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## Economic Patterns in Tanean Lanjhang in Madura

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### Abstract

This article discusses the economic pattern in Tanean Lanjhang, a typical Madurese settlement system that represents a socio-economic institution based on kinship and local cultural values. Through a conceptual and contextual approach, it is found that tanean lanjhang is not just a physical entity, but a center of collective economic activity supported by the values of solidarity, mutual cooperation, and deliberation. The values of collectivism that live in this community have formed a resilient and socially just economic structure, with the active participation of women as drivers of the household economy. In the midst of the flow of capitalist modernization, Tanean Lanjhang shows a form of adaptive cultural resistance, by only accepting elements of modernity that are in line with the collective and spiritual values of the community. Furthermore, the synergy between local wisdom and the principles of sharia family economics strengthens the economic pattern of this community, making it an alternative economic model that is independent, inclusive, and sustainable. Thus, Tanean Lanjhang represents the potential of a community-based economy that is relevant to the development of microeconomic development policies in Indonesia.

**Keywords:** Tanean Lanjhang, Socio-Economic Institutions, Collectivism, Women, Sharia Economy, Resistance To Capitalism

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### INTRODUCTION

Madura, one of the islands in East Java Province, has unique and rich socio-cultural characteristics, one of which is reflected in the traditional settlement pattern known as tanean lanjhang. Literally, tanean lanjhang means 'long yard' or 'elongated house complex'. More than just a physical layout, tanean lanjhang is a deep representation of the social structure, kinship, and economic system of Madurese society. (Abdullah, 2006).

Tanean lanjhang is basically a housing complex inhabited by an extended family, consisting of several generations who are related by blood. The houses in this complex are usually arranged lengthwise or form a certain formation surrounding a central courtyard (palatar). This pattern reflects the strong values of family and collectivity in Madurese society. Important decisions are often taken through deliberation by the family elders. (Erlijanto, 2018).

Historically, tanean lanjhang was not only a social unit, but also a relatively independent economic unit. The economic pattern in it was often based on agriculture, animal husbandry, handicrafts, division of labor according to age and gender. (Latif, 2015).

Agriculture, although Madura is known for its less fertile land compared to Java, agriculture remains the main livelihood for most people. In tanean lanjhang, family members often work together to cultivate the family's agricultural land. The harvest is usually shared and used together. Livestock, raising cattle is an important tradition in Madura and is often integrated into the tanean lanjhang economic system. Cattle are not only an economic asset but also a symbol of social status and are used in various traditional ceremonies. Handicrafts, some tanean lanjhang specialize in certain handicrafts, such as batik, weaving, or making agricultural tools. These skills are often passed down from generation to generation within the family. Division of labor based on age and gender, in the tanean lanjhang economic system, there is a clear division of labor based on age and gender. Men are generally responsible for work in the fields and raising livestock, while women take care of the household, care for children, and are often involved in small-scale handicrafts (Nugroho, 2019).

Along with the development of the times and modernization, the economic pattern in tanean lanjhang has undergone a significant shift. Several factors that influence this change include migration, many family members from tanean lanjhang migrate to big cities or even abroad to find better jobs. This reduces the workforce in the agricultural and craft sectors at the tanean lanjhang level (Firmansyah, 2021); Diversification of livelihoods, the younger generation tends to look for work in non-agricultural sectors, such as trade, services, or industry. Dependence on the traditional economic system based on tanean lanjhang is starting to decrease; Economic individualism, the values of economic individualism are starting to erode the tradition of collectivity in tanean lanjhang. Economic decisions tend to be taken individually by members of the nuclear family (Hakim, 2023); The influence of markets and technology, access to wider markets and technological developments are changing the way the tanean lanjhang community produces and consumes. Products from outside are starting to enter and compete with local products (Suryani, 2024).

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However, there are also challenges that need to be overcome, namely, limited capital and market access, small business actors at the tanean lanjhang level often face capital constraints and difficulties in accessing wider markets; Lack of innovation and technological adaptation, lack of understanding and adoption of modern technology can hinder business development; Younger generations are less interested, the younger generation may be less interested in continuing traditional businesses at the tanean lanjhang level.

