



# Commodification of Madurese Literature Containing Local Wisdom in Sumenep Regency

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**Abstract.** The development of people's lives in various fields, especially economics, makes the commodification of regional literature an exciting study. One of the goals of commodifying regional literature is to socialize and develop regional literature so that it has economic value. Therefore, research on the "commodification of Madurese literature containing local wisdom in Sumenep Regency" is an exciting thing to do immediately. Commodification is changing a service or something into something that can be commercialized. Commodification activities do not go well without exploring the functions contained in Madurese literature. This study uses semiotic theory to explain the function of each Madurese literature. Based on the research results, Madurese literature in Sumenep Regency consists of several types, such as folk songs, rhymes, folklore, and folk games. Each of these types has a function that contains local wisdom. Madurese literature turns out to be very interesting and unique. Therefore, the development of Madurese literature can contribute to the Madurese economy by making it one of the commodities of the Madurese people. This study also shows some models and meanings of the commodification of Madurese literature in Sumenep Regency.

**Keywords:** Commodification, Local Wisdom, Madurese Literature, Semiotic.

## I. Introduction

Literary works are created from the process of expressing human feelings created through language [1]. Regional literature is one of the elements of culture with a form of beauty resulting from human creativity and can provide emotional satisfaction for both the creator and the audience. Through literature, people can express their feelings and be free from the tensions of life they face every day. Emotional satisfaction can arise from the pleasure of creating, seeing, and hearing beautiful shapes and sounds. Aesthetic feelings can be realized through expressions of joy, emotion, amazement, and other forms of emotion towards literary works that are appreciated. In addition, regional literature is often addressed as an expression and cultural identity based on a society's local wisdom and uniqueness. However, in the post-modern era like today, some local literature is often considered less in line with the times.

Based on the phenomenon above, research on "the commodification of Madurese literature containing local wisdom in Sumenep Regency is a fascinating thing to work on immediately. Commodification is changing a service or something into something that can be commercialized. Commodification activities only go well with exploring the functions contained in Madurese literature. This study uses semiotic theory to explain the function of each Madurese literature. Based on the research results, Madurese

literature in Sumenep Regency consists of several types, such as folk songs, rhymes, folklore, and folk games. Each type has a function that contains local wisdom. Madurese literature turns out to be very interesting and unique. Therefore, the development of Madurese literature can contribute to the Madurese economy by making it one of the commodities of the Madurese people.

In essence, commodification is a way that certain parties carry out by placing the function value of an event and converting it into commodity value. Commodification means changing something into a commodity (merchandise) that can be bought and sold [2]. *Commodification* is a process associated with capitalism in which objects and signs are converted into commodities following their primary purpose to be sold in the market [3]. It shows that commodification is a process of making something that was not previously a commodity, so it is now a commodity. Yustati stated that commodification is anything in the form of exchange subject to market relations [4]. In comparison, commodification in art, according to Hasan, usually from a process/individual producer/community, will become a commodity product so that the old division of labor changes from a spontaneous division of labor to a planned division of labor [5]. The development of the tourism industry demands the existence of communities that are expected to be bought and sold, which impacts the commodification of culture [6].

In essence, commodification is a way that certain parties carry out by placing the function value of an event and converting it into commodity value. Commodification means changing something into a commodity (merchandise) that can be bought and sold. Peter et al. said that commodification is changing services and goods that previously followed non-market rules into subjects that follow market rules [7]. Meanwhile, Adorno and Horkheimer see that commodification is a form of global capitalism that leads to commercial value [8]. Commodification relates to how transforming goods and services with their use value becomes a commodity with an exchange value in the market. It does feel strange because media products generally consist of information and entertainment. Meanwhile, these two types of products cannot be measured like movable goods in conventional economic measures. These goods can be transformed into something commercialized through the commodification process.

Based on the above description, this study aims to describe and explain the model and meaning of commodification of Madurese literature in Sumenep Regency. In addition to concepts and theories of commodification, this study uses semiotic theory to review the meaning of local wisdom in Madurese literature. Semiotic theory describes the form and meaning of Muna traditional art in Muna Regency. Barthes stated that semiotics is a theory that can explain the production and interpretation of meaning [9]. Hoed said semiotics is a method or science for studying signs [10]. Semiotics is a science that studies signs and how these signs work [11]. The basic principle is that meaning is created by developing actions and objects that serve as signs concerning other signs. Each sign can be interpreted in three stages: focusing on realizing general phenomena, objects/references, and interpretations.

The semiotic method in interpreting literature is in the form of searching for essential signs [12]. Sutanto said that semiotics can be applied to all signs [13]. Therefore, using semiotic theory to analyze the meaning of Madurese literature is very appropriate. Furthermore, Besse et al. emphasize that oral literature, such as folk songs, must contain

noble values or local wisdom that describes the characteristics of the community [14]. Understanding the function and meaning can increase awareness and knowledge about the importance of regional literature.

