

Tarétan Dhibi' as an Ashabiyah **Construction Madura People**

(Ethnographic Study of Madurese Social Solidarity in Kotalama Malang)

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This research explores the construction of ashabiyah (social solidarity) among the Madurese, with a specific focus on the concept of tarétan dhibi'. Conducted through an ethnographic approach, the study centers on the Madurese in Kotalama, Malang, serving as the hub of Madurese community activities in East Java. The aim of this research is to unveil the meaning and dynamics of tarétan dhibi' in relation to the social, cultural, and economic aspects of the Madurese in Kotalama, Malang, as well as to understand the social solidarity built by this community. The research paradigm employed is interpretive sociology, involving primary data collection methods such as participatory observation, in-depth interviews, and documentary studies. Secondary data are obtained from literature related to the Madurese, the concept of tarétan dhibi', and theories of social solidarity. Data analysis is conducted using a qualitative approach, identifying patterns, intriguing findings, and interpreting the meaning behind the gathered data. The research findings indicate that the concept of tarétan dhibi' plays a central role in shaping social bonds and solidarity among the Madurese. Cultural identity, religious practices, and cultural celebrations are integral parts of this concept. The dynamics of tarétan dhibi' in Kotalama reflects a shift in the Madurese community's identity focus from cultural aspects to an emphasis on solidarity through migration history. Globalization, social media, and interactions with other communities, driven by a younger generation open to new ideas, influence this shift. The research also reveals the acculturation of Kotalama's community identity, indicating openness to other cultures without losing Madurese identity. Furthermore, the community forms a solid and supportive group, with emotional support in interpersonal relationships reflecting strong social solidarity. Through cultural activities, discussions, and collaborations, they maintain Madurese identity, celebrate cultural diversity, and positively strengthen social engagement in Kotalama, Malang.

Key Words: *Tarétan Dhibi'*, Solidarity, *Ashabiyah*.



Introduction

Madurese people are one of the various ethnicities that have a relatively large population in Indonesia, which according to census statistical data conducted in 2022, the Madurese population accounts for around 4,065,232 million people (Badan Pusat Statistika RI, 2022). Population the generally spread all over corner mainland Madura Island on four Regency that is Bangkalan, Sampang, Pamekasan and Sumenep. Besides that island, Madura also consists from a number of islands small ones nearby island main areas, such as Ghiligenting Island, Puteran Island, Sapudi Island, Ghli Island Rajha, Raas Island, and other islands. Beside Madurese population on Madura Island itself, Madurese people are famous with society that has habit wander so that Madurese ethnicity is also spread No only in Indonesia, however spread abroad such as Malaysia, Singapore, and even in Saudi Arabia.

Warnaen (2002) explains that basically the Madurese ethnic group is the third largest ethnic group in Indonesia. This ethnicity, as explained by Spaeth (2000), has the characteristics of hard workers and nomads who are spread throughout Indonesia. There are many stereotyped views about Madurese that are not entirely true, for example, it is said that Madurese are people who are temperamental, hard, unable to compromise, and sometimes have to solve problems using *violence* (De Jong, 1993; Smith, 1997). *Carok* culture, for those who don't really know Madura in detail, is considered a Madurese characteristic, tradition and culture that will always be attached to Madurese people. This stereotype is basically a view whose truth still has to be proven empirically because Madurese people also have a polite, friendly attitude, although it must also be acknowledged that several studies also explain that in reality Madurese people tend to have an irritable, temperamental, quick-tempered, vengeful character, suspicious, and likes to act in violent ways (De Jongge, 1995; Touwen-Bouwsma, 1989).

The importance of *ashabiyah* in the practice of *tarétan dhibi'* for Madurese can be seen in the social interactions they carry out which become the strength of their own social group which has a positive impact on the smooth continuity of their communication. Moreover, with the activities of Madurese people, most of whom migrate, "additional value" is really needed to ensure effective communication.

Various historical evidence and scattered anthropological findings show that Madura experienced encounters with foreign religions and cultures and their bearers which paralleled what happened in Java. Empirical facts show that around the 7th century (835 AD) several communities in Sampang were found that were still unstructured and were still in the form of religious and cultural hermitages led by a sage (Rizkon, 1999: 29). This shows that basically Madurese people, especially in Sampang, have established ties between cultures and religions other than Islam.