Based on the background explanation above, the economic pattern of Tanean Lanjhang in Madura is a complex phenomenon that is deeply rooted in social structure and family values. Previously a relatively independent economic unit based on agriculture, animal husbandry, and crafts, it has now undergone a transformation due to modernization, migration, and changes in lifestyle. However, Tanean Lanjhang still holds unique potential for economic development based on local wisdom and tourism. This study aims to deeply understand the dynamics of economic change in the Tanean Lanjhang community in the modern era.

## **METHOD**

This study uses a descriptive qualitative method. Descriptive qualitative research, with a focus on in-depth narrative exploration and contextual understanding, is a very appropriate tool to reveal the complexity of economic patterns in the socio-spatial formation of tanean lanjhang in Madura. This approach allows us to go beyond surface descriptions and to penetrate the meaning and economic practices from the perspective of its inhabitants, while connecting them to broader socio-cultural dynamics and contemporary changes. (Cresswel, 2013).

From a qualitative perspective, tanean lanjhang is revealed not only as a collection of buildings, but as a social ecosystem in which economic practices are deeply rooted. The research will focus on the socio-economic construction in the family space, in-depth participant observation and narrative interviews with family members across generations will be key to understanding how blood ties and kinship structures shape the economic landscape. How are norms of reciprocity (jung-rojung) obligations to share results, and mechanisms for collective economic decision-making maintained or negotiated in the context of tanean lanjhang, for example, how the distribution of harvests or profits from craft businesses is carried out among extended family members. (Fahmi, 2023).

A rich ethnographic description of the spatial layout of tanean lanjhang will reveal how traditional architecture (e.g., house orientation, the presence of the kobhung as a communal space) facilitates or inhibits certain types of economic activities. Whether the palatar serves as a gathering place for small-scale economic transactions or the exchange of market information, how do private and public spaces in tanean lanjhang influence the gendered division of labor (Wijayanti, 2024). In-depth interviews with elders, several family members and village officials will reconstruct the economic history of tanean lanjhang, tracing changes in livelihoods from generation to generation, adaptation to environmental or market

changes, and collective memories of economic crises experienced. How these historical narratives shape the family's current economic strategies.

Descriptive qualitative research will attempt to capture the essence of traditional economic practices through the lens of the experiences and interpretations of the practitioners. Detailed descriptions of the agricultural cycle (from land preparation to harvest), livestock practices (seed selection, care, utilization of products), and the process of making crafts (raw materials, techniques, cultural meanings). Researchers will attempt to understand the local knowledge that underlies these practices. Observations and interviews will reveal how the division of labor based on age and gender is practiced in everyday life, including the flexibility and negotiation of roles that may occur. How women not only play a role in the domestic sphere but also contribute to the family economy through crafts or helping in the fields during the harvest season..

Mapping of social and economic networks within and outside tanean lanjhang will reveal how the system of exchange of goods and services, the practice of mutual cooperation in helping economically distressed family members, and traditional lending and borrowing mechanisms function. Exploration of cultural values such as malu (honor), sabar (patience), and tawakkal (surrender) in the context of economic activity. How these values influence motivation, work ethic, and risk-taking in entrepreneurship. (Hidayat, 2022).

Qualitative data analysis in this study will involve:

1. **In-depth Thematic Analysis:** Identifying recurring and significant themes in interview transcripts and field notes, focusing on the meaning and relationships between themes.
2. **Narrative Analysis:** Understanding how individuals construct stories about their economic experiences and how these narratives reflect cultural values and social change.
3. **Hermeneutic Interpretation:** Interpreting data within a broader socio-cultural context, seeking to understand the hidden meanings and assumptions underlying economic practices.
4. **Data Triangulation:** Combining data from multiple sources (observations, interviews, documents) to gain a more comprehensive understanding and reduce bias.

In-depth descriptive qualitative research with integration of current references will make a significant contribution to:

1. Offers a rich and holistic understanding of the economic patterns of tanean lanjhang from an internal community perspective.
2. Reveals the complexity of the interactions between social structures, physical space, and traditional economic practices.
3. Analyzes in depth the impact of modernization and social change on livelihoods and economic values.
4. Identifying the potential for local economic development based on local wisdom and community aspirations.

