

Intercultural Communication of Malays with Banjar Tribes in Pekan Tanjung Beringin Serdang Bedagai Village

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ABSTRACT

Indonesia has cultural diversity which is one of the national identity and wealth, especially in Serdang Bedagai. Intercultural communication is important so interaction or adaptation between ethnic groups can work well. Serdang Bedagai became one of the overseas places that were visited a lot, especially by the Banjar tribe. This study aims to find out how the intercultural communication between Malay and Banjar tribes in Pekan Tanjung Beringin Serdang Bedagai Village, using speech code theory. The method in this study is qualitative with interview data collection techniques and data analysis techniques using data reduction, data exposure, and concluding. The results showed that intercultural communication between Malay and Banjar tribes went well because it used Indonesian when interacting. However, communication barriers also occur, because there are differences in cultural and linguistic background between the Malay tribe and the Banjar tribe.

Keywords: *Intercultural Communication, Malay, Banjar and Serdang Bedagai.*

INTRODUCTION

Communication will never be separated from human life. In everyday life, of course, we must communicate, as social beings who cannot live alone, we make communication as a link between us and other people. Therefore, everyday human activities are filled with communication activities, such as chatting, watching TV, reading magazines or newspapers and so on. Thus, communication is very important in the order of human social life.

Communication is the process of delivering a message by someone to someone else to tell or to change attitudes, opinions, and behavior, both directly (face-to-face communication) or indirectly (communication through the media). From this definition, it can be concluded that the purpose of communication in the paradigmatic sense is to get a certain effect on the communicant. According to Onong, the effects caused by message exposure can be classified according to levels, namely: cognitive effects, affective effects, and conative/behavioral effects (Fachrul dan Wildan: 2017).

Meanwhile, communication is further divided into several sections, one of which is intercultural communication. According to Maletzke intercultural communication is the process of exchanging thoughts and meanings between people of different cultures. Intercultural communication examines how culture influences communication activities: what is the meaning of verbal and nonverbal messages according to the cultures concerned, what is appropriate to communicate, how to communicate it (verbal and nonverbal) and when to communicate it (Mulyana: 2005).

Intercultural communication can occur if there is a change of place or migration from one different ethnic group to another region or region which has a different ethnic group. When migrants or residents want to interact and live in the same environment, they need to adapt both in terms of customs, language, culture, and others. In the process of adaptation, difficulties will be encountered because there are differences in background between one tribe and another.

According to Koentjaraningrat (in Haryadi and Silvana: 2013), the issue of ethnicity is a very important study because most of the countries in the world are multiethnic. Of the approximately 175 member states of the United Nations, only 12 have more or less homogeneous populations. Therefore the problem of ethnicity is a global problem. The term intercultural communication is widely used for all forms of communication between people from different groups, but it is also used more narrowly which includes communication between different cultures.

Indonesia has various tribes and cultures in it. According to Sudiadi (in Joko and Triwahyudi: 2017) the results of the collaboration between BPS and ISEAS (Institute of South Asian Studies) formulated that there were around 633 tribes obtained from ethnic groups and sub-tribes in Indonesia. Thousands of islands in the Unitary State of the Republic of Indonesia are one of the characteristics that this country is a country with a diversity of ethnicities and different cultural backgrounds. It is internationally recognized that Indonesian society, both vertically and horizontally, is the most diverse society in the world besides the United States and India.

One of the most ethnic groups in Indonesia, the Malay tribe. According to Suryadinata, et al (2003) the number of Malay tribes in Indonesia is around 3.45% or 6,946,040 million and the Malay tribe is in the third largest tribe in Indonesia. Meanwhile on the island of Sumatra, especially in North Sumatra, especially in Serdang Bedagai, the dominant ethnic groups are Malay, Javanese, Batak, Minangkabau, Banjar, Nias, and others.

Therefore, the purpose of this research is to find out the intercultural communication between Malay and Banjar tribes in Pekan Tanjung Beringin Serdang Bedagai. This is very important because relationships or interactions between cultures must be learned so that they can understand one another. According to Desideria, et al (2011) the introduction of culture must be learned, owned, and shared by a nation or community group, the way to pass on to the next generation and the results can be useful to improve their ability to survive and adapt to their environment.

