

**REVEALING THE MEANING OF ÉMBU IN BUYING
AND SELLING TRANSACTIONS IN MADURA:
A PHENOMENOLOGICAL STUDY**

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Abstract

This study aims to uncover the meaning behind the tradition of émbu in buying and selling transactions in Madura. The study employs a phenomenological approach focusing on the understanding and meanings attributed by the individuals involved. Data were gathered through participatory observation and in-depth interviews with émbu practitioners in several traditional markets in Madura. Émbu refers to the additional gift given by sellers to buyers after a transaction. The émbu tradition reflects trading ethics and strengthens social relationships among the Madurese community. The study findings indicate that the émbu tradition holds several significant meanings for the Madurese people. Émbu is seen as a symbol of appreciation, gratitude, efforts to maintain social harmony, and a marketing method. It helps foster customer loyalty and builds trust between sellers and buyers. Émbu enhances cultural solidarity and reinforces Madurese identity amidst economic globalization. This study contributes to strengthening the role of local wisdom in social and cultural values that influence economic practices in society. It underscores the importance of preserving local wisdom in the era of globalization as a form of cultural wealth worth preserving. The uniqueness of this research lies in uncovering the various complex dimensions of the émbu tradition, which have been underexplored in previous literature.

Keywords: Émbu, Buying and selling, Local wisdom, Madura, Phenomenology

INTRODUCTION

Madura, an island in northeastern Java, is renowned for its unique and diverse cultural heritage¹. The Madurese community boasts a variety of traditions and cultural customs that reflect local wisdom and social values passed down through generations, from the iconic bull race performances of Karapan sapi to the émbu tradition in traditional market transactions still upheld among traders². Each aspect of Madurese culture offers profound insights into the life and worldview of its people. Preserving this cultural heritage is crucial as a local legacy and an integral part of Indonesia's rich cultural identity³. Preserving Madura's local wisdom means safeguarding national cultural diversity and strengthening the nation's identity amidst the growing tide of globalization⁴.

One enduring tradition among the Madurese community is the émbu tradition in various traditional markets⁵. Émbu, which involves sellers giving additional gifts to buyers after completing transactions, serves not only as a symbol of good trading ethics but also carries deep meaning in strengthening social bonds and a sense of community among members of the Madura community. This tradition reflects enduring social values in Madura, where the act of giving and receiving is integral to everyday life dynamics. Émbu goes beyond mere commercial transactions; it is also a gesture of respect and gratitude for the agreements made between sellers and buyers. By offering émbu, sellers demonstrate appreciation to the buyers and reinforce harmonious social relations within the community. This tradition mirrors the values of Madura's local wisdom, emphasizing camaraderie and solidarity in every economic interaction. In the context of rapid globalization, the émbu tradition plays a crucial role in preserving Madura's cultural identity and enriching Indonesia's cultural heritage as a whole

There are still few studies and academic publications that discuss the émbu tradition of Madura. Based on a search on Google Scholar using keywords "Émbu", "Émbu

¹ Edi Susanto, 'Revitalisasi Nilai Luhur Tradisi Lokal Madura', *KARSA: Journal of Social and Islamic Culture*, 12.2 (2012), 96–103; A. Dharmawan, G. G. Aji, and Mutiah, 'Madurese Cultural Communication Approach', *Journal of Physics: Conference Series*, 953.1 (2018) <https://doi.org/10.1088/1742-6596/953/1/012195>.

² Amelia Ika Pratiwi, 'Akuntansi Karapan Sapi Pada Masyarakat Madura Dengan Pendekatan Etnografi', *Jurnal Ilmiah Bisnis Dan Ekonomi Asia*, 10.1 (2016), 6–9; Rudy Haryanto, 'Tradisi Émbu Dalam Transaksi Jual Beli Pada Masyarakat Madura', *KARSA: Journal of Social and Islamic Culture*, 21.1 (2013), 116–27.

³ Tamara Young and others, 'Community Meaning Making for Tourism Sustainability on Madura Island, Indonesia', in *Island Tourism Sustainability and Resiliency* (Routledge, 2022), pp. 238–61; Kun Hsi Liao, 'Impact of Traditional Chinese Culture on Business-to-Business Relationship Marketing and Service Firm Performance', *Journal of Business-to-Business Marketing*, 23.4 (2016), 277–91 <https://doi.org/10.1080/1051712X.2016.1250594>; Mark P Hampton, 'Heritage, Local Communities and Economic Development', *Annals of Tourism Research*, 32.3 (2005), 735–59 <https://doi.org/https://doi.org/10.1016/j.annals.2004.10.010>.

⁴ Nurhadio and Hana Mauludea, 'Attitude Of Border Communities Towards Local Wisdom : Between Modernization And Preservation', *Jurnal Scientia*, 13.03 (2024), 37–43; M Ridwan, 'LEARNING OF LOCAL ENVIRONMENTAL WISDOM IN ORAL LITERATURE OF MADURESE TRADITIONAL SONG IN SUMENEP', *ISCE Journal of Innovative Studies on Character and Education*, 2.1 (2018), 93–103; Burhanuddin Arafah and Andi Kaharuddin, 'PRESERVING LOCAL WISDOM: CULTURAL STRATEGIES OF BUGINESE-PAGATAN ETHNIC GROUP LIVING IN A MULTICULTURAL SOCIETY', *Preserving Local Wisdom: Cultural Strategies of Buginese-Pagatan Ethnic Group Living in a Multicultural Society-Palarch's Journal Of Archaeology*, *Pjaee*, 17.6 (2020), 10038–53; M A Wati, S Sumarwati, and ..., 'Culture Conservation through Implementation of Local Wisdom in Tradition Ceremony of Dhukutan in Javanese Language Learning', *International Seminar on ...*, 280.Basa (2018), 156–62 <https://www.atlantis-press.com/proceedings/basa-18/25906142>.

⁵ Haryanto.

tradition", and "Émbu Madura tradition" as of May 28, 2024, researchers found only one paper titled and focusing on the émbu tradition of Madura, which is by Haryanto (2013)⁶. Haryanto presents the role of the émbu tradition in buying and selling transactions among the Madurese community from the perspective of Islamic teachings, depicting it as a manifestation of Madurese adherence to religion, a symbol of their character and generosity, and a marketing strategy for the Madurese community. Other studies on culture and local wisdom in Madura generally focus on ritual aspects such as traditional ceremonies, social systems, and community beliefs⁷. Research on the émbu tradition remains limited. Previous studies have not phenomenologically explored how this tradition is understood and practiced by the local community, nor its impacts on social and economic relationships at the local level. This research gap highlights the need for studies that can fill these gaps by uncovering the various dimensions of meaning behind the practice of émbu.