With this approach, the resulting research will have a strong depth of analysis, supported by an emic perspective of the Tanean Lanjhang community, and relevant to the challenges and opportunities in the contemporary era. The integration of current references will ensure that the analysis also considers the findings of other studies relevant to the Madurese context and the study of community-based economics.

## **RESULT AND DISCUSSION**

### **Tanean Lanjhang as a Socio-Economic Institution**

Tanean Lanjhang (sometimes also called Tanean Lanjiang) is a form of traditional settlement of the Madurese people which has a unique structure and reflects local cultural values, especially the values of collectivism, religiosity, and patriarchy. Literally, "tanean" means yard or courtyard, while "lanjhang" means long. Thus, Tanean Lanjhang refers to an elongated yard inhabited by one large family (extended family) consisting of several heads of families in one lineage, usually from the mother's side.

However, Tanean lanjhang is not just a settlement system. It functions as a socio-economic institution that plays a central role in shaping economic behavior, joint decision-making, and resource distribution within an extended family community.

Tanean lanjhang reflects a strong collective social practice, where each family member is not only biologically bound, but also socially and culturally. In this case, tanean functions as a place for the socialization of cultural and religious values, a means of decision-making through deliberation in matters of marriage, inheritance distribution, and internal conflict, an arena for informal education between generations (intergenerational learning) (Pelly, 2015).

Tanean lanjhang creates a collective family economic system, where economic resources such as land, livestock, production tools, even agricultural/fishing products are shared and managed together. This concept is different from the individualistic economic system in general. Some characteristics of economic collectivism in Tanean lanjhang include the use of family labor in economic activities (farming, trading, raising livestock), economic decision-making based on family deliberation, mutual assistance (helping each other) as social capital. (Latief, 2021).

In the perspective of household economics, Tanean Lanjhang can be analyzed as a unit of production and consumption. Production, utilizing family land, livestock, marine products (if near the coast). Consumption, fulfilled collectively, with a barter system and redistribution within the family. Small and medium business activities such as home industries (traditional cake production, handicrafts, etc.) are generally based on this extended family. (Wahyuni, 2022).

In the institutional economics framework, Tanean Lanjhang can be seen as an informal institution that influences economic behavior. This institution has unwritten rules (social norms, culture, religion) that form, low transaction costs, due to high trust between family members. Continuation of social capital from generation to generation. Increasing the efficiency of resource allocation through internal networks. (North, 1990).

Tanean Lanjhang is a potential base for a family-based economic empowerment program because it already has a strong and naturally formed social structure, prioritizing the participation of all members in decision-making, encouraging the creation of a sustainable economic system (sustainable livelihood). (Mustain, 2023). Family cooperative-based programs, family sharia financial management, and micro-entrepreneurship training can be very effective if they are based on the Tanean lanjhang structure. (Arifin, 2024).

Some challenges in maintaining the role of Tanean Lanjhang as a socio-economic institution include, modernization and migration, the younger generation tends to move away from collective living patterns; Individualization of economic values, more and more family members run their own economy without collective coordination; Transformation of land ownership, economic pressures cause inherited land to be sold and disrupt the collective economic system. However, adaptation through digitalization of UMKM digital-based family cooperatives, and strengthening the family's sharia economy can be a solution (Zuhri, 2024).

### ***Collectivism Values and Economic Solidarity: A Conceptual and Contextual Study***

In the midst of the dynamics of a modern economy that tends to be individualistic and competitive, the values of collectivism and economic solidarity emerge as a counterweight that supports sustainability and social balance. Both are the foundation for building a community that is not only oriented towards economic growth, but also social civilization.

These values have high relevance in traditional societies and local-based communities that uphold family and mutual cooperation, such as in agrarian communities, Islamic boarding schools, indigenous communities, and settlements based on extended families (such as Tanean Lanjhang in Madura).

Collectivism is a value orientation that emphasizes group interests over individual interests. In collectivist cultures, a person's identity is formed through their relationships and social roles in the community. Collectivist values emphasize togetherness in decision-making, collective responsibility for the welfare of the group, and adherence to group social norms. (Hofstede, 2001).

Economic solidarity is a principle and practice that emphasizes cooperation and mutual assistance in economic activities. This principle includes distributive justice, inclusive economic participation, mutual support between individuals/groups in meeting economic needs. Economic solidarity has developed in the form of cooperatives, farmer groups, social gatherings, barter systems, and other alternative economic forms. (Laville, 2010).