## 2. Method

This research examines local wisdom in songs, rhymes, and Madurese folklore. In addition, this study analyzes the model and meaning of the commodification of Madurese literature in Sumenep Regency in a qualitative descriptive way. This research was conducted in all districts in Sumenep Regency, East Java Province. The research data is divided into primary and secondary data. Primary data is the result of direct observation. Meanwhile, secondary data is from previous research results, manuscripts, documents, and other texts. In addition, the validity of this secondary data will also be rechecked with the help of informants. The research instrument is an interview guide equipped with writing instruments, a tape recorder, and audiovisuals in the form of a video camera/handy cam.

Data was collected using the interview method [15; 16]. The proficient method uses the face-to-face technique: visiting each research location and conducting conversations based on provocation through a list of questions. The interview method is carried out by note-taking and recording techniques. The note-taking technique was carried out: taking notes about the questions and matters relating to the object under study. This research will also employ in-depth interview techniques, observations, and document studies to obtain complete information about Madurese's literature.

The data is analyzed using a qualitative descriptive method with the help of semiotic theory and the concepts of inventory and commodification. Meanwhile, data processing and analysis refer to Miles and Huberman, collecting, reducing, presenting, and concluding [17]. The results of data analysis in this research are presented in two ways: (1) informal or descriptive method, namely formulation using ordinary words, including the use of technical terminology, and (2) formal or symbolic method, namely formulation using sign or symbol [18].

## 3. Findings and Discussion

Commodification relates to how transforming goods and services with their use value becomes a commodity with an exchange value in the market. It does feel strange because media products generally consist of information and entertainment. Meanwhile, these two types of products cannot be measured like movable goods in conventional economic measures. These goods can be transformed into something commercialized through the commodification process.

The research results on the commodification of Madurese literature in Sumenep Regency consist of several discussions, namely the commodification model of Madurese literature and the meaning of the commodification of Madurese literature. Madurese literature is very diverse, the creation of which is also based on many factors. Local wisdom adorns Madurese literature with various profound meanings, such as ideological, religious, togetherness, and appreciation meanings.

Internalizing values in Madurese local wisdom products is a potential tool to popularize Madurese's literature. Madurese people are familiar with regional literature, such as folk songs, rhymes, folk tales, and folk games. However, exploring the meaning contained in regional literature has not been carried out optimally. Apart from that, this regional literature only entertains Madurese people and has not offended people outside Madura. Madurese literature has fundamental and interesting local wisdom. It is believed to be a superior product with economic value.

Literature as art in language, initially a medium for self-expression and self-actualization, must end as mere buying and selling if literary works are presented only as material for consumption. Several models can be implemented to make Madurese literature economically valuable: digitizing Madurese literature, creating products based on Madurese literature, involving Madurese literature in various events or activities, and forming communities based on Madurese literature.

### **3.1 Digitalization of Madurese Literature**

Technological development contributes to the development of other aspects of life. Besides positive impacts, technological advances can also negatively impact society. Negative impacts arise due to misuse of technology, such as the use of social media to spread things that are not true. Communities that cannot exercise social control tend to use technology more easily for criminal acts. They easily and quickly spread negative things via Facebook, Twitter, Instagram, Telegram or WhatsApp. This phenomenon has spread, including among teenagers in the Sumenep community. It does not require the possibility that this also happens to parents and children. Moreover, today's children, including the people of Sumenep, are accustomed to using cell phones with various applications. They also have their cell phones and are free to use them.

This technological development can be used to socialize Madurese's literature. The aim of this outreach is not only to introduce Madurese literature widely but also to make Madurese literature a product with economic value. Through digitalization, people will become more familiar with Madurese literature. Every regional literature has essential terms that are full of meaning, as mentioned in this article, terms in the Madurese regional language. These terms can be digitized so that they can be better known by the wider community, especially for speakers of the regional language concerned. It fosters a sense of love for regional literature. Love for regional literature can help preserve and develop regional literature.

Digitalization of Madurese literature can contribute to socializing and developing the functions and roles of Madurese literature, especially in the economic field. It is crucial considering that today's all-digital era has diverted much attention, especially the younger generation, to digital things and is starting to leave something seen as traditional [10], [11].

Several activities can be displayed in the digital world, such as folk songs, folk stories, rhymes, and folk games, through various social media or videos. Other things that can be displayed are local meanings and wisdom and the use of Madurese literature, including regional language terms full of meaning and creative activity models in creating regional language songs and stories. It is intended to familiarize people with the terms of Madurese language and literature.

