Abstract. Madura is a tribe with a cultural entity influenced by the ecological aspect and Madurese people. Assessing Madurese culture cannot be separated from the relation of society and ecological aspects that form the characteristics of Madura culture. Stereotypes of Madurese include a stubborn attitude, and carok or killing as a problem solving. On the other hand, Madurese are known to be inclusive, religious, and hardworking. The basic assumption is that the ecological conditions in Madura also shape the social and cultural life of the Madurese. Therefore, judging the Madurese cannot just be seen from a single event only. Moreover, the assessment only focuses on Madurese violence and disregards their structure and social aspects. Assessing Madura culture as a whole can explain the characteristics of Madurese community. According Hofstede culture is a characteristic mindset and perspective of individuals or groups of society in addressing a distinguished life. These differences distinguish individuals from others, or one country to the other. According to Hofstede to be able to assess the culture can be explained by four dimensions namely, individualism-collectivism, uncertainty avoidance, masculinity-femininity and power distance. The method used in this research is a case study. The Result is Madurese classified collectivism can be viewed from the pattern of settlements called kampong mej. Madurese can be classified into low and high uncertainty avoidance. the power distance for the Madurese is classified as unequally or there is a distance of power based on social groups. The element of masculinity of the Madurese is shown to be found when the earnestness of work.

1. Introduction
Madura Island is known as a lagging region in East Java province in the aspect of economic prosperity. In 2017, four districts in Madura namely Bangkalan, Sampang, Pamekasan, and Sumenep belong to the five poorest districts in East Java Province. Assessing Madurese culture can not be separated from the relation of society and ecological aspects that make the characteristics of Madura culture. During this time in general others judge that the Madurese is different from the Javanese is known by its courteous characteristics while the Madurese have the nature of strong will, aggressive, and often uncontrollable behavior. The unfertile conditions of agriculture in Madura like other districts in East Java are the factors that shape the social and cultural life of Madurese.

The results of research on social change in Madurese agricultural society that occurred in the period 1850-1940, explained by Kuntowijoyo[1] that the ecological scarcity by the moorish dominance causes the environment unable to support the larger number of families. This fact has contributed to determining the pattern of Madurese social life to create an individual who believes in himself in comparison to communal and cooperative individuals such as in Java. However, believing in yourself does not mean that the Madurese have an individualistic lifestyle, because the pattern of
family kinship in Madura is very close in everyday life. The self-confidence of Madurese refers more to the ability of a stronger initiative to advance immigration in order to survive in more fertile areas for farming and trade.

In addition, the inherent violence of the Madurese, in general is also linked that the Madurese as "carok people" or fighter. Though assessing Madurese culture is not to reduce the violence of carok that occurred in Madura. Indeed carok is a social phenomenon that occurs in Madurese society, but not all violence should be associated with carok. Carok is not a culture but a conflict caused by the intersection of self-esteem usually associated with the election of village heads and remo that is a group of people who accompanied by ludruk entertainment and Madura dance.

Therefore judge the Madurese can not just be seen in one event only. Moreover, the assessment only focuses on Madurese violence, without knowing the structures and social formation. By way of assessing the culture, can explain the characteristics of Madura culture as a whole. For Hofstede in William B. Gudykunst[2] culture is a characteristic mindset and perspective of individuals or groups of society in addressing a distinguishing life. These differences make individuals different from one group to another, or can also more macro distinguish between one country to another. According Hofstede to be able to assess the culture can be explained by four dimensions namely, individualism-collectivism, uncertainty avoidance, masculinity-femininity and power distance

2. Methodology
The method used in this research is a case study. This methodology is relevant because it can analyze a unique and natural social reality in people's lives. According to Yin[3] that it is important to note from the case study, the researcher must have a strong grasp of the issues and does not bias the assumption, before digging information from informants. With so researchers focused and carefully to the issues related field object.

According to Anwar[4] that in this case study there are several ways to obtain data namely; documentation, archival footage, interviews, direct observation, participant observation, focus group discussions and physical tools. While for document study, interview, and direct observation is the choice of data collection technique in dissecting case study of madura culture. Kriyantono[5] in-depth interviews, how to collect information through face to face directly to the informant competent, so got depth information about the case or the object under study.