Aspects of social interaction with other people, Madurese people have a view of life which is often known as *andhap asor* (humble) (Ar & Supriyadi, 2020), this has a signal that basically

Madurese people are people who stick to social dimensions based on politeness, politeness, and respect for values, manners as the basis for being social in society (Zubairi, 2013). From this description we can clearly see that the social relations and interactions that Madurese adhere to are more focused on how to create a culture of politeness, as an embodiment of noble values that have been mutually agreed upon. For this reason, Madurese people consider that *akhaqul karimah* is more valuable and valuable than mere knowledge. This means that Madurese people who have morals are more valued than just having knowledge but without being based on good behavior (morals). *Ashabiyah* in the concept of *tarétan dhibi'* is a concept of social relations carried out to symbolize the strength of a social group within an identity frame referring to social and cultural ties, apart from that it can generate loyalty and affection for a group that is united to it.

In the context of social life, Madurese people are known for being friendly, tenacious, diligent in their work, and have a high work ethic so that they do not hesitate to migrate and leave their "comfort zone" just to earn a living to get a decent life in their land. namely in Madura. The above character is inherent in the Madurese people so that it is reflected in their proverb, namely "*abanthal ombak asapok angin*" (cushioned by waves covered in the wind) (Yasin, 2017) , this proverb is not only a jargon, but also a philosophy of life for Madurese people.

Madurese people do have a strong family commitment between fellow Madurese people. He said that the closeness of the family was reflected in a term which they considered to have a very deep meaning, namely *tarétan dhibi'* . This meaning basically means one's own/sibling. However, in certain contexts, the meaning of *tarétan dhibi'* can apply to individuals or groups who have extraordinary closeness, giving rise to strong solidarity. These individuals or groups do not hesitate to help, assist, and even sacrifice themselves.

The term *tarétan dhibi'* for Madurese is a term that represents their pandang way of behaving socially. Wiyata explained that *tarétan dhibi'* is a term used to describe social closeness in friendship, in groups like one's own relatives. The meaning of this term is more about how to build closeness with other groups or individuals so that it seems as if there is no distance between these individuals (Wiyata, 2013).

If we look at it historically, the *tarétan dhibi'* culture has been formed from the beginning and has become a characteristic of the Madurese people. They adhere to this culture so that solidarity, friendship, is sometimes considered to be of greater value than siblings. They hold this culture as part of an effort to unite and maintain emotional bonds between fellow Madurese people. This emotional bond is embedded from an early age so that ethnic ties for them have the same level as familial ties. Ethnic similarities require them to help each other, and help each other in order to strengthen a strong culture of brotherhood between Madurese ethnic groups. *Tarétan term dhibi'* for Madurese can become a tool to unite the Madurese people wherever they are because matter that's basically it is basic culture of the Madurese people. Based on this

phenomenon, researchers are interested in conducting research with the title: *Tarétan dhibi'* as a Madurese *Ashabiyah Construction*.

Literature review

1. Concept *Tarétan dhibi'*

Etymologically, *taretan* in Madurese can be interpreted as brother, while *dhibi'* means self/ego (Muhri, 2016). Meanwhile, in the Madurese context, this term contains a very deep meaning, namely a social, emotional bond, which is not only based on familial relationships (siblings), but rather an attitude and resourcefulness that can give birth to harmony, closeness and strong solidarity between individuals. with others (Dinara Maya Julijanti, 2015). Therefore, this term refers to a situation where a person can have a very strong and even equal closeness to family and siblings. The term *tarétan dhibi'* has strong meaning implications in the lives of Madurese people because for them the similarity of race is the same as the degree of closeness with relatives and their own family.

From a Madurese perspective, the term *tarétan dhibi'* tends to be interpreted as an effort to establish closeness as if one were one's own brothers. *Tarétan dhibi'* is a term that describes brotherhood, humanistic friendship bound by the same ethnicity. If seen in depth, *tarétan dhibi'* means that a person or a group has been recognized as part of their family system, emotional closeness is woven into an aspect that can build strong solidarity, even at almost the same level as blood sibling and family ties. This has a logical implication that *tarétan dhibi'* has tied the emotional closeness of Madurese people so that there is no longer any distance between them (Wiyata, 2013).

