THE EXISTANCE OF SURAU ON MADURESE'S SETTLEMENT PATTERN AND SOCIAL BEHAVIOR

Sri Ira Suharwati[1]
Anni Muslimah Purnamawati[2]

[1,2]IAIN Madura

e-mail: annimuslimahpurnamawati@gmail.com

ABSTRACT

This research aimed at knowing the existence of Surau in residential locations (traditional and modern) of Madurese people. In which every Taneyan has a Surau or Langgar in the western part of their front yard. This research was descriptive research. The data obtained were analyzed using the data analysis method by Miles and Huberman that employed data reduction, data presentation, and conclusions. The results showed that the presence of Surau in every Madurese residence was a must. So that in every Taneyan (yard) it would be found a Surau building. Surau was proof of the Madurese people's obedience in which the majority of Madurese people are Muslims. Besides being used to worship God, Surau was also used as a place to receive guests to protect the honor of family members from inappropriate attitudes. Because, according to the Madurese people, self-respect was an important point in their life. However, during the times, the use of Surau had become even more widespread, it was used to conduct educational activities such as teaching and learning about Islam, general knowledge, social interactions, and attitudes. The position of the Surau would always be at the corner (front) of the house according to the settlement pattern of the Madurese people, namely Taneyan Lanjeng. The placement of the Surau was also at the corner of the west side of the house following the direction of the Muslim Qibla (Ka'ba) to carry out prayers. In the traditional settlement of the Madurese people, Surau building had simple architecture. However, currently, the design of Surau had changed both in terms of building architecture and ornaments. This was due to people's income, changes in social status, and the diversity of community jobs. Based on about Surau of settlement pattern Madurese people which confirms existence of the surau, then it will reflection about social behavior in society. So that it will be confirm about social behavior. There are three approaches, social behavior by conditioning or habits, social behavior by insight or understanding, and social behavior by models or examples.

Keywords: Existence, surau, taneyan lanjeng, settlement pattern, social behavior

1) INTRODUCTION

Surau is one place that used by Muslims to worship such as reading Al-Qur;an, prayer and other religious activities. Since the first entry of Islam, the existence of surau is attached and cannot be eliminated in people's lives and cultivation. So, it will be found in every community settlement petterrn, especially in village areas. However, surau also be found in urban areas (Azra, 2017).

Based on story, surau is a small building for worship and the heritage of Hindu-Buddha's culture. However, since Islam came, surau has undergone a process of Islamization. Surau is one of the historical evidences by development of Islam, so it can't be forgotten. The existence of surau has changed time by time and the function has expanded. A part from being a place of worship and a gathering place, surau also used as Islamic education institution. So that people, especially youths, can accept about journey of Islam more broadly (Azra, 2017).

The Islamic community, especially the Madurese, has a view of life that is bound to the religious values they profess, especially Islam. Almost the entire Madurese adheres to Islam so that Madurese as known as the "santri community". This makes the Madurese community very thick with things that blend Islam. Madurese are obedience to Islam is the most important thing in their lives. This is proven by the existence of a series of mosques, prayer rooms (surau), and Islamic boarding schools from the west to the east.

For the Madurese, the existence of surau has become a culture. It is proven that almost every settlement in the Madurese community is found in the form of surau (violating). The location of surau is always at the front of the settlement pattern. The placement of the surau is influenced by the settlement pattern of the Madurese, known as Taneyan Lanjeng. Taneyan Lanjeng is an elongated settlement pattern as evidence that they highly respect the ties of friendship between relatives or close relatives who are still related by blood.

Therefore, it is interesting to study the existence of surau in the settlements (traditional and modern) of Madurese. Which is they called by taneyan lanjhang, there is a surau or langgar at part of western courtyard as a symbol of the location of the Kaaba which is the Qibla direction for Muslims to pray (Hastijanti, 2005). So to get more accurate information, the author needs to explore the history and reality that exists in society regarding the existence of surau in ancient times and now.

