



TANÉAN LANJHANG:

A Reflection of *Guyub* and Strengthening of *Ukhuwah* Among Madurese Society

Raudlatul Jannah*, Agik Nur Efendi**, Fithriyah Rahmawati***

Fakultas Tarbiyah, IAIN Madura

Email: *raudlatuljannah22@gmail.com, **agiknur@iainmadura.ac.id, ***fithriyah@iainmadura.ac.id

ABSTRACT

The Madurese tribe has unique, distinctive, and remarkable cultures. It is inseparable from a heterogeneous socio-cultural society. Science, morals, ethics, morals, philosophy of life, social interactions correlate with culture. One of the philosophies in Madurese society that is synergized with livelihoods and kinship values is *tanean lanjhang*. *Tanean lanjhang* is a residential space pattern within the Madurese community. The settlement consists of a house yard, *kobhung*, kitchen, stable, well, and several houses. About 2-10 houses are lined up from west to east and inhabited by people with sibling relationships. As a society that upholds religious values, the concept of *tanean lanjhang* has a very noble, philosophical meaning and is full of Islamic values either deliberately built or arising from the idea of social interaction in *tanean lanjhang*. This study aims to describe the philosophical meaning of the *tanean lanjhang*. This current study used a qualitative-descriptive approach and carried out literature review, observation, and interviews to collect the data. The results showed that *tanean lanjhang* is a sub-structure of unique community settlement layout and has a noble value from the concept of spatial planning or social interaction, which is manifested in several commendable morals, namely strengthening *ukhuwah*, caring and respecting people, and cooperation.

ABSTRAK

Suku Madura memiliki berbagai budaya yang unik, khas, bahkan istimewa. Ilmu pengetahuan, akhlak, etika, moral, falsafah hidup, interaksi sosial sesungguhnya berkorelasi dengan budaya. Salah satu falsafah dalam masyarakat Madura yang bersinergi dengan mata pencaharian dan nilai kekerabatan adalah *tanean lanjhang*. *Tanean lanjhang* merupakan konstruksi tata ruang pemukiman yang ada di masyarakat Madura. Pemukiman tersebut terdiri dari sebuah area halaman rumah, *kobhung*, dapur, kandang, sumur dan rumah rumah yang berjejer dari barat ke timur dengan jumlah 2-10 rumah yang dihuni oleh orang-orang dengan hubungan saudara kandung. Sebagai masyarakat yang menjunjung nilai religius, maka konsep dari *tanean lanjhang* memiliki makna yang sangat luhur, filosofis, dan sarat dengan nilai-nilai

ARTICLE HISTORY

Received 18 March 2021

Accepted 27 December 2021

KEYWORDS

Tanean lanjhang, *guyub*,
ukhuwah, Madurese



keislaman, baik nilai yang sengaja dibangun atau nilai yang timbul dari konsep atau interaksi sosial dalam *tanean lanjhang*. Penelitian ini bertujuan untuk mendeskripsikan makna filosofis yang ada dalam konsep *tanean lanjhang*. Penelitian ini menggunakan pendekatan deskriptif kualitatif dan teknik Pustaka review, observasi dan wawancara. Hasil penelitian menunjukkan bahwa *tanean lanjhang* selain sebagai sebuah konstruksi tata ruang pemukiman masyarakat yang unik juga memiliki nilai-nilai luhur dari konsep tata ruang atau interaksi sosial yang menjadi cerminan konsep kekerabatan masyarakat Madura yang sangat kuat. Sehingga pada akhirnya mampu memperkuat ukhuwah dan memupuk sikap-sikap terpuji seperti sikap peduli, saling menghormati, dan gotong royong.

Introduction

The Madurese is one of the large population ethnicities in Indonesia. About 20 million Madurese spread out all over Indonesia.¹ As the fourth largest ethnic in Indonesia, Madurese is valuable in the uniqueness and the character of the culture and society. The essence of the Madurese appears in the value and attitude promoted within society.

The Madurese are regarded to have several personalities that later characterize themselves, such as tough, resilient, unique accent, high work ethic, self-esteem, brotherhood, and kinship, etc. Those personalities are well-adhered to the socio-cultural value shaping the Madurese themselves.² Those socio-cultural value based on experiences, emotion and habits plays important role in constructing all aspect of life.³

The Madurese is rich in cultures. The cultural wealth –cultural diversity- solely becomes a mindset and attitude of the people within a social group of society. They form complex things about life such as religion, kinship, rules, language, custom, art, and technology, and fashion style, as well as economic and political system.⁴ The cultural wealth of Madurese is considered as the description of the generalization of personal and communal identities of Madurese's life and attitudes both in Madura and overseas.⁵

¹ A Latief Wiyata, *Mencari Madura* (Bidik-Phronesis Publishing, 2013).

² Mien A Rifai, *Manusia Madura: Pembawaan, Perilaku, Etos Kerja, Penampilan, Dan Pandangan Hidupnya Seperti Dicitrakan Peribahasanya* (Pilar Media, 2007).

³ Zagorka Golubović, "An Anthropological Conceptualisation of Identity," *Synthesis Philosophica* 26, no. 1 (2011): 25–43; Toto Tasmara, *Membudayakan Etos Kerja Islami* (Gema Insani, 2002).

⁴ Zainul Wahid and Moh Juhdi, "Makna Gotong Royong Dalam Kosmologi Permukiman Tradisional Tanean Lanjhang Di Madura," *Jurnal Pendidikan Seni, Bahasa Dan Budaya* 1, no. 1 (2018): 11–20.

⁵ Taufiqurrahman Taufiqurrahman, "Identitas Budaya Madura," *KARSA: Journal of Social and Islamic Culture*, 2007, 1–11.