This research aims to uncover the meanings behind the émbu tradition in buying and selling transactions in Madura through a phenomenological approach. The study focuses on understanding and interpreting the perspectives of individuals involved in this practice, including sellers and buyers in traditional markets. It seeks to answer questions about how the émbu tradition is understood and appreciated by the Madurese community and what its implications are for their social relationships and cultural identity.

This research contributes to the fields of cultural and local economic studies in several ways. First, it enriches the literature by providing new insights into the meanings and functions of the émbu tradition within the context of traditional trade. Second, the findings can serve as a basis for preserving and safeguarding local traditions amidst increasingly strong waves of globalization. Third, the study underscores the importance of local wisdom in building and strengthening social cohesion and cultural identity within the community. This research not only contributes to academia but also has practical implications for cultural preservation and the development of policies that support the sustainability of local traditions.

RESEARCH METHODS

This study employs a qualitative method with a phenomenological approach to uncover the meaning of "émbu" in buying and selling transactions in Madura. The research steps conducted by the author are depicted in Figure 1. Introduction and problem identification stage, the author outlines the background and significance of the study regarding the meaning of "émbu" in buying and selling transactions in Madura. Subsequently, the author identifies the research problem and formulates research questions. The issues to be explored to understand the meaning of émbu in buying and selling transactions in Madura are: 1) How émbu is given? 2) To whom émbu is given?, and 3) Why émbu is given in each transaction?

⁶ Haryanto (2013)

⁷ Nasrullah, 'Islam Nusantara: Analisis Relasi Islam Dan Kearifan Lokal Budaya Madura', *Al-Irfan*, 2.September (2019), 133–56; Abdul Lutfi and Syarifuddin Zulfa Hidayatin, 'PERAN BAHASA MADURA DALAM MENINGKATKAN KEARIFAN LOKAL', *JURNAL LENTERA EDUKASI*, 1.2 (2023), 35–40 <<https://bakticendekianusantara.or.id/index.php/ojs-bcn>>; Zainuddin Syarif and Abd Hannan, 'Kearifan Lokal Pesantren Sebagai Bangunan Ideal Moderasi Islam Masyarakat Madyra', *ISLAMICA: Jurnal Studi Keislaman*, 14.2 (2020), 220–40; Abd Hannan, 'Sinergi Kearifan Lokal Dan Pendidikan Pondok Pesantren: Strategi Meredam Isu Ekstremisme Di Madura', *Asketik*, 6.2 (2022), 311–21 <<https://doi.org/10.30762/asketik.v6i2.922>>; Ridwan.



Figure 1. Research Flow of Qualitative Method with Phenomenological Approach

Participant selection in this study utilizes a purposive sampling technique to select participants who have experience and knowledge about "émbu" in buying and selling transactions. Purposive sampling is a non-random sampling method where researchers select participants based on their knowledge and the research objectives⁸. Meanwhile, Sugiyono (2016) states that purposive sampling is the selection of samples using specific considerations according to desired criteria to determine the number of samples to be studied ⁹. Thus, the criteria for participants in this study are traders and buyers in traditional markets in Madura involved in buying and selling transactions. The participants selected for this study are presented in Tables 1 and 2 as follows:

Table 1. Participants from Sellers

No	Identity	Age	Gender	Long Time In Business	Place Of Business	Products Sold
1	Seller 1	40 years old	Female	6 years	Traditional Market	Herbs and spices
2	Seller 2	50 years old	Female	5 years	Traditional Market	Rice, corn, coffee
3	Seller 3	37 years old	Male	6 years	Traditional Market	Vegetables and fish

Table 2. Participants from Buyers

No	Identity	Age	Gender	Occupation	Shopping Center	Frequency to market
1	Buyer 1	20 years old	Female	Student	Traditional Market	2 times in 1 week
2	Buyer 2	35 years old	Female	Housewife	Traditional Market	Every day
3	Buyer 3	32 years old	Female	Self-employed	Traditional Market	1 time in 1 week

Please note that for participant names, we intentionally anonymized them to maintain participant confidentiality as part of research ethics¹⁰. The data collection techniques employed by the author include conducting in-depth interviews with participants to explore their experiences and understanding of "émbu". This involves

⁸ Asrulla and others, 'Populasi Dan Sampling (Kuantitatif), Serta Pemilihan Informan Kunci (Kualitatif) Dalam Pendekatan Praktis', *Jurnal Pendidikan Tambusai*, 7.3 (2023), 26320–32.

⁹ Sugiyono, 'Memahami Penelitian Kualitatif', *Bandung: Alfabeta*, 2016 <<https://doi.org/10.1111/j.1365-2036.2009.03946.x>>.

¹⁰ Imam Wahyudi, Bambang Haryadi, and Nur Hayati, 'Uncovering the Dark Side of Ponzi Schemes Through Money Game', *Jurnal Ilmiah Akuntansi Dan Bisnis*, 17.2 (2022), 201 <<https://doi.org/10.24843/jiab.2022.v17.i02.p02>>.

participatory observation in traditional markets in Madura to directly observe transaction practices involving "émbu". Secondary data is gathered from literature, documents, and transaction records related to "émbu".

Upon collecting the data, the author undertakes the following analysis stages: 1) Phenomenological analysis method to identify key themes emerging from interviews and observations. Analyzing participant narratives to understand the meaning and role of "émbu" in the context of buying and selling transactions. 2) Integrating data from various sources to obtain a comprehensive picture of the phenomenon under study.

The final steps after data analysis involve data validation. The validation steps are as follows: 1) Triangulating data by comparing findings from interviews, observations, and secondary data. 2) Involving participants in the validation process to ensure the researcher's interpretations align with their experiences and understanding.

The final stage of this method is reporting the research findings. The activities conducted in this final stage include: 1) Compiling a research report that provides an in-depth depiction of the meaning of "émbu" in buying and selling transactions in Madura. 2) Presenting research findings in a narrative form rich with descriptions and direct quotes from participants to provide a profound understanding of the phenomenon under study.

