

WISDOM IN APPROACHING NATURE AND TOURISTS IN THE TANEAN LANJHANG MADURA ECOSYSTEM

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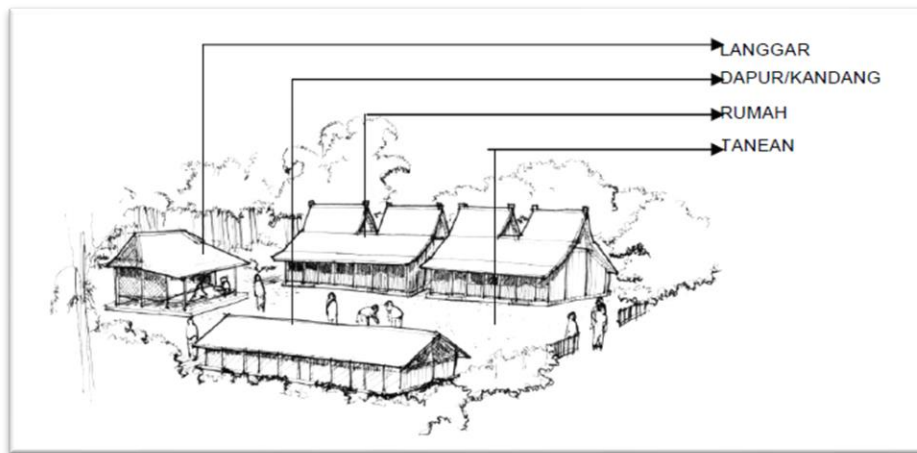
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Preliminary

The Madurese were lulled by the viral news in the media "The Madurese Sakti-Sakti", as stated by Mrs. Khofifah Indar Parawansa as the Governor of East Java. The statement was conveyed after receiving a report from the Covid-19 Task Force which stated that there were zero for Madurese who were reactive and positive after Idul Fitri 2021¹. This flattery makes the Madurese ignore the discipline of implementing health protocols (Prokes). As is understood in many places in Madura, health protocols are still implemented with discipline in urban areas only. Meanwhile, in the villages, it seemed that nothing had happened and they did not know the Prokes well². This is coupled with the background of the average rural Madurese is a farmer who interacts with nature everyday and usually basks in the hot sun. The same thing happened in the *Tanean Lanjhang* area.

Figure 1. *Tanean lanjhang*, home *tongghu*, langgar / *kobhung*, kitchens and stables



(Source: Adapted from other sources, Tulistyantoro, 2006)

Tanean lanjhang is a typical Madurese settlement with a certain format that places the *tongghu* (main) house in the north facing south, while the kitchen and cowshed are attached to the south with a position facing the *tongghu* house, and at the west end it is common for *Kobhung* or *Langgar* to be occupied, equipped with an entrance to the courtyard on the east, the empty space in the middle between several buildings is called *tanean lanjhang*. *Tanean lanjhang* is not only found in Madura but is also spread in Madurese settlements in the archipelago depending on the availability of land. The longest *tanean lanjhang* in Madura is in the Pamekasan Regency area, precisely in the Larangan Luar Village, Larangan District, about 15 km to the east (Mansur *et al.*, 2020). There are 20 *tanean lanjhang* locations in Larangan Luar Village, which are spread over 5 hamlets, namely Hamlet Buddagan I, which has 11 locations, Hamlet of Buddagan II, has 3 locations, Hamlet of Tangkel I has 1 location, Hamlet of Tangkel II, has 3 locations, Hamlet Bicabbi III has 1 location, Hamlet Bertah has 1 location (Asmarani and Antariksa, 2016). In the hamlet of Buddagan are *tanean lanjhang* the main home number reached 11 buildings³ in above the flat ground. This number places it as the longest *tanean lanjhang* area that has ever existed and has been sustainable until now.

Since 2016 the area *tanean lanjhang* in Hamlet Buddagan Village Prohibition Affairs made one of the destinations of cultural tourism by the Government Pamekasan. Since then, the *Lanjhang Tanean* Festival has been held every year which is attended by cultural observers and the general

¹ <https://beritajatim.com/politik-pemerintahan/ada-38-positif-saat-penyekatan-pos-suramadu-nihil-gubernur-orang-madura-sakti-sakti/>

² <https://www.bbc.com/indonesia/indonesia-57367994>

³ Adi, Interview, 23 July 2021

public. With the launching its Cultural Tourism *Tanean Lanjhang* then increases the amount of attractions in Pamekasan (Mansur *et al.*, 2020).