A tradition and cultural wealth attached to Madurese identity is a philosophy of life. One of the philosophies of life maintained is the kinship system. The Madurese is seen as a society that upholds the kinship value and is so popular with their motto *taretan dhibi'*. For them, the motto is not merely meant as a reflection of value manifestation. Most importantly, it becomes a magical words binding brotherhood wherever they are.

The kinship system is a series of rules intended to regulate the classification of people in relationships. It includes rules of rights and obligations within relatives or distinguishes them from those not regarded as relatives. The smallest kinship pattern is the number of relationships because they share common blood ties (they have the same parents and ancestors). Another kinship system is that someone has a relation with other due to a marital relationship.⁶

The kinship concept in Madurese is reflected by the terms *bhala/ karabat* and *taretan dibi'*. The idea of *taretan* (Madurese term for sibling) is not merely understood as sibling in a nuclear family. Other Madurese terms such as *sapopoh*, *taretan dupopoh*, *taretan tellopoh* (terms to represent cousins and family beyond nuclear family) appear to represent a concept of brotherhood within Madurese. Therefore, it is a must for them to support, care for, and defend each other.

Another dimension of the Madurese community is their religiosity. It becomes a part of the diversity of Indonesian Muslims adhering to Islamic teaching in the reality of the socio-cultural life. Meanwhile, according to Huub de Jonge, the Madurese is considered a community obedient in complying teaching of Islam. So, it can be said that Madura is identical to Islam. Regarding this, Islam becomes a significant component of ethnic identity of Madurese.⁷

However, their Islamic identity does not always reflect on the actualization of the normative value of Islam. In other words, their belief in Islam is not essentially identical with the appearance representing Islam based on Arabic tradition. It is because the 'penetration' of Islamic teaching within Madurese society which according to MM. Billah -to be interplay- with the complexity of socio-cultural around them, especially economic empowerment, educational

⁶ S H PNH Simanjuntak, *Hukum Perdata Indonesia* (Kencana, 2017).

⁷ Huub De Jonge, *Madura Dalam Empat Zaman: Pedagang, Perkembangan Ekonomi, Dan Islam: Suatu Studi Antropologi Ekonomi* (Diterbitkan atas kerja sama Perwakilan Koninklijk Instituut voor Taal-, Land ..., 1989).



orientation, and political attitude. Consequently, Madurese Islamic culture has been created with its special and unique characteristics.⁸

One of the products of Madurese culture that is special, unique and has a noble and philosophical meaning as well as full of Islamic value is *taneyan lanjhang*. It refers to the traditional Madurese settlement pattern.⁹ *Taneyan lanjhang* is etymologically defined as a wide and spacious yard or open space. This space is located in front of the house and surrounded by several buildings and houses belonging to a group of people.¹⁰ *Taneyan lanjhang* is not merely a traditional settlement. Its existence must be viewed that it is a space that has a number of values and reflects the identity of Madurese. The characteristic of *taneyan lanjhang* lay on the spatial pattern and its philosophical functions which later manifested on Madurese' life.

The settlement is a group of several houses in which many families live. It is located very close to the paddy field, wellsprings, or rivers. The settlements are bordered with plants and or dike fields (as Madurese called it as *galengan* or *tabun*) to separate them with the paddy field. This group consists of 2-10 houses inhabited by ten families. They are solely a nuclear family consisting of parents, children, grandchildren, great-grandchildren and so on. The biological family relationship is the hallmark of the group.¹¹

The formation of traditional Madurese settlements was started by constructing the main house called *tongghu*. *Tongghu* is the house of the forerunner or the ancestral of the family. Then, they build *langghar* or *kobung* (building like gazebo used for praying), *kandang* (the building where cattle kept like goat stable or cowshed), and a kitchen besides *thonggu*. When the children (especially daughters) -of the family- are married, it is such a commitment for the parents to build a house for her. While the position of the house is in the east of *thonggu*. Such a settlement group is called *pamengkang*. Likewise, if the next generation has occupied it, such settlement forms *Koren* as later becomes *taneyan lanjhang*. This arrangement continues to evolve from time to time. If the arrangement is too long, the houses should be build on the opposite side and facing *tongghu*. Moreover, the order of houses always started from west and ended at

⁸ Edi Susanto, "Ruh Islam Dalam 'Wadag' Lokal Madura: Kasus 'Tanean Lanjeng,'" *Karsa: Jurnal Sosial Dan Budaya Keislaman*, 2008, 142-47.

⁹ Dyan Agustini, Nur Rahmatul Lailiyah, and M Ferdian Arya, "Kajian Ornamen Pada Rumah Tradisional Madura," *NALARs* 19, no. 2 (2020): 97-104.

¹⁰ R T Maningtyas, "Kajian Desain Lanskap Permukiman Tradisional Madura," *Estetika Ekologis Teori Dan Konsep Untuk Desain Lanskap Dan Lingkungan*, 2019, 177.

¹¹ Mohammad Hipni and Shofiyun Nahidloh, "Budaya Tanean Lanjeng Dalam Pernikahan Kerabat Di Kalangan Keluarga Pondok Pesantren Bangkalan," *Pamator Journal* 8, no. 1 (2015): 55-64.



east of the settlement. It is based on the fact that the paddy field is limited. So, the settlement does not diminish the existing field as much as possible.¹²



Gambar 1. *Tanean Lanjhang* at Larangan Luar Village, Pamekasan

Taneyan lanjhang are divided into two spaces namely shared spaces and private spaces. The shared spaces are *kobhung*, *taneyan*, *kandhang*, and kitchen while the private space is house. Houses are the main space of *taneyan lanjhang* located north of *taneyan lanjhang* facing south. The houses are lined up from west to east, starting from *tongghuh* and is ordered based on the hierarchy of age. The primary function of the houses is to accommodate the woman and children. The house is located at north of *taneyan lanjhang* facing south. The houses in *taneyan lanjhang* are usually about 10-12 houses ordered in line from west to east. The arrangement of houses is based on the hierarchy of the family. The west house indicates the oldest to the youngest in order.