3. Result and Discussion
3.1. Collectivist Indicators of Madurese
The collectivist Madurese tendency can be seen from the settlement pattern called kampong meji, which consists of four to eight houses built in elongated shape, stretching from west to east and always facing south. According to the Latif Wiyata[6] if the house is more than eight due to the narrowness of the land, then the row of houses is usually built in a circular shape. Each house is usually occupied by one family. If in one house more than one family, meaning in the house is made up of parent families plus the family of their daughter who already married. This is easy to understand because the Madurese tradition of marriage is matrilocal. The social consequences of kampong meji are primarily solidarity and internal communication between each member or its inhabitants becomes very strong. If there is harassment of a family member, it will always be interpreted as a harassment of self-esteem to all families.

In general, ethnic groups in Indonesia are classified into the type of collectivism. Similarly with the Javanese who are the largest number in Indonesia have collectivistic types such as the Balinese, Ambonese, and Batak people [7]. Although basically there is a difference of collectivity between Java and Madura, if in Java there is one-unity between villages that are more interested in discussing information or problems. In contrast, in Madura, which adopt a kampong meji pattern with a residential structure is only the scope of the family, in scattered hamlets with scales of fewer numbers. As a result, the pattern of information and communication in the form of meetings conducted by the village administration in Madura is rare compared to the routine and effective village administration in
Java. This means that the rules and policies in the village are more customary in that they refer more to the guidelines of respected public figures such as kyai, not according to the applicable regulations of the Government. The consequences of kampong meji, usually effective clubs conducted in dukuh which are still in a big family relationship and represented by the men only.

In a number of studies Madurese people are held strongly to adhere to the customs and obey the teachings of Islam fanatically. The collectivistic indicators of the Madurese are even reflected in the architectural aspect, in which almost every cluster of family homes is always available in the western part of the courtyard. The special langgar position made wide here reflects that for the prayer together, people tend to congregate with members of their family.

Besides as a place of worship to God, langgar is often used as a gathering place by the men to decide a problem together. In the deliberations, Madurese male societies are heavily restricted by social institutions and norms that emphasize the purpose of groups or people. So it appears the tendency of people to group and keep each other to create loyalty in determining the results of deliberation.

According to the Mien Ahmad Rifai[8] that in terms of communication group, Madurese can be classified into low context communication, the message is delivered clearly, firmly and as it is. Even for people who win carok who has killed his enemy, it will immediately surrender to the police and confess all his actions. For people who win carok, killing opponents and settle their affairs with the authorities is a series of post-carok process. Despite the pragmatic tendency that occurs, usually the family will pay money to alleviate the punishment imposed. With the saduhuna or plain innocence of Madurese people are not afraid, honest and always said soberly firmly, regardless of who he is dealing with anyone.

3.2. Uncertainty Avoidance in Madura Culture

In this aspect Madurese society culture can be classified into two aspects of uncertainty avoidance namely, low and high. Thus Hofstede concept in this aspect can not be indicated in one type only, because the Madurese people can be low and high depending on the couple adaptation of other cultures that it faces.

Huub de Jong's[9] explanation can at least be a picture that the Madurese have always been open, cooperative and tolerant with people of different cultures. De Jong reveals outside the Sumenep keraton walls there are several villages with a live population that depending on the palace. The foreign easterners, like the Chinese, the Arabs, the Malays, live in separate environments with their own leaders. China villages and Arab villages are the most important business areas, big trade, shops, small companies and markets where transactions are often attended by people from all corners of the village in Sumenep.

Thus the Asians came and have been accepted to cooperate on the principle of trade since the time of the palace and in the Dutch colonial period. The openness between the Madurese community to accept China and Arabs is also now closely intertwined in business relations. This condition is a mirror that the economic motive to be a driver other than the opening of Arab and Chinese adaptation for the indigenous Madurese.

In a similar case study with ethnic Chinese, there was also research conducted in 1991 by Dede Oetomo in Rifai[10] explained that Chinese Surabaya likes to work with Madurese because it has a work ethic similar to its own, that is diligent, tenacious, honest, faithful, and reliable. Although basically Chinese Surabaya is sometimes less than happy at the speed of Madurese in the blood, because this is contrary to the teachings of Kong Hu Cu that teaches his followers to be relentless. But overall China Surabaya appreciates its good relationship with the Madurese, because they need each other in economic activities that are not competing but even colored with the attitude and behavior of both parties are equally rational, pragmatic, and functional.