2) METHODS

The research method used in this study is a qualitative data analysis of Miles and Huberman. According to Miles and Huberman, there are several parts to data analysis activities, namely first, data reduction. At this stage, the authors are able to analyze the data obtained from various sources and able to draw conclusions from the data that has been obtained. Second, data presentation; After data reduction, the authors present the data that has been obtained in the form of a narrative. Third, conclusion; The authors are compiled of various data obtained in the form for perfect conclusions.

3) DISCUSSION

History of Surau

Before Islam came, the surau was built to worship the spirits of the ancestors of surau and is a relic of Hindu-Buddha's culture. For this reason, the earliest surau were usually built on top of a hill or a place higher than its surroundings. However, after Islam came, the surau underwent a process of Islamization, its main use being for worship activities such as congregational prayers for the surrounding community. The Islamic Encyclopedia explains that a surau is a small building for prayer and is used as a place to recite the Qur'an and to learn the basics of religious knowledge for children (Ridwan, 1994).

The arrival of Islam has influenced and changed the continuity of the previous surau as well as new beliefs. The surau began to be influenced by things that blended with Islam, which was marked by several religious activities. For Muslims, the surau is used as an effective means of broadcasting Islam. So that it can foster enthusiasm and create an Islamic atmosphere in strengthening faith and piety.

The position of surau for Muslims is more complex than before. Surau turned into a crowded place visited by people of all ages. Many teenagers take the time to stop for a while either to rest or even spend the night at the surau. This has a positive influence and dispels the myth that it is unethical for a young man or widower to gather with their family at home. I'tikaf and learn the Qur'an, functioned as a place for children to learn basic Islamic knowledge (Azra, 2017).

Along its development, the forms of activities in surau are not only focused on religion but have also talked about problems related to the phenomena of everyday human life. After experiencing the Islamization of the surau many benefits for Muslims as a Hindu-Buddha's heritage. Thus, surau has taken such a long journey and developed so fast and the process of Islamization is so central between the acculturation of Hindu-Buddha's religion and Islam.

Madurese's Settlement Patterns (Traditional and Present)
Settlement pattern is a place where individuals live and interact both with other individuals and with the surrounding community. Madurese's traditional settlements are a place for living and the socio-cultural life of the Madurese community (Hastijanti, 2005). A settlement will reflect all the activities of its inhabitants both in terms of social and cultural so that it will have a different pattern. Settlements consist of a group of houses that form a pattern which the construction process uses by the basis of tradition and norms.

The settlement pattern of the Madurese is also influenced by the geographical conditions of the region. Madura has an arid geographical condition, lowlands, and small hills so that it forms a rough and violent community character in some areas. The character of the community will affect the creation of settlement patterns that are scattered and clustered on a small scale (Kuntowijoyo, 2002). The traditional settlement pattern of the Madurese consists of Kampong Meji and Taneyan Lanjhang.

Kampong Meji is a unit of yard or a group of traditional Madurese houses. This group of houses is a traditional settlement where the architecture of this house only has one door for traffic in and out. The use of one door is intended for the safety of family members in anticipating social tensions between communities. The settlement pattern of Taneyan lanjeng. Taneyan is the yard or front of the house, while lanjhang means long, elongated. So Taneyan Lanjhang is a settlement pattern consisting of several houses whose construction direction is elongated so that it has one yard.

Taneyan lanjhang is a form of traditional Madurese house structure consisting of a large yard with houses made in two rows, facing each other. Taneyan Lanjeng is occupied by four or five families in a yard or yard. The group that lives in the house is a family group that is in pairs and is married and lives with the family of the woman. This is because girls in Madurese culture have special values. The structure of such settlement patterns shows closeness in the kinship system. It is even used as protection for wives, so that it becomes very redundant and seems to be very closely monitored so that there is almost no freedom of movement (Cahyono, 2019). The following is an example of the pattern of the Taneyan Lanjeng settlement and the surau building in Figure 1.

