

The Effect of Culture in the Madura Trading System

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Abstract—In general, there is a pameo stating that buyers are kings, but not Madurese merchants. Attitudes toward buyers is what attracts researchers to try to research and analyze it. From our survey, the fact that Madurese traders' attitudes toward buyers coming from other ethnic groups is different from their attitude toward the buyers with the Madurese. This distinction is striking and affects the reluctance of buyers from other ethnic groups to buy in Madurese merchants. And of course this resulted in difficult growth economy of the traders themselves. The value system in the Madurese culture that glorifies *dusun tretan*, then gave birth to the attitude that also privileges *trash dhibik* in trading. They will be nice, polite, respectful and interested buyers with ethnic Madurese (marked by using local Madurese language in interaction), otherwise they will be indifferent and indifferent, tend to see one eye to prospective buyers who are of other ethnicity and can not speak Madurese. Their mindset towards buyers and trading system also greatly influenced the attitude of Madurese traders. In their mindset, is not known the concept of customer loyalty. They are still using the old-fashioned marketing value system, which is more concerned with instantaneous sales and earnings today than satisfying and maintaining loyal customers. Similarly, the value of honesty in trading adopted Madurese somewhat different from the generally accepted value of honesty. This is also one of the reasons for the lack of loyalty subscribed.

Keywords—trader; buyer; value system; culture; customer loyalty; customer satisfaction

I. BACKGROUND OF STUDY

A joke says, 'Madurese merchants are one step ahead of Chinese merchants'. Not in the sense that Madurese traders are more advanced than Chinese merchants (both of these ethnic groups are famous for their strong trading ethos), rather it is

interpreted that Madurese merchants holding their wares at the Chinese shop.

It is indeed just a joke, but actually trading is indeed one of the many livelihoods done by Madurese, both overseas and in Madura itself. Unfortunately, Madurese trading system is still mostly done traditionally, and has not used much of the development of technology to help developing its business. Mien A. Rifai [1] states:

..... Madura human resources who have a high work ethic reputation have not been able to maximally take part in building their regions by various national and local policy barriers, especially in sorting and selecting the development sector which will be the main stream of activities. In line with that the preparation of the development of young people of Madura is felt to have not been thoroughly planned in a comprehensive planned manner to be able to become actors and motorists of the pattern of development activities that are in **accordance with the kinds of product needs** that Madura will produce in the future. That all of these efforts must be based on Madura culture to guarantee the success of its achievements, it seems that it cannot be negotiated. Seeing the fact that the attitude taken by all parties in Madura is still continuing to adhere to the principle of business as usual, there has been a growing sense of concern and concern among caring observers. Until now there has not been seen an integrated endeavor that has been carried out by development activity planners, policy rulers, and decision makers at every stage, line, and level of government and private entrepreneurs and the environment of non-governmental organizations, let alone the ordinary people. Whereas all parties now should start preparing to anticipate the changing patterns of life on earth that Madurese will enter in living their social and cultural life amid the turmoil caused by the globalization

movement, the WTO, MSE, the sophistication of sophisticated technology, information disclosure, low HDI, Traditional ...

For Madurese, trading is the third main livelihood after farming and becoming a fisherman. For rural communities, farming and trading are a livelihood option, while for coastal Madurese, being a fisherman and fishing are the main livelihoods. For Madurese migrants, trading is also their trade mark. A high work ethic is evidenced by the control of the central areas of street vendors (street vendors) in several cities outside Madura which are controlled by them. For example in Surabaya, the closest city to Madura, there are even pockets of street vendors whose traders are from Madura. They trade everything from food (satay, soto) to used goods (scrap / scrap metal).

There is an interesting phenomenon from Madurese traders. Traders from Madura are always recognizable from the accent and dialect they use in communicating. Not infrequently they use the local language of Madura, in communicating with buyers or even in trading outside the Madura region itself. Interestingly, if the buyer also uses the language of Madura when transacting, the buyer will get a better service and a cheaper price than buyers who cannot speak Madurese. This phenomenon has become a public opinion, so when going to shop and make transactions with Madurese traders, buyers tend to invite friends who can speak Madura to get a cheaper price.