Collectivism is the basis of values that strengthen the practice of economic solidarity. When society has a collective consciousness, forms of economic cooperation will emerge naturally. (Sen, 1999). Some of its forms include mutual cooperation in the production and distribution of harvests, shared use of production tools, family or community-based financial systems (e.g. arisan, qardhul hasan), economic decisions based on deliberation. In this context, economic solidarity becomes a real manifestation of the value of collectivism. (Restakis, 2010).



### ***Women's Participation in Household Economy***

The study found that women's roles are very significant in maintaining the sustainability of the family economy. They not only manage household finances, but are also active in local food production, small trade, and forming family cooperatives. This supports the theory of participation and empowerment, that marginalized communities - including women - must become economic agents in their own communities. (Kabeer, 2001).

Women's participation in this context is rooted in the values of collectivism, solidarity, and customary structured role division. Social change, economic pressure, and the dynamics of modernization also influence women's roles in this system, both positively (strengthening economic roles), as well as challenges such as double burdens and limited access to productive resources. Women often become "social binders" in households and extended families, because women's residence remains on the land after marriage (men move), they regulate the distribution of domestic resources, they are central figures in children's education and household stability. (Hidayat, 2020).

Women in Tanean Lanjhang also participate in productive economic activities, such as farming, helping to plant and harvest, especially in family farming, trading by opening small stalls or trading in local markets (kiosks, garden produce, fish), managing livestock/sea produce, processing salted fish, salted eggs, other processed products, household businesses producing handicrafts, traditional cakes, or sewing. (Nurhadi, 2021). managing family finances: although men are the main breadwinners, women often become the household financial managers, managing family assets: such as garden produce, livestock, production equipment, children's education and preserving ethical, religious and traditional values. (Wulandari, 2023).

Women's participation in the household economy in Tanean Lanjhang is a hidden force that supports social stability and economic resilience of the extended family. With collective, flexible, and family-based characteristics, women play interrelated productive and reproductive roles. However, to strengthen their position and potential, intervention is needed through local culture-based economic empowerment, access to education, and adaptive digitalization..

### ***Resistance to Modernization of Capitalist Economy***

The modernization of the capitalist economy oriented towards industrialization, individualism, and market-based growth has penetrated even to remote villages. However, not all local communities immediately accept the penetration of this capitalist economy. One real example of resistance to the capitalist economy can be found in the economic patterns of the Tanean Lanjhang community in Madura (Arifin, 2023). The Tanean Lanjhang community demonstrates forms of cultural and economic resistance to modern economic patterns through the preservation of collective systems, kinship structures, and resource management based on traditional and religious values. (Scott, 2009).

Capitalism promotes the principle of "homo economicus" — individuals who act rationally for personal gain. In contrast, Tanean Lanjhang society places family solidarity above individual gain. For example, a family member who is

economically successful feels obligated to help other members in the form of interest-free loans, joint work, or profit sharing. Capitalist modernization often encourages the commercialization of land for investment or industry. However, in Tanean Lanjhang, ancestral land is considered sacred and is not for sale to outsiders. (Subagio, 2020).

Instead of depending on the free market for their livelihood, the Tanean Lanjhang community developed a family-based microeconomic system, such as family cooperatives, small businesses, or production arisan. Rather than accumulating capital as in a capitalist system, the community carries out wealth redistribution through the mechanisms of zakat, infaq, and sedekah as a form of economic spiritualization. (Madjid, 2022).

The Tanean Lanjhang community in Madura shows a real form of resistance to capitalist economic modernization by maintaining family values, collectivism, local wisdom, and Islamic principles. They do not immediately reject change, but filter and adapt modernization according to local values. This model is important as an alternative to a sustainable, just, and humane community-based economy. (Effendy, 2021).

### ***Synergy between Local Wisdom and Sharia Family Economy***

The traditional economic pattern of Indonesian society is often considered as a system that is contrary to the principles of modern economics. However, in the context of Tanean Lanjhang in Madura, there is a synergistic power between local wisdom and Islamic economic principles (sharia) which is the foundation for the sustainability of the family economy. (Anshari, 2022).