The term *tarétan dhibi'* for Madurese people is not just a term, malinkan has been part of the culture that has been embedded for a long time. For them, the term *tarétan dhibi'* is very closely related to relation social which was built between fellow ethnic group Which Enough tightly. The term *taretan* can mean brothers without looking at aspects of differences such as religious appeasement. For some Madurese, there are already differences in beliefs NoAgain made as barrier For can create *social relations* which is more harmonious and dynamic, so you cancreate life Which get along well and tolerant. According to Latif Wiyata (20 13), condition life Basically, harmony can be seen from the basic indicators, namely the establishment of strong friendship relations, while social life that has hostile nuances can be seen from the existence of social aspects that are filled with social suspicion and conflicts that occur (Wiyata, 2013).

In context differences in beliefs, presumption as *tarétan dhibi'* for Madurese is method look Which surpass wisdom local, Because presumption as *taret* describe One perception that non Muslim on basically Nojust a friend (*kanca* : Madura), but as *taret* (you). Between *kanca* and *taret* in terminology Madurese culture is often interpreted in a way

different, because *kanca* only as a friend, while *taretan*, relating to a person's relationships there is still a blood or family relationship. However thus, if somebody Already considered as *kanca neat* (close friend), automatically he has considered as *taretan*. As a *taretan*, so in a waysubstantial Already positioned as part of the family itself (Suhaidi, 2014). The friendship category (*kanca*) is defined as someone who has established friendships and social relationships. When the quality of friendship is only reasonable, the term used is *kanca biyasa*. Meanwhile, if the quality of the relationship and friendship is above that, and tends to be more intimate, then they use the term *kanca rapet*. And if the quality of friendship and social relations that are built is more than that, in the sense that the relationship is higher than the previous level (*kanca* and *kanca rapet*), so that it is almost no different from sibling/family ties, then the term used is the term *taret* (Wiyata, 2013).

2. Concept *Ashabiyah*

Ashabiyah is basically a theory coined by Ibn Khaldun tries to describe the formation, glory and even downfall of a country. This theory is based on his observations and experiences, there are several events which according to him are the subject of discussion in the context of the existence of a sovereign state. This theory has been widely used as an object of study, and has adorned modern discourses, especially regarding the conception of closeness and solidarity of a group wherever it exists, both in small and large (power) contexts. This theory is actually the "seed" from the emergence of loyalty theory which is currently an important object of study and study of several political movements and nationalism throughout the world.

According to Ibnu Khaldun, *ashabiyah* is solidarity created by a person or group as a form of steadfastness and loyalty towards a certain group and lineage, love and compassion for one's blood family, all of which are forms of the personality and basic character of a human being that has been given to each human being. his servant. This *Ashabiyah* gives birth to an attitude of helping each other, loving each other, helping each other, and understanding each other. Therefore, *ashabiyah* can be interpreted as a strong bond of solidarity that is built because of the ties of kinship, descent, relatives, and the similarity of entities in a group (Anwar, 2010).

If we discuss the nature of friendship, etymologically it comes from Arabic, namely *qarribun*, which means close friend, brother. In Indonesian it is known as relatives or relatives, in Sundanese it is known as *dulur*, *braya*. If we refer to family law, relatives can be interpreted as a group of people who have kinship ties, closeness which is based on the existence of marriage relations, recognition and blood ties. Relatives who are based on the presence of marriage factors are called half-breed relatives, relatives who are based on the presence of blood factors are called blood relatives, and relatives who are based on recognition are called adopted relatives (Otje Salman., 2002).

Basically, *asabiyah* has 2 (two) meanings, namely in a narrow and broad sense. In other words, *asabiyah* has more than just one level and level. Ibn Khaldun explained that every region, region, tribe basically has strong ties related to general aspects of heredity, besides that they also have strong solidarity towards more specific aspects of heredity. The second bond of solidarity is solidarity that is ingrained rather than just general solidarity. This can be seen from solidarity that is built on the basis of the same clan, siblings, cousins, or ties of blood relatives both close and distant. his pedigree. This solidarity tends to have stronger bonds of solidarity than more general ties of descent, because if you look at the genealogy of descendants, blood descendants/relatives are more specifically bound by the existence of blood relations and brotherhood.

