



Social Capital of Madura Tribe in Entrepreneurship

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Abstrak

Penelitian ini bermaksud untuk menemukan modal sosial masyarakat madura yang memiliki usaha di Bogor Jawa Barat. Metode penelitian yang digunakan yaitu metode kualitatif. Sementara pengambilan sampel dilakukan secara purposive atas pertimbangan dimana responden yang diambil harus sudah memiliki usaha di bogor. Hasil penelitian menunjukkan bahwa masyarakat Madura yang di wawancarai memiliki modal sosial yang kuat melalui adanya pengajian keagamaan. Tujuan pengajian agama untuk menyambung silaturahmi dengan anggota masyarakat madura yang lain meskipun tujuan utama yaitu membahas tentang agama. Kehidupan sosial juga didukung oleh adanya kegiatan saling tolong menolong diantara mereka sehingga seseorang yang tertimpa musibah akan dibantu oleh anggota yang lainnya. Masyarakat yang tertimpa musibah seperti kematian akan dibantu oleh anggota yang lain meskipun bukan saudara dekat namun masih satu suku yaitu suku madura. Mereka akan saling bahu membahu untuk mengumpulkan uang dan diberikan kepada keluarga yang sedang bersedih. Ditambah lagi, masyarakat madura memiliki karakter yang sangat baik dalam berusaha karena mereka pekerja keras, pantang menyerah, dan konsisten. Sedangkan usaha yang banyak digeluliti yaitu usaha perdagangan besi tua, toko-toko, pengusaha sate, dan furniture.

Kata Kunci: Modal Sosial, Tradisi, Madura, Wirausaha

Abstract

This study intends to find the social capital of the Madurese community who own a business in Bogor, West Java. The research method used is qualitative, while the sampling was carried out purposively based on the consideration that the respondents taken must already have a business in Bogor. The results show that the Madurese interviewed had strong social capital through religious recitations. The purpose of religious studies is to maintain a friendship with other members of the Madurese community, although the main goal is to discuss religion. Social life is also supported by mutual assistance activities between them so that someone who is struck by a disaster will be assisted by other members. People who are affected by disasters such as death will be assisted by other members even though they are not close relatives but are still of the same tribe, namely the Madura tribe. They will work hand in hand to raise money and give it to a grieving family. In addition, the people of Madura have a very good character in trying because they are hard workers, never give up, and are consistent. Meanwhile, the businesses that are mostly engaged in are scrap metal trading, business figures, satay entrepreneurs, and furniture.

Keywords: Social Capital, Tradition, Madura, Entrepreneurship

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INTRODUCTION

The Madura community is known as a communal society, strict on religious teachings has a hard character, likes to work hard, and never gives up (Syaiful et al., 2020). The Madura are famous for their exemplary attitude, such as upholding justice, customs and behavior with others, and ethos high work (Widayati & Caronika, 2019). For the Madura, there is no work that they will consider heavy, less profitable, or despicable, as long as the activities are not considered immoral, the results will be lawful and blessed by the Creator (Faraby & Faiza, 2014). The Madura Tribe are famous as personalities who have a high work ethical character. Hard work is part of their self-esteem (Nurhalimah et al., 2019). Their strong work ethic can be genetically acquired, but it is also very likely to be influenced by the religion and socio-culture that develops in their environment. Especially for those who live in families who live in an environment known as tanean lanjhang (Setiawan & Sirajul, 2020).

However, it should be suspected that this aspect of religiosity can be one of the motivations to work hard to get wealth as a means to worship God (Djakfar, 2012). The Madura are famous for working hard not to make it difficult for others, including their parents. Their appearance is simple, innocent, innocent, prioritizes family life and mutual cooperation, hardworking, tenacious, and has a high survival rate. In addition, they are easy to adapt or can adjust to the existing environment, perhaps rooted in pragmatism (Syamsuddin, 2018). Then, the Madura have a very strong principle of helping. The value of togetherness that is most visible is when there are mosque development or rehabilitation activities in every hamlet and village in Madura. The Madura community will always provide their time and energy to work hand in hand in realizing the construction of a mosque together without having to ask for payment from these development activities (Takdir, 2018).