Most families in Tanean Lanjhang apply Islamic economic principles culturally, such as justice in transactions, prohibition of usury in lending and borrowing, and fair distribution of agricultural products. This is the initial basis of the local culture-based Sharia Family Economic model, which allows the realization of a contextual Islamic economic model that is grounded in local wisdom. (Furqon, 2021).

The local wisdom that lives in the Tanean Lanjhang community is not just a cultural heritage, but a functional socio-economic mechanism in supporting the lives of large families. (Iskandar, 2021). This local wisdom has become a cultural instrument that maintains balance between interpersonal relationships and collective responsibility. (Wahyuni, 2023).

Sharia family economy refers to Islamic principles that regulate halal sources of income, fair and trustworthy financial management, prohibition of usury and gharar, the importance of zakat, infak, and sedekah (ZIS), financial distribution for the welfare of all family members. In the context of the family, sharia economy encourages financial management based on the principle of barakah, not just profit. Spiritual and material balance is the main orientation in financial decision making. (Antonio, 2022).

The extended family of Tanean Lanjhang lives in a system that emphasizes solidarity and togetherness, which is spiritually identical to the concept of ukhuwah in Islam. Mutual cooperation (Ta'awun). The tradition of mutual cooperation in working and sharing results is in line with ta'awun, an Islamic value that encourages



cooperation for the common welfare. Traditional Zakat (Redistribution of Wealth), the local practice of sharing the harvest or income to weaker members is a natural form of traditional zakat, as an instrument of economic balance. Tana sangkol (Hifz al-Mal), protection of property or preservation of inherited land for the next generation reflects the Islamic principle of maintaining property as a trust across generations (Miftah, 2024).

The synergy between the local wisdom of Tanean Lanjhang and the sharia family economy is a great potential in building an independent, just, and sustainable family economy. Both complement each other: local wisdom becomes the foundation of values, while sharia principles provide normative and spiritual direction. This synergy not only maintains local cultural identity, but also offers an alternative model of Islamic family economy that is relevant to the challenges of the times.

## **CONCLUSION**

Based on the discussion above, the economic pattern in Tanean Lanjhang is not merely a representation of traditional economic activities, but rather a unique socio-economic institution that integrates cultural, religious and communal dimensions in daily economic practices..

Tanean lanjhang proves that strong kinship social relations can be an institutional basis for managing economic resources. It is not only a physical living space, but also acts as a space for production, consumption, distribution, and collective decision-making. With this system, economic sustainability and equality within the extended family can be maintained naturally without the intervention of formal structures.

Collectivism in Tanean Lanjhang is not only a cultural value, but also a productive social capital. Solidarity between family members becomes an economic defense mechanism in the face of difficulties, crises, or uncertainty. Values such as mutual cooperation, ta'awun, and deliberation strengthen the network of mutual assistance, so that an economic system is formed based on togetherness and siding with vulnerable members.

Women play an important role in supporting the family economy, both as small business actors, household financial managers, and as guardians of collective values. Their participation is often not formally visible, but has a significant contribution to the sustainability of the community economy. This dual role emphasizes the importance of a more inclusive and gender-based approach to understanding economic patterns in tanean lanjhang.

Tanean Lanjhang shows a form of cultural resistance to the individualistic and exploitative capitalist economic model. Rather than rejecting modernity as a whole, this community carries out selective adaptation, namely only adopting elements of modernization that do not damage the values of solidarity and spirituality. This form of resistance becomes a cultural and economic fortress that protects the community from the negative impacts of economic globalization.

Islamic values in family economics, such as justice, mutual assistance, zakat, and prohibition of usury, have a high level of compatibility with local

economic practices in Tanean Lanjhang. This synergy forms an economic pattern that is not only productive, but also ethical and oriented towards blessings (barakah). The integration of local wisdom and sharia principles makes Tanean Lanjhang a model of an independent, just, and sustainable community-based economy.

The economic pattern in Tanean Lanjhang is a form of community economy based on local and spiritual values. This system displays the strength of kinship relations, social solidarity, and the principle of justice in forming an adaptive and resilient economic structure. The existence of women as economic agents, resistance to the dominance of the capitalist market, and the harmonization of local culture and sharia principles confirm that Tanean Lanjhang is an alternative model of community-based economic development that is more humane, contextual, and spiritual.

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