Ibnu Khaldun in (Anwar, 2010) also explains that *ashabiyah* sometimes has a broader scope which is based on the existence of ties and relationships that are common to an ethnicity, tribe or family. However, sometimes it also has a narrow scope, such as brothers and cousins, and there tends to be a relationship where the relationship between the two is stronger because they are bound by ties of blood kinship.

3. Solidarity and Kinship for Madurese

Tarétan dhibi' culture is basically deeply ingrained in Madurese people. This can be seen from how they interact with their fellow ethnic groups, both inside and outside Madura. A person or group can be considered to have implemented the *tarétan dhibi' culture* when the group lives in harmony, helps each other, helps each other, and respects each other. On the other hand, when a person or group of people live their lives ignoring these aspects, then in essence they are far from that culture, so it is possible that the social life they carry out will cause a lot of conflict, violence and possibly even disintegration of social life (Setyaningsih, 2015).

In context interaction socially, ethnic Madurese tend to be see something based on situations and conditions that occur (Setyaningsih, 2015). More carry on (Setyaningsih, 2021) explains that there are several things that are factors in establishing good social interactions, including; 1) there is a common understanding to help each other; 2) the establishment of a culture of mutual respect; 3) a strong culture of mutual respect for one another; 4) close relationships within each individual. However, on the contrary, if the situation and conditions do not reflect these four factors, then the interactions carried out will tend to cause conflict, violence and lead to divisions in the social environment.

The relationships and friendships established by Madurese people are actually based on reciprocity. These friendship relationships allow for the birth of strong emotional closeness, so that when these relationships are established very well, the closeness and relationships that are carried out will become the basis and foundation for building even better social relations and relationships. Harmonization, shade, peace and comfort will be created when social relations

are carried out as well as possible. This is perhaps very relevant to the results of research conducted by (Suroyo, 2001) who tried For research patterns and relationships connection friendship between Madurese and Bugis people in West Kalimantan. Research results This find fact that Madurese migrants have good view to Bugis migrants who also became migrants in place the. View Good This suspected to exist similarities between the Islamic religion both of them. Apart from that, views This is also based on existence compactness between two different ethnicities This. Madurese migrants consider that Bugis migrants are people who can invited compromise, work the same, so connection between both of them nature relation symbiosis mutualism that is relationships based on mutuality need One with other. Additionally, research this is also a find fact that characteristic Madurese ethnocentrism tend can awaken *excited* and enthusiasm each other help and work in a way hard so that matter That give birth to Spirit For each other help and work together.

In context relation Madurese life , there are foundation and philosophy their life hold firm. Philosophy the reflected in their terms know namely “*bhu, pa', babbhu', ghuru, rato*” (mother, father, elders, teachers both formal and informal, namely kyai, and the government or king in earlier times). this term reflect stratification social Madurese at the same time become construction their social life. The meaning of term This that is that there is a number of core elements that become "models" that Madurese must have always obeyed and complied with, including; mother and father (parents), teachers/clerics who always become role model, as well as the king/ government. Obedience and obedience Madurese ethnicity against element the become inevitability because matter the become standard for brand as form obedience to dynamics life and culture that have been formed in a way established by its predecessors they (Rifai, 2007)

Research Methodology

In this research, researchers used the sociological paradigm as the scientific framework to be studied. The scientific paradigm of sociology refers to a framework of thought or basic viewpoint that forms the basis for understanding and research in the field of sociology (Winarno, 2013). Meanwhile, in terms of the methodological research paradigm used, it is interpretive as the methodological framework that underlies the entire study. This research was conducted using a qualitative approach. A qualitative approach is research carried out in natural object conditions. The qualitative approach in this research was carried out to find out and find meaning *tarétan dhibi'* as a Madurese *ashabiyah* construction. The descriptive setting in the qualitative approach is expected to reveal a problem/circumstance or event as it is (facts) which are revealed and explained through research actions. This type of research uses ethnography and data collection techniques using Spredley ethnography. This type of ethnographic research is used by researchers to find out actually and in depth the background of social behavior which really needs to be studied in depth in relation to *tarétan dhibi'* as a construction of Madurese



ashabiyah. Through ethnographic research, the actual situation can be understood scientifically by researchers and described through research results.