RESULT AND DISCUSSION

The initial step in this research refers to the research design that has been prepared by determining a focus that will be resolved, namely uncovering the meaning of Embu in the buying and selling tradition in Madura. This research uses a qualitative method with a phenomenological approach, which aims to explore and understand the experiences and perceptions of the Madurese people regarding the Émbu tradition in depth. Through this approach, it is hoped that the meanings contained in the practice of Émbu can be revealed, as well as how this tradition is understood and carried out in the socio-cultural context of Madurese society. In the Madurese cultural context, the émbu tradition in buying and selling transactions has a deep meaning as a form of appreciation and respect. Émbu is not just an additional value in transactions, but more than that, émbu reflects the social and cultural values that are strong in Madurese society. Based on the results of observations and interviews obtained from the field, the next step is to map the findings in several sub-chapters regarding the meaning of embu in the trading tradition in Madura, such as a symbol of appreciation, gratitude, efforts to maintain social harmony, and marketing methods from the perspective of seller and buyer.

Award Symbol

In the Madurese cultural context, the émbu tradition in buying and selling transactions has a deep meaning as a form of appreciation and respect. Émbu is not just an additional value in transactions, but more than that, émbu reflects the social and cultural values that are strong in Madurese society. This is proven by the results of the interview with seller 1: who stated that to respect the buyer, we must serve him as best as possible because there is a saying that the buyer is king. This means "*in serving buyers, they must be served as optimally as possible because this maximum service is an award given to the buyer*". So that buyers who were initially ordinary become impressed with the service provided to buyers. This is a characteristic of Madurese culture where Madura has a slogan "*mun been begus maka sengkok bekal lebbi begus pole ke been*" (If you are good then we will treat you as best as we can)

Meanwhile, seller 2: stated that to strengthen social relations, an attitude of mutual respect is needed between the seller and the buyer, such as when the buyer asks for more or a bonus, we will give it. It means "*When regular customers or new buyers want to ask for bonuses or additions, we will give them without looking at their social status and they don't have to have close relationships such as family, relatives, or friends*". This is closely related to the Madurese culture of giving embu, where embu is a symbol of appreciation to buyers, considering that giving embu does not have to have specialties such as regular customers, relatives, or colleagues, meaning that bonuses or additional gifts are given to anyone "*aberrick embu jiah ka sapa beih*" (give additional or bonus purchases to anyone).

Furthermore, according to seller 3, he stated that giving embu was a form of appreciation from a seller to his buyers "*aberri' embu ghebey ngargeih ka pambelih*" (The purpose of giving embu is to appreciate the buyer). This means that the seller indirectly thanks the buyer for his willingness to shop at his place. So the seller also intended to give embu to buyers to make them feel comfortable when shopping. This states that buyers tend to feel happier and more comfortable when sellers give rewards in the form of money when they shop at their place.

Interview results from buyer 1: stated "*e bektoh le melleh ka pasar pas e berrik embu ruah lebur deddih se abelih pole tak kobeter*" (when I went to the market and was carrying out buying and selling interactions and was given an additional purchase amount, I felt happy and satisfied). Meanwhile, buyer 2: stated, "*ding la le melleh pas nan minta embu langsung engalak agi*" (This means that when I shopped I asked the seller to give me a bonus, the seller immediately gave it to me). Furthermore, based on 3 buyers stated "*kuleh aromasa senneng manabi abhelenje neng kintoh pas olle embu, se ajuwel kadeng langsung mamasok embunah ka tas kressek makeh kuleh tak ngoca' mintah pas esok-pamasok aghi soro sambih ekuwah*" (This means that I feel happy shopping here because I get embu, the seller usually immediately puts the embu into a plastic bag even though I don't say ask for embu the seller will still put the embu to take with me).

Gratitude

In Madurese culture, the émbu tradition in buying and selling transactions is not just an addition of material value but has a deep meaning as a form of gratitude. Émbu plays an important role in strengthening social and cultural relations, as well as reflecting the community's attitude of gratitude towards the blessings received. This is proven by the results of the interview with Seller 1: who stated that doing business is the same as seeking worship, so you need to feel great gratitude to God for the smooth running of this business by giving bonuses or additional items of the same type to buyers without having to measure them. This means "*giving embu to the buyer as a form of gratitude and at the same time wanting to purify the property to give alms to the buyer*". This feeling of gratitude, if linked to the embu tradition in the context of buying and selling in Madura, contains the meaning of worship to the creator, giving embu to buyers as a form of worship in the form of alms. "*aberrick embu jiah padeh ben a sedeka*" (giving bonuses or additional purchases to buyers is the same as giving thanks).

Meanwhile, seller 2: stated that giving bonuses or additions was like giving charity, which was a manifestation or form of the seller's gratitude to all buyers who had purchased his merchandise. This means "*giving embu to the buyer is intended as worship, remembering that trading is also like worship through honest behavior towards*

the buyer and exaggerating or giving extra to the buyer with a sense of sincerity and the intention of giving charity". The creation of a feeling of gratitude in giving embu is a Madurese trading tradition, this is reflected in the practice of trading from the seller's side where the seller gives embu to the buyer and the buyer feels happy with the Embu given by the seller so this feeling of joy becomes a sign of gratitude to God because some buy their merchandise through alms from the embu "*asadeka lebet aberrik embu*" (giving charity by giving bonuses or additional goods to buyers).

Furthermore, seller 3, stated that the gift of Embu was proof of the seller's gratitude to Allah. for the arrival of good fortune. This feeling of gratitude makes the seller grateful for the favors given because the merchandise has been purchased. A form of appreciating the seller's gratitude is by giving embu to the buyers. This feeling of gratitude can be called almsgiving. This means *"When there is a buyer, the seller will give charity by giving embu as a form of gratitude to Allah SWT for the good fortune given"*. Madurese traders believe that gratitude by giving embu will not reduce their wealth but will increase their sustenance, which makes them confident that their merchandise will continue to be blessed by Allah so that it becomes blessed merchandise.