Picture 1. Settlement Pattern of Taneyan Lanjeng and Surau Building

Based on the picture, it can be seen that currently the settlement pattern of Taneyan Lanjeng can still be found in Madura. It can be seen in the picture that the materials used to build houses are no longer made of wood and bamboo. In ancient times the Madurese people built houses using wood and/or bamboo. Likewise, a building in the form of a surau is found at the western end of the settlement as evidence of obedience to the Allah SWT. The shape of surau has changed both in terms of materials and design.

Not many traditional settlement patterns of Taneyan Lanjeng in Madura have begun to change according to the times and land use. The current land use system in Madura is no longer only for agriculture. This is influenced by the better level of education of the Madurese community so that people's livelihoods are more diverse. in work is able to increase the welfare of the community, especially income. So that high income also affects the form of settlement of the Madurese community.

The form of settlement of the Madurese, now more modern and seems luxurious. However, in one Taneyan still consists of several houses from other family members. However, the direction of some of the houses is no longer lanjeng (elongated) but clustered. This is due to the narrowness of land in the Madura area. Although the settlement pattern of the majority of the Madurese is no longer elongated, they are still in one yard. Changes in settlement patterns do not eliminate and changing the existence of the surau. Even the current form of surau is becoming more grand and luxurious. This is adjusted to the increase their income, social status, and type of work of the people Madurese.

Picture 2. Settlement Pattern of Taneyan Lanjeng and Surau Building

Based on the picture, it can be seen that currently the settlement pattern of Madurese still uses one yard (taneyan) that extends (lanjeng). However, the position of the houses is no longer facing each other. longitudinal direction without eliminating the main building in the settlement, namely the surau. The position of surau will always be at the western end of the community settlement with a nicer and more beautiful building shape.

The Meaning of Surau on Madurese's Settlements

The Madurese are very thick with Islamic behavior and are very dominant in people's lives. They always view something and even every incident as a form of God's will (kasokana Pangeran) which cannot be avoided. One form of attachment to Islam is that there is a small building in the form of a surau in every traditional settlement. community in Madura. Surau is considered an important element that must exist in every settlement. Surau plays many important roles in the implementation of Islam in society (Hasan, 2012).

The existence of surau in the settlements of the Madurese is an important element because it shows their identity as Muslims. In addition, for the Madurese community, the surau is used as a place to carry out all kinds of activities, especially for religious and cultural activities such as:

praying in congregation 5 times, tahlilan, recitation, and so on. The results of Hasan's research (2012) explain that there are several roles of surau in community settlements in Madura with Islamic nuances, namely: 1. Surau as the center of the sacred orientation of the building mass, 2. Regulating the time of life, 3. Islamic identity, 4. Gender regulating elements, and 5. Islamic development from an early age.

Along with the development of time, the function of the surau is not only used as a place to receive guests or to pray. The existence of a surau in every house is widely used as a place of separate religious formation by each family. Parents will usually be more focused and free to provide early and advanced guidance to children in the surau. This causes the surau to be rarely used for public purposes (village communities). This is because there is already a mosque as a place of worship throughout the village, even though the mosque is only used as a place for Friday prayers (Kuntowijoyo, 2017).

The placement of surau or langgar is influenced by the pattern of community settlements, namely taneyan lanjeng (elongated). Surau is usually always located at the end, front, and west of the Madurese community settlement. The results of the research by Fahony et al (2012) also explained that the final process of placing the building in the Taneyan Lanjeng complex at the western end is always in the form of a langgar (musolla). The placement of the surau in the west indicates the direction of the Qibla for Muslims. While the placement at the front end culturally serves as a place to receive male guests with the aim of preventing negative behavior between female family members and male guests. Where the negative behavior is not in accordance with the teachings of Islam. Because the Madurese are very diligent and obedient to the rules and provisions of the Islamic religion (Wiyata, 2013). In addition, the Madurese community has a strong principle of self-respect, namely ango'an apotẽya tolang tmbang potẽya mata (it is better to die under the ground than to live in shame).