The focus of this research includes activity Madurese society and the meaning of *tarétan dhibi'* in relation to the social, cultural and economic aspects of Madurese people. Apart from that, this research also focuses on the concept of social relations carried out by Madurese in the frame of identity as the strength of their social group. The research location focuses on Madurese people who are in Kotalama Malang () whether they are working or domiciled because they are married to someone from outside Madura. This locus will later become a separate concern in the data collection process.

Research Results and Discussion

1. *Taretan Dhibi'* concept for Madurese in Kotalama Malang

Taretan Dhibi' is very important concept for Madurese, especially for those who are in the Kotalama Malang. Draft This rooted from Madurese traditions and culture are emphasized solidarity and togetherness among fellow member community. In the context of the , *Taretan Dhibi'* become foundation for connection social and mutual support is indispensable for maintain identity culture and encounter challenge live in the environment new.

For the Madurese in Kotalama Malang, *taretan dhibi'* No only works as reminder will root culture them, but also as mechanism For build and maintain network strong social. The solidarity that is created through *taret dhibi'* help community This For each other support in various aspect life, start from aspect economic, social, and spiritual. For example, in situation difficulty economics, member community can each other help through system lottery club or other mutual cooperation activities.

Additionally, concept *Taretan Dhibi'* also reflects *ashabiyah* or solidarity a strong group among the Madurese. Ashabiyah This No only simply connection kinship, however involves a sense of ownership and responsibility answer collective to community. In Kotalama, Malang, solidarity This seen in various activity strengthening community cohesion social and supportive sustainability life together. Through draft This, the Madurese can face challenge urbanization and sustaining values togetherness that becomes characteristic typical they.

For Madurese, *tarétan dhibi'* is phenomenon complex and complex society meaning solidarity. Under review sociological, *taretan dhibi'* can interpreted as connection brotherhood and kinship. This matter can seen when the Madurese feels same fate and struggle when be in place oration like in Kotalama. With thus, the expression *Taretan dhibi'* has very deep meaning for Madurese in Kotalama Malang. Although they No have bond blood in a way biological but

they have bond very strong brotherhood Because feel originate from same tribe namely Madura.

How strong mark the kinship and brotherhood built by the Madurese in Kotalama Malang, gave birth very strong solidarity between Madurese individuals. Strengthen solidarity social, and giving support social needs in increasingly society complex. Beside that, value the kinship that is built also has significant impact in form behavior individual and society in a way more wide. It means that for give birth to strong *ashabiyah* required construction established social so that mark kinship, friendship, and even solidarity become a things that must There is in every internal group.

Based on results findings researcher, concept *tarétan dhibi* ' in relation to aspects social, cultural and economic aspects of the Madurese in Kotalama Malang were found a number of matter; *First*, deep perspective sociologically, the Madurese in Kotalama Malang understand *tarétan dhibi* ' as part from support social. For them, *taretan dhibi* ' is A practice deep social in Madurese culture has very special meaning. By sociological, *taretan dhibi* ' can understood as A manifestation real from exists support very important social in guard sustainability Madurese community in the environment new they. Basically, *taretan dhibi* ' is A form each other help and each other support which is the main pillar in guard harmony and sustainability connection social between member Madurese community in Malang.

In practice, *taretan dhibi* ' covers diverse activity social, such as mutual cooperation, assistance financial, as well support emotional between member community. Practice This aim for ensure that the Madurese in Kotalama, Malang remains strong in face various challenge social, economic, and cultural possibilities encountered in the environment new they. In context this, *taretan dhibi* ' role as foundation strong social community that helps the Madurese connect close relationship, maintain tradition them, as well overcome possible obstacles they face it.

