

Phenomenological Study: Construction of Cultural Meaning in Madurese Coffee Traders

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ABSTRACT

Informal economy in the sector of street vendors or street vendors nowadays has become the job many choose to reap the coffers of profits. One of the many choices is trading coffee. The profits obtained can make or build economic independence for business actors or actors. This study discusses the cultural meaning of wandering among Madurese coffee traders to know the reasons behind the wandering of Madurese coffee traders. From another point of view, trading coffee for Madurese coffee traders is not only done to fulfill their daily needs, but there is a cultural construction behind their efforts to orient themselves towards other individuals. Because of its continuity, social relations bind and certainly contribute to the success of its business. Social relations, in this case, are the actor's involvement with the Madurese culture of migrating and orientation in efforts to fulfill the needs of his family's life. The method used in this research is qualitative. This research was conducted employing observation and interviews from sources related to the meaning of wandering among Madura coffee traders. This research describes the description of an actor who is required to face a new social reality to change his destiny, as well as the condition of the Madurese land, which requires most of its people to migrate. The theory in analyzing this research is Maximilian Weber's theory of social action theory. This theory is used in analyzing the rational actions of actors through the construction of their ethnic culture.

INTRODUCTION

In this study, we will discuss the reasons behind Madurese coffee traders migrating and how they interpret it. It is not new to see the construction of migrating culture for the Madurese people. In the reality of the social conditions of Indonesian society, it is inevitable that the limited workspace requires each individual to move further to meet the needs of his own life as well as the orientation of his mutual relationships with other individuals. The results of rational thinking then give birth to actions that lead to subjective or meaningful things. The Madurese people are believed to have migrated since centuries ago. So that the spread of Madurese people is also believed to be one of the largest in Indonesia, especially in East Java which incidentally is the closest province of Madura Island and is connected through the Suramadu Bridge. The spread of the Madurese people in East Java is illustrated like a horseshoe, due to the similarity of its distribution path with the horseshoe. The distribution includes Banyuwangi-Bondowoso-Jember-Lumajang-Pasuruan-Situbondo and Probolinggo. Many people are found in the area who are

fluent in Madurese, this can happen because they are from Madura or because of heredity. Especially in Jember, Jember is a district that is often used as a destination for travelers, because in Jember it is felt to have the potential of several sectors to reap profits. The social role of the Madurese people in the area is quite diverse, one of the most visible is trade.(Prasetyo, 2011, 2015)(Syafiqurrahman & Hosnan, 2019)(Rachman, 2016)(PURNAMASARI, n.d.; Sari, 2016)(Raditya, 2022; Zulaihah, 2020)

If you look at the type of vendors, street vendors are the most considered small in society. Basically, in general, migrating is an activity aimed at achieving success at the destination. Often we come across someone who is successful in overseas lands, such as nomads who have opened a restaurant. While on the other hand, there is a person from the lower economic class with his simplicity every day selling coffee and does not want to be grandiose to survive in overseas lands. Based on this, it makes a special attraction for researchers to conduct research.(Raditya, Faruk, & Christianto, 2019)(Raditya, 2021; Polite, 2010)(Aziz & Hidayat, 2010; Japarudin, 2021; Setiawan & Jatningsih, 2014)

Referring to Maximillian Weber's Theory of Social Action, which emphasizes that an action will essentially have a purpose, and related actions will be directed toward that goal. In this Theory of Social Action, Weber also focused his attention on the motivations and goals implemented by human beings. Because basically, when humans will take an action, humans will consider several things first. In achieving their goals, each individual will have his own ways. These methods will be chosen according to the freedom or desire of each individual, or voluntarily. However, the methods chosen by individuals do not always depend on norms, values, beliefs and conditions. Unlike Weber, Parsons tried to develop Weber's Theory of Social Action into a more complex one, by relating all analyses of human action to norms, values, beliefs and situations of condition. This also later gave birth to Parsons' Theory of Action.

METHOD

In this study, the location setting chosen was Jember Square. Jember Square is one of the areas in Jember that is widely chosen as a place for trading. The research method used in this study is qualitative method (Creswell, 2015; Tarigan, 2008).

The data mining technique in this study is by initial observation and interview. Observation is carried out in Jember Square as an initial stage in observing subjects related to the research topic. Then direct interviews were also conducted with Madura coffee traders. In the interview process, researchers asked several questions related to the factors that required them to migrate and how they interpreted it.