The form of surau in each settlement is different according to the socio-economic conditions of the Madurese. Some are simple in shape and some are even built on a large area with luxurious materials and ornaments. The more luxurious the surau building will show the identity of the leader in the Madurese community. The stronger the financial capacity and the higher the degree of Islam, the higher the quality of the surau that is built (Hasan, 2012).

Another benefit of the existence of a surau is also to shape the dress style of the Madurese. Where the characteristics of Madurese dress are sampẽr (long cloth), kebaya, and veil for women and sarong (sarong) and songko' (cap or cap) for men. This style of clothing is a symbol of Islam and community obedience, especially in rural areas.

Social Behavior

Social attitude is an attitude that exists in a group of people aimed at an object of concern to all these people. Social attitudes are individual awareness that determines real actions, which are repeated on social objects. Social behavior shows the ability to become a social person, which in this case can describe the general behavior shown by individuals in society which is basically a response to what is considered acceptable and unacceptable in society. Such behavior is indicated by feelings, actions, attitudes, beliefs, memories, or respect for others.

Humans as social beings mean humans as creatures who have a dimension of togetherness with other people. Psychoanalytic theory, for example, states that humans have social moral considerations (super ego) when faced with behavioral choices. While the humanities explain social reality as a living organism in the form of social theories about human life in the form of society. The term social has different meanings according to its usage. The term social in social science refers to its object, namely society. In addition, social is related to individual interpersonal

behavior, or related to social processes. Social behavior is an individual action that is the result of the relationship between individuals and their environment which is a response to their social environment. In this case, social behavior includes responsibility, respect for others, help and social participation.

Form of Social Behavior
In the book of Social Psychology an Introduction, Bimo Walgito suggests that the formation of behavior can be done in three ways, namely by conditioning or habit, by understanding or insight, and by using a model.
1. Formation of behavior by conditioning or habits That is by getting used to behave as expected, eventually this behavior will be formed. For example: Get used to getting up early.
2. The formation of behavior with understanding (insight). The formation of behavior can be achieved with understanding or insight. For example: Do not enter school late, because it can disturb friends, cleaning the class with a group of picket officers is good because it will be completed quickly and lighter, and so on.
3. Formation of behavior by using a model. The formation of behavior can also be reached by using a model or an example. For example: Parents act as examples for their children, teachers act as examples for their students, and a leader acts as a model or an example they lead.

In Islam, social behavior is an element in social life. Humans in terms of spirituality are created with various instincts, categories of good instincts or bad instincts. The good instincts of humans as social beings are usually called fitrah, bad instincts if not guided by nature and aqidah will become negative instincts. In the Qur'an Surah Az-Zukhruf verse 32, it has been explained about human instincts as social beings and the purpose of the creation of these instincts. In the verse it is explained that the endurance of human instincts against something negative is determined by the level of a servant's closeness to Allah SWT, that social behavior is a reflection of monotheism of worship and social behavior will shape Islamic character specifically, because every human being is equipped with humanitarian instruments. that can elevate human dignity.
Sociologically or anthropologically, a person's behavior is not purely from his own behavior, but through social relations, primordial friendships, or intellectual relationships. In Ibn Khaldun's language, there is an attitude of ta'assub among Muslims which he calls ashabiyah because of efforts to preserve the behavior of various generations or because the previous generation passed it down structurally or culturally to the next generation. The inheritance of this behavior is more perfect because it is complemented by a value system and an appropriate social system. This conformity occurs because they need each other or have the same importance in their value or motivational orientation. Ibn Khaldun calls it a body that needs one another.

Settlement Patterns on Social Behavior of the Madurese
The existence of a surau in the settlements of the Madurese community is an important element because it shows their identity as Muslims. In addition, for the Madurese community, the surau is used as a place to carry out all kinds of activities, especially for religious and cultural activities such as: praying in congregation 5 times, tahlilan, recitation, and so on. The formation of behavior can be done in three ways, namely by conditioning or habit, by understanding or insight, and by using a model.