Those concerned about the culture and the researchers have done many stu at about tanean lanjhang from various aspects. Such as settlement spatial planning (Sattar, 2015), kinship (Sudahri and Ida, 2020), marriage (Hipni and Nahidloh, 2015), gender protection (Widya, 2014), ethnomathematics (Hafsi and Hasanah, 2019), ethnosemantics (Kuddus, Suwandana and Windiatmoko, 2019), ethno-ethics (Setiawan and Arifin, 2020), religious aspects (Humaidi, 2020), and so on. While aspects as bu travel dayan yes not much digging and draw the right of her is intact (Zakaria and Suprihardjo, 2014).

This paper wants to reveal the natural side of the local wisdom of *tanean lanjhang* in which the settlers of *tanean lanjhang* have gone through a long process in maintaining the culture and heritage of le huhur as a whole (holistic) (Setiawan and Arifin, 2020). And elsewhere many settlements *tanean lanjhang* who are no longer able to sustain the treasury settlement Madura customary with some reason that is not good and the assumption of less modern (Safeyah *et al.*, 2019). Meanwhile, there is another side that is firmly held by the residents of *Tanean Lanjhang* and makes it a little different from the character and psyche of the Madurese in general, which is in the procedure for approaching nature and responding to or serving every guest who comes to the settlement with several sacrifices, including financially for their livelihood, very limited. This unique character is the main attraction for domestic and foreign tourists

Method

With the effort to explore and describe the research results, this research should use qualitative methods that are natural in nature (Sugiono, 2017). Meanwhile, to reveal the uniqueness contained in the phenomena that occur in *Tanean Lanjhang* Cultural Tourism, it is necessary to use a phenomenological approach (Adian, 2016), so that the author is able to reveal the meanings contained in the reality that occurs in the *Tanean Lanjhang* area (Abdillah *et al.*, 2021).

For data collection, researchers used observation, interviews and documentation techniques. This technique requires researchers to provide a rather long period of time, although they do not have to stay in the location (Kunaifi, 2021). At least in certain cultural activities in *tanean lanjhang*, the researcher must be present at the location many times. Observation involved (participant observation) on various activities at the research site was effective enough to do so as not to lose momentum. There are several ceremonies that are carried out only once a year (Sukasih *et al.*, 2021). Because in this study sought is the phenomenon of people's lives, the researchers also need to use the st udi ethnography (Spradley, 2007). In this ethnographic study, researchers need to use observations involved in the daily life of the residents of *Tanean Lanjhang*. For that it took some time for the researcher to stay at the location.

Meanwhile, to understand the meanings of the informant's behavior will require the most precise method called in-depth interviews (Spradley, 2007). To achieve this in-depth interview, researchers sometimes need to make multiple appointments to meet key informants. Sometimes this is quite tiring, because the informants often have limited time or it is related to remote locations with complicated terrain and having to walk.

Table 1. Names of Informants

No.	Name	Work and Identity	Address
1	Habibi	Farmers, Community Leaders	Buddagan I Hamlet
2	Moh. Pari	Farmers, Community Leaders	Buddagan I Hamlet
3	Rosyidi	Farmers	Buddagan I Hamlet
4	Mrs. Farid	Farmers	Buddagan I Hamlet
5	Mr. Surya	Trader	Buddagan I Hamlet
6	Musliadi	Farmers	Tangkel II Hamlet
7	Musapah	Farmers	Tangkel II Hamlet
8	Atmidah	Farmers	Tangkel II Hamlet
9	Sahur	Farmers	Tangkel I Hamlet
10	Sattah	Farmers	Buddagan I Hamlet
11	Sayyini	Farmers	Bicabbi III Hamlet
12	Saifullah	Farmers	Buddagan II Hamlet
13	Maidiyaeh	Farmers	Buddagan I Hamlet
14	Abdul Ghofur	Farmers	Buddagan I Hamlet
15	Sanimu	Farmers	Buddagan I Hamlet
16	Mat. Ra'i	Farmers	Buddagan I Hamlet
17	Mrs. Sufi	Farmers	Bertah Hamlet
18	Mrs. Husni	Farmers	Buddagan II Hamlet