In this study, the research data analysis technique used by researchers used data triangulation techniques based on observation, documentation, and interviews. Data triangulation is re-digging data sources. The systematics and mechanism of triangulation carried out by researchers are, from the results of field observations in Jember Square, it is hoped that researchers can obtain data on the things behind Madurese coffee traders migrating and how they interpret it as a cultural construct. While conducting field observations, researchers also conduct field documentation in the form of photos, sound recordings, and videos. Documentation is carried out with the aim of strengthening the data obtained from observations and interviews. Researchers also conducted interviews three times through the same informant. The repetition of the interview aims to test the consistency of the data obtained from the results of interviews with informants. Then after triangulating the data, it is hoped that researchers will be able to answer the problem of phenomena regarding the construction of cultural meanings migrating Madurese tribes, especially in the small trader sector (street vendors).

RESULTS AND DISCUSSION

Madura Dry Land

Madura, known as the dry land without water. The rocks buried in the ground must also add to the harsh reality of the Madurese people, the majority of whom make a living as farmers.

"Well, that's... anu dek, Madura kan wuh dry land, dry land... For so-and-so, dry land you know for yourself, the land is stones like how the deck is, yes I was invited to wander with my parents, with my parents I deck, with my parents." The informant said. The soil in Madura is generally dominated by the Red Mediterranean Complex and Litosol which is made from limestone and sandstone. The Red Mediterranean and Lithosol soils of Madura thrive in dry climatic conditions. Soil with limestone parent material has a higher soil pH value than that derived from sandstone parent material, this is due to low alkaline leaching, especially if the soil is fine textured. The main problem with this type of soil is the availability of water and the high pH of the soil which is often above 7 (soil reactions tend to be calculate). (Supriyadi Slamet, 2007: 125). From this dry land problem, it then requires the majority of Madurese people to migrate or reach work spaces outside their homeland. This reality has experienced a continuous dynamic until now. Starting when the era of colonialism was still happening in Indonesia, especially in East Java, many Dutch businessmen were looking for profits in the country. One of them is in the Besuki Jember area, which is considered to have fertile land and is suitable for use as agricultural land. The number of agricultural lands opened in Jember was not commensurate with the population of Jember at that time. Thus, as a form of labor fulfillment, Dutch entrepreneurs brought workers from various ethnicities, and one of them was Madurese. The nomads from the Madurese Tribe eventually settled in the northern Jember area as their new residence. The percentage of Madurese people arriving at that time can still be said to be small. Therefore, Dutch businessmen then sent Madurese people to return to their native land and were required to return to Jember with more relatives. This is again the strategy of the colonialists to enslave the Madurese, which with the lure of great rewards, the Madurese people are finally willing to return to their native land and return with relatives and relatives in large numbers. As well as the narration of informants who researchers see as an illustration of the population of Madurese people in the contemporary era in Jember. "In Jember (while nodding). Many people migrate in Jember, there are all in Jember. Until you have children, Madura bolonya, wuh sak kampung. The first Madurese person is one, later come again. Come, come, come, continue to participate until you have children here."

Furthermore, based on informants' confessions about young people there who inevitably also have to travel. Many teenagers in the productive age category for work migrate abroad, especially Southeast Asian countries such as Malaysia. For those who have a family, they will send a portion of their income every month to their wives who remain in Madura while taking care of their cattle. Agriculture and livestock have become a source of livelihood for the Madurese. He also said that these large buildings are houses that are rarely inhabited, because the average owner wanders. Step back, which gives the researcher an idea of how difficult the Madurese people were before the informant was born. While demonstrating the eating movement, the informant said that in the past it was very difficult to be able to eat. Again, drought that has an impact on the economy is the main cause or it can be said that the land cannot sustain.

"That's right, it's troublesome to make income, the ground is crisp, it doesn't rain. Wong doesn't rain, doesn't get watered. Anu deck, so-and-so's land, some are land, this is land, this is so-and-so, what, that... anu dek, if he says the Madurese have a deck, so-called lands, unwashed lands, mountain lands are decks." "Poverty is an issue that is often the subject of discussion and research."

Cultural Significance of Merantau

"Madurese ethnic migration leads to aggressiveness in clearing land and working in the plantation sector has consequences for cultural problems or theoretically leads to migrant issues, namely the conception of cultural relations and the formation of cultural formations that run in new spaces".