There is a *fight dhibi* ' as form support social show that the Madurese community in Kotalama, Malang, has succeed create network strong and mutual social support support. Practice This help they feel more safe and accepted in possible environment initially foreign for they. Support social services provided through *taret dhibi* ' also allows Madurese to overcome problem existing social with help from fellow member community.

Additionally, concept *taret dhibi* ' in the context of the Madurese in Kotalama Malang, has a very deep meaning in a way sociological Because He No only works as expression only, but also have strong role in form identity Madurese society in the region. The identity in question refers to exists effort for defend and show exists identity ethnicity. *Taretan dhibi* ' is Madurese language which refers to expressions self who wants show that exists similarities ethnicity for Madurese. With use expression This, the Madurese in Kotalama Malang recognizes and maintains root ethnicity they. This matter is one method For show that they is part from

community ethnic Madurese, who have distinctive history, culture and traditions fellow Madurese.

Taretan dhibi' reflects bond social ties between Madurese community in Kotalama Malang and that the language used is Madurese role important in maintain identity ethnic, cultural and binding community. Although part big member community own education medium, Madurese language remains become means important in express identity cultural they.

In perspective culture, expression *taret dhibi'* has a broad meaning. Expression This own containing meaning the message "be strong" or "endure." yourself." Sayings This reflect known values and culture of the Madurese people with respecting ethnicity traits like resilience, and enthusiasm abstinence give up.

In Madurese culture, people often expected for own traits like courage, tenacity, and enthusiasm for face various challenge in life daily. Expression *taret dhibi'* can used for give encouragement to someone not to fast give up in face difficulty or obstacle.

As expression in Madurese language, *taretan dhibi'* enrich and represent Madurese culture and values are strong and diverse. In appropriate contexts, expressions this can used for give spirit to someone who experiences difficulty or for remind importance patience and endurance in face challenge.

Besides that, *taret dhibi'* In the culture and culture of the Madurese in Kotalama Malang it means symbolism and rituality. *Taretan dhibi'* is one tradition very deep cultural for Madurese, especially those spread across various regions, including Kotalama Malang. Tradition This own role important in maintain and pass on values Madurese culture and identity to generation furthermore. In the context of the , *taretan dhibi'* has more meaning broad, that is as symbolism and ritual depicting a number of cultural and cultural aspects typical Madurese outside their homeland.

Taretan dhibi' inside the Madurese community in Kotalama Malang became A symbol strong identity. Tradition This remind they are at the root culture those that are deep, connecting they with Madurese homeland, and help they feel connected with root culture they. *Taretan dhibi'* is method for show that they still loyal to Madurese traditions and values, even If they stay Far from Madura.

Taretan dhibi' also has aspect strong religious. In context Madurese culture, traditions This often related with religious celebrations such as Eid Fitri. When Madurese in Kotalama Malang applied it *taret dhibi'*, they involve elements religious in this ritual, like prayer, fasting, and sacrifice as form respect to Allah SWT. This matter show how tradition This is combination harmonious between culture and religion in life daily they.

Temporary that's related with draft *taret dhibi'* in connection with aspect economy public Kotalama Malang has deep influence. *Taretan dhibi'* refers to a terms that have meaning important in aspect economy for Madurese in Kotalama, Malang. this term refers to the network strong economy between fellow Madurese who live in the area. In context economics, *Taretan dhibi'* become receptacle important for Madurese in Kotalama, Malang, for each other support and collaborate in various business business. They often form partnership effort, divide opportunity investment, as well give support finances and resources power in effort for strengthen network business and opportunities economy.

2. *Ashabiyah* Madurese which is embodiment from *Tarétan dhibi'* in Kotalama Malang

In the middle hustle and bustle life everyday, the Madurese forms a solidarity deep-rooted social strong in life they daily. This matter can reflected from pattern their interactions intertwining that includes exists support crystallized emotions in self they. Support emotional build will really affect whether it is solid or not community This so that aspect support emotional this no only become form caring, but also showing that solidarity social relations among the Madurese in Kotalama woke up in a way strong.

