TRADITIONAL COMMUNICATION AS A TOOL FOR CONVEYING THE IDENTITY OF PLURAL COMMUNITIES

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Abstract

The purpose of this study is to find out how the pattern of communication messages conveyed by each tribe to show that it is their identity. This research uses qualitative methods used to analyze, examine and examine a natural condition of objects. The description is that in this approach the researcher is a key instrument, then this approach is characterized by data collection techniques that can be triangulated (combined). The results of this study show that the process of delivering messages to a plural society can be reviewed from several forms of traditional media, namely oral media, partly oral media, and non-verbal media. The obstacle to the delivery of traditional communication in a pluralistic society is a lack of understanding of nationalist values. On the other hand, another obstacle is the lack of maintaining social identity on the ethnic concept of a group caused by factors of geographical isolation and social isolation.

Keywords: ***Ethnicity, Plural Society, Nationalism, Traditional Communication***

1. INTRODUCTION

The concept of ethnic groups in a system can be interpreted as every culture that lives in a society, whether a village, city, kinship group, or other, has a distinctive pattern, which is especially visible to people who come from outside the community itself. In ethnographic discussions, ethnic groups are referred to as cultures with their own distinctive patterns. This concept includes the term ethnicity which is said to come from a group of people who are bound by an awareness and their identity of the unity of the culture is not determined by outsiders (e.g. by an anthropologist, cultural expert etc., who uses the methods of scientific analysis), but by the citizens of the culture concerned themselves, as for example in Minangkabau language or Indonesian customary law.

Meanwhile, the paradigm of the ethnic process as explained by Narrol that (1) is biologically capable of breeding and surviving, (2) has the same cultural values and is aware of a sense of community in a cultural form, (3) forms its own network of communication and interaction, and (4) determines its own group characteristics that are accepted by other groups and can be distinguished from other population groups.

So from the related discussion ethnicity Being a social identity is starting from Related understanding ethnicity be The identity or identity of the ethnic group owned by a person, namely because a person

claims to be included in an ethnic group and is recognized by others who belong to other ethnic groups, this is explained by Parsudi Suparlan. There is also another meaning of ethnicity as ethnicity that is based on cultural traditions, not by biological innate such as race. ".... ethnicity is a product of contact and not of isolation, and it has also shown why the idea of an isolated ethnic group is meaningless" (Erikson, 1986).

Based on this, tribal and cultural values become a characteristic that is not owned by other groups, making it a social identity. The plurality of Indonesian society is one of the characteristics of wealth that is not owned by other countries. However, the problem that arises is the formation of unity values that often get incompatible with the values of the tribe or culture of a community group. Therefore, this needs to be strengthened by the communication process in order to create social values in establishing relationships between tribes, races, groups, and religions united (Erick, 1989).

In general, communication is a tool as a social process in society has the following functions: (1) Connecting components of society, be it between tribes, groups, races, groups to religion. (2) Communication opens up a new human civilization. (3) its relation to the manifestation of social control in society; (4) Unable to play a role in fostering values in society; and (5) identify someone as a human being because they use (Nistanto, 2021).

Based on this, communication can also be said to be a cultural process. Where every culture that signifies the characteristics of a tribal or religious group can be constructed into cultural values. The parable is like the tradition of Eid al-Fitr which is marked by the process of giving THR (Holiday Allowance) carried out by the Indonesian people departs from a tradition that has been said to be a culture that does not exist in other countries. This process is motivated by the pattern of communication between fellow communities which at first the provision of THR was carried out from someone who had a higher status to someone who had a lower social status. The purpose is as a form of appreciation given for fasting. For example, fathers give THR to their children who have fasted, or companies that give THR to employees who have worked during the fasting month, and many other parables.

This phenomenon is a traditional communication process that is naturally constructed. This traditional pattern of communication dates back to when human civilization began. Through this traditional communication process, the community naturally forms a process of ethnic values that form distinctive characteristics that cannot be possessed by any tribe. As stated from previous research conducted by Irma, (2013) which shows that traditional media used in traditional communication is something that shows the identity and character of a nation and region, where people must be proud enough of the collective culture that exists because no one group can claim and rob the cultural heritage. So with the uniqueness and privilege of existing traditions, efforts are needed to preserve them and make them effective in the daily communication process. One of the efforts to achieve effective communication is to review the components inherent in the communication process. There are six components that need to be reviewed in an effort to make traditional communication work well. The six components are communication, messages, media, correspondence, influence, and interruptions in the communication process that occurs.

The difference between this research and previous research lies in the operational discussion of the research concept, namely the concept of traditional communication studies which is applied as a tool to convey identity messages from cultural values that show that these values are owned by the tribe and not owned by other tribes. Departing from the description above, this study will focus on studies to find out how the pattern of communication messages conveyed by each tribe to show that it is their identity. The second study will discuss what are the obstacles in conveying the values of cultural messages in the concept of statehood which is clashed with nationalism values.