The house is usually designed with the main door and only a single bedroom with a porch. The room inside is private and dark. The circulation like door and windows are only on the front of the building. Even a simple house does not have windows at all. It can be said that the room inside is single with no partitions at all. While the porch has half-open walls as a fence which function as a parlor for women.¹³ All spaces in *taneyan lanjhang* have a noble value as a living room, and the porch is designed in such ways. Women are always separated from men. It is relevant with the religious value hold by the Madurese that women are not allowed to speak or be with non-*mahram* men in private places such as a house, bedrooms, etc.

¹² Lintu Tulistyantoro, "Makna Ruang Pada Tanean Lanjang Di Madura," *Dimensi Interior* 3, no. 2 (2006).

¹³ Tulistyantoro, "Makna Ruang Pada Tanean Lanjang Di Madura."



Gambar 2. *A house with a door*

Kobung becomes a crucial space of *taneyan lanjhang* since it is a place for socio-religious activities. *Kobhung* is located west of *taneyan lanjhang* and also functions as prayer room of the family. In addition, *kobhung* also functioned as place for gathering family and relatives and welcoming guests.¹⁴ It functions a center of men's activities such as a place for transferring religious value to the youth, a place to work at noon and do daily activities, and a place for welcoming guests. It also functions as bedroom for men. Also, *kobung* has been functioned as a warehouse for agricultural products. This space also plays a crucial role in increasing the intimacy and bounding among family members through sharing stories habits while waiting for the time to perform *shalat*. This building symbolizes the vertical relationship between people (humans) and Allah (the Creator), and so west and east axes become scared horizontal as well.¹⁵

Taneyan or yard is the central space of *taneyan lanjhang* located at the epicenter or is in the middle of the settlement. The naming of such settlement is based on *taneyan* (yard) that stretch from west to east. It is an open space that functions a place for socialization among family members, a place for children to play, carrying out daily activities such as drying the harvest, a place for family rituals and other activities involving many people.

Taneyan is a primary medium of intense communication and ties family to another. The role of *taneyan* is crucial because it is where togetherness is built as well as autonomy in each house is united. In line with this, *taneyan* strengthens brotherhood or kinship and togetherness within family members to be a great family.¹⁶ *Taneyan* is an open space with no permanent borders. However, people should enter *taneyan* through a particular entrance at east. According to

¹⁴ Nor Hasan, "KOBUNG (Bangunan Tradisional Pewaris Nilai Masyarakat Madura Tempo Dulu)," *Karsa: Jurnal Sosial Dan Budaya Keislaman*, 2008, 71–80.

¹⁵ Heng and Kusuma, "Konsepsi Langgar Sebagai Ruang Sakral Pada Tanean Lanjang."

¹⁶ M Salamet, "Etika Masyarakat Madura Dalam Nilai-Nilai Tradisi Permukiman Tanean Lanjang," *Jurnal Pendidikan Seni, Bahasa Dan Budaya* 1, no. 1 (2018): 1–10.



Madurese's perspective, someone or guests entering *taneyan* through the entrance, they will be considered to be rude and not polite. In this case, they are regarded to have bad intentions.¹⁷

Kitchen is usually located on south of *taneyan lanjhang* that be the center of cooking and having meals. So, this space tends to be identical with women activities. While *kandhang* is a building where the cattle are kept. Both kitchen and *kandhang* are usually located at south side of *taneyan lanjhang* facing north. However, the position of both are not fixed since it is enable to change on needs. At early formation of the settlement, these buildings tend to be at southern of *taneyan lanjhang* facing house.

Nowadays, *taneyan lanjhang* is not merely interpreted as one of Madurese culture namely a space construction with various spaces and its functions and philosophical meaning. However, it must be considered tthe noble values arise in the people themselves as the culture actors. Studying culture means uncovering the meanings or values of the people. Moreover, the value disclosure leads to an understanding of the people's personality. Therefore, the researcher is interested in conducting further analysis of noble, philosophical, and Islamic arise from the concepts or social interaction value of *taneyan lanjhang*.

Researches about *taneyan lanjhang* have been carried out by several researchers. The researches primarily focus on the construction of the building¹⁸. However, the current research is intended to investigate the meaning of *taneyan lanjhang* on the tightening of *guyub* (the Javaness term for togetherness) and its role in building *ukhuwah* (the term for brotherhood) among people. Because the main value is about togetherness and cohesiveness, so the objective of the present research to document intangible culture in the form of tradition and local wisdom of *taneyan lanjhang* and to foster brotherhood within society.

Qualitative descriptive research was designed in the present study. A qualitative research approach was conducted to understand the social phenomenon and the individual's perspective being studied. The main purpose is to describe, analysis, and explain the

¹⁷ Tulistyantoro, "Makna Ruang Pada Tanean Lanjang Di Madura."