Although the types of sold goods are different, Madurese traders have a similar attitude in their trading system, especially their attitude towards buyers. In general, there is a slogan stating that the buyer is the king, but this does not work for the Madurese merchant. This attitude towards the buyer is what attracts the researcher to try to do research and analysis. From the survey we conducted, it was found that the attitude of Madurese traders towards buyers from other ethnic groups was different from their attitudes towards buyers from Madurese ethnicity. This difference is very striking and affects the reluctance of buyers from other ethnicities to buy at Madurese traders. Certainly, this has made it difficult to develop the economy of the traders themselves.

Departing from the phenomenon and initial survey, this research was then carried out to find out how Madurese merchants communicate with their buyers, as well as the background attitude of the Madurese traders to their buyers. Is there a sense of inter-ethnic sentiment as a determining factor in the attitude of Madurese traders? These questions form the basis of our research and are hoped, by discovering the answers, to be able to develop the economy in Madura.

Thus, the problems in this research are (1) are there differences in attitudes of Madurese traders to Madurese and non Madurese buyers? (2) what underlies this difference in attitude? And (3) what is the impact of this difference in attitudes towards the Madurese trading system?

II. RESEARCH METHODS

This is a qualitative descriptive study which describes the field conditions encountered by researchers. The research was conducted by field survey, interviewed with 3 key informants (Yayuk, Erni Yusnita and Nurul), and observed in 5 traditional markets in Bangkalan, Pamekasan and Sumenep, and batik centers in Bangkalan and Pamekasan.

III. THEORETICAL FRAMEWORK

Madurese inhabit Madura island consisting of 4 districts, namely Bangkalan, Sampang, Pamekasan and Sumenep, and part of coastal areas of East Java such as Probolinggo, Bondowoso and Situbondo. In jest, the Madurese who settled the eastern coastal area of Java island is often called the Private Madura (this refers to the mention of private schools for schools that are not government property). That jest actually reflects the strata, the Madurese who live in the east coast of Java are considered lower stratum than the Madurese from the island of Madura. However, culturally, there is no difference in their customs and value systems.

Almost all Madurese embraced Islam. Religious values merge with tradition and become part of the Madura entity itself. Madurese are religious communities. The mosque is scattered throughout the islands of Madura. However, the church was also found in areas inhabited by many immigrants like in the resettlement areas of immigrant students close to the state university in Bangkalan. In addition to mosques, boarding schools also spread in almost every village on the island of Madura. Not only having a role as an educational center, but also pesantren with *kyai* and *santri* having a role to color socio-political life in Madura region. *Kyai* has a high social standing. As religious leaders, *kyai* become role models in every detail of community life. Even the *kyai* position in the community is higher than the local government.

Kyai in Madura are not bound by any formal structure, but rather social recognition, making it difficult to recognize one is *kyai* or not. Only those who care for boarding school can be easily recognized. A Koran teacher at a mosque can be called a *Kyai*. Because of its high position in the community, every *kyai*'s utterance is always a role model for the community. This then led to a new profession among the clerics, namely as psychics and 'smart' people [2]

In addition to the clerics, there is one other elite group whose influence cannot be underestimated in the social and political life of the Madurese people, namely the blater. This community is also found in the Madura region. Their influence varies, depending on the strength / dexterity of physical contest, courage, victory in every battle and other supporting factors. [3]

Kyai who cares for boarding school usually have *santri* who become followers. Alumni *santri* too, although already graduated from the boarding school, will still consider himself as a *santri* from his first *kyai*. These *santri* became the mass of the *kyai* who made him political. In addition, this fellow *santri* relationship

makes a separate kinship system for the Madurese, so even if it is not related to blood, they will still be connected with other networks. That is why then came the term 'tretan dhibik' as the mention of fellow Madurese which means is a brother himself.