As for This research uses qualitative methods. According to Sugiyono, (2012) Qualitative is a method used to analyze, analyze and examine a natural condition of objects. The explanation is that in this approach the researcher is a key instrument, then this approach is characterized by data collection techniques that can be triangulated (combined), so that this data analysis stage will also be inductive, and the results of qualitative research emphasize the meaning of generation.

Qualitative research also produces analytical procedures that do not link to statistical analysis procedures or other quantifications related to numbers. Therefore, qualitative research can be understood based on the construction of views in detail, formed by sentences, symbols, images and every thing associated with non-numeric. This analysis is also used to see how events are understood and framed by the media (Eriyanto, 2002). There are 2 main framing essences, namely how events are interpreted and how reality is written.

This type of research implements descriptive research. This means research that seeks to describe problem solving based on data. The type of qualitative descriptive research used in this study is shown to obtain information about Traditional Communication as a Tool for Conveying Multiple Community Identities.

2. IMPLEMENTATION METHOD

In a study entitled "Traditional Communication as a Mirror of Identity: Research Methods to Discuss the Role of Traditional Communication in Realizing the Identity of a Plural Society", this study carries a comprehensive approach to understand how traditional communication functions as an important tool in conveying identity in a pluralistic society. Methodological measures include initial surveys of communicative tradition identification, in-depth case studies on traditional communication practices reflecting cultural diversity, interviews and group focus to gain direct perspectives of pluralistic societies, semiotic analysis of elements of traditional communication, and review of literature and historical context. By integrating these approaches, research aims to generate an in-depth understanding of the ways traditional communication contributes to the formation of collective identities in pluralistic societies, making significant contributions to our understanding of complex social dynamics in the context of cultural diversity.

3. RESULTS AND DISCUSSION

3.1 Messages on Traditional Communication Delivered by Tribes in Indonesia

Indonesian society with pluraelectric or multicultural patterns with the concept of national pluralism, these differences actually carry the concept of differences in social status (Ritzer, 1992). The plurality possessed by the Indonesian nation is a characteristic of how rich the Indonesian nation is by having a variety of tribes, cultures, religions, groups which partially form community groups based on the status of origin of the community born. Then the plurality is combined with the motto "Bhineka Tunggal Ika" which upholds the value of unity on the basis of tolerance towards differences in perceptions that occur. We can review the process of delivering messages to a plural society from a statement by Danandjaya which classifies traditional media forms into three groups, namely oral media, partly oral media, and non-verbal media. Oral media is a communication system that utilizes traditional media to create a mass culture that uses a purely oral form of media, which is produced orally and passed on by word of mouth. The first oral media included folk languages. Examples of folk languages include dialects, surnames, traditional ranks, and noble titles (Didipu, 2010).

The second oral medium is conventional expression. As for things that are included in traditional expressions such as proverbs, and accompaniment words. One-third of oral media are traditional questions. Traditional questions in this case are for example riddles. The fourth oral medium is poetry and folk rhymes. Examples of folk rhymes and poems such as pantun, gurindam, and poetry. The fifth oral medium is popular prose stories. It is one of the popular prose stories such as myths, legends, and fairy tales. While the sixth oral media is folk songs (Didipu, 2010). As for partial oral media, according to Danandjaja in Didipu, (2010) is traditional media whose form consists of a mixture or mixing of oral and nonverbal elements. Forms of mass cultural media included in this group include: folk beliefs, folk games, customs, ceremonies, folk theater, folk dances, and folk parties. This type is divided into two sub-groups, namely material and non-material collective cultural groups. Physical forms of traditional nonverbal media include: folk architecture, such as traditional houses, folk crafts, such as traditional clothing, weapons, musical instruments and body accessories typical of the region, traditional food and drink, and traditional medicines. While the forms of nonmaterial traditional media are traditional gestures such as folk dance, sound pointing in the form of kentongan for communication, and folk music. This form of traditional nonverbal media is usually more real because it looks visible to the eye and can be touched and even felt.

In traditional communication, a person usually feels happier and can receive the message conveyed if the person is perceived as intelligent, confident, and doing as told. Factors that can affect the credibility and ability of the caller in traditional communication are hereditary factors such as grandfathers, fathers and mothers, then factors of insight into customs and traditions, and of course these insights can be obtained through learning and school. Another factor is skill and honesty. A person's ability because of talent can be acquired from birth and can also be done through practice and meditation for some people who have this ability.