(Source: Researcher Data and several other sources)(Asmarani and Antariksa, 2016)

The subjects in this study were those who experienced firsthand things related to the activities of *Tanean Lanjhang* Tourism. Sometimes their expressions are in the form of life stories that are expressed in a flowing manner, sometimes accompanied by emotional outbursts through a series of in-depth interviews. Some documentation data is also needed in this research, such as photos of activities, legality, correspondence, visiting books, and others. The use of data triangulation needs to be cross-checked with each other between interviews, observations and documentation so that the data obtained are accurate, valid and can be proven.

Table 2. Names of Research Subjects

No.	Name	Work and Identity	Address
1	Adi Bahri	Pokdarwis, Head of the hamlet	Buddagan I Hamlet
2	Rafiuddin,M.Pd.	Ustadz, Religious Leader	Buddagan I Hamlet
3	Qoyyim A., M.Ak	Lecturer, Youth Leader	Buddagan II Hamlet
4	Muallim	Religion Teacher, Mosque Takmir	Buddagan II Hamlet
5	Saodah	IRT, Culinary Provider	Buddagan I Hamlet

(Source: Researcher Data)

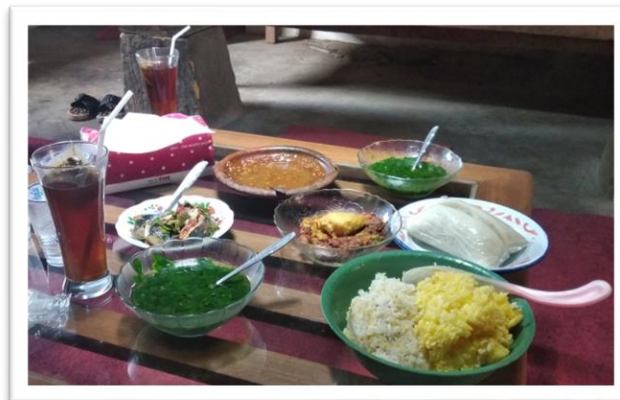
Discussion

1. Typical culinary *Tanean Lanjhang*

In the *Tanean Lanjhang* Tourism area, tamoy jeu is often seen; people's designation for guests who are not yet known. Each tamoy jeu which came despite no visible foreign fixed served like te guests with the best. Mr. Adi Bahri as host and Chairman *Pokdarwis* in tourist areas is usually regaled his guests with typical food Tanean Lanjhang, namely in the form of rice *tenggeng* (cassava) cooked in such a way. This rice is combined with vegetable *maronghi* (moringa). Even though they are Madurese, they may not necessarily be able to cook vegetable *marongghi*, because the treatment requires special skills. If you don't cook it properly, it will taste bitter or even smell good. This vegetable is simple only, simply seasoned with garlic, onion red, plus a bit of shrimp paste, sugar and salt to taste. Then the rice is equipped with a side dish of fried tuna, sometimes other fish. As a complement, sometimes also added tofu and fried tempeh. What's interesting is the *sambal*. This sambal is very simple, the composition is only in the form of *petis*, cayenne pepper, salt to taste plus sugar as a substitute for flavoring, then fried.⁴

This lunch menu is served wholeheartedly to the guests present. It doesn't look fancy from the way it's served, but it makes our tongues squirm to add more and more. Unlike the food in restaurants or restaurants that we often encounter. Once, several times visitors were very impressed with the *sambal petis*. until willing to record the composition and cooking procedures as well. After trying it at home it turned out to be different. From here then arises the question where is the secret?

Figure 2 . *Tanean Lanjhang* Special Lunch Menu



(Source: Private Collection)

⁴ Saodah, Interview, 23 Juli 2021
novateurpublication.com

At *Tanean Lanjhang* there is also a Cafe which he calls "*Berung Kopi*". Not only black coffee and other types of coffee drinks are provided, but also several kinds of drinks that are usually available in classy restaurants. It turned out that, for the concern of several visitors who sympathized with the services at *Tanean Lanjhang* Tourism, some of them taught how to make the typical drink of this classy restaurant. *Berung Kopi* also was equipped with wi-fi, although just a few time, because it is constrained by the cost and connection network.

