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by Bukhari Bukhari

INTERCULTURAL COMMUNICATION IN THE ERA OF REGIONAL AUTONOMY

Dr. Wakidul Kohar, M.Ag[1], Dr. Bukhari, M,Ag[2], A. Fauzi, Mt[3]

[1]Lecturer of Faculty of Da'wah and Communication Science of UIN Imam Bonjol Padang, Indonesia.
[2]Lecturer of Faculty of Da'wah and Communication Science of UIN Imam Bonjol Padang, Indonesia and
[3] Lecturer of Faculty of Science of Technology UIN Imam Bonjol Padang, Indonesia

Abstract

This research goes from the assumption that regional autonomy is interpreted domestically, not within the national framework. As a result it creates various problems in the autonomous region. Among these problems is intercultural communication. This study assumes that cultural differences have the potential to cause problems in intercultural communication. It is motivated by: *First,* the world view, cultural values, history, and social organization, shared by each ethnic group, influence closed and open intercultural communication in the context of returning to *nagari*, ethnicity and the application of *adat basandi syarak, syarak basandi Kitabullah* (ABS-SBK). *Second,* withdrawal, prejudice, ethnocentrism, stereotypes, social distance and discrimination are inhibiting factors of open communication between ethnic (ethnic of native Minang and ethnic of Javanese) in *Lunang* village in the era of regional autonomy. *Third,* ethnic of Minang immigrants appear as a cultural mediator in the midst of communication problems between ethnic of native Minang and ethnic of Javanese. Data source in this research is qualitative data. With the reason that the components of data sought include aspects of community life, namely what is said and done by the informants, then all components are read by ethnography method and analyzed by communication theory. Ethnographic methods are used to describe how ethnic groups differ cultures, and communicate in the era of regional autonomy. The conclusion of the research is that the difficulty of recognizing cultural differences, causing serious problems and threatening the effectiveness of intercultural communication.

Keywords: Intercultural Communication, Effectiveness, Prejudice, Ethnocentrism, Stereotypes, Social Distance.

INTRODUCTION

The Mediating Cross Culture Theory, (Wakidul Kohar, Inovatio Journal, and Vol. 2008, 12) explains that in the problem or cultural conflict, there is always a mediator community or culture medium. The Mediating Cross Culture Theory assumes that the conflict is caused by the ongoing polarization, mistrust and hostility between different groups in a society. The targets to be achieved by this theory are the need to increase the knowledge of conflicting parties about the other's culture, eliminating ethnocentrism, avoiding prejudices, reducing their negative stereotypes about others, and increasing the effectiveness of intercultural communication. This theory is derived from the findings of in micro inductive research (qualitative) about the experiences of intercultural communication in one of the Indonesian regions and combined with various research findings with the same theme in various parts of Indonesia, in establishing the synergy of cultural values, when regional autonomy is enacted in a multi ethnic context.

This research finds that one of the problems in society is the problem of intercultural communication in various regions of Indonesia, especially in the era of regional autonomy, which is interpreted regionally, not in the national framework. This is motivated by the attitude of local people who cannot escape from the primordial bond. Primordialism is caused by ethnic equality, customs, language, traditions and religion. Regional thoughts in the implementation of regional autonomy cannot be separated from the characteristics of a pluralistic Indonesian society. The plurality of Indonesian society today is still characterized by several characteristics, such as less loyalty to society as a whole, and lacking the basics to understand each other. This fact has implications for the condition of the community that lacks the development of sociological communication among its members, especially towards the values that are basic and often the trigger of conflict, as well as barriers in establishing communication between groups with each other. (Joseph A. Devito, 1989: 8-9).

Plural societies, lacking the power of empathy and lacking the ability to develop consensus among their members are more likely to favor the primordial bond.

Here is the point of the problem, when regional autonomy takes place on a forgotten matter that is a building of intercultural communication for plural society in the era of regional autonomy.

Indonesia, with the socialization of regional autonomy, raises similar issues in various regions. Issues related to regional autonomy may arise from the political, socio-economic, and intercultural communication aspects of the autonomous region. The socialization of regional autonomy leads to some local government policies that are very influential on culture (cultural values), sociocultural (experience of interaction between members of culture) and psychocultural in social life.

For that reason, it is necessary to conduct an assessment which is from the assumption that every pluralistic society will face intercultural communication problems in every context. Given in various regions of the archipelago, there is no building of intercultural communication to build a synergy between cultures, on the other hand there are levels of community heterogeneity.

METHODOLOGY

Ethnographic research on inter-ethnic social interaction in *Lunang* villlage using naturalistic paradigm. Norman K, Denzin dan Y.Vona S. Lincoln, (ed.) 1994 :105). This paradigm is used as a scientific hanger in viewing reality at the research location. The choice of this paradigm is based on and related to the type of problem that is being questioned, that is how the different cultures have an interplay of interethnic communication in *Nagari Lunang* West Sumatra. The naturalistic paradigm is used in seeking a deep understanding of social reality with the term *verstehen*. Suwardi Endraswara, 2006 : 14)

Based on the above paradigm, in order for this research to be more focused then the research methodology will be put forward. The research methodology used in this dissertation includes data collection, scientific and research approach, research method, data collection technique, research object, research subject, data validity and data analysis.