While the aspect of high uncertainty avoidance can be raised in the case of Jordan who once examined the traditional treatment system of the northern Madurese, which concerns the beliefs and practices of health. Jordan[11] concludes that in general they are distant and suspicious of outsiders who are considered alien, and they are difficult to accept the product of an outsider civilization.

Jordan's conclusion needs to be re-examined, given that the majority of Madurese education especially in rural areas in 1985 is still low, it will find it difficult to explain a new health product.
different conditions if that happens now, which is a new generation who already know the higher education is more and more, not least the northern coast of Madura. Even parents who send their children to become more and more medical personnel, so that people can be more open to knowledge of the importance of health. In addition, information media such as television, newspapers, and the internet also help to change the selection of new products that are considered effective to heal.

Other cases such as Dayak and Madura conflicts in the past, also can be used as an example of high uncertainty avoidance analysis. Carok Madura can be said to lead to a violent attitude to uphold dignity and dignity. The usual factor of carrying sharp weapons can also be an indicator of Madurese having anxiety towards different ethnic groups. Various acts of violence that occurred led to the assumption that the Madurese quickly offended and emotion, a very opposite attitude to the culture of Dayak people are more gentle and friendly. As a result, the relationship between the two tends to be colored by prejudice. But also the question arises, why there has never been a dispute between Dayak and Bugis and Batak are also rude in behaving?

Citing the exploration of Syarief Ibrahim Alqadrie in Rifai[12] who is a professor of Social and Political Science Faculty of Tanjugpura University Pontianak, stated that Madurese migrants to West Kalimantan could be more successful than other tribes, because the Madurese are diligent and tenacious workers with a natural background does not support in its home region, so there is no choice but to work hard. The condition is also a factor of social jealousy for indigenous Dayak people.

Madurese come to Kalimantan with the sole purpose of working only. Although uneducated, Madurese remain aggressive in rough employment ranging from construction laborers, farmers, illegal gold miners, satay sellers, public transportation drivers even to strategic political positions in the legislature and executive. So bring up the social gap between Madurese and Dayak people in Kalimantan. The hard factor brought by Madurese society would not accept the treatment of the Dayak’s rejection. As a result, conflict broke out causing many lives and leaving trauma for both parties. After more than a decade the conflict has been suppressed, at least it needs a change of interaction pattern in judging between Dayak and Madura culture. Basically, not all the Madurese and the power experienced high uncertainty avoidance, because based on the development of existing cases there are also Madurese and Dayak communities who can mutually reduce the difference and not aggressive. This can be proved to be a marriage between Dayak tribes with Madura, so on that basis actually the couple can be a tolerant cultural value in the case of micro scale.

3.3. Power Distance In Madurese Culture

In general, the power distance in Madura is classified as unequally, where there is power distance based on social groups. Basically the distance of power to organizations, groups, and ethnic groups in Indonesia is high [13]. Differences in social groups also have implications in the grammar used in communicating. The stratification or social placement of the Madurese includes three escapees, namely: oreng kene’ (low level) or also called oreng dume’ as the lowest layer of which is the most. These people usually work as farmers, fishermen, craftsmen; the next middle social level or ponggaba includes employees especially those working in bureaucrats, ranging from lower to higher levels. In a word, the word ponggaba means employees or people working in formal institutions, especially government offices.

The uppermost social layer is the noble parjaji (priyayi), who are genealogically a direct descendant of the Madurese kings when Madura is in influence or becomes part of the Javanese kingdoms. In addition, it includes those who obtain privileges from the Dutch colonial government. As a symbol of nobility, they share the male title Raden Panji (RP), Raden Bagus (RB), Raden Ario (RA), or Raden (R). For the female titled Raden Ayu (RA), or Raden (R). Using the title before the first name, became a typical cirri of the nobility in Madura. But as the times progressed, the recent inclusion of the title of nobility was replaced by bachelor degrees.