Another proverb that characterizes social life, namely the Kolom Bhâkoh contains prosocial actions that are mutually beneficial to each other and can build relationships of harmony, peace, and tranquillity in neighborly life (Amin, 2018). On the other hand, regions have push factors, which cause a number of residents to migrate outside their regions, including limited number and types of job opportunities, limited facilities and quantity, lack of educational infrastructure, adequate housing and facilities, and environmental conditions. which is not good (Tyas & Triwahyudianto, 2019). Based on the background of the above problems, the researcher intends to investigate the social capital of the Madura tribe community in entrepreneurship around Keradenan Bogor, west java. There are numerous objectives in this research including discovering the social capital of the Madura community to deal with life obstacles. The other aim is to find out the character of Madura societies when they involve in entrepreneurial activity as well as the sort of entrepreneurship that the Madura community is involved in. Lastly, to identify the factor to trigger the Madura community and use Bogor as the location for earning subsistences.

METHOD

This study uses a qualitative method with a descriptive approach. This study aims to describe and summarize various conditions, situations, or phenomena of social reality that exist in society. This research tries to draw the surface social reality as a feature, character, trait, model, sign, or description of certain conditions, situations, or phenomena. In this study, data collection techniques were carried out by interviews, observation, and literature studies such as books, journals, theses, and information obtained from internet sources related to the research focus. Determination of information is done by using interview techniques and relevant literature studies from books, scientific articles, or other sources related to the research topic. The research location was chosen in the Pondok Rajeg area which is administratively located in the Cibinong sub-district, Bogor Regency. One of the reasons why the research is located in this area is that there are many ethnic Madura who has established various types of businesses and have succeeded in developing their

businesses. In order to determine the samples, the researcher exerts purposive sampling. This method was used due to the sample has identified as the best respondents to reply to all of the questions.

There are two samples that the researcher decides namely Mrs. Nur Khalillah and Farhan. The question is rendered to her namely the social capital of Madura tribe in wandering location both social capital in the community and outside of the community as well as the capacity of Madura tribe in adapting in Bogor West Java. Another question is about the behavior of the Madura tribe is working typically for entrepreneurship because Madura societies implement several traits including hardworking, honesty, and never giving up in miserable situations. When the independent interview is held, the researcher record all of the answers from respondents. It is linked to the character of the Madura tribe in releasing entrepreneurship. The last question is researcher tried to give the question about some factors to motivate Madura tribes to migrate from their homeland to other societies' regions. The data from the interview doesn't adequate to result in invalid data. The data must be mixed with some methods such as observation and investigation some documents such as journals and books as well as documenting to boost the data from interviews. As data have been gathered, the researcher tried to probe meticulously through a combination of methods. The mixing of several methods such as observation, interview, and documentation lead to withstand and valid data for this research.

RESULT AND DISCUSSION

The Madura community has social capital such as a recitation group so that it is a place for gathering. Classes are held every 2 weeks on Fridays. At the time of the study not only studied religion but also economics or business. After finishing the recitation, the Madura talked about the state of their business. This conversation makes them close and knows the business conditions of their fellow tribesmen. Other social capital is strengthened by helping each other when a Madura is struck by a disaster or disaster. They will help each other like there are social service activities. The funds came from the internal funds of the Madura community by way of contributions to those affected by the outbreak. For instance, recently there was a family who died in Madura. The Madura community in Bogor provides assistance to the family of the deceased. Helping is a tradition to help residents affected by disasters. The unaffected community provided basic needs including rice, food, clothing, blankets, and shelter before aid from the government arrived. This tradition is related to the principle of brotherhood in society (Bahagia, Mangunjaya, et al., 2021). This situation can make a good, and harmonious society so that norms and ethics arise which if violated can cause social deviations (Qomaro Galuh, 2018).