Figure 3 . Coffee Bear (*Berung Kopi*)



(Source: Private Collection)

2. Appropriate and Courteous Clothing

The tourists many do not think, despite its position in the village with the distance and the location was a bit difficult, with fluctuations as well as the road 's asphalt are poorly maintained, was in Tourism *Tanean Lanjhang* is very concerned about the feasibility of clothing of visitors, because of factors indigenous. For non-Muslim visitors who usually dress openly or minimally, they provide loans for typical *Tanean Lanjhang* clothes such as *sarong*, *batik* clothes or hijabs for women. It is, to avoid the conversation neighbors and the surrounding community. The clothes are just to cover the genitals and make guests look more elegant mingling with the residents. Not infrequently also happens, clothes that were originally lent to be returned again after going home, then bought. Maybe because it feels right and comfortable to wear, or some other reason. So, the location also provides several pieces of batik clothes for those who are willing to buy them. Of course this batik cloth is the result of collaboration with local batik in Pamekasan⁵.

Figure 4 . Decent outfit at *Tanean Lanjhang*



(Source: Private Collection)

For the residents of *Tanean Lanjhang*, there is a principle that whoever the guest must be respected. They are always prepared to humbly welcome, even though the attitude of visitors is sometimes not liked. Because it may not be in accordance with local customs or not in accordance with existing norms of behavior.

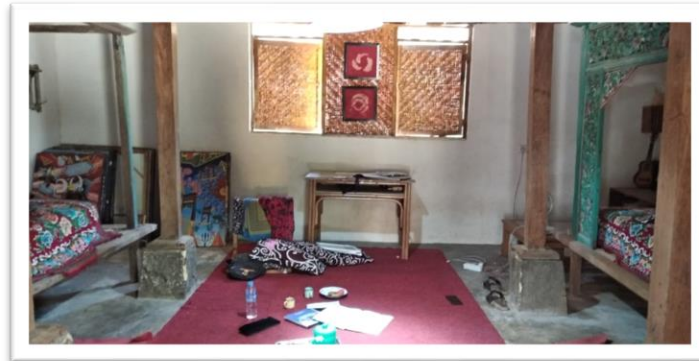
Admittedly, that initially the public about less social response tends to be jealous even with this new tour. The people of *Tanean Lanjhang* are not used to having guests with a variety of attitudes and temperaments. It took me some time to understand and finally accept the differences

⁵ Rafiuddin, *Interview*, 23 Juli 2021
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3. Ward House Structure and Material Treatment

Tongghu (main) houses in Madura usually consist of two types, namely the Ward House and *Pacenan* House. The Ward House is usually used by certain people who have a better standard of living and respectable families. Home ward is usually wall was a wall of bricks. Characteristically, the four main pillars are in the middle of the house. In contrast to *Pacenan* House, the roof is only two *leplap* (top roof). While all four pillars of her on the edge of the wall as well as support in the form *gedek* bamboo or wooden boards. What is interesting about the process of establishing the *Bangsai* House at the *Tanean Lanjhang* location is when preparing to cut teak wood as the main material for Madurese houses. Teak wood is prepared approximately a year before it is cut. The teak trees that have been determined are first cut their branches and branches. While at the base of the teak tree, the outer bark is cleaned and peeled about 1 inch from the ground around the base of the tree. This is to make the teak tree die slowly. This treatment will make the color of the wood more and more even to the outside.

Figure 5 . Ward House Pillar



(Source: Private Collection)

This kind of treatment is also carried out on other wood materials that will be used as home utensils. So from the start, after there was interaction with the wood materials, that their 'permission' would make it a protector from the hot sun, wet rain and cold winds in the dry season.

4. In the Protection of *Bhujuk Jepara*

Not far from the site of *Tanean Lanjhang* Tourism in the east there is a public cemetery in the middle of which there is a sacred cemetery. Residents call it the tomb of *Bhujuk Jepara*. *Bhujuk Jepara* is considered to be the person who first built this *Tanean Lanjhang* area. Due to this special moment for certain people in are a *Tanean Lanjhang* he always 'present' in a dream or in a trance. Usually the presence of *Bhujuk Jepara* is related to urgent matters.