¹⁸ KurniaAprilia Widya, "Teritori Ruang Berdasar Gender Pada Rumah Tradisional Tanean Lanjang Di Desa Bandang Laok, Kecamatan Kokop, Kabupaten Bangkalan, Madura" (Universitas Brawijaya, 2014); Abdul Sattar, "TANIAN LANJANG Pola Tata Ruang Dan Keekerabatan Masyarakat Madura," *Sabda: Jurnal Kajian Kebudayaan* 10, no. 2 (2015); Widya Aprilia Kurnia and Agung Murti Nugroho, "Karakteristik Ruang Pada Rumah Tradisional Tanean Lanjang Di Desa Bandang Laok Kecamatan Kokop, Kabupaten Bangkalan Madura," *Langkau Betang: Jurnal Arsitektur* 2, no. 1 (2015): 10-21; Jeckhi Heng and Aji Bayu Kusuma, "Konsepsi Langgar Sebagai Ruang Sakral Pada Tanean Lanjang," 2017; Gita Maulina, "Perubahan Fisik Rumah Tradisional Tanean Lanjang Desa Klampar, Kec Proppo Terkait Aktivitas Industri Batik" (Universitas Brawijaya, 2017); Agustin, Lailiyah, and Arya, "Kajian Ornamen Pada Rumah Tradisional Madura."



phenomenon by describing and exploring this in narrative ways. The data obtained in the study are qualitative data that is intended to understand social behavior, culture, phenomena, and symbols of spaces in *taneyan lanjhang*. The data was gathered through literature review (library research), observation and interviews. Literature review was conducted in order to find any sources related to *taneyan lanjhang*. While a semi-structured interview is carried out to revealed the noble values of *taneyan lanjhang* and observation is done to see the pattern of community interaction.

Informant	Aims	Questions
The community leader of Larangan Luar, a village in Pamekasan and a observer of culture. (Muhammad Fayyat & Faizi Umar)	To know further about <i>taneyan lanjhang</i>	What do you think about <i>taneyan lanjhang</i> ?
	The values of <i>taneyan lanjhang</i>	Are there values that can be taken from <i>taneyan lanjhang</i> ? And what are these values like?
	Kinship that exist in the society	What is the relationship between the Madurese kinship and <i>taneyan lanjhang</i> ?
	The existence of <i>taneyan lanjhang</i>	How about the current development of <i>taneyan lanjhang</i> ?
	The family hierarchy	Does the settlement and space pattern indicate a hierarchy? Can it form mutual respect?

Result and Discussion

Culture shows the degree and level of human civilization. In addition, culture shows the characteristics of the personality of an individual and society. Culture characterizes human with norms and values and is lived by human in society. Cultural values are the soul of the culture and are the basis of all forms of culture. Human activities reflect the culture itself.¹⁹

are the basis of all forms of culture. Human activities reflect the culture itself.

The way of life is a concrete reflection of abstract cultural value. Essentially, human activities can be captured by five senses while cultural embodiments support the cultural value and the

¹⁹ K Koentjaraningrat, *Kebudayaan, Mentalitas Dan Pembangunan* (Jakarta: Gramedia Pustaka Utama, 2004).



human way of life. The cultural facilities are the physical manifestation of products of culture or media providing convenience in life.²⁰

Taneyan Lanjhang as a Reflection of Guyub

Taneyan lanjhang is a manifestation of system, pattern and values of the society. As a settlement pattern that extends and has several spaces, the community in *taneyan lanjhang* is an extended family pattern consisting of a nuclear family, grandfather and grandmother, uncle, aunt, and so on. The social interaction of this extended family led to the strengthening of the kinship values of the Madurese community. This traditional settlement pattern is a strong root of the kinship and high sense of solidarity within communities.

The concept of *taneyan lanjhang* shows the idea of solidarity (brotherhood) of Madurese tradition, namely *guyub* (*gemeinschaft*).²¹ Etymologically, *guyub* derives from Javanese which means to gather in one bond.²² According to the Great Dictionary of Indonesia Language (abbreviated in Indonesian as KBBI), *guyub* or *paguyuban* is an association founded by people sharing common ideas and usually come from the same area to foster unity and harmony among its members. *Guyub* is not only seen on the community living in *taneyan lanjhang* but also on Madurese society in general. However, the existence of *taneyan lanjhang* maintains the integrity of brotherhood value of Madurese.

Gemeinschaft refers to social groups based on togetherness, natural and mutual bonds among individuals. The concept of *gemeinschaft* proposed by Ferdinand Tönnies is divided into three forms, namely (1) *gemeinschaft by blood*; (2) *gemeinschaft of place*; dan (3) *gemeinschaft by mind*.²³

Gemeinschaft by blood is a social group that gathers based on blood ties such as family relationship and kinship. *Gemeinschaft of place* is a social group or community based on where they live which later cause a strong pattern of cooperation among members While *Gemeinschaft by mind* is a social group or community that is not about which they are born and where they

²⁰ Jujun S Suriasumantri, "Filsafat Ilmu," Jakarta: Pustaka Sinar Harapan, 2007.

²¹ Ferdinand Tönnies, "Gemeinschaft Und Gesellschaft," in *Studien Zu Gemeinschaft Und Gesellschaft* (Springer, 2012), 27-58.

²² Yobella Katrina N, Mulyanto Mulyanto, and Faisal Nomaini, "Struktur Dan Fungsi Sosial Punguan Toga Nainggolan Pada Masyarakat Batak Perantau Di Kota Palembang" (Sriwijaya University, 2018).

²³ Tönnies, "Gemeinschaft Und Gesellschaft."



live but primarily based on how they share common ideas, fate, principles of life, and ideology.²⁴ Such ideas tie them in a close relationship as other factors does.²⁵

Madura has a lot of local wisdom which is still believed and practiced by the people. The modernization can not able completely erode the Madurese's heritage such as a myth and any other local wisdom. The local wisdom that appeared in *taneyan lanjhang* encourages the emergence of socio-religious behavior among extended families living in *taneyan lanjhang*.

Beside related to values, *guyub* in *taneyan lanjhang* are reflected on the spaces and activities within. *Taneyan* and *kobhung* is the shared spaces in *taneyan lanjhang* used for interaction and communication within community members. This activity definitely cause a sense of togetherness/ *guyub*.