Special social coating which refers to the religious dimension, namely santee (santri), and banne santee (not santri). In reality it should not be interpreted that the santee group is identical with the parjaji and the banne santee group is identical to oreng kene’. For the santee group can be from parjaji or oreng kene’. In this context kyae (kiai) is a group of people who are over social levels, while santee is lined down. The role and function of kyae (kiai), besides as the guidance of the people or also called
as the successor of the prophets, also teaches the religious sciences to santri in a boarding school institution. Kyae in the Madurese society has power and charisma in political elections, so it is not uncommon when the election ahead of many parties who ask for support to kyae. The irony in political conditions if left entirely to the kyae decision, because candidates who ask for support often just come and give attention if in the moment of elections only.

As with Java, in Madura the social stratification system is associated with the types of language levels used in society. According to Wiyata, there are five languages (dag-ondagga basa) in Madurese language, namely palace languages, for example, *abdi dalem* (me) and *junan dalem* (you), high language (*abdina* and *panjenenggan*), subtle language (*kaula* and *sampeyan*) medium bulah (me) and *dika* (you), and the last language is rough or *mapas* like *sengko* '(me) be'eh, be'en, ba'na, kakeh, seda which means (you). The nobility always used the language of the high court, while the *pongga* use the subtle language. While the lower community (*oreng kehe*) using a crude language. Thus, Madurese who are in low social positions and young people are culturally required to abasa (using high or subtle language) to people who occupy higher social positions and older ones. Conversely people who are in high social positions and older people always use crude language (*mapas*) to the lower or to the younger.

That is, in social interaction, every Madurese should pay attention and determine which language level will be used in accordance with its position in stratification. Levels in language not only refer to linguistic differences, but have very close relationships with one's status in the stratification system or social hierarchy. Uniquely in other contexts, crude language (*mapas*) will not be judged as impolite behavior if done by people who know intimately, although not all friends must be addressed with mapas, so that Madurese are always careful with this matter.

3.4. Masculinity and Femininity of Madurese
Assessing Madurese people classified as masculine in cultures can be seen that the carefulness of Madurese who work hard is proven for the men who are responsible for improving the welfare of life together. The element of masculinity shown is found when the earnestness of work, the firmness of action, the firmness of the attitude, and the courage of facing the uncertainty of the environment to pass the challenges in the midst of infertile nature, motivate the Madurese to wander.

According to De Jong in Latif Wiyata [14] the overseas has been a long time since the colonial government in the 18th century, such as area in East Java, Sumatra, Banjar, and Kalimantan. Even the raids went abroad such as Arab and Malaysia in order to get a job.

In the cultural phenomenon of bull racing can also be seen, that the masculinity of Madurese society is very strong. The symbols of masculinity will generally be exhibited and deployed on the day when the bulls racing takes place, when the pride and arrogance of the owner is openly exposed to the general crowd who all shout excitedly excitedly. The recognition of Madurese is also very valuable. Brave and highly esteemed Madurese people have a saying that "ango'an poteya tolang etembang poteya mata" (preferably white bones, rather than white eyes) which means better to die than to bear shame. The work ethic is a necessity that is implemented by working hard for the achievement of welfare and happiness. Madurese are unyielding and do not want to despair at work, so all must be faced with male but honest, and also mutual help menology, which is also a part mirror feminitas Madurese society.

4. Conclusion
Based on research on assessing the cultural communication of Madurese people based on the four concepts Hoefstede can be concluded that the first Madurese classified collectivism can be viewed from the pattern of settlements called kampong meji, the settlement consisting of from four to eight houses built in the form of elongated, west to east and always facing south. The second Madurese can be classified into low and high uncertainty avoidance. The third, in general the power distance for the Madurese is classified as unequally or there is a distance of power based on social groups. Differences in social groups also have implications in the grammar used in communicating determined by the age level. The fourth, the element of masculinity of the Madurese is shown to be found when the earnestness of work, the firmness of action, the firmness of the attitude, and the courage of facing the
 UNCERTAINTY OF THE ENVIRONMENT TO PASS THE CHALLENGES IN THE MIDST OF INFERTILE NATURE, MOTIVATE THE MADURESE TO WANDER.

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