Figure 6 . Jepara's *Bhujuk* Cemetery

(Source: Private Collection)

There is no valid data about the origin of this Jepara *Bhujuk*. From some of the data obtained by *Bhujuk Jepara* researchers, there are still family ties to *Bhujuk Dulqdam* in Larangan Dalam Village and still family with *Bhujuk Korepan* in Larangan Luar Village as well. The identity of several resource persons said that *Bhujuk Jepara* was a Muslim woman. The 'presence' of *Bhujuk Jepara* to his descendants always gives a message to take good care of the *Tanean Lanjhang* area, especially around the cemetery. The number of trees in the cemetery area seems unkempt. For residents who do not know, it is considered that this cemetery has no one to maintain it, even though in many incidents it is not permissible for a branch or tree branch to be cut down without permission. It often

happens, people who try to clean a broken branch also result in stomach pain. And it can be ascertained that in a semi-conscious state or in his dream, *Bhujuk Jepara* was 'present' to rebuke him. This is excluded if tree felling occurs because it is to be donated to social interests such as the construction of madrasa, prayer rooms, mosques and Islamic boarding schools. Of course, after getting permission from the *Jhur-konce* (Keeper) of the Jepara Tomb⁶.

5. Month of Maulid Month of Insight

The month of *Maulid* is known as the month of the birth of the Prophet Muhammad. In the residential area of *Tanean Lanjhang*, *Maulid* Month is a month full of challenges. Because, from the 1st to the 30th of the month of *Maulid*, nothing new is allowed in the *Tanean Lanjhang* area, either from buying or just replacing. Like, buying a cow, buying a vehicle or just buying clothes. Usually, there will be problems with anything new. Even just repairing a broken tile will be 'rebuked' by *Bhujuk Jepara*⁷.

It is different when people sacrifice their wealth for the celebration of *Maulid* or just to give food to other religious rituals. This is also distinguished when buying something to eat everyday, so it's okay. Thus, residents understand that to buy or repair something must be done before the month of *Maulid*, or be patient until the month of *Maulid* passes.

6. Cultural Tourism Design with MICE Concept

The concern of several parties towards the development of *Tanean Lanjhang* Cultural Tourism is to adhere to the MICE concept, which combines among others: meetings, incentives, conferences and exhibitions. This tour manager understands his shortcomings and is ready to change at the direction of various parties. So that in the future this MICE concept can be worked on and implemented⁸. This has also started from the plan to build a meeting room with several facilities that can accommodate 50 to 75 people. This facility is intended to attract visitors, both the private sector and the government, in fulfilling their needs, making activities that involve many people. Some parties need a rural feel in their activities such as meetings, workshops or other training. Things like this of course must be supported by decent lodging, both for domestic and foreign circles.

There are many things that the manager of *Tanean Lanjhang* has to start more seriously. By joining the Madura Tourism Association, the *Tanean Lanjhang* Cultural Tourism is often used as a package destination from Juanda airport in Surabaya to several tourist destinations in Madura to Sumenep. Tour guides often introduce *Tanean Lanjhang* Tours as a place for lunch.

For the manager, it becomes less attractive if the visitors are only certain people and seem exclusive. Because not many are interested in cultural tourism. Thus, *Pokdarwis* took the initiative to plant large quantities of orange trees around the *Tanean Lanjhang* area. The hope is that in the next 4 to 5 years, this area will become a new destination, namely Petik Jeruk Tourism. This has been started a year and a half ago and has the support of the local government.

Figure 7 . Mr. Adi Bahri and the development of the Orange garden



(Source: Private Collection)

⁶ Muallim, *Interview*, 23 Juli 2021

⁷ Adi Bahri, *Interview*, 23 Juli 2021

⁸ Qayyim Asy'ari, *Interview*, 27 Juli 2021

7. Festivals and Citizens' Economic Cycle

After being launched as a cultural tourism by the Pamekasan Regency Government, in the residential area of *Tanean Lanjhang*, an Overnight Festival has been held at *Tanean Lanjhang* since 2016, and it was inaugurated by the regent of Pamekasan at that time. The local community is very enthusiastic about this new vehicle. This new atmosphere for local residents has the impact of social jealousy. In their opinion, the manager of *Tanean Lanjhang* can make a lot of profit and ignore the local residents. Of course this happens, because they have not received a good explanation from the manager. From here, every year a festival is held, it always involves local residents. They were given the opportunity to sell traditional *Tanean Lanjhang* cakes.