Gambar 3. Shared spaces in *taneyan lanjhang*

According to Rapoport, the formation of settlement was probably because of the construction of houses as functional places.²⁶ It was based on human activities pattern and the influence of the environment, both physical and non-physical (socio-cultural), obviously affecting the activities and its pattern.²⁷ Therefore, the shared spaces formed will be based on the environmental and cultural background of the community. This is in line with what Fayyat said in interview:

²⁴ Tönnies.

²⁵ Elly M Setiadi and Usman Kolip, *Pengantar Sosiologi: Pemahaman Fakta Dan Gejala Permasalahan Sosial: Teori, Aplikasi Dan Pemecahannya* (Kencana, 2011).

²⁶ Amos Rapoport, "Theory, Culture and Housing," *Housing, Theory and Society* 17, no. 4 (2000): 145-65.

²⁷ Abd. Aziz, "Pola Pemukiman Tradisional Masyarakat Madura" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2015).



“Tanean lanjhang sangat menarik kalau kita lihat sebagai konstruksi bentuk ruang. Ruang yang kemudian dapat mempertemukan segala bentuk aktivitas, baik sosial, keagamaan, kemudian pendidikan bisa menjadi lebur dalam tanean lanjhang.

Dalam keagamaan misal kegiatan tahlilan untuk kifayah, kegiatan itu bisa diselenggarakan di tanean lanjhang sebagai sebuah orang yang bisa mempertemukan banyak orang. Untuk sosial misal kegiatan kambratan (pengajian) atau hajatan lain, yang pada akhirnya dari segala aktivitas itu akan menciptakan sebuah sikap gotong royong yang dikenal dengan song-osong lombhung dalam istilah lokalitasnya, dah hal ini tentu adalah manifestasi dari tanean lanjhang. Selain itu hal ini akan juga membuat silaturahmi semakin kukuh dan kuat karena pengaruh dari pertemuan.²⁸

“Tanean lanjhang is very interesting if we look at it as a spatial form construction. A space that can bring together a number of activities, such as social, religious, and education fused in taneyan lanjhang.

In religious matters, tahlilan -for example- (part of kenduri tradition which is common during dead rituals / kifayah that assembly to perform prayers) as one of rituals for can be held in tanean lanjhang as an event that bring many people together. Social activities such as kambratan or other celebrations finally leading to mutual cooperation known as (song-osong lombhung in Madurese terms) is certainly a manifestation of tanean lanjhang. In addition, this will also make the friendship stronger and stronger because of the influence of the togetherness among people

The space pattern and tanean in tanean lanjhang located in the epicenter show that Madurese people think that brotherhood (kinship) is very crucial. Contours and structures of tanean lanjhang show that kinship in the Madurese community is based not only on which humans are born but also on common beliefs and rituals.²⁹ It indicates that Madurese traditional settlement combines the three concept of *guyub*, namely *gemeinschaft by blood*, *gemeinschaft of place*, dan *gemeinschaft by mind*.

The social interaction and activities carried out in shared rooms also manifest togetherness. The community that lived at taneyan lanjhang has a direct and open communication style that leads to intense and tight interaction. The shared space -taneyan- is a place to gather for an event or celebration. Moreover, it could be a place in which community members casually discuss various issues in the afternoon. This activity is well-known as *aghu-longgu* (sitting together), like afternoon talk in the yard (*taneyan*).

Besides *aghu-longgu*, the typical activity of the people in this settlement is *angi tangngi* (gathering at night). *Angi-tangngi* is a form of communication that aims to reduce the burden of feeling on the problems faced by community members and help provide solutions. This is a form of concern for community members and an effort to build group solidarity in tanean lanjhang. This indicates that the quality of the relationship in the group is very close and close so

²⁸ Muhammad Fayyat, “Interview,” (2020).

²⁹ Susanto, “Ruh Islam Dalam ‘Wadag’ Lokal Madura: Kasus ‘Tanean Lanjeng.’”



that the problems faced by one member of the group must also be shared. Interestingly, although Madura is stereotyped as tough, the community living in *taneyan lanjhang* can manage the conflict well. It is because of the role of *ulama* and religious value adhered in their life.³⁰

The consolidation of *ukhuwah* and noble values of *Tanean lanjhang*

One of the images attached to the Madurese community is the principle of upholding the value of kinship. The concept of brotherhood owned by the Madurese is broad or an extended family. This can be seen in the knowledge of the genealogy of a large family known as *bhujju'*. In addition to the term *taretan dhibi'*, Madurese has the term *la-balah* (relatives), which makes the kinship atmosphere very strong and widespread. They are not only familiar with the term *sapopoh* (cousin) but also *dupopoh*, *tellopopoh*, and so on (Interview with Fayat, a leader of community in Larangan Luar).

There are three categories in the Madurese kinship system, namely *taretan dhalem* (core relatives or core kin), *taretan semma'* (close relatives), *taretan jhau* (peripheral kin).³¹ Di Beyond these three categories are referred to as *oreng lowar* (outsiders) or “non-relatives”. However, even though a person is considered as *oreng lowar*, the kinship relationship is still close or even closer than the core relatives, for example, because of marital status or kin group endogamy.

Tanean lanjhang, a traditional Madurese settlement, is not merely a construction of a unique residential space. This settlement reflects the cultural system and way of thinking, beliefs, family relationships, social organization, and social interaction between individuals. Due to the strong kinship system, *tanean lanjhang* has noble values as a consolidation of the *ukhuwah* of the Madurese community. The togetherness that exists strengthens the spirit of Islam, strengthens the ties of friendship in *establishing ukhuwah insaniyah* (brotherhood among fellow human beings), *ukhuwah wathaniyah* (brotherhood among fellow citizens), and in brotherhood among Muslims, namely *ukhuwah Islamiyah*.