The formation of behavior by conditioning or habit, namely by getting used to behave as expected, will eventually form the behavior. In this case the settlement pattern of the Madurese community tends to be formed due to the conditions and habits of the local community. With the taneyan lanjhang pattern, each family will build a surau to be used together for worship and social activities. Formation of behavior with understanding (insight) The formation of behavior can be reached with understanding or insight. The settlement pattern with the name taneyan

lanjhang of the Madurese community is the formation of behavior that is formed based on the understanding that by looking at the pattern of settlements that are close to places of worship or have a surau, the existence of social behavior that is reflected shows good and positive things for the sustainability of the surrounding community. Formation of behavior by using a model. The formation of behavior can also be reached by using a model or example. In this case the settlement pattern of the Madurese community is clearly very strong because of the pilot model they have instilled from generation to generation. So that what is formed from social behavior from the formation of behavior with the model is thoroughly in harmony with words and actions.

Humans are said to be social creatures, that is, they like to relate and associate with other people. The social reality that most people experience in the most direct way is face-to-face interaction, for each encounter can be described according to its underlying social form or the pattern it manifests. The small description of religious activities related to the formation of social behavior in the existence of the surau in the settlement pattern of the Madurese community is as follows.

The first is thaharah. Thahara; as for the purpose of thoharoh is to get people to live clean, so that other humans feel comfortable in the midst of his presence. With a settlement pattern formed by the existence of a surau, the Madurese community teaches a holy, clean, and religious life in the survival of the community.

The second is prayer. The purpose of prayer is to instill self-awareness in humans about their original identity from the ground and to repeat the promise to submit and obey voluntarily to Allah within 24 hours of their life as evidenced by not doing harm to others (fahisah) and verbally not hurting the feelings of others. (munkar). Included in the purpose of prayer is moral development, because when prayer is carried out continuously, sincerely and solemnly and with full awareness, it will become a tool for human spiritual education that has a positive effect, namely purifying and cleansing the body and spirit that will emit light and express in an attitude and good behavior and speech, and will avoid vile and evil deeds. So that in terms of settlement patterns with the existence of a surau in the Madurese community, it is a reminder that whatever social interaction occurs, it must be interpreted with akhlaqul karimah which is reflected in the prayers performed. The Madurese judge to see if the person is good or not, keep his promise or not, then look at his prayer.

The third is zakat. Zakat aims to get people used to sharing with other humans who are not working productively. The target is unproductive workers in the neighborhood where they live. With zakat, humans are grateful for the gifts that Allah has given. The pattern of surau settlements also sometimes becomes a meeting place for village organizations and village officials to see the condition of local residents.

The fourth is fasting. By fasting, humans will get used to being honest with themselves and empathizing with the suffering of others by imitating the attributes of God who never eats, drinks, or has a family. By fasting, humans purify themselves from envy, jealousy, the desire to see other people suffering so that they become human beings who are tolerant, kind to others, and always serve others as well as possible. The settlement pattern of the Madurese community is reflected in the pattern of a community that is friendly and cooperates with each other to create harmony in the social order.

The fifth pilgrimage. Hajj is to prepare man to be willing to come to God alone by leaving behind all wealth, kinship ties, positions of power, except the deeds he has done. In a regular settlement pattern with the existence of a surau in the middle, it means that the community loves

more religious activities, prayers in the mosque, congregation, and bermuamalah around it. In addition, it will build an atmosphere of Islamic brotherhood that is united in oneness and obedience to Allah SWT, as the pattern of settlement depicted is usually located surau in the middle or in the center of a settlement point facing the Qibla which is easily accessible from one house to another. In the performance of the pilgrimage is reflected in the worship of tawaf and sa'i, illustrating in achieving high and lofty ideals, the believer must keep moving, must not be lazy, must not stop, and must not give up.