Koehler, Annatol, and Applbaum add four more ingredients in addition to credibility that will make communicators communicate effectively. The four components are dynamism, socialization, orientation, and charisma. A communicator is seen as having dynamism if he is able to communicate with passion, decisiveness, and courage. Conversely, a communicator is not considered dynamic if the communication is passive, indecisive, weak and sluggish. In traditional communication, dynamism can enhance the impression of a caller's expertise and trustworthiness. The second component that is able to create effective communication for communicators is social skills. Sociability is the impression that the communicator is a cheerful person and loves harmony. At the same time, routing gives the impression that the caller is the person representing the preferred group. Finally, charisma is used to show the extraordinary qualities possessed by an attractive communicator and can control the communicator like a magnet that can attract things around him. Charisma and other components of credibility lie in the perception of the communicator, and are not inherent in the communicator (Irma, 2013). Of course, the delivery of traditional communication messages requires delivery ethics. One example of this can be seen in terms of cultural heritage exhibitions that have been established by the government as a form of tribal introduction events in Indonesia. This traditional communication ethic is more concerned with tolerance where the message is conveyed without indicators that can offend other tribal cultural values.

The importance of ethics in delivering this communication can be seen in the parameters that must be in it. According to Josina in Eadie, (2009) Communication ethics is also an important factor in building effective communication. In practice, communication ethics requires several criteria. Josina in Eadie describes these criteria, among others: what expectations to get from communication, how someone chooses and sorts words, and what results appear in communication. Someone who has good manners will usually be liked by the interlocutor, while people who are less polite in communicating will be difficult or even fail in achieving success in communicating.

In addition, we can understand the process of delivering messages of plural communities in Indonesia in conveying their cultural values can be seen from the components of communication. The components consist of six elements, namely communication, message, media, connection, influence, and interference. Effective communication can be built through these six components. This means that the delivery of messages of cultural values through traditional communication systems must include these six components. It will provide something effective by paying attention to every component involved in the communication process.

Media as a traditional communication tool plays an important role in building effective communication. Heinrich says in his book Joseph A. DeVito says if someone plans to have a conversation, that person should consider using utilities. These tools are used to clarify and strengthen discourse. These tools are not just simple additions but are an integral part of the conversation and have important functions. Some things that need to be considered in order for the media to function effectively are if first the media attracts attention and maintains interest. Second, mass media will be effective if it can add clarity to the message. Third, what if the media can help listeners remember the message conveyed. Fourth, the media will be effective if it is able to reinforce

its message. Because in principle capital is used to add the necessary explanations to help the listener understand and remember what is conveyed

According to Effendy, (1999) The first component in the communication process is the means of communication. The communicator in traditional communication is the one who conveys the content of the statement. The communicator in this case plays a very important role. One cannot play a role in changing the opinions or attitudes of society in the past due to lack of education and experience. Carl Hovland and Walter Weiss in Onong Uchjana Effendy argue that effective communication is determined by the credibility of the communicator, which consists of two components, experience and trust. A caller who is considered credible means that the caller is experienced. Skilled communicators are seen as intelligent, and experienced. While a reliable communicator is someone who is honest, kind, ethical, moral, and friendly. Thus in its delivery communicants and communicators feel similarities in social status, attitudes, and beliefs. In the second case, there are differences in social status, attitudes and beliefs. Communication will be more effective in homosexual conditions than in heterosexual conditions.

The second element in the traditional communication process is the message. The message is the content of the statement. The content of the statement delivered by the communicator is the result of the use of reason. Messages in traditional communication can be both verbal and non-verbal. The language used is the regional language, that is, the language understood in that area. But in practice it is often implied, substantive and leads to perceptual, intrinsic and functional values, which in this case require interpretation or meaning, concepts, symbols, rituals and contexts. The content of the manifesto contains an ethical message that aims to maintain balance / harmony in every dimension namely God, man and nature. Messages in traditional communication can be; Gestures, symbols, gestures and sounds. In the traditional communication process, the message plays an important role in establishing effective communication although sometimes the message has no effect on the caller. Wilbur Schramm introduced the so-called communication success condition, which is the message requirement that must be met by the communicator if he wants the desired response. The four conditions of the message formulated by Schramm are first, the message must be designed and conveyed in such a way that it can attract the attention of the communicator. Second, the message should use symbols aimed at the same experience between the communicant and the communicator, so that both can understand each other. Third, the message should raise the caller's personal needs and suggest some way to meet those needs. Fourth, the message should suggest a way to obtain needs commensurate with the circumstances of the group of callers at the time he or she is moved to provide the desired response.

The third component of traditional communication is the media. Media is needed as a support in communicating. Traditional media promote and develop human spiritual, moral and aesthetic values. In addition, the media also serves to entertain and disseminate public information, because the storyline in traditional folklore is usually conveyed in the regional language and blends with the lives of local people, so it is easily understood and absorbed by the audience. By itself, traditional media depicts human life, complete with desires, ideals, and various problems it faces. The media used in traditional communication are media that have been going on for a relatively long time, are

available in society and follow rules that have been established for generations. In some cases, modifications are made to traditional media experiences in equipment, performance, and accessories. The media tends to use open space as a symbol of synergy (collective equality). Media organizations are socially managed, customs, and traditions, are not profit-oriented, socio-religious in nature, and the maintenance used is usually acquired collectively. Traditional media such as drums, clappers, trumpets, folklore, dances, traditional ceremonies, smoke, etc.