METHOD

In this study will use a type of qualitative research that is research that intends to understand the phenomena about what is experienced by research subjects such as behavior, perception, motivation, actions, etc. holistically, and using descriptions in the form of words and language, in a special natural context and by utilizing various natural methods (Moleong, 2017: 6). The subject in this study was the Malay Community in Pekan Tanjung Berigin Serdang Bedagai Village. The object of this study was intercultural communication between the Malay tribe and the Banjar tribe in Pekan Tanjung Beringin Serdang Bedagai. In this study, the informants were determined by purposive sampling. Where the determination of informants based on capacity and capability or competent in their fields. In this research, three data collection techniques are carried out, namely interviews, observation, and study documentation. After the data is obtained, the next step is to process the data and analyze the data. The data obtained were analyzed descriptively by collecting facts and describing them. The analysis was carried out on all data obtained from interviews, documents, and observations. The stages - the technique of data analysis used include: Data reduction, data presentation, concluding.

RESULT AND DISCUSSION

From the results of the study, it was found that the Malay and Banjar communities differed both in terms of language, background and speech code. Malay itself is the initial language of the formation of Indonesian, which each tip of the word in the provinces by the letters O and E is different from the Banjar language which is dominated by the letter K at the end of the word when spoken, the speech code is not entirely different Malay and Banjar tends to have a soft tone and tone almost the same. According to Sikumbang A.T (2018), People everywhere are closely related to their customs and culture. Humans create culture and culture also shapes the human character itself. Culture occupies a central position in the entire order of human life. The entire building of human life and society stands on the foundation of culture. Also, the language of culture, Malay society is very contrary to the Banjar tribe, where Malay tends to be familiar and easy to deal with any ethnic groups not neutral and on the other hand Banjar communities tend to group to form an environment that has tribes the same so that the interaction process can be easily intertwined in everyday life.

Humans always interact because basically, humans are social creatures, wherein social interactions there is a mutual relationship between two or more people and each person involved in it plays an active role. One of the conditions for interaction is through communication, which is important in life because it supports social interaction. Communication is a series of information exchange processes from the communicator to the communicant, both directly and indirectly (in Song M: 2016). The process of interaction between the Malay community and the Banjar community in Pekan Tanjung Beringin village is quite unique. The Banjar community usually uses Indonesian as a form of adaptation and negotiation to the Malay community, but as a minority, the Banjar community is more closed than the Malay community. But as human beings who are side by side, they still want to learn about the new culture that comes in the area without thinking about who the majority and who are the minorities are all incorporated into a village that is diverse in ethnicity and culture. "Will not be lost Malay on earth" so the language that is often instilled in every individual Malay community in the village of the Banyan promontory. Maintaining that characteristic is naturally the duty of the natives to maintain cultural preservation. Furthermore, the Banjar community will certainly continue to maintain the speech code that has existed since the ancestors first will never change, has become an identity when fellow ethnic groups interact with each other. Apart from that, the Banjar community tends to prefer a closed relationship because basically, the Banjar community has a gentle and quiet character. Although different cultural customs and incorporated in a village environment, Malay people must not claim minority residents that as we know "rhyme", rhyme is not only owned by Malay society but Banjar also has it.

This is also common, especially when cross-marriages that occur between Malay and Banjar communities make the difference felt united, usually the Banjar and Malay tribes in the village of the Banyan Peninsula also use Malay customs when holding marriages such as wedding attire, Malay music events and reciprocating customs. rhymes are also carried out between the two parties without thinking about their respective tribes. Therefore communication between Malay and Banjar culture in Pekan Tanjung Beringin village is quite interesting and intertwined smoothly, language differences are not a barrier to interaction between people because the speech codes of the two languages have little in common, but the Banjar community as a minority are still able to establish good relations without doubt being in Pekan Tanjung Beringin Serdang Bedagai Village.

CONCLUSION

The conclusion of this research is the intercultural communication carried out by the Malay community and the Banjar community is going well and is unique. Malay people don't experience difficulties in adapting to the Banjar community, but the Banjar community is more closed than the Malay community in Pekan Tanjung Beringin village, this is because the Banjar community is

migrants and the number is small. Furthermore, it is hoped that the two tribes will continue to increase interaction so that there is no cultural shock between one another.

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