4) CONCLUSION

The existence of Surau historically is a relic of Hindu-Buddhist culture as a place for worship. However, after Islam came, the surau experienced Islamization so that it was used to pray and recite the Koran for Muslims, especially the Madurese community. Madura is an area with a majority Muslim population. So it is not surprising that the surau or langgar will always be found in every settlement of the Madurese community. Because for the Madurese community, the surau is proof of obedience and is thick with Islam. The position of the surau is at the end and front of the settlement. The placement is adjusted to the traditional settlement pattern of the Madurese community who live in one yard and the direction is elongated (Taneyan lanjeng). The settlement pattern of Taneyan lanjeng is occupied by several houses that still have family ties. The shape of the surau at that time was still simple because the Madurese worked as farmers. Along with the times, the settlement pattern of the Madurese community is currently changing.

However, it does not eliminate the existence and position of the surau in every Madurese community settlement. The settlement pattern of the Madurese community is no longer elongated but is still in one page (Taneyan). The current form of the surau is no longer simple but more luxurious and majestic. This change is due to the diversity of types of work so as to increase the income and social status of the community. Surau is no longer just a place of worship but as a place of religious and social development from early to advanced. With the settlement pattern of the Madurese community which emphasizes the existence of a surau, it will reflect social behavior in the Madurese community order. So that a formation of community behavior is formed. Based on the pattern of formation of social behavior in the existence of the surau in the Madurese community, it is formed with three approaches, namely, the formation of behavior by conditioning or habits, the formation of behavior with insight or understanding, and the formation of behavior with models or examples.

REFERENCES

Ahmadi, Abu. (1999). *Psikologis Sosial.* Jakarta: Rhineka Cipta.

Azra, Azyumarda. (2017). *Surau: Pendidikan Islam Tradisi dalam Transisi dan Modernisasi Edisi Pertama.* Jakarta: Kencana

Cahyono. (2019). *Model Mediasi Penal dalam Penanggulangan Kekerasan (Carok) Masyarakat Madura Berdasarkan Local Wisdom.* Yogyakarta: Deepublish Publisher

Hasan, Raziq. (2012). Peran Surau dalam Keislaman Ruang Bermukim Masyarakat Madura. Depok: *Jurnal Jurusan Teknik Arsitektur Universitas Gunadarman.* 66-67.

Hastijanti, R. (2005). Pengaruh Ritual Carok Terhadap Permukiman Tradisional Madura. *DIMENSI (Journal of Architecture and Built Environment)*, 33(1).

Khafidi. (2011). Pendidikan Perilaku Sosial Muslim dalam Perspektif Al-Qur'an Surat Al-Baqarah Ayat 44-46. Thesis: IAIN Walisongo.

Kuntowijoyo. (2002). *Madura: Perubahan Sosial Masyarakat Agraris.* Jakarta: Mata Bangsa

Kuntowijoyo. (2017). *Perubahan Sosial dalam Masyarakat Agraris: Madura 1850-1940.* Yogyakarta: Ircisod

Latif, Abdul. (2009). *Pendidikan Berbasis Nilai Kemanusiaan.* Bandung: Refika Aditama.

Ridwan, Kafrawi. (1994). *Ensiklopedi Islam, Jilid IV.* Jakarta: Ichtiar Baru Van Hoeve

Sarwono, Sarlito Wirawan. (1982). *Pengantar Ilmu Psikologi*. Jakarta: Bulan Bintang.

Supardan, Dadang. (2009). *Pengantar Ilmu Sosial; Sebuah Kajian Pendekatan Struktural*. Jakarta: Bumi Aksara.

Walgito, Bimo. (2001). *Psikologi Suatu Pengantar*. Yogyakarta: Andi.

Wiyata, Latief. (2013). *Mencari Madura*. Jakarta: Bidik-Phronesis Publishing.