Tretan Dhibik binds the relationship between them, because it becomes part of the Madurese kinship system. Kinship is a customary law that regulates how personal a person stands as a member of a relative's group, a child's position to the parent and preferably, the child's position to another relative and the matter of the child's guardianship. In the system of Madurese immunity is known 3 categories of taretan dalem, taretan semma 'and taretan jhau [4]. This means there is a fraternity because of the nuclear family, close family and distant family. This distant family is then perceived as a fellow Madurese, both in the land of Madura himself and those living in the rantau.

Society in Sumenep and Pamekasan tend to have more subtle attitude, language, and governance, compared to Sampang and Bangkalan people. The reason, one of them is that because Sumenep is the center of the kingdom, so the customs of the royal palace color the social life there. Even more fertile geographical conditions cause not many people of Sumenep and Pamekasan go wander. The more arid and barren geographical conditions of Sampang and Bangkalan, the more people wander. Usually they become traders in the area of their destination.

Traditional markets in Madura still survive and are not replaced by modern markets. Some markets even still apply the system of the day of the market which means only open on certain days. Seventeen August Market in Pamekasan for example, only open on Sunday and Thursday only. Days outside Sunday and Thursday, the market was closed. Buyers are also familiar with the system of the day, so they are accustomed to shopping for a few days.

Characteristics of the Madurese language can be identified directly from the dialect. One of the reasons is the geographical location of Madura which is a transitional region of different languages, namely Javanese and Kalimantan. This characteristic of Madurese language appears as follows: (1) don't know third person pronouns, (2) passive form of Madurese language using construction Aspects (A) + Role (P) + Agents (Ag), and (3) the possessive construction of Madurese is not like Indonesian but is more like English [5].

Even in trading, it is known different language styles for each different transaction situation. Anisah and Hilmatul Hijroh [6] said that there were 5 types of trading languages of the Madurese:

1) For everyone

Merchants simply inform / inform about their merchandise

2) For people who approach or look interested in their wares

Merchants realize that not everyone who comes close will end up making a purchase. Therefore, traders try to attract the attention of potential buyers with words of invitation "come sweetly ... come

... buy sweetly" Usually traders do not offer long sentences, let alone press / force prospective buyers.

3) For people who offer their merchandise

To people who have offered their merchandise (asking prices, starting to choose products, etc.), traders will use simple language or sentence to ensure that their merchandise is in great demand by other potential buyers, while emphasizing that the bidder quickly buy without having to consider it complicated purchasing decision.

4) For profit potential buyers who are still hesitant

To convince potential buyers, usually traders will swear by a kind of prayer involving him (the merchant) and his family. Example: "You will not regret buying my item, because my merchandise is indeed good. If I lie, my child will die. They will mention a number of risk alternatives that they will bear on their own if they lie about their merchandise. Alternative risks can be various, such as, 'I will be hit by a truck', 'I will be struck by lightning', 'my village will be flooded', and others which are essentially negative expectations for himself and his family.

5) For people who is prositif in buying

Traders do not use excessive language (hyperbole) in promoting and convincing buyers. The transaction took place quickly, and the trader did not issue his oath.

The language style of the Madurese merchants in convincing buyers and / or promoting their merchandise seems to always use an oath. In the major Indonesian dictionary of the online version, the oaths are interpreted as (1) statements that are formally spoken by witnessing to God or something that is considered sacred, (2) the statement is accompanied by doing something to strengthen its truth or dare to suffer something if its statement is incorrect, 3) an unwavering promise or pledge (will fulfill something) [7].

Unfortunately, the verbal oath of Madurese traders always connotes a bad risk taking for traders and their families. This is like the inverse of the teachings of Prophet Muhammad SAW, the great prophet of Muslims who is the majority religion of Madurese merchants. Muhammad SAW said "Kullu kalam addu'a" which means utterance is prayer. NLP expert (Neuro Linguistic Programm), Mujiono, said every speech that comes out of the mouth will be responded equally by all the anatomy of the body of the person who uttered it. More or less means the same as what was said by the Prophet Muhammad SAW earlier.