Interview results with buyer 1: stated that *"sengkok asokkor ding la melleh pas e berrik embu deddih sajen bennyak"* (I am grateful that when I shop, I am given a bonus or more from the seller so that the excess is more than the initial purchase amount). Meanwhile buyers 2: States that *"alhamdulillah eberrik embu, se melleah sakilo pessenah korang deddih lin bellinnah parak depakah sakilo"* (Thank God, I have been given more than the initial purchase requested to the seller. Even though the money I gave was not enough to meet my purchase expectations, the seller still provided additional items sincerely). Furthermore, based on buyer 3 stated that *"kuleh sakalangkong polanah eberri'in embu manabi ngobengih bhelenjeen neng kintoh, engghi Alhamdulillah tak rang korang, se ekakannah pas serra'*. (I feel grateful because I have been given a bonus or addition for the purchase I made. Thank God it's enough and a blessing).

Efforts to Maintain Social Harmony

In the Madurese cultural context, émbu in buying and selling transactions has a very important meaning in maintaining social harmony. Émbu is not just a material addition, but also a symbol of appreciation and gratitude that helps strengthen relationships between community members. Based on the results of the interview with Seller 1: stated that by providing bonuses or additional items, buyers will trust the goods we sell, so this will create social harmony between buyers and sellers in the form of bonuses or additional payments given without any minimum purchase. This means that *"giving Embu to buyers can create a new relationship between sellers and buyers, where buyers feel happy when given embu or bonuses from the seller"*. Giving embu in the tradition of buying and selling in Madura does not only provide a symbol of appreciation between both parties but with Embu, social harmony can be created between sellers and buyers in the context of regular customers *"tang langgenan"* (my subscription).

Meanwhile, seller 2: stated that giving bonuses or additions to buyers was nothing more than to maintain harmonious relations between people by not being selective in giving bonuses or additions. This means *"giving embu to a buyer does not have to provide certain conditions to the buyer, because giving embu does not have a measure but is based on the seller's wishes"*. Giving embu in the tradition of buying and selling in

Madura is not only a form of gratitude to the creator but can also maintain social harmony in various levels of society which takes the form of mutual trust between the seller and the buyer “*saleng partajeh*” (mutual trust)

Furthermore, Seller 3, stated that giving embu was the seller's effort to maintain a good relationship with his buyers. This means “*by providing embu the seller has the hope that the relationship between the seller and the buyer will always be well established, not only during buying and selling transactions. However, when they are in society, they will remember that the seller is a good person in business*”. This can be seen from the Madurese culture which always maintains friendship or relationships between people very well. So giving embu is important because it can make it easier for someone to socialize and become friends “*pas roco*” (friendly). This familiarity will continue to be remembered by buyers when they want to shop again and will focus on traders they know well.

Results of interviews with buyer 1: “*ding la eberrik embu pas langsung gebey langgenan*” (When I am given a bonus or more, I immediately determine that the seller is my customer). Meanwhile informant 2: “*mun la biasa melleh berres ka bun niti tak kerah nyareh ka salaen kecuali bun niti tak ajuwel buru ngalle ka selaen otabe berres e bun niti kosong pas eduduih ka imron*” (If you are used to buying rice from Mrs. Niti, it is difficult to move to another seller. Unless Mrs. Niti is not selling and the stock is empty, she will usually recommend another seller). Furthermore, based on buyer 3 stated that “*la biasa kuleh ngobengi neng kintosh polana la kenal beghus so se ajhuel, lakarla pelak ban tak cerrek malolo meri’ embu manabi kuleh ngobhengi*” (I usually buy here because I have a good relationship with the seller, he is kind and not stingy, always giving me embu when I shop)

Marketing Methods

Embu is an addition given by the seller to the buyer, whether for similar goods or dissimilar goods. Embu means a gift based on the seller's sincerity to the buyer for the sale and purchase transaction. Apart from that, giving embu is a method used by Madurese traders to be able to compete and attract more buyers. This method is used by Madurese traders as a marketing method in carrying out buying and selling transactions. Based on the results of the interview, seller 1 stated that giving this embu was a way for the seller to attract the interest of buyers to always shop for their merchandise “*naje’ langgenan*” (attract buyers to become subscriptions). This means “*Giving embu is a method used by sellers to attract the interest of buyers to come and make their goods sell well*”. This can make the buyer willing to subscribe (no coercion) so, purely because of their preference in transacting with the gift of money “*de padeh senneng*” (both happy).

Meanwhile, seller 2 stated that for buyers to glance at their merchandise, the seller must do something so that the buyer wants to come back again when shopping someday “*tak jerre se mellea pole*” (will buy again). This means “*the seller uses the embu method (giving bonuses or additional goods) to make buyers feel that their merchandise has good added value in the hearts of their buyers and they will return to make transactions later*.”

Based on the results of interviews with Seller 3: stated that selling using the embu method used by Madurese traders also has an impact on the sustainability of their business, by implementing the embu tradition, traders can make customers buy their merchandise again (loyal attitude) and can invite or attract new customers to subscribe. This means “*if customers are satisfied they will come back again*”. So buyers who initially carried out buying and selling transactions with competing traders switched

because of this traditional embu method. This makes the embu tradition also their marketing technique because people in the market tend to like it when traders give embu for what they buy “*lambhek ka pambelinah*” (*good to buyers*) even though the embu (bonus or gift) given is not much.

Buyer interview results 1: “*lakar la langgenan deri lambe'ding la abhelenjeh paghun e dinna', se adegheng tak cerre' ban la kennal abit pon. Benyak se melleh, tager antri sakeng sella'en se abelenjhea*” (I've been a regular customer for a long time when I shop here, the seller is not stingy and has known me for a long time. Lots of people bought, even queued because there were so many people shopping). Meanwhile, buyer 2: “*sengko' eberi' taoh so majedi' mon abhelenje neng dinna'beih, polanah bekal eberi' embu, tettih sengko' pas melle kian e dinna'. Yee nyaman polanah ding la abelenjeh pas olle be' benya'an*” (I was told by a relative to just shop here, because they would give me more, so I also bought here. Yes, I like it because when you shop you get more). Next based on buyer 3: “*manabi kuleh nika lakar senneng abelenjeh ka se adegheng lambhek, se argenah ngodhe, napa pole pas gi' eberi' embu lebbi. Ella ra pas abeliah pole kuleh ding la mellea ghenang so jhukok paghun la ka Pak Prapto jia. Bennyanya' oreng oning pon manabi abhelenje ka Pak Prapto paghun la eberri' embu, orengah tak kacolo'an la pas langsung eberri' makeh ghun sakoni', pelak lakar. Kuleh manabi abelenjeh pas eberri' embu ka' rua senneng polanah bisa hemat kakanan se biasa tadek 2 are bisa 3 are tade'en*” (This means that I like shopping from kind-hearted traders, whose prices are cheap, especially if they give me embu (extras). So I will come back again if I want to shop for vegetables and fish, definitely go to Pak Prapto. Many people know that if you shop with Mr. Prapto you will be given an embu. People who don't like small talk are immediately given embu, even if only a little, they are kind).