The close kinship among families in *taneyan lanjhang* strengthens togetherness. So, the individualism and egoism that often triggers conflicts can be avoided through *silaturrahmi*.³² In

³⁰ Achmad Nurholis Majid, “TANEAN LANJANG SEBAGAI STRATEGI DAKWAH ANTISIPASI KONFLIK DALAM MASYARAKAT,” *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 2, no. 2 (2017): 147–63.

³¹ Dian Eka Indriani et al., “Kearifan Lokal di Kabupaten Bangkalan: Sebuah Studi Literatur,” in *Seminar Ilmiah Nasional Teknologi, Sains, Dan Sosial Humaniora (SINTESA)*, vol. 1, 2019.

³² Yetti Hidayatillah, “Komparasi Nilai Kekerabatan Taneyan Lanjhang Masyarakat Madura,” *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 2, no. 2 (2017): 146–53.



terms of Madurese traditional settlement, it is an activity of gathering in someone's house in the evening and afternoon which is called as *angi-tangngi* and *aghu-longghu*. This pattern can tighten *silaturrahmi* among members of *taneyan lanjhang*.

The construction of *taneyan lanjhang* placing *kobhung* as the main element is also crucial. It is in line with Fayyat statement:

“Tanean Lanjhang juga tidak bisa dipisahkan dengan posisi langghar atau kobhung yang juga bisa dikatakan sebagai tempat transfer religiusitas. Di situ, tempat untuk jamaah (shalat jamaah), kamratan (pengajian), terkadang juga sebagai tempat agulonggu. Yang tua bercerita kisah-kisah jaman dulu ataupun kisah nabi kepada yang muda.

“Tanean Lanjhang also cannot be separated from the position of langghar or kobhung which can also be said to be a place for the transfer of religiosity. That is the place to perform jamaah (shalat jamaah), kamratan, sometimes also as a place for agulonggu. The older ones tell the stories of the past or the stories of the Prophets to the younger ones”.

That activity *-aghu-longgu* is very meaningful because it is about retelling the fairytale which full of advices and values taken from the story of the Prophet and his companions. This indirectly be such a preach carried out in a relax and *guyub* atmosphere.³³

The concept of *tanean lanjhang* inspires a solid *ukhuwah* system. It makes the people -within society- like a system related to one another. The proverb ‘*e tobik settong sake' kabbbhi* indicates the feeling in common shared among members. The pain and happiness of one member will also be felt by other members so that togetherness and *ukhuwah* attitudes will arise and strengthen *ukhuwah* itself.

The power of *ukhuwah* in *tanean lanjhang* also reflects the noble values of Islam as a belief that the Madurese firmly holds. This value is manifested into several good attitudes (morals). The Madurese value (popular with term *Madurology*) become more tight when meets the religion of the majority of the Madurese, namely Islam as the religion of *rahmatan lil ālamin*.³⁴ Therefore, Madura finally forms the history of civilization with acculturation of cultures and a number of values. Some of the good attitudes displayed are caring, mutual respect, cooperation.

³³ Majid, “TANEAN LANJANG SEBAGAI STRATEGI DAKWAH ANTISIPASI KONFLIK DALAM MASYARAKAT.”

³⁴ Achmad Mulyadi, “Memaknai Praktik Tradisi Ritual Masyarakat Muslim Sumenep,” *Endogami: Jurnal Ilmiah Kajian Antropologi* 1, no. 2 (2018): 124–35.



Care

The attitude of social concern and care should be possessed by Indonesian as the value that taken from the ideology of Indonesia. It is a must-have value because it is related to honesty, compassion, humility, friendliness, kindness, and so on.³⁵ Social concern and care for others are also Islamic teaching that is intended for human welfare. It is based on verse of Alquran and *hadits* of Prophet Muhammad PBUH.

The concept of *tanean lanjhang* shares common feelings among members of the community. The common feeling fosters a high sense of caring. A sense of caring that arises because of a close relationship could be seen when someone has a problem while all members stand by him/her to face the problem together.

The shared spaces such as *kobhung*, *taneyan*, and kitchens become places for cultivating such attitudes because they care about each other. In addition, the position of young and old in *tanean lanjhang* also means that the more aged must protect and care for the younger ones so that the sense of caring will be higher in the community.

Mutual Respect

The Madurese is highly concerned with seniority (the state of being older or in a higher position). Madurese must respect the older people and support the younger. The existence of *tanean lanjhang* and the togetherness within make mutual respect even stronger. It is a must for younger people to respect elders in all aspects of life.

The attitude of respecting the elder is captured by spaces of *taneyan lanjhang* which is in line with Fayyat's statement as following.

*Konstruksi ruang dalam pemukiman ini juga memiliki banyak nilai luhur, misal seperti rumah tinggal yang hanya memiliki satu pintu, ini menyimpan sebuah pesan yang sangat sesuai dengan karakter orang Madura yang pasti face to face. Urutan rumah tinggal yang ditempati menurut urutan tua muda itu sebenarnya juga ada yang mengatakan sebagai bentuk hormat kepada yang lebih tua. Walaupun sebenarnya masalah saling menghormati itu dimiliki oleh semua masyarakat tapi orang madura memiliki cara yang khas dan unik, salah satunya dalam tanean lanjhang ini.*³⁶

"The space pattern of the settlement has many noble values. A house that only has one door holds a message that is very in line with the character of the Madurese who are definitely face to face. The order in which the houses are occupied according to age hierarchy is actually also said as a form of respecting for elders. Although in fact the problem of mutual respect is shared by all people, Madurese people have a unique way presented in *tanean lanjhang*."

³⁵ Suyadi, *Strategi Pembelajaran Pendidikan Karakter, Remaja Rosdakarya* (Bandung: Remaja Rosdakarya, 2013).

