal of Culture* 2, no. 3 (2021): 101–108.
- Zulaikha, Zulaikha, Farida Farida, and Hartopo Eko Putro. "The Effect of Culture in the Madura Trading System" 165, no. Iccsr (2018): 447–451.