Madurese traders' belief in good values in trading can be seen from the embu tradition that has been carried out for generations. This embu tradition provides benefits for both the seller and the buyer. Sellers can gain value for their sincerity which will be worth a reward and as a marketing technique to make their customers loyal and can attract other customers to buy their merchandise. Meanwhile, customers will feel happy to get embu from what they buy because they think that buying goods with embu saves their expenses or it could be said that the product they buy is an item at a cheaper price than buying from a trader who does not provide embu.

Discussion

Based on the research results above, the author discusses the findings as follows:

Award Symbol

Giving embu in the buying and selling tradition in Madura has the meaning as a symbol of appreciation, this is shown by the seller's behavior 1 in carrying out buying and selling transactions must be served as optimally as possible, remembering that anyone who comes to buy must be served optimally such as giving bonuses or additions to the buyer. This behavior carried out by Seller 1 has been carried out since he first started trading, so this service in trading cannot be lost and continues to be used by Seller 1 and becomes a meaning, namely a symbol of appreciation for the buyer.

The behavior of seller 1 is supported by the behavior of sellers 2 and 3 in interacting with buyers, in this case, the seller does not look at social status and does not care that the buyer still has a special relationship, such as family or relatives. The behavior carried out by sellers 2 and 3 is an action that shows that anyone who comes to buy will be given

an embu or bonus. Giving embu by sellers 2 and 3 shows a form of appreciation to the buyer without having to look at the status and ties of the buyer. The seller also intended to give the embu to buyers to make them feel comfortable when shopping.

The behavior of sellers 1, 2, and 3 indirectly confirms the response of buyers 1, 2, and 3, in this case, buyer 1 feels satisfied with the service provided by the seller and buyer 2 also feels satisfied with the bonus given by the seller and buyer 3 feels happy because it was given embu without being asked. Empirically, giving embu or bonuses to buyers can foster a sense of loyalty between both parties, namely the seller and the buyer¹¹. Muharam (2021) in their research stated that sellers' loyalty to buyers through giving bonuses or embu is a symbol or form of appreciation for the interaction between sellers and buyers¹².

Highlighting the symbolic meaning of the tradition of giving embu in buying and selling transactions in Madura. Embu, in this context, is understood as a form of appreciation from the seller to the buyer. Some key points that can be analyzed are:

1. **Maximum Service:** Sellers are expected to serve buyers wholeheartedly, providing bonuses or additions as a form of appreciation. It reflects the values of friendliness and attention to customer satisfaction¹³.
2. **Consistency in Service:** Good service is not only provided at the start of trading but must be maintained continuously. This shows the seller's commitment to service quality^{14,15}.
3. **Indiscriminate Awards:** Sellers provide embu regardless of social status or personal relationship with the buyer, reflecting the principles of fairness and inclusiveness in trade¹⁶.
4. **Buyer Convenience:** The ultimate goal of giving embu is to create a sense of

¹¹ Emel Kursunluoglu, 'Shopping Centre Customer Service: Creating Customer Satisfaction and Loyalty', *Marketing Intelligence and Planning*, 32.4 (2014), 528–48 <<https://doi.org/10.1108/MIP-11-2012-0134>>.

¹² Hari Muharam and others, 'E-Service Quality, Customer Trust and Satisfaction: Market Place Consumer Loyalty Analysis', *Jurnal Minds: Manajemen Ide Dan Inspirasi*, 8.2 (2021), 237 <<https://doi.org/10.24252/minds.v8i2.23224>>.

¹³ Sajjad Shokouhyar, Sina Shokoohyar, and Sepehr Safari, 'Research on the Influence of After-Sales Service Quality Factors on Customer Satisfaction', *Journal of Retailing and Consumer Services*, 56.March (2020), 1–11 <<https://doi.org/10.1016/j.jretconser.2020.102139>>; Catherine Njoki Chege, 'Examining the Influence of Service Reliability on Customer Satisfaction in the Insurance Industry in Kenya', *International Journal of Research in Business and Social Science (2147- 4478)*, 10.1 (2021), 259–65 <<https://doi.org/10.20525/ijrbs.v10i1.1025>>; Achmad Supriyanto, Bambang Budi Wiyono, and Burhanuddin Burhanuddin, 'Effects of Service Quality and Customer Satisfaction on Loyalty of Bank Customers', *Cogent Business and Management*, 8.1 (2021) <<https://doi.org/10.1080/23311975.2021.1937847>>.

¹⁴ Kaberia Salome Kanini, Hannah O. Bula, and Stephen M. A. Muathe, 'Social Capital and Performance of Manufacturing MSMEs in Kenya', *Advances in Economics and Business*, 10.4 (2022), 59–71 <<https://doi.org/10.13189/aeb.2022.100401>>.

¹⁵ Do Thanh Nguyen and others, 'Impact of Service Quality, Customer Satisfaction and Switching Costs on Customer Loyalty', *Journal of Asian Finance, Economics and Business*, 7.8 (2020), 395–405 <<https://doi.org/10.13106/JAFEB.2020.VOL7.NO8.395>>; Maja Šerić, Đurđana Ozretić-Došen, and Vatroslav Škare, 'How Can Perceived Consistency in Marketing Communications Influence Customer–Brand Relationship Outcomes?', *European Management Journal*, 38.2 (2020), 335–43 <<https://doi.org/10.1016/j.emj.2019.08.011>>; Shokouhyar, Shokoohyar, and Safari.

¹⁶ Juliana A. Barreto Peixoto and others, 'Sustainability Issues along the Coffee Chain: From the Field to the Cup', *Comprehensive Reviews in Food Science and Food Safety*, 22.1 (2023), 287–332 <<https://doi.org/10.1111/1541-4337.13069>>.

comfort and satisfaction for buyers, which has the potential to increase customer loyalty¹⁷.