Through this activity, outsiders or tourists can be invited to visit Madura. The tourist may improve the Madurese community's economy in several sectors. Tourism not only sells natural beauty but also sells community culture [19]. It shows that Madurese literature can be a product that has economic value. What is more, digitalization, added to the ideology that describes the uniqueness of Madurese literature, will add to the monetary value of Madurese's literature. The digitalization of Madurese literature means that Madurese literature is not sacred or cannot be displayed in cyberspace. This commodification through digitalization gives an understanding that Madurese literature can continue to develop and be developed.

### **3.2 Manufacture of Products based on Madura Literature**

Making products based on Madurese's literature can contribute to the economy. Huggan states that there is a tension between the desire of local people to maneuver amidst the hegemony of modernity and the increasing dominance of capital power in the revival of local culture [20]. Some aspects of locality that are still the best sellers in the culture industry, especially literature in the commodification of folklore and usually in the form of the origins of a place or the background of an event that is remembered as collective memory, the history of kingdoms, myths, the world of martial arts, cultural sites, and even magical practices. Undeniably, one of the exotic aspects still a unique attraction in the literary industry is the traditional values of society and its cultural tools. The meaning of traditionalism is capable of being a tug-of-war of values between local communities as cultural objects and products. The tug-of-war between these values is between the sacred values of traditionalism itself and the profane and commercial values that can be sold. To explain how the process of tugging and pulling values is, of course, cannot be pulled out at once because it will not produce a final answer because the perspectives and involvement of the authors in the life of the people who are the objects of their writing are also diverse.

This model directs the Madurese to make products, be it in the form of souvenirs, clothing, materials, and other equipment based on Madurese literature. It is to strengthen the locality of Madurese's literature into market-value products. Making products based on Madurese literature can also introduce Madurese's literature to the public [6], [21].

In a cultural context, Madurese literature can take the form of thoughts or ideas, Madurese literary activities themselves, and objects related to Madurese literature. All these ideas, activities, and art objects support the existence of the culture of the people. Madurese literature is also inseparable from functional (contextual) aspects. For example, Madurese literature has the following functions: entertainment, aesthetics, beauty, communication, and cultural continuity. In Madurese, literary activities are usually directly proportional to economic activities. So, the existence of Madurese literature is usually closely related to the function of this art in society [19].

In managing Madurese's literature in the culture of its supporting community, policy approaches, and strategies are needed in the context of its guidance and development so that it grows and develops, meaning it is functional. Policy approaches and strategies for Madurese literature are required by the government (especially in the fields of culture and tourism), Madurese literature managers, Madurese literature actors (artists

consisting of elements such as theater actors and sound engineers), and especially the supporting community who feel they own the literature [21].

Making products based on Madurese's literature means that Madurese's literature can camouflage itself with other objects or things. Commodification by creating this product implies that Madurese's literature can be used as a commodity with selling value [5], [6]. It makes Madurese's literature will be more familiar to tourists.

### 3.3 Integration of Madurese Literature into Madurese Tourist Attraction

Some Madurese literature can be involved in various activities and tourist objects in Madura. Madurese literature can be included in tourism activities, such as making monuments or writings carved around tourist objects. These writings can be in the form of Madurese rhymes and poetry or pictures that can tell various kinds of Madurese folklore, such as the folk tales: the heroic story of Prince Tronojoyo, Princess Koneng, the origins of the *Kerapan Sapi*, *Sakera*, *Ke' Lesap*, Angling Darma Ambya Madura, Prince Agung Goes to Meditation, Birth of Prince Jokotole "Raden Sagoro," The Story of *Madu Oro* Island, Pusaka Sakti, Studying with Ki Poleng, Winning the Majapahit Contest, Bringing in the King's Daughter, and the Wise King. The titles of these stories are Madurese folk tales. Apart from Madurese folklore, written sculptures such as the following can include Madurese pantun (traditional poetry).

*Pong-pong gi' kene' gi' ngodha-ngodha* 'While you are still a child, you are still young.'  
*Pabajeng nyare elmo akida* 'Looking for diligently the knowledge of the faith.'  
*Manabi nyaba dhapa' gan dhadha* 'Whether life has reached the chest'.  
*Kastana ampon bi' tadha'padha* 'Regretting it will not do any good.'

Apart from Madurese poetry, Madurese literary expressions can also be displayed or used as icons in specific sculptures. The following is an example of a Madurese literary expression: "*Eatore pondhut dha'ar, bigi accem sagi-manggina*". The expression contains a moral message to respect parents or older people, including older siblings. In addition, this expression conveys that one of Madura's local wisdom is to accept what is given without complaining much. Madurese literature, which is used as one of the attractions in Madura tourist attractions, can also be in the form of performances and performances of Madurese literature. This strategy can contribute to the maintenance and socialization of local literature and give economic profit to society [22].