³⁶ Fayyat, "Interview."



The open and intense communication in *taneyan lanjhang* should be based on *andhap ashor* (being polite). In Madurese society, *andhap ashor* is a vital factor to value someone characteristics. Respecting each other also reflected on the communication pattern of the community which is exclusive and inclusive. Inclusive communication is implemented within community while exclusive communication is implemented beyond community. In addition, *taneyan lanjhang* is also about top-down communication concerning the hierarchy of age such as politeness and other ethics in regional-based communication.³⁷ In *taneyan lanjhang* community, an opinion and decision carried out by the older one should be the main consideration. Especially, if the 'old' one is in relation with religiosity.

The *top-down* pattern above implemented by the Madurese is a reflection of Madurese local wisdom, namely "*Bhâpa', bhâbhu', ghuru, rato*" (Bapak-ibu, guru, dan raja). According to this motto, parents in Madurese society are considered to be the one who knows everything. However, as a religious community, teacher (*kiai/ ulama*) who is in the first position to ask for consideration and advice.³⁸

Gotong Royong/ Cooperation

Taneyan lanjhang is one of the local wisdoms of Madurese. It is such a togetherness of family-based community. *Taneyan lanjhang* shaped the attitude of individuals in the community that represents the identity of Madurese, which later became their strength and characteristics. Also, the ethics and aesthetic values of *taneyan lanjhang* reflect society's behavior as how *gotong royong* (cooperation) appears within a community well known as *song-osong lombhung*.

The spirit of *gotong royong* and care for other people are the hallmark characteristics of the community living in *taneyan lanjhang*. Nadian explained that such a community is best in terms of helping others when facing difficulties in financial and others. *Gotong royong* is noble, equality, brotherhood, and emotional bond among people in society who applies it as a way of life.³⁹ *Gotong royong* is a concept which is dynamic. It is even more dynamic than kinship because it is originated from several foundation of state such as Pancasila and Law. *Gotong*

³⁷ Majid, "TANEAN LANJANG SEBAGAI STRATEGI DAKWAH ANTISIPASI KONFLIK DALAM MASYARAKAT."

³⁸ Majid.

³⁹ Wahid and Juhdi, "Makna Gotong Royong Dalam Kosmologi Permukiman Tradisional Taneyan Lanjhang Di Madura."



royong was initially lived in a society in which the majority of people are farmers like Madurese.⁴⁰

Song-osong lumbung implies on social activities of Madurese in terms of *kifayah*, marriage, *kenduri*, building houses, and planting or harvesting crops as majority of Madures are a farmer. Such cooperation (*gotong royong*) is the most dominant in life *taneyan lanjhang* community. *Guyub* forming a mentality of being together and be used to cooperate and help each other (*gotong royong*) is strongly adhered in community of *taneyan lanjhang*. The selfless and sincere attitude towards one another makes the climate of togetherness and kinship even stronger, both in the life of community of *taneyan lanjhang* in particular or even the life of the Madurese community in general. This attitude is also well maintained by Madurese living outside Madura.

Conclusion

Tanean lanjhang as spatial pattern of Madurese's settlement is not mainly about the space construction. Most importantly, it can be viewed from philosophical perspectives leads to a pattern of *guyub* and a consolidation of *ukhuwah*. All elements of *taneyan lanjhang* have their own philosophical values. These values are in accordance with Islamic values in social interaction.

Due to the strong kinship system, *taneyan lanjhang* reflects noble values as a consolidation of *ukhuwah* within Madurese society. The togetherness that exist strengthens the Islamic spirit to tighten the friendship in establishing *ukhuwah insaniyah*, *ukhuwah wathaniyah*, and most importantly *ukhuwah Islamiyah*. The power of *ukhuwah* in *taneyan lanjhang* is also inseparable from noble values of Islam, which are manifested into good attitudes such as caring, mutual respect, and cooperation.

References

- Agustin, Dyan, Nur Rahmatul Lailiyah, and M Ferdiyan Arya. "Kajian Ornamen Pada Rumah Tradisional Madura." *NALARs* 19, no. 2 (2020): 97-104.
- Aziz, Abd. "Pola Pemukiman Tradisional Masyarakat Madura." Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2015.
- Fayyat, Muhammad. "Interview." 2020.

⁴⁰ Wahid and Juhdi.



