

Indonesian Maduranese's Taretan Dhibi' Values for Interpersonal Relationship

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Abstract— Interpersonal relationship is important since people are social human beings. That good interpersonal relationship is beneficial for positive self-concept development, for one's self-actualization process and for mental health. Unfavourable interpersonal relationship may be the source of isolation, of short-mindedness, of being fired from work, of low productivity and of psychological and health problems. The Maduranese hold "taretan dhibi'" humanistic local values. This value represents close social interaction and intimate brotherhood between people or groups of Maduranese although there is no blood relation. This value particularly applied among the Maduranese and between them with people of other ethnicities. The values influence human behavior, so taretan dhibi' value is still relevant to form and facilitate social interpersonal relationship among Maduranese.

Keywords--- interpersonal relationship Maduranese's, taretan dhibi'

I. INTRODUCTION

INTERPERSONAL relationship is important since people are social human beings [2]. Interpersonal relationship is a relation of two or more people and they are dependent on each other and have consistent social interaction pattern [6]. Reference (4) shows, that good interpersonal relationship is beneficial for positive self-concept development, for one's self-actualization process and for mental health. Unfavourable interpersonal relationship may be the source of isolation, of short-mindedness, of being fired from work, of low productivity and of psychological and health problems.

It has been the fact that the Maduranese's interpersonal relationship with others frequently are full of conflicts, violence and even killings. This troublesome relationship is found both among Maduranese living in the Madura island and out of the island. The social conflicts, violence and killings are found between the Maduranese's themselves, or between the Madaranese and other ethnicities. For instance, the

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Sampang case in the Madura island, where social conflict, violence and killings have been hapening between siblings since the year 2010 and it is still unsolved. Another example is the Maduranese's conflict with the people of Dayak tribe in the Kalimantan island.

Reference [8] shows in his research that *carok* was the Maduranese's furious response as their hars resistance action. *Carok* was a one-on-one or group-on-group fight by deadful weapons and the fight ends when either one or both of them died or badly hurt [5]. The decision wether physical violence is necessary or not for resistance depends heavily on the level of insult they feel. They can extremely fight till death when necessary. This attitude and behavior expressed in their local phrase "death is favourable than living with same" [7].

Besides the uncaring attitude and emotional disposition, the Maduranese also hold "*taretan dhibi*" humanistic local values [8]. The word "*taretan*" means "brotherhood" and the word "*dhibi*" means "self" [5]. So, the phrase "*taretan dhibi*" generally means "own brothers". This value represents close social interaction and intimate brotherhood between people or groups of Maduranese although there is no blood relation. This value particularly applied among the Maduranese and between them with people of other ethnicities. This local value has been known and developed since the increasing migration of the Maduranese to other islands in Indonesia. This movement happened in the year 1870 until 1930. The main aim of the migration was to help other Maduraneses survive out of their mainland [1].

Reference [3] shows stated that values influenced human bahavior. Values are integrated in one's personality as it is a short of mental program. Values are seen as evaluation basis for any social situations. Values influence interpersonal relationship, perception toward achievement and succesful person and organizations. Values also important for ethical and acceptable behavior or resilience upon stress to achieve organizations goals.

In order to see if this *taretan dhibi*' local value still strongly hold by Maduranese, the writer did a research in several cities in the Madura island, that are Bangkalan, Sampang, Pamekasan and Sumenep. There were totally 120 people aged between 40-80 years old participated in this research in those 4 cities. There were 30 Maduraneses participated in each city. The finding showed that all respondents know and understand the local value *taretan dhibi*'. about 90% of them know the value from parents, relatives (uncles and aunts) and teachers (school teacher or the holy Qur'an reciting teachers). And about 10% of them know this value from their daily friends.

All respondents (100%) said they applied this *taretan dhibi'* value in their social interaction with other Maduranese or with people of other ethnicities. If they help, respect and appreciate and close to each other during the interaction process, then the interaction is qualified as *taretan dhibi'* social interaction. On the other hand, when they find it hard to understand, to help when facing problems, irrespective or unfamiliar, the relationship will break or create conflicts and violence and killing instead. This might happen in unfair heritage allotment and one of the parties feel cheated. All respondent (100%) also stated that the *taretan dhibi'* was characterized as caring and helping to each other, closeness as family, intimate, sacrifice, respect and appreciate each other. All respondent (100%) also stated that to keep the *taretan dhibi'* relationship, they will visit each other, will help when others' are suffering or in trouble, teaching offspring about *taretan dhibi'* values, and being tolerant and emotionally controlled to avoid conflicts and quarrels.

II. CONCLUSION

The conclusion of the findings was that this local value *taretan dhibi'* is still known and held by the Maduranese. Reference [3] shows that values influence human behavior, so *taretan dhibi'* value is still relevant to form and facilitate social interpersonal relationship among Maduranese. When one feels that a particular situation lowering his or her esteem or when he or she feels insulted, then this particular value is held and developed.

In relation with the importance of good social interpersonal relationship (4), it is suggested that this particular value *taretan dhibi'* to be socialized and developed in order to be understood. By correctly understanding these values, one can construct better social interpersonal relationship. If one understands and applies this value perfectly, he can restrain himself from conflicts, violence and killings (the *carok* behavior). Parents and adults in childrens' life, such as school teachers and the holy book reciting teachers, friends and all of the Maduranese society members play important big role to socialize this *taretan dhibi'* value.

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