Gratitude

Giving embu in the buying and selling tradition in Madura also has meaning as a form of gratitude. The feeling of gratitude that is formed in an individual cannot be separated from the learning process which leads to a value, be it cultural, religious or philosophical values that exist around it¹⁸. This is shown by the attitude of seller 1 that giving embu is a form of worship to the creator, namely worship in the form of alms so that it can strengthen social and cultural relations between people.

In line with the attitude of seller 1, sellers 2 and 3 also stated that if the buyer feels happy with the money given, the seller will also feel happy, so that feelings of gratitude will arise. Gratitude makes a person have better relationships with other people so that he can win the trust of many people¹⁹. On the other hand, sellers also believe that showing gratitude by giving embu will not reduce their wealth or profits but will increase their fortune. Therefore, they are always grateful for what they have received and what they have spent because everything has been arranged by Allah SWT so that it becomes a blessed trade.

Based on interviews with three sellers, show how important gratitude is for traders. They think that gratitude is mandatory for them as humans to God. They also understand that one form of gratitude is through actions, one of which is giving embu to buyers. They have the principle that if they give sincerely they will be rewarded much more by Allah SWT. Regarding their view of gratitude which is manifested in giving embu, it is actually by the principle of gratitude explained by Al-Ghazali in the book *Ihya' Ulumuddin* which explains that gratitude is composed of 3 things, namely knowledge, circumstances, and deeds²⁰.

The attitude of the three sellers indirectly confirmed the response of the three buyers in that they were also very grateful to have been given embu even though they had not asked for it. Even though the buyer does not have enough money to carry out a buying and selling transaction, the seller still gives them money. From here arises a feeling of helping each other, a sincere attitude, and gratitude to Allah SWT. This is reflected in the actions of sellers who do not refuse buyers even though they buy less than the selling price and are instead given embu. So buyers never feel like they are lacking. Cownie (2017) stated that feelings of gratitude arise from an emotional appreciation for what they have received. Everything they receive will give rise to and influence their gratitude.

¹⁷ Mohd Afaq Khan and Sablu Khan, 'Service Convenience and Post-Purchase Behaviour of Online Buyers: An Empirical Study', *Journal of Service Science Research*, 10.2 (2018), 167–88 <<https://doi.org/10.1007/s12927-018-0006-x>>; Sfenrianto Sfenrianto, Tendi Wijaya, and Gunawan Wang, 'Assessing the Buyer Trust and Satisfaction Factors in the E-Marketplace', *Journal of Theoretical and Applied Electronic Commerce Research*, 13.2 (2018), 43–57 <<https://doi.org/10.4067/S0718-18762018000200105>>.

¹⁸ Riska Ismail and others, 'Cost Accounting: Memaknai Biaya Bonus Dalam Metafora Syukur', *ISAFIR: Islamic Accounting and Finance Review*, 2.2 (2022), 131–51 <<https://doi.org/10.24252/isafir.v2i2.25481>>.

¹⁹ Ahmad Rusdi, 'Syukur Dalam Psikologi Islam Dan Konstruksi Alat Ukurnya', *Jurnal Ilmiah Penelitian Psikologi: Kajian Empiris & Non-Empiris*, 2.2 (2016), 37–54 <<https://www.researchgate.net/publication/316824938>>; Morgen A. Chalmiers, Fuat Istemi, and Sahin Simsek, 'Gratitude to God and Its Psychological Benefits in Islamic Contexts: A Systematic Review of the Literature', *Mental Health, Religion and Culture*, 26.5 (2023), 405–17 <<https://doi.org/10.1080/13674676.2022.2046714>>.

²⁰ Ismail and others.

Giving embu in the buying and selling tradition in Madura has a meaning as a form of gratitude. The key points that can be analyzed are:

1. **Giving as a Form of Worship:** Giving embu is seen as a form of charity and worship to Allah SWT, which strengthens social and cultural relations between people. This shows the integration of religious values and local culture in daily economic practices²¹.
2. **Gratitude Generates Good Relationships:** The seller feels happy if the buyer is happy with the money given. This reflects the principle that gratitude can improve social relationships and build trust between sellers and buyers²².
3. **Belief in Blessings and Fortune:** Sellers believe that giving embu does not reduce their wealth, but increases their fortune. This belief is rooted in the principle that sustenance is regulated by Allah SWT and that giving alms brings blessings²³.
4. **Implementation of Al-Ghazali's Principles:** The principles of gratitude explained by Al-Ghazali, namely knowledge, circumstances, and good deeds, are reflected in the actions of the sellers. They show gratitude through giving embu, which is in line with Islamic teachings about the importance of gratitude²⁴.

Efforts to Maintain Social Harmony

Apart from being a symbol of appreciation and gratitude, embu in the tradition of buying and selling in Madura also has meaning as an effort to maintain social harmony.

²¹ Yoshija Walter, 'Towards a Qualitative Model of Religious Worship Experiences: Perceived Encounters with the Divine in the Ritual Context of Musical Devotion Practices', *American Journal of Qualitative Research*, 5.1 (2021), 94–141 <<https://doi.org/10.29333/ajqr/10814>>; Rizqi Muhammad Firdaus Rizqi, Herdianto Wahyu Pratomo Herdi, and Nuruddin Araniri Udin, 'The Educational Role of Majelis Ta'lim Al-Mubaroq in an Effort to Increase Community Worship in Cijati Village, Majalengka Regency', *International Journal of Educational Qualitative Quantitative Research*, 1.1 (2022), 1–7 <<https://doi.org/10.58418/ijeqqr.v1i1.1>>.

²² Sara B Algoe, Patrick C Dwyer, and Christopher Oveis, 'Supplemental Material for A New Perspective on the Social Functions of Emotions: Gratitude and the Witnessing Effect', *Journal of Personality and Social Psychology*, 119.1 (2020), 40–74 <<https://doi.org/10.1037/pspi0000202.supp>>; Muhammad Ahmad, Mirza Ashfaq Ahmed, and Muhammad Anwar ul Haq, 'Interpersonal Relationship Marketing: Reciprocity in Buyer-Seller Dyad with Customer Gratitude as Mediator', *South Asian Journal of Management Sciences*, 14.2 (2020), 204–20 <<https://doi.org/10.21621/sajms.2020142.03>>; Syed Fazal-e-Hasan and others, 'How Gratitude Improves Relationship Marketing Outcomes for Young Consumers', *Journal of Consumer Marketing*, 37.7 (2020), 713–27 <<https://doi.org/10.1108/JCM-10-2019-3446>>; Joyce L T Leong and others, 'Is Gratitude Always Beneficial to Interpersonal Relationships? The Interplay of Grateful Disposition, Grateful Mood, and Grateful Expression among Married Couples', *Personality and Social Psychology Bulletin*, 46.1 (2020), 64–78.