It can be concluded that Madurese traders do not have the technique of promoting and mastering adequate marketing communication in trading, other than trying to convince potential buyers by swearing before.

In direct marketing, communication that occurs is interpersonal communication between traders and buyers / prospective buyers. Interpersonal communication, according to Deddy Mulyana [8, p. 73] is face-to-face communication that is very likely each participant captures other people's reactions directly, both verbal

and non-verbal. Implied in this sense, gestures, expressions, eye views, and other non-verbal messages, are also part of interpersonal communication. Judging from the results of research on the *sompa* language above, ongoing communication in the Madurese trading system uses the AIDDA conception. AIDDA stands for Attention, Interest, Desire, Decision and Action. This concept was developed by Wibur Schramm, as expressed by Effendy in his book *Science, Theory and Philosophy of Communication* [9, p. 305]. In the conception of AIDDA, the success of communication is largely determined by the communicator. That's why communicators play a very important role here.

The concept of AIDDA explains the psychological processes that occur in the audience (communicant in communication) in receiving messages conveyed by the communicator. The process of communication takes place step by step, beginning with an intriguing stage. The message must be packaged in such a way that it gets attention, and the communicant feels interested. The next stage after the communicant is interested is desire. In the context of the trading system, prospective buyers start offering and desire arises to make a purchase. Only after that to the next stage can be progressed, namely decision making, and followed by what it has decided.

In marketing communications, this concept is very often used to deliver advertising messages. Even so, AIDDA can also be used in direct selling either through the media or communicating face to face. Precisely in direct selling, the communicant is very clear, so the way to deliver a message can be adjusted with the communicant and feedback can be seen immediately.

Because communication is face to face, then the reaction and feedback communicant (in this case is the buyer) can be known directly by the communicator (trader). This feedback can be interpreted in consumer behavior in direct selling. Consumer behavior and consumer decision making to buy or not to buy is influenced by many factors. Philip Kotler [10, p. 202] states that there are several factors that determine purchasing decisions, namely (1) cultural factors, (2) social factors (reference group, family, role and status, and (3) personal factors (self concept, life style, work and income).

Consumer behavior also implies whether our customers include those who try to buy, repeat purchases or even those who are loyal customers. Customer loyalty, in marketing science is the seller's goal, although it is not closed the possibility of trial or trial market share is also wide open. Tight competition then gave birth to the concept of satisfying customers so that customers have high loyalty to our products / shops.

IV. DATA ANALYSIS

Entering the traditional market in Madura by inviting local people who can speak Madurese, that's an important thing. First, because Madurese traders always use the local language and not many speak Indonesian. Two, if prospective buyers speak Indonesian, then it will be concluded that the buyer is not a

Madurese, and that makes services and prices different. Usually the traders then raise the price and the service becomes unfriendly. Three, could be buyers will get goods with low quality, not in accordance with what the merchant promised about its products. This is a fact in the field.

1) Not familiar with the concept of customer loyalty

Yayuk, a batik business actor in Bangkalan who is also an agricultural extensionist, said Madurese traders were not familiar with the concept of customer loyalty. They do not need regular customers, but the principle is that other suppliers will always be there. This reality is related to the beliefs held in the religion of their majority that God will always give fortune to the oracle who tried and prayed, and will not be wrong in sharing his fortune. With that belief, they are sure, the merchandise will definitely sell. With that belief, they do not even try to understand their potential buyers, whether they are potential buyers or not.

Yayuk then reveal the fact even one of the owner of the famous batik shop in Bangkalan, when shopping to craftsmen were even given a high price and not served well, but obviously he is a potential buyer who will likely be a loyal buyer or regular customers. It was also justified by Erni Yusnita, an employee from Bangkalan, who stated that Madurese traders always had a principle of 'if he did not buy in my place, there would be other buyers. They definitely need my merchandise.' This prompted the Madura trading system to always seek to capture new market share and not take care of existing markets.