Migrating and trading coffee for Madurese coffee traders is not only done in an effort to meet the needs of life, but there is a cultural construction behind his orientation efforts towards other individuals. Because in its continuity, there are binding social relationships and certainly have a contribution to the success of its business. Based on the information provided by informants in this study, Madurese people can be said to rarely migrate alone without the purpose

of relatives who can accommodate themselves temporarily waktu to get a job. This has happened for generations in Madurese people and it has become a must for relatives who have been successful overseas to be able to accommodate or even find other relatives who will migrate to be able to get a job. This pattern that occurs repeatedly forms strong bonds of brotherhood among Madurese family members even outside of people who are not their families and only one tribe is the same, namely both Madurese. They have an attachment to each other, a sense of common destiny because it is difficult to get a job and dry land so it is difficult to be able to utilize its natural resources to help their economic conditions, therefore, migrating becomes a practical alternative for Madurese. But migrating does not always represent an instant success. In this research informant, the informant experienced a period of adaptation that was quite difficult at the beginning of his overseas period.

The story about the informant's past when he first migrated and worked as a furniture laborer which he said when he was a child, to become a street vendor, aroused the curiosity of researchers about how long the informant had lived in Jember. He does not remember exactly when the informant was first invited by his parents to travel, about thirty-five to forty years he answered. A period of time that cannot be said to be short indeed. The researcher's question about how long the informant had lived in Jember seemed to be a trigger for the informant who then told him that in the past there were no relatives at all in Jember. PT Perkebunan Nusantara Jember or PTPN was the goal at that time. The dwelling that the informant lived in with his family was not private property, but shared land or shared land. There is no other choice for the informant when faced with the new public sphere or social reality in his life, which requires the informant to live on the share land. With a straightforward narrative and not appearing to cover up let alone be ashamed, the informant said that living in the shared land was the same as living in a shelter.

"There is no deck. (While pointing towards his house) there used to be tanah kongsi, tanah kongsi. It's the land share first, the land is PTP, right, the tree is there, it's occupied. Thank God... It's still not on deck with PTP people. Love so... Accommodate the term, the shared land"

More than that, he also told the story of the community that was built between fellow street vendors in Jember Square. The existence of a sense of common destiny that was built in the situation of street vendors in Jember Square, became the forerunner of the formation of a group that was said by informants not only limited to organizations that did not produce. Because in its continuity, monthly social gatherings are routinely carried out. In the visible public space, there is no mapping between traders based on the type of trade let alone the ethnicity of the merchants. Madurese traders do dominate, which can be seen when we surround Jember Square will hear sahutan either from traders to buyers or traders with traders who communicate using Madurese. Researchers were caught in thinking that if they heard other people using Madurese even just their accent, it means that the person is indeed from Madura. Researchers seem to forget the process of mass migration of Madurese people that has occurred for centuries, so it is not surprising that descendants from childhood are accustomed to the mother tongue. But in his social situation, the informant pitted his fate together with fellow traders who he said were not only Madurese, but native Javanese people also involved in the same scope. Some of the literature reviews on Madurese ethnicity that researchers have obtained, often represent a rigid, violent, and somewhat harsh language to hear from Madurese. However, this was not found in informants, nor were other Madurese traders around him. Word for word spoken from him to the researcher, it is like a father advising his son. The existence of a sense of common destiny accompanied by kinship that does not look at ethnicity, temporarily negates my perspective on the characteristics of Madurese.

Likewise with his son who is now also migrating to work. As if it had become commonplace and mandatory if it was for work, the informant did not hesitate to let go of his son to travel. Another case with his wife who he said cried when he had to be separated temporarily with his youngest child.

"No, I don't know, I got two days, I got two days and said goodbye to me but I didn't exist. Say goodbye to his mother, anu to my wife. My wife was crying, I said wuu ndak usa cry, that man,

right? Wuu if you miss praying, right if you cry you don't cry, right? Doain, kan doa that woman so, who took care of us from childhood, so it's easy" (while displaying the woman's belly when pregnant).

A normative thing for a mother who cries when her child leaves. The child, whom he said was the same age as mine, was willing to wander instead of having to stay silent and spend time in a relationship with the opposite sex. Wandering has become a common practice in his and his family's lives, and a necessity when it comes to the economy.

Madura then and now

In the book *The History of Madura* written by Samsul Ma'arif, the origin of the Madurese tribe can be marked by the emergence of a neolithic cultured nation, which is identical to the stone age and its inhabitants who cultivate. Due to the rapid development of Chinese kingdoms, finally the population of neolithic culture went south to reach the islands in the archipelago, including the island of Madura. Those immigrants are considered the ancestors of the Madurese. After hundreds of years passed, they multiplied their descendants and occupied small islands around the island of Madura such as, Sepudi and Kangean islands in the east, Mandangil island in the Madura strait and Bawean island in the Java sea (Ma'arif, 2015). The characteristics of Madurese people are formed through the geographical and topographical conditions of Madura Island which are attached to the culture of the hydraulic or water community. Due to the barren land conditions, many Madurese people depend on the sea as their source of life. This is what then makes the Madurese people have high courage and tenacity in life.