Helping activities is a tradition in Indonesian society. Some studies support, among others, in the village community of Situ Udik there is a rareongan sempi system, which is a kind of activity to help build houses by collecting money from the community (Mujahidin et al., 2020). Another finding of the Urug indigenous community in Bogor was that mutual cooperation activities were carried out in repairing traditional irrigation canals where if not present, irrigation water could not be obtained (Bahagia et al., 2020). Even it can encourage a resilient community (Bahagia, Rahmadanti, et al., 2021). helping is a tradition to help residents affected by disasters. The unaffected community provided basic needs including rice, food, clothing, blankets, and shelter before aid from the government arrived. This tradition is related to the principle of brotherhood in society. Social ties are supported since school. For example, the Madura community has social ties where most Madura people graduate from boarding schools. During school, we have known each other. The assistance provided is in the form of funds, both family and non-close relatives. It is boosted that Networks such as recitation (Koloman), alumnus ties, Istighozah (praying together for proposing forgiveness and hope), togetherness "ala Pondok pesantren" (pesantren style)" and Imtihan (contest at the end of an academic year). Trust is honest and convinced behavior as well as a belief of santri families towards pesantren (Kutsiyah et al., 2020). As a result, it triggers tightening social relations as social capital for supporting life. The internal capital is bonding (binding/uniting).

External capital is related to multicultural networks and building trust social trust for pesantren and diverse external communities. This external capital displays the type of bridge. The existence of socio-multicultural capital makes pesantren have the ability and make a real contribution to building social harmony, especially for religious communities (Futaqi, 2020). Another way to build kinship is by making activities other than religious recitations, namely social gathering activities. The main goal is to build friendships with other Madura communities. The arisan funds collected are not much, only around RP. 300 thousand. In running a business, the Madura prefer the Madura as those who work in the business. The Bogor area, West Java, is a prospective area for the Madura because the Bogor area is a city with rapid development. However, there is another reason, that is where you have already migrated. For example, you have been in Bogor before the arrival of a new family. Families who have just come to migrate to an area will be assisted as a place to live.

Farhan as a respondent said that when they migrated to Bogor, his parents did not immediately become traders but helped the family first. Once there is the capital, then proceed to create a small business. There is support for skills and knowledge from the family where they live because the food business is not easy so it takes knowledge and expertise to make delicious food. Those who migrate to meet their families do not immediately open a business but study first. Madura people are not always identical if they are a Madura satay businessman. The hallmark of social capital is the exchange of goodness (reciprocity). Strong reciprocity in a community will make the existing social capital in that community even stronger (Walangit & Sadewo, 2014). The pattern of collective life that is reciprocal based on kinship, brotherhood, interdependence, and mutual assistance has become the hallmark of a community (Analía et al., 2019). There are many types of businesses engaged in by the Madura in overseas lands such as in Bogor, West Java, including mung bean porridge, satay, furniture/furniture businesses, and ironwood. According to Farhan as a respondent, there are 4 Madura communities in Sampang, Bangkalan, Sumenep and Pamekasan districts.

The people of Pamekasan and Bangkalan have relatively the same business, starting from selling basic necessities such as grocery stalls such as Medanese and making chairs from teak wood and motor equipment (motorcycle seats)/motor parts. The Madura, who come from Sumenep, usually have a business in a market such as a vegetable market. In Bangkalan, most of the businesses are satay, scrap metal, and chicken porridge. These types of businesses include derivative businesses. In principle, the businesses that are involved may be those that have already been carried out, but there are also those that have not been carried out in Madura but have been carried out in overseas lands. The Madura prefer to trade because they can earn money every day, although there is not much profit compared to working in an office where at the end of the month they only get money. According to Farhan, there are several Madura principles in trying to start from working hard, diligently, and not breaking friendships with relatives and other Madura. So the mutual help system between them is a supporting part of success.

Another sample is Mrs. Nur Khalillah. Based on what was given by Mrs. Nur Kholilah, Madura usually migrates to find work, because farmers have limited employment opportunities, as for jobs available only and fishermen so they have to go to find other jobs in other areas. The history of him coming to Bogor because there is his brother who has come to Bogor. Their other brother who is already in Bogor is Uncle. Madura families who are already in the overseas area as the destination. Another example is when the Madura tribe have completed their studies from high senior or vocational school, they select to go abroad for getting a job. The motivation is more to the difficult living conditions so they have to go to other areas to get a better life. This is done with the education power of people who are migrants are generally low and do not have adequate skills, making them earn a living in the city by doing small independent activities, using simple equipment and skills that they master (Zulaihah, 2020).