The Madurese in Kotalama Malang created a solid and mutual community support. They involved in various sustaining cultural activities and events identity they as part from Madurese. Support emotional in communities can seen through warm, mutual interpersonal relationships help in difficulties, and guarding tradition as well as values culture they. Support This reflected through various aspect in their interpersonal relationships, as well dedication they in guard traditions and values Madurese culture. In observation This seen that interpersonal relationship between member The community is very warm and close-knit. When interacting One each other, visible exists friendship and genuine concern. Madurese people in Kotalama used to each other greet with friendly and sharing story as well as experience life they. This matter reflect exists support deep emotional in between they .

Community in Kotalama Malang has prove strength solidarity they in face various challenge. Solidarity This No only nature symbolic, but also embodied through approach possible collaboration they unite for overcome problems faced together. Community in Kotalama Malang has characteristics unique that reflects riches culture and diversity . They bring traditions and values noble Madurese, at once integrate in life public local. Solidarity become runway strong for they for each other support and collaborate.

There are 2 (two) approaches taken in effort do consolidation every found problem in community This through approach collaborative includes; *First*, discussion forum community; *second*, formation team work.

First, in order strengthen involvement and solidarity between members, the Madurese community in Kotalama Malang has establish a discussion forum as effective initiative for knitting braid communication and deepen understanding together. this forum no only simply receptacle for convey ideas and aspirations, but also become milestone important in build awareness culture and togetherness. The Madurese community in Kotalama Malang formed a discussion forum open as receptacle for convey ideas, aspirations and problems faced. Approach This possible every member participate active in formulate solution. This forum is basically aim for push participation active all over member community, from various layer society, so that every voice can heard and become part from the retrieval process decision.

Second, as a form effort for strengthen involvement and solidarity between members, the Madurese community in Kotalama Malang has form team Work for knitting braid communication and deepen understanding together. this forum No only simply receptacle for convey ideas and aspirations, but also become milestone important in build awareness culture and togetherness.

In terms of this, the Madurese community in Kotalama Malang took step concrete with form team Work. Formation team Work become a strategic pillar for increase collaboration, formulating solution together, and strengthen bond social among member. Formed work team covers various layer public in community, including youth, figures society, representatives women, and individuals who have skill or experience special. Diversity member team create rich and representative perspectives from all over Madurese community.

Solidarity social Madurese community in Kotalama built on base participation active from every public for always involved in activities social. Participation The activeness shown by the Madurese community in Kotalama Malang has been prove role crucially in build solidarity social solidly in the middle public. Community This No only become entity physical, but also becoming agent active and contributing change positive for environment surroundings. With various activities socially, members of the Madurese have succeed strengthen bond emotional and relationship social among fellow member community and with public local. Participation active members of the Madurese created an open space for dialogue, possible exchange of ideas, aspirations and experiences life. In discussion forums, every member own chance For voice view their, initiative participative this also creates chance for celebrate diversity Madurese culture, enriching experience member community, and giving contribution positive about life social public Kotalama Malang in general overall.

Conclusion

Draft *tarétan dhibi'* for Madurese people in Kotalama Malang it is element important in reality life they. Draft This at a time become foundation strong in life social, cultural, and economic. By social, *tarétan dhibi'* reflect friendship, kinship and solidarity constructive social identity



individual as well as guard harmony in the middle complexity communities. As for if seen from aspect culture *tarétan dhibi'* highlight symbol identity and rituality, enriching Madurese values such as courage and resilience. By religious, tradition This integrate religious values, especially in celebration like Eid Fitri. As for inside perspective economics, *tarétan dhibi'* reflect network economy strong among Madurese community. They form partnership effort, share investment, and giving support financial for strengthen opportunity economy.

The Ashabiyah of the Madurese from Kotalama Malang is reflected from pattern interaction daily them, incl support emotional that can be strengthen community This. Support This show caring and empowering cohesion social. In Kotalama Malang, the Madurese is forming mutually solid community supportive and involved in activity culture for guard identity they. Support emotional seen from connection warm and principled each other help when in difficulty. Apart from that, the Madurese in Kotalama Malang is also forming community social for can strengthen solidarity social daily. Community this active in activity culture as well as forming discussion forums and teams work for increase engagement and awareness culture together. Participation active they creates an open and empowering dialogue solidarity, giving contribution positive about life social in Kotalama Malang.



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