In addition, some communities or groups are ready to present several performances of Madurese literature at tourist spots, such as Madurese folk songs containing local wisdom. In addition to folk singing, *pantun* (rhymes) performances can be shown to tourists. It will be the main attraction for the place or tourist object. The following is an example of a Madurese *pantun* (rhymes).

*Ngala' sere epapesa* 'Take the betel, separate it'.  
*Esarenga gan sakone* 'Filter it little by little'.  
*Knesserra oreng towa* 'Love the parents.'  
*Semeyara kabit kene* 'who have cared for it since childhood.'

It is categorized as *Babhurugan Pantun*. The rhyme above contains the message that Madurese people respect their parents. It is proven by the many Madurese verse poems,

including advice on respecting parents. Integrating Madurese literature into tourist objects or places means it can camouflage itself with other objects or things. Commodification through the integration of Madurese literature into the world of tourism gives an understanding that Madurese literature can be used as a commodity with a selling value. This way motivates tourists to understand and recognize the culture at the place [23].

### **3.4 Creation of the Madurese Literary Community**

The literary community is a community that operates in the field of Madurese literature. This community can be a Madurese literary community related to folk songs, Madurese Pantun and Syair, or Madurese folklore. These communities deal specifically with Madurese folk songs, Madurese Pantun and Syair, or Madurese folklore [21].

Literary community is one of the essential steps in the production of creative works [24]. Creating a Madurese literary community must be under a particular foundation to clarify the legality. Apart from that, the literary community must be socialized so that the wider community can know it. This community can be invited to various events or activities, for example, weddings, circumcision, thanksgiving, graduation, or other events. The community can also work with schools or other institutions to fill in activities as event entertainers.

The Madurese literary community can be developed to have a broader function. Several members of the Madurese literary community can develop themselves or be trained to become trainers, teachers, and practitioners who can teach Madurese literature or appear as presenters/speakers at national and international seminar events. It is done to socialize the community and make Madurese literature better known to the broader community so that it can become one of the commodities of Madurese society.

The forming of a Madurese literary community means that Madurese literature needs to be preserved and developed. Commodification through the creation of a literary community gives the understanding that Madurese literature is precious, so there is a need for a community to maintain and use it consistently.

### **3.5 Making Regional Regulations Related to Madurese Literature**

Efforts to commodify Madurese's literature can be carried out smoothly and adequately if supported by regional regulations that support these efforts. Regional regulations can be made at the district level, such as the Sumenep Regency Regional Regulation, which contains the development of Madurese literature.

In addition, these regulations can contain motivations and rules related to the utilization and use of Madurese literature, especially in tourism or entertainment. An inventory of Madurese literature through regulations can also be carried out. It is to prevent certain parties from claiming Madurese literature as their own. This legalization will certainly strengthen ownership of Madurese literature as property of the community [19].

The legalization of Madurese literature in the form of regional regulations is also carried out to prevent the possibility of future conflicts among the Madurese people themselves, especially when the Madurese literature has developed and has a high selling value. The regional regulations can also contain rules that must be implemented,



especially for the Madurese literary community, so there are no conflicts between communities in Madura [21].

Making regional regulations related to Madurese literature means that Madurese literature needs to be preserved and developed. Commodification through making regional regulations on Madurese literature gives an understanding that Madurese literature is precious, so it is necessary to have regulations to maintain and regulate the official use of Madurese literature. The contribution of local or central government is very significant in developing cultural tourism [25].

Those strategies in bringing the Madurese literature are fundamental in building and improving the economic sector in Sumenep Regency. Even Sumenep Regency is one of the regencies in East Java, Indonesia, which has much interesting and unique culture. Culture tourism is a wanted traveling destination for tourists today, either local or foreign [26].

#### 4. Conclusion

The passage elucidates the multifaceted potential of Madurese literature as a valuable cultural and economic asset within the Madurese society. Under its deep-seated connections with local wisdom, Madurese literature embodies profound meanings encompassing ideological, religious, communal, and appreciative dimensions. This cultural reservoir, constituting a distinctive facet of Madurese identity, holds noble values that resonate with the community. Internalizing these values in Madurese local wisdom products offers a potent instrument for disseminating and popularizing Madurese literature. Moreover, the passage delineates several models for the commodification of Madurese literature, each presenting unique avenues for its integration into the economic and cultural fabric. These include creating products derived from Madurese literature, its digitalization for dissemination in cyberspace, integration into tourist destinations, establishing literary communities, and formulating regional regulations about its preservation and usage. These models collectively underscore the adaptability and marketability of Madurese's literature, positioning it as a tangible commodity with commercial viability. This discourse, rooted in cultural heritage and economic enterprise, advocates for Madurese literary heritage's strategic valorization and stewardship.

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