²³ Max Ganzin, Gazi Islam, and Roy Suddaby, 'Spirituality and Entrepreneurship: The Role of Magical Thinking in Future-Oriented Sensemaking', *Organization Studies*, 41.1 (2020), 77–102; 二〇二四, 'Symbolism in Superstitious Beliefs Pertaining to Twin Birth in Bafut Oral Tradition', *聖徳大学言語文化研究所論叢*, 31 (2024), 3.

²⁴ Nurul Fadila, 'Imam Al Ghazali's Perspective on Islamic Business Ethics Concept', *Humanities, and Islamic Study*, 1.2 (2022), 143–54; Oyedeji A. Ayonrinde and others, 'The Saliency and Symbolism of Numbers across Cultural Beliefs and Practice', *International Review of Psychiatry*, 33.1–2 (2021), 179–88 <<https://doi.org/10.1080/09540261.2020.1769289>>; An Ras Try Astuti, Abdul Hamid Habbe, and Abdul Wahab, 'Islamic Economic Principles and Production Activities Thought of Imam Al-Ghazali From His Book "Ihya' Ulum Al-Din"', *Dinasti International Journal of Management Science*, 3.3 (2022), 438–62 <<https://doi.org/10.31933/dijms.v3i3.1091>>; Husni Mubarak and others, 'THE IMPLEMENTATION OF AL-GHAZALI'S THOUGHT ON CHARACTER EDUCATION AT SEMAI ELEMENTARY', *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 8.2 (2024), 135–46 <<https://doi.org/10.35316/edupedia.v8i2.3947>>.

This is proven by Seller 1's statement, namely by providing embu even without a minimum purchase, buyers will trust the goods we sell, so this will create social harmony between sellers and buyers. Sellers 2 and 3 also said the same thing, that by giving embu, harmony between people will be created. So not only does gratitude arise, but social relationships are also mutually maintained. Sellers have the hope that their relationship with their buyers will always be good, not only during buying and selling transactions. This can be seen from the Madurese culture which always maintains friendship or relationships between people very well.

Based on interviews with the three sellers, it shows that buyers are one of the most important parts of trading. This can be seen through the closeness between buyers and sellers when making transactions. So that a sense of kinship is created between them. Therefore, family relationships are built on sincerity. A kinship relationship based on sincerity will never fade even if you no longer have money²⁵.

The attitude of the three sellers also indirectly confirmed the response of the three buyers in that if they were given embu, they would not hesitate to subscribe to the seller when shopping. If their shopping customers do not sell, buyers will find it difficult to shop elsewhere because they are used to being given money and already have a good relationship with the seller. Thalib (2022) states that the actions of sellers in the form of giving bonuses or embu, creating familiarity when making transactions, and surviving the business in high competition are illustrations of the life journey of traders in obtaining sales income²⁶. This life story was created by God to remind people that in essence the breadth and narrowness of fortune are the rights and decrees of God who is the One Who Expands and Narrows Fortune. Therefore, the priority thing in earning income is a blessing from God.

Giving embu in the buying and selling tradition in Madura has meaning as an effort to maintain social harmony. Some key points that can be analyzed are:

1. **Economy and Culture:** The embu tradition of buying and selling in Madura shows the integration of economic practices and cultural values that strengthen social relations and local community networks²⁷.
2. **Consumer Trust:** Providing embu is an effective strategy to build consumer trust, which is essential for business continuity in a competitive market²⁸.

²⁵ Farha Daulima, 'Lumadu (Ungkapan) Sastra Lisan Daerah Gorontalo', *Gorontalo: Galeri Budaya Daerah Mbu'i Bungale*, 2009; Michael Gluck, *"I Want to Be Honest": The Rhetoric of Sincerity in Soviet Russian Literature, 1953–1970* (Columbia University, 2021); Pat Barclay, 'Reciprocity Creates a Stake in One's Partner, or Why You Should Cooperate Even When Anonymous', *Proceedings of the Royal Society B*, 287.1929 (2020), 20200819.

²⁶ Mohamad Anwar Thalib and Widy Pratiwi Monantun, 'Mosukuru: Sebagai Wujud Dari Metode Pencatatan Akuntansi Oleh Pedagang Di Pasar Tradisional Gorontalo', *Akuntansi : Jurnal Akuntansi Integratif*, 8.1 (2022), 44–62 <<https://doi.org/10.29080/jai.v8i1.816>>.

²⁷ Federica Ceci, Francesca Masciarelli, and Simone Poledrini, 'How Social Capital Affects Innovation in a Cultural Network: Exploring the Role of Bonding and Bridging Social Capital', *European Journal of Innovation Management*, 23.5 (2020), 895–918 <<https://doi.org/10.1108/EJIM-06-2018-0114>>; Jaffar Aman and others, 'Community Wellbeing Under China-Pakistan Economic Corridor: Role of Social, Economic, Cultural, and Educational Factors in Improving Residents' Quality of Life', *Frontiers in Psychology*, 12.March (2022), 1–16 <<https://doi.org/10.3389/fpsyg.2021.816592>>; Esther Carmen and others, 'Building Community Resilience in a Context of Climate Change: The Role of Social Capital', *Ambio*, 51.6 (2022), 1371–87 <<https://doi.org/10.1007/s13280-021-01678-9>>; Regis Musavengane and Roelie Kloppers, 'Social Capital: An Investment towards Community Resilience in the Collaborative Natural Resources Management of Community-Based Tourism Schemes', *Tourism Management Perspectives*, 34.February (2020), 100654 <<https://doi.org/10.1016/j.tmp.2020.100654>>.

3. **Long-Term Relationships:** Good relationships between sellers and buyers built through the provision of embu support local economic stability and create consumer loyalty²⁹.