- Golubović, Zagorka. "An Anthropological Conceptualisation of Identity." *Synthesis Philosophica* 26, no. 1 (2011): 25–43.
- Hasan, Nor. "KOBUNG (Bangunan Tradisional Pewaris Nilai Masyarakat Madura Tempo Dulu)." *Karsa: Jurnal Sosial Dan Budaya Keislaman*, 2008, 71–80.
- Heng, Jeckhi, and Aji Bayu Kusuma. "Konsepsi Langgar Sebagai Ruang Sakral Pada Tanean Lanjang," 2017.
- Hidayatillah, Yetti. "Komparasi Nilai Kekerabatan Tanèyan Lanjhang Masyarakat Madura." *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 2, no. 2 (2017): 146–53.
- Hipni, Mohammad, and Shofiyun Nahidloh. "Budaya Tanean Lanjeng dalam Pernikahan Kerabat di Kalangan Keluarga Pondok Pesantren Bangkalan." *Pamator Journal* 8, no. 1 (2015): 55–64.
- Indriani, Dian Eka, M Sahid, Bachtiar Syaiful Bachri, and Umi Anugerah Izzati. "Kearifan Lokal di Kabupaten Bangkalan: Sebuah Studi Literatur." In *Seminar Ilmiah Nasional Teknologi, Sains, Dan Sosial Humaniora (SINTESA)*, Vol. 1, 2019.
- Jonge, Huub De. *Madura Dalam Empat Zaman: Pedagang, Perkembangan Ekonomi, dan Islam: Suatu Studi Antropologi Ekonomi*. Diterbitkan atas kerja sama Perwakilan Koninklijk Instituut voor Taal, Land ..., 1989.
- Katrina N, Yobella, Mulyanto Mulyanto, and Faisal Nomaini. "Struktur dan Fungsi Sosial Punguan Toga Nainggolan pada Masyarakat Batak Perantau di Kota Palembang." Sriwijaya University, 2018.
- Koentjaraningrat, K. *Kebudayaan, Mentalitas dan Pembangunan*. Jakarta: Gramedia Pustaka Utama, 2004.
- Kurnia, Widya Aprilia, and Agung Murti Nugroho. "Karakteristik Ruang pada Rumah Tradisional Tanean Lanjhang di Desa Bandang Laok Kecamatan Kokop, Kabupaten Bangkalan Madura." *Langkau Betang: Jurnal Arsitektur* 2, no. 1 (2015): 10–21.
- Majid, Achmad Nurholis. "Tanean Lanjang sebagai Strategi Dakwah Antisipasi Konflik dalam Masyarakat." *Al-Balagh: Jurnal Dakwah dan Komunikasi* 2, no. 2 (2017): 147–63.
- Maningtyas, R T. "Kajian Desain Lanskap Permukiman Tradisional Madura." *Estetika Ekologis Teori dan Konsep untuk Desain Lanskap dan Lingkungan*, 2019, 177.
- Maulina, Gita. "Perubahan Fisik Rumah Tradisional Tanean Lanjhang Desa Klampar, Kec Proppo Terkait Aktivitas Industri Batik." Universitas Brawijaya, 2017.
- Mulyadi, Achmad. "Memaknai Praktik Tradisi Ritual Masyarakat Muslim Sumenep." *Endogami: Jurnal Ilmiah Kajian Antropologi* 1, no. 2 (2018): 124–35.
- PNH Simanjuntak, S H. *Hukum Perdata Indonesia*. Kencana, 2017.
- Rapoport, Amos. "Theory, Culture and Housing." *Housing, Theory and Society* 17, no. 4 (2000): 145–65.
- Rifai, Mien A. *Manusia Madura: Pembawaan, Perilaku, Etos Kerja, Penampilan, dan Pandangan Hidupnya Seperti Dicitrakan Peribahasannya*. Pilar Media, 2007.
- Safeyah, Muchlisiniyati, Eva Elviana, Nurjanti Takarini, and Aris Sutejo. "The Changes of The



- Spatial Pattern of Tanean Lanjang in Kampung Batik Tanjung Bumi.” *Tesa Arsitektur, Journal of Architectural Discourses* 16, no. 2 (2019): 73–83.
- Salamet, M. “Etika Masyarakat Madura Dalam Nilai-Nilai Tradisi Permukiman Tanean Lanjang.” *Jurnal Pendidikan Seni, Bahasa Dan Budaya* 1, no. 1 (2018): 1–10.
- Sattar, Abdul. “TANIAN LANJANG Pola Tata Ruang dan Kekerabatan Masyarakat Madura.” *Sabda: Jurnal Kajian Kebudayaan* 10, no. 2 (2015).
- Setiadi, Elly M, and Usman Kolip. *Pengantar Sosiologi: Pemahaman Fakta Dan Gejala Permasalahan Sosial: Teori, Aplikasi Dan Pemecahannya*. Kencana, 2011.
- Sofyan, A., and A. Haryono. “Revitalisasi dan Desiminasi Kearifan Lokal Madura: Sebagai Resolusi dan Antisipasi Konflik Etnik Madura di Perantauan dalam Perspektif Budaya.” *Repository.Unej.Ac.Id*. Jember, 2010.
- Suriasumantri, Jujun S. “Filsafat Ilmu.” *Jakarta: Pustaka Sinar Harapan*, 2007.
- Susanto, Edi. “Ruh Islam dalam ‘Wadag’ Lokal Madura: Kasus ‘Tanean Lanjang.’” *Karsa: Jurnal Sosial dan Budaya Keislaman*, 2008, 142–47.
- Suyadi. *Strategi Pembelajaran Pendidikan Karakter. Remaja Rosdakarya*. Bandung: Remaja Rosdakarya, 2013.
- Tasmara, Toto. *Membudayakan Etos Kerja Islami*. Gema Insani, 2002.
- Taufiqurrahman, Taufiqurrahman. “Identitas Budaya Madura.” *KARSA: Journal of Social and Islamic Culture*, 2007, 1–11.
- Tönnies, Ferdinand. “Gemeinschaft Und Gesellschaft.” In *Studien Zu Gemeinschaft Und Gesellschaft*, 27–58. Springer, 2012.
- Tulistyantoro, Lintu. “Makna Ruang pada Tanean Lanjang di Madura.” *Dimensi Interior* 3, no. 2 (2006).
- Wahid, Zainul, and Moh Juhdi. “Makna Gotong Royong dalam Kosmologi Permukiman Tradisional Tanean Lanjang di Madura.” *Jurnal Pendidikan Seni, Bahasa Dan Budaya* 1, no. 1 (2018): 11–20.
- Widya, KurniaAprilia. “Teritori Ruang Berdasar Gender Pada Rumah Tradisional Tanean Lanjang di Desa Bandang Laok, Kecamatan Kokop, Kabupaten Bangkalan, Madura.” *Universitas Brawijaya*, 2014.
- Wiyata, A Latief. *Mencari Madura*. Bidik-Phronesis Publishing, 2013.

Interview:

Muhammad Fayyat, *interview*, Sabtu, 03 Oktober 2020, pukul 15.30.