Madura also usually migrates to join the family network, starting with participating in family work, learning a lot in terms of what it takes to open a business until finally being able to raise capital to open their

own business. There is no capital support for opening a business in overseas lands from the family, but business capital that is collected little by little to be able to open a business, the support brought by the family is more specific to training on how to open a business and run a business. The Madura have several ways that they always do to build brotherhood with their fellow Madura and other tribes, namely they always maintain communication between each other, get to know each other, hold social gatherings every week, as well as recitation of mothers. Building friendships regardless of ethnicity and language. Allah obliges us as His servants to know each other and work together in piety to Allah. With the existence of good communication between one party and another, the common meaning to achieve a common goal will be easily achieved (Khadijah, 2018).

According to Charm in Khadijah (2018), four conditions are needed for individuals to communicate effectively between cultures, namely: first, respecting members of other cultures as human beings; second, respecting other cultures as they are, not as we would like them to be; third, respecting the right of members of different cultures to act from the way we act; Fourth, competent cross-cultural communicators must learn to enjoy living with people from other cultures. The spread of the Madura population in various parts of the archipelago and the world cannot be separated from the soul of the nomads and the work ethic of the Madura. Madura has been known to be religious, have a strong nomad spirit, work ethic, are frugal, have a strong entrepreneurial spirit (Rahayuningsih, 2018). According to Mrs. Nurkholilah, Madura people always think "I want to be successful, like successful people out there" every day. Because they think like that, many Madura people have a high spirit of hard work. Because in Madura the livelihood is inadequate, only farmers and fishermen are available.

The mother of one said that people who don't want to work hard are lazy people and don't have a bright future. And for example, there is one Madura community that doesn't want to work hard, they won't isolate that person. Madura people are passionate about work and support each other. Even Madura people are determined to find work abroad. For example, if she is a widow, she immediately goes to seek life in other countries such as Malaysia and Arab lands. They are brave especially if the woman is divorced from her husband. But according to him, most Madura people are hard workers, rarely are their lazy people for work. Based on the results of an interview with Mrs. Nur Khalilah, who is a native Madura and migrated to the Bogor area, she explained that when new immigrants come to their overseas areas and want to open a business, the type of business developed depends on how much capital they have and according to their abilities.

For example, Madura migrants who have quite a large capital have opened businesses such as satay and furniture stalls and furniture shops. Entrepreneurship is also based on the desires and skills possessed. Meanwhile, when Madura migrants want to open a business but their capital is not large, they usually open a business by trading first as an initial business in the process of opening a larger business in the future. Many Madura people choose to be entrepreneurs in overseas lands because the land they live in is very difficult to get jobs. For the Madura who live in the inner village, they only have the profession of gardening, farming, or raising livestock. However, if there is a business in the village, they do not choose to become an entrepreneur in another area. As for the Madura, whose residence is close to the ocean, they usually have a profession as a fisherman or what is usually called a fisherman. This is what underlies many Madura people who choose to leave and depend their fate on other people's lands rather than on their own land. The spirit of the hard work ethic that is owned is in line with the ideals of wanting to live a more decent life like successful people. However, according to Mrs. Nur Khalifah, since the existence of the Suramadu bridge, many Madura people are entrepreneurs in the area and do not migrate too far outside the city or outside the island.

CONCLUSION

Madura society has social capital to tighten the community outside of the homeland typically when they build entrepreneurship in Bogor West Java. The Madura tribe connects to another community through numerous social activities including the community participating in a religious activity where the community can gather together for chatting and understanding the life circumstances. The other is the Madura community in Bogor release mutual aiding among their community, as there is the family undergo life disaster to make the family fell grieving, the other help the family through donating the funding to assist the family who experiences sadness. It is a tradition where another person confronts catastrophe, the another gives a helping. It can tighten the community because the power is based on the collective rather than the individual. What is more is the Madura community has an entrepreneurial character where they are persistent to conduct the activity, never give up, are hard-working, and industrious. As a consequence, the Madura community can be successful despite settling outside of their region. It leads to combat life obstacles because they can overcome life hurdles. Furthermore, the Madura community who move from their homeland, participate in some of the business including furniture, staller, and involve in scrap metal business as well as satay entrepreneurship. Besides that, the motivation to visit another region is to improve life condition because the work vacancy in their region is inadequate to encourage job opportunities for them. It results in Madura people moving to another city for having a better life and alleviate economic hardship because the most job available in Madura comprises farmers and fishermen.

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