Marketing Methods

The next finding is that embu in the buying and selling tradition in Madura has meaning as a marketing method where one of the marketing integrations in buying and selling is oriented towards promotions and bonuses so that consumers feel satisfied with the products sold in the market. This was shown by seller 1 that giving embu was one way to attract buyers. In that sense, the buyer will become a customer because he has been given the embu. Seller 1's attitude is also shared by Seller 2, where if the buyer wants to buy his merchandise, seller 2 must do a trick to get the buyer to be interested in buying his merchandise, namely by giving him an embu. Therefore, according to seller 3, buyers will not hesitate to come back again to buy their merchandise.

The attitude of the three sellers indirectly confirmed the responses of the three buyers in which they stated that their regular sellers were not stingy because they always provided embu. They realize that by shopping there they will get more results than their initial purchase. So they will come back again and not switch to other sellers. This is supported by research by Biemas (2023)³⁰, that by understanding the value that customers want, sellers can create strong differentiation and provide superior value, namely by focusing on customer satisfaction, maintaining good relationships, and building customer loyalty, which in turn will ultimately support the achievement of long-term goals. By integrating these concepts, merchants can create satisfying customer experiences and successfully market their products or services.

Highlighting the symbolic meaning of the tradition of giving embu in buying and selling transactions in Madura. Embu in this context is understood as a method to attract buyers. Some important points that can be analyzed are:

1. **Promotions and Bonuses:** Embu functions as a form of promotion or bonus that makes consumers feel satisfied with the products being sold³¹.

²⁸ Philip Kotler, Waldemar Pfoertsch, and Uwe Sponholz, 'H2H Marketing: Putting Trust and Brand in Strategic Management Focus', *Academy of Strategic Management Journal*, 20.Special Issue 2 (2021), 1–27; Lydia Kellen, Kainyu Kabii, and Godfrey Kinyua, 'Managerial Competencies and Business Continuity: A Review of Literature', *International Journal of Education and Research*, 11.2 (2023), 65–90 <www.ijern.com>; I. Kahraman Arslan, 'The Importance of Creating Customer Loyalty in Achieving Sustainable Competitive Advantage', *Eurasian Journal of Business and Management*, 8.1 (2020), 11–20 <<https://doi.org/10.15604/ejbm.2020.08.01.002>>.

²⁹ Chege; Lucy Ongaya Lawrence and Stephen Makau Muathe, 'Do Customer Loyalty Programs Enhance Customers Buying Behaviour in Supermarkets in Kenya?', *International Journal of Research in Business and Social Science (2147- 4478)*, 11.3 (2022), 01–15 <<https://doi.org/10.20525/ijrbs.v11i3.1678>>; Minglong Han, Yupeng Liu, and Yingtong Hu, 'Incentive Strategies Design for Community Group-Buying Leader: Loyalty, Cooperation and Service', *The Lancet Pschch*, 2022, 1–35.

³⁰ Wim Biemas, 'The Impact of Digital Tools on Sales-Marketing Interactions and Perceptions', *Industrial Marketing Management*, 115.September (2023), 395–407 <<https://doi.org/10.1016/j.indmarman.2023.10.015>>.

³¹ Salihah Khairawati, 'Effect of Customer Loyalty Program on Customer Satisfaction and Its Impact on Customer Loyalty', *International Journal of Research in Business and Social Science (2147- 4478)*, 9.1 (2019), 15–23 <<https://doi.org/10.20525/ijrbs.v9i1.603>>; Azam Kaveh and others, 'Customer Engagement in Sales Promotion', *Marketing Intelligence and Planning*, 39.3 (2021), 424–37 <<https://doi.org/10.1108/MIP-11-2019-0582>>; Ibrahim Ofosu-Boateng, "Influence of Consumer Sales Promotion on Consumers' Purchasing Behaviour of the Retailing of Consumer Goods in Tema, Ghana", *Journal of Marketing Management (JMM)*, 8.1 (2020), 24–36 <<https://doi.org/10.15640/jmm.v8n1a4>>.

2. **Attract Buyers' Interest:** Seller 1 and Seller 2 use embu as a way to get buyers interested and become loyal customers³².
3. **Achievement of Long-Term Goals:** Research shows that understanding the value customers desire and focusing on customer satisfaction and loyalty helps in achieving long-term business goals³³.

CONCLUSION

The results of the study show that the émbu tradition has several important meanings for the Madurese people. Émbu is seen as a symbol of appreciation, gratitude, efforts to maintain social harmony, and a marketing method. Émbu helps create customer loyalty and build a relationship of trust between sellers and buyers. Émbu increases cultural solidarity and awareness of Madurese identity amid economic globalization. The seller's attitude of loyalty to the buyer through giving embu becomes a symbol or form of appreciation for the interaction between the seller and the buyer. The emergence of gratitude is obtained from an emotional appreciation for what they have received. Everything they receive will give rise to and influence their gratitude. The actions of the sellers in the form of giving money, creating familiarity when making transactions, and surviving the business in high competition are illustrations of the life journey of traders in earning sales income. So by understanding the value that customers want, sellers can create strong differentiation and provide superior value by focusing on customer satisfaction. To perfect this research, further research can be carried out regarding the impact of the émbu tradition on the local economy (MSMEs).

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³² Khairawati; Dmitry Zavalishchin, 'Optimal Loyalty Program Management', *AIP Conference Proceedings*, 2343.May (2021) <<https://doi.org/10.1063/5.0047837>>; Danuta Dziawgo, 'Evolution of Loyalty Programs Offered to Customers and Investors', *Fincancial Internet Quarterly*, 19.1 (2023), 35–47.

³³ Nitin Rane, Anand Achari, and Saurabh Purushottam Choudhary, 'Enhancing Customer Loyalty Through Quality of Service: Effective Strategies To Improve Customer Satisfaction, Experience, Relationship, and Engagement', *International Research Journal of Modernization in Engineering Technology and Science*, May, 2023 <<https://doi.org/10.56726/irjmets38104>>; Muhamad Nur Alam, Mohamad Soleh Nurzaman, and Fahadil Amin Al Hasan, 'The Influence of Sharia Compliance and Customer Experience on Satisfaction and Loyalty of Muslim Tourist Who Visited Sharia Hotel', *101.Iconies 2018 (2019)*, 57–63 <<https://doi.org/10.2991/iconies-18.2019.11>>.

Hopefully, the results of this research can provide benefits for the development of knowledge and practice of traditional buying and selling in Madura.

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