During the Festival of the Night at Tanean Lanjhang, this event took place in the Festival arena arranged in such a way that there were no transactions in the form of money. At the entrance, money must be exchanged for palm leaves that have been labeled with prices ranging from Rp. 2,000 to Rp. 5,000. all visitors must purchase and there is no free food, including for VIP guests. With this concept, the economy of the people of Tanean Lanjhang began to move. Support for the sustainability of Tanean Lanjhang Cultural Tourism is getting better day by day, until now⁹.

Figure 8 . Palm Leaves in exchange for money in Festivals



(Source: Private Collection)

With only support from residents of the *Tanean Lanjhang* settlement, it makes it easier for managers to build togetherness to advance the economy in tourist areas. For example, when there are group guests who wish to stay overnight, local residents who have vacant rooms can rent them out to guests. So that the benefits of cultural tourism are increasingly felt in the local economy.

8. Religious Reflection and the Tanean Ecosystem

The function of the *tanean* is the center of the activities of the residents of the settlement. Starting from activities as cultivators, religious rituals, gender, taking care of children, social and building civilization. *Tanean* is the birthplace of leadership. *Tanean* is a measure of wisdom in fostering and maintaining Madurese culture. The existence of a *togghu* house in the west which then gave birth to the next row of houses to the east is primordial which is not affected by the progress of the times and the narrowness of the land. So with the existence of *tanean*, leadership in the family runs hierarchically according to the order of age and marriage. Maintaining the concept of *tanean* is a noble civilization in Madurese culture.

The position of *Langgar/kobhung* which is always at the West end indicates the direction of Qibla, namely leadership in rituals. This is in line with the hierarchy of ward house construction which is in the direction of the Qibla. When the row of North Ward houses has stuck to the easternmost land boundary, the construction of the next Ward house will start from the South courtyard row towards the West according to the Qibla direction. While the position of the cage and kitchen will be moved to the back of the house.

The relocation of the cage and kitchen to the back of the house shows that the Tanean people always prioritize leadership and religious order. The stable and kitchen are symbols of worldly affairs, while leadership includes both, the world and the hereafter.

Not only family members to be glorified, but also guests and others around them must still be held in high esteem. That's how the *taneans* treat this alarm and life. This is certainly a reflection of a mature soul in society and religion. Of course, this is a hereditary provision that was entrusted from his predecessors. This is where the role of the 'presence' of *Bhujuk Jepara* in every line of life of *Tanean* residents. The continuity from generation to generation needs to be preserved so that the nobility of attitude and manners towards anyone and anything. When that connection is realized, development after development will occur easily and seem natural. And vice versa, if there is a break in the ideals of the ancestors, then the commendable developments will also be cut off.

⁹ Adi Bahri, *Interview*, 27 Juli 2021
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Building an economy does not have to be by using a mathematical calculator. Intellectual calculations often get stuck in life. The impression of loss in developing a tourist area is the tendency of many people. But this is not the case for *tanean* residents. It has been proven by the times that prioritizing the affairs of the people and the public interest can empower the ecosystem. Pak Adi Bahri, as the Head of *Pokdarwis* as well as the *Buddagan* 1 Hamlet, is in the *Tanean Lanjhang* location. Thus, this attitude deserves to be spread to other ecosystems.

Conclusion

Maturity in society and religion is very decisive in advancing civilization, including in *Tanean Lanjhang*. Responding to the times and changing nature requires transcendental approaches that do not only use logical calculations. The existence of *Tanean Lanjhang* tourism has helped move the economy of its citizens. It also elevates the dignity of the peasants. The simplicity of the *tanean* residents in managing the *Bangsals* house and other heritages, was initially considered outdated, even underestimated. Recognition of the meaning of the behavior of *Tanean* residents is recognized by academics and foreign tourists. Thus, it should be the pride of the Madurese who seem backward in many ways.

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