Madura began to highlight its role in the 13th century, when the throne of Duke Sumenep was occupied by Aria Wiraja. The early stages of Madurese culture are still thick with the dominance of Javanese elements which are clearly mapped through the pattern of community structure, social behavior, and also the types of art. In general, Madurese culture has undergone three stages of transformation. First, Javanese-Madurese culture where there is an assumption that Javanese culture is what shapes Madura cultures. For example, the inclusion of Javanese gamelan characters that also accompany the performing arts in Madura. Second, Madurese Islamic culture is exemplified by the process of teaching Islam in Islamic boarding schools that translate Islamic religious books systematically, starting from Arabic into Javanese, then changed to Madurese. Third, the Western-Madurese culture that occurred during the Dutch colonial era. The transformation process was not smooth because it was through this path of war that finally formed a transformation process full of prejudice. The concrete form of the existence of Western-Madurese culture is the change of government structure that was originally traditional to bureaucratic-style government.

Along with the times, all kinds of cultures that enter and mix inevitably due to the influence of the media. Madura underwent various modernizations in all fields. However, despite the entry of modernization and industrialization in Madura, the image of backwardness of Madurese society until now is still a new surprise. This image ultimately encourages Madurese society as a marginalized group. So many labels are attached to Madurese. Starting from serious stereotypes, religious, to humor. Many consider that Madurese society is synonymous with irritability, grumpy, fighting or violent. Their loud and firm tone makes them stereotyped to be sensitive. In addition, jokes that indicate that Madurese people live not in accordance with the current range of years are also widely raised, especially on social media. This has become a lot of public attention because their appearance is considered outdated. This public opinion emerged as a result of the content uploaded by Madurese. The content of dancing in their distinctive style balanced with unique fashion is the appeal of public opinion. It is not intended as hate speech, but these comments seem to hit the ground running that all Madurese people have such a style. Simmel with the concept of form or form association said that contents form meaning in the subject. Through this content, visuality and textuality of the reality presented by the subject are formed.

The image of Madura is a requirement for the marginalization of the group, so it is not surprising that many Madurese people are reluctant to admit their identity when they have succeeded in raising their social status. This identity crisis arises due to bad stereotypes given to

Madurese. In order to avoid prejudice, many Madurese people try to create a new image for themselves by eliminating their Madurese. According to Lacanian, the imaging space is a key point in psychoanalysis. When they are so immersed in the new figure they create, in this case the image, then they have shown themselves to be subjects stuck in a symbolic phase. The symbolic phase is the phase in which the subject plays on the principle of their reality.

CONCLUSION

The distribution of Madurese tribes in Jember is inseparable from historical records when the era of colonialism still occurred in Indonesia, especially East Java. One of them is in the Besuki Jember area, which is considered to have fertile land and is suitable for use as agricultural land. The large number of agricultural lands opened in Jember, was not commensurate with the population of Jember people at that time making Madurese people spread to become labor. Thus, as a form of labor fulfillment, Dutch entrepreneurs brought workers from various ethnicities, and one of them was Madura. The nomads from the Madurese Tribe eventually settled in the northern Jember area as their new residence. The percentage of Madurese people arriving at that time can still be said to be small. Therefore, Dutch businessmen then sent Madurese people to return to their native land and were required to return to Jember with more relatives. This is again the strategy of the colonialists to enslave the Madurese, which with the lure of great rewards, the Madurese people are finally willing to return to their native land and return with relatives and relatives in large numbers.

The economy at that time was really troublesome for Madurese. Livelihoods that depend only on the agricultural sector, require the majority of them to migrate and find work in the destination area. The lack of rain and dry and rocky soil conditions are also problems that further aggravate the situation. As if there was no other choice but to wander. Such conditions have now changed drastically, seeing from the large buildings in Madura and represented as progress. Although it no longer has the status of a colonial state, the legacy of colonialism regarding the culture of migrating is still sustainable today for the people of Madura. Migrating for Madurese people is interpreted as an effort to improve economic conditions. Moreover, outside the economic context, migrating to Madurese people tends to form the same habitual pattern so that it becomes a tradition. From this tradition then arose a sense of close coexistence for the Madurese people in overseas lands.

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