DECISIONS & DISCUSSIONS
The Cultural Mediating Community: The Competence of Intercultural Communicators
Further The Mediating Cross Culture Theory specifically discovers the phenomenon of cultural mediation community. This community is always there in every name. In Islamic studies this personification has existed, namely Salman Alfarisi. In the Islamic perspective that the ideal community or group of people is regarded when everyone in the community is able to communicate and be accepted by all classes or groups. They are able to mediate in the midst of social problems and intercultural communication barriers. In Islamic studies is known a friend who has been learned by the Prophet, to become a communicator that can be accepted by all groups. That friend is Salman Alfarisi, who is in the Sunnah given the title منا سلمان (Salmân from our group) by the Muhajirin and Anshar groups. Inductively, The Mediating Cross Culture Theory explains that the characteristics of the cultural mediating community are as follows:

1. Having the competence of intercultural communication
The interaction and experience of communication among people of different cultures on aspects of the worldview, values, and organization of Social (Religion, Economy and Polytics) on every life activity indirectly affect in reducing social distance between people of different cultures. For the cultural mediating community, to communicate with any person of any ethnicity is a necessity, for it is the duty of culture which is the value of their lives. (Koentjaraningrat, 1990: 82-83)

It indicates that the relation of a human community cannot be built without communication. Culture itself is created because the communication is built from the human community. Cultural symbols and various products of human culture originate from the perspective of how things can be communicated.

The cultural mediating community is delighted to start getting acquainted with the neighbors of different cultures. They try to always be familiar with the neighbors although not as technical. One of the keys to the success of intercultural communication with this higher intensity is inseparable from the ability to create an inclusive social distance, which gives more opportunities for individuals of different cultures to live well together. In this context, close social distance in interacting becomes one of the factors driving intercultural communication more effectively.

The group of middle villages or the cultural mediating community seek to increase knowledge about the propagation of custom, cultural and religious communication strategies with ethnic originating from different cultures. Still related to that, the cultural mediating community also studies differences in the nature and behavior of communication in different customs and religious expression. The cultural mediating community also develops intercultural communication skills, in the ability to know information from other ethnic cultures (co-actors). (William B. Gudykunt dan Young Yun Kim (ed.), 1984: 28).

2. Recognition of cultural identity and the existence of other cultures
Another factor that contributes to the recognition of cultural identity and interethnic existence is the interethnic collective recall that is interpreted more positively. As one example, "**The experiences of interethnic communication on micro inductive research in *Lunang* village**." They (ethnic of Minang and ethnic Javanese) acknowledge that in the days of the Majapahit empire there had been a connection between ethnic of Minang and Javanese. A more interesting thing in Javanese ethnic perceptions is about the region called '*tapan*'. *Tapan* is a village, which is adjacent to *Lunang* village. The word '*tapan*', according to ethnic of Javanese is derived from the word "*tepan*" interpreted by ethnic of Javanese with understanding "*mantepe kanggone mapan*" (the right place to live). The perception of the word *tepan*, within the framework of ethnic of Javanese, is certainly very far with the understanding that is understood by the ethnic of Minang, but the fact is very interesting. Such perceptions help in the interaction between them. The collective memory is also supported by the relics of the royal dynasty of Mande Rubiah which has similarities with Majapahit kingdom in the Javanese ethnic perception.

According to the theoretical arguments, the above phenomenon shows that a community has generated a cultural dialogue in terms of world views, cultural habits and values that are running as a process of intercultural communication that has been going on. This does not mean that interethnic tolerance in various parts of Indonesia, has created uniformity. Because in reality interethnic in the archipelago realize that among them there are still differences in terms of cultural identity. However, the difference is accepted as part of the dynamics of communication that takes place in everyday life.

3. Inclusive cultural orientation
The cultural mediating community has a different cultural orientation compared to the cultural orientation of the majority of the people. Their cultural orientation is willing to accept anyone and willing to cooperate interethnic. They are willing to communicate their culture to others. They try to maintain the old culture and accept new ones. They try to communicate with an open atmosphere so that intercultural communication is more effective. The cultural mediating community avoids an imposition of cultural attitudes, in the sense of avoiding attitudes, that their culture is just right, so they do not want to accept others. Maintaining their own culture, inheriting the culture of the past and passing on their culture to their generation, and cultures that are not in accordance with the past are not true, so what happens is culturing their own culture.
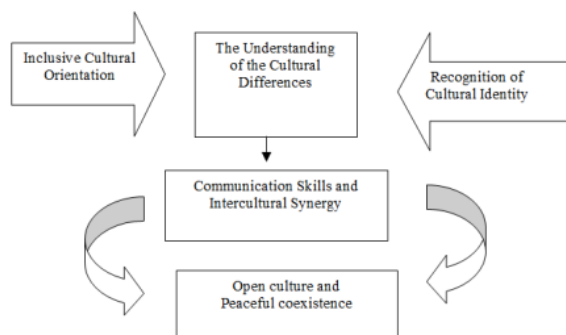
Picture: The Cultural Mediating Community

CONCLUSION

The fact of cultural diversity in various regions of Indonesia and the world, in any era, is not the reason for the growth of sentiment, and interethnic resentment, and even the growth of mediating culture in the midst of intercultural communication. With the provision of understanding and multicultural piety, the people of Indonesia will be wiser in facing differences and making the difference as a strength to build civilization. The issue is the extent to which the government and society's awareness makes every multicultural-oriented education in the region.

The understanding of intercultural communication is absolutely necessary for all components of the nation, through the subjects in school. Likewise for leaders, traditional and religious leaders to have the competence of intercultural communicators, through seminars and training.

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