2) Do not like to serve and be friendly with prospective buyers

It seems a bit awkward, but that's what happens in the trading system, especially direct selling in Madura. Madurese merchants, whether in traditional markets or shops, do not like to serve prospective buyers' questions about anything, be they questions about the product, the quality of the product, let alone the price offer. They will respond with a sentence that is more or less contents, "you want to buy or not? If you buy, just buy it directly. If you just want to ask, it's better not to. I don't want to serve your question."

This makes buyers feel uncomfortable in the buying decision process. In the process of making purchasing decisions, buyers need time and detailed information about product explanation (product knowledge). Communication becomes lame, because there is pressure from the seller to the prospective buyer. The inadequacy of Madurese merchants is also seen in batik shops, souvenirs and typical souvenirs of Madura, which are starting to stand up, especially in Bangkalan and Sumenep. They do not provide much information about product knowledge, and try to provide maximum service to enable them to satisfy their customers.

3) Different services to ethnicity other than Madura

Madurese merchants will provide information about the products and prices more honestly to buyers from other Madurese ethnic rather than prospective buyers from other ethnic groups

(marked by not speaking Madurese). This can not be separated from the Madurese kinship system that recognizes the term 'trunk dhibik' or his own brother.

4) Dishonest in product quality and scales

Madura traders are principled, do not change prices (so that they still look cheap), but reduce the scale. And that applies generally to all Madurese merchants. For example, one kilogram of mango costs Rp 20.000, - When the mango season is over, and the price of mango rises, the Madurese seller decided to keep selling it for Rp 20.000, - but reduced the scales to 800gram only (minus 200 grams). This also applies to traders who want to increase their profits, not by raising prices, but by reducing their scales. Madura dealer dishonesty is also seen from the quality of products sold. For example: a basket of guava is sold at a price of Rp.50,000. When viewed at a glance, guava offered good quality and large. Attract prospective buyers, of course. But after really purchased, it turns out the good and big guava only at the top only (which is visible by prospective buyers), while the guava that is in the basket and not visible to the buyer was many small and rotten.

5) Not doing much innovation

From time to time, until the era of information technology and digital marketing, the Madurese trading system has not changed much. There are still many traditional markets which are only once a week, or twice a week according to the Javanese calendar market day (Kliwon, Legi, Paing, Pon, Wage). Some batik traders began to use social media such as Instagram and Facebook to offer their merchandise but also seemed not maximal. This study also looked at how the buyer views the attitude of the Madura trader. The results are as follows: (1) tending to invite local people to shop, to be treated as Madurese, (2) tend to be afraid of bidding and afraid to ask questions, for fear of being harshly treated by traders (yelled at, kicked out, and other rude attitudes), and (3) be more careful, especially about the quality of goods and the size of the scale, by checking and checking.

V. CONCLUSIONS AND RECOMMENDATIONS

The results of this study, very likely do not reflect the real conditions of trading systems in Madura. Type of qualitative research that does not limit the minimum of respondents to be one of the causes. Nevertheless, the general picture of the trading system in Madura has been captured. Therefore, the results of this study can also be used as a reference for the development of the trading system forward.

The trading system in Madura will not grow if it still retains the values that have been adopted, and traders are trapped in the mindset passed down by the ancestors. Although local wisdom does not need to be eliminated, it is even differentiated with other cultures, but it is better to educate to correct the wrong mindset and make the trading system in Madura counter productive. With the construction of Suramadu bridge, slowly but surely, Madura will be visited by many tourists coming from other regions and from various ethnic also. Tourists are expected to spend their money in

Madura, so the economy in Madura is moving forward. But the attitude of Madurese merchants certainly cannot change.

Suggestion as follows:

- Educated and changed the mindset of Madurese traders to understand the science of honest and responsible marketing
- Conducted socialization regarding the use of information technology in trade
- Madurese trading system does not have to eliminate local wisdom that is positive, but must be maintained as a differentiator with other trading systems.

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