3.2 Obstacles to Delivering Cultural Messages in the Concept of Statehood that Clashed with Nationalist Values

The Indonesian nation is a nation that has a pattern with a pluralistic society or multicultural society where the concept of plurality or plurality of nations is characterized by horizontal and vertical properties. The fact obtained from the horizontal story embedded in this pluralistic society lies in a differentiation of nations related to differences in conceptions of religion, ethnicity, regionalism, and so on. In fact, if every tribe understands the concept of nationalism it will not suppress the sense of enthusiasm for tribes. The reason is that the concept of nationalism is to create and defend the sovereignty of a state that has various tribes. In accordance with Bennedict's statement that nationalism is a nation that is a community that inhabits a country that describes as a sovereign group of people. The concept of nationalism also unites a common thinking in the state and a community of every group, tribe, religion and race.

However, the concept of nationalism is fragile because it can be penetrated by radical ideas and also intolerance attitudes possessed by any individual or group who does not understand the concept of nationalism itself by clashing nationalism values on ethnic, cultural and other belief norms. And eventually there will be seeds of tribal flavors that weaken the values of the nation. Attractive packaging for traditional telecommunications can be implemented on telecommunication components. Credible communicators are usually more heard and trusted by others. A well-packaged message can lead to effective communication. Choosing and using the right media has a huge impact on traditional communication. Everyone always expects a positive effect in communication, but in reality not everyone can have a positive effect on others. The latter is an interference problem that often arises in the process of communication. Overlap can occur both internally and externally. Although distractions are inevitable, they can be minimized. The disappearance of one's distractions can create effective communication. Efforts to reduce these disturbances turned out to be one way to preserve existing traditional culture. Preserving and maintaining traditional media is our common commitment so that traditional media is not eroded or even lost to the times, and it is expected that all attention from both the government and the public in the protection and maintenance of traditional media.

Traditional media will be effective if done right. Here are some guidelines for the use of media in planned traditional communication, especially first, the selection of media must be in accordance with the message to be conveyed. Second, a presentation is done when the caller wants the listener to focus his attention on the instrument then set it aside to keep the audience focused on the next conversation, otherwise the listener's attention may remain focused on the instrument even

though the caller wants to move on to something else. Third, communicators must know the media well. This effort is very important especially when communicating with multiple tools. Fourth, it is also necessary to know the order in which it is used and what will be spoken when used. Fifth, know exactly what media to broadcast, and when to use it. Sixth, try the tool before use and before starting a conversation. Seventh, make sure the instrument can be easily seen and heard from across the room. Eighth, communicators need to be trained in the tools to be used. Exercises can be done starting from the actual movements that will be done with the tool. Ninth, communicators are not allowed to speak with visual aids, neither accusative nor accusative should focus on the communicator. In this case, the caller must talk to the listener, and also ensure that eye contact with the listener is not disturbed. The Nine Traditional Media Use Guidelines are recommended to apply to all people who engage in planned traditional communication. This is so that the applied connection is not in vain. The more prepared and skilled a person is in using traditional media, the more effective communication will be.

In addition, it should also be noted that each media has its own characteristics that are different from each other. Each media also has its own advantages and disadvantages. Therefore, the selection of media must be in accordance with the objectives and capabilities of each media. Some things to consider in determining which medium the caller will use are the issue of the need for a wide range and speed of penetration. If the traditional message to be conveyed is intended for the general public, then mass media is the right choice, because in addition to its wide reach, it also has a high penetration rate. As long as the cultural heritage does not change its authenticity, this communication is still said to be traditional even though it is displayed through the media. Then if only to reach local audiences, the media used must also be modified. Perhaps local radio can also help convey this traditional message. In addition to radio, external media can also be used. Finally, if the need for messages is only selective outreach to audiences, such as fragmented public/private groups, then mass media such as newspapers and magazines are more appropriate.

Communication competence can also determine the effectiveness of traditional communication. Communication ability or competence, Spitsberg said, refers to the ability to communicate effectively. These competencies include such things as knowledge of the role of the environment (context) in influencing the content and form of communication messages, for example knowing that a topic may be suitable for communication to a particular audience in a particular environment, but may not be appropriate for other listeners and environments. In addition, the power of messages to create effective communication is when the message can be well structured. A study by Beighley in 1952 found that regularly structured messages would be easier for communicants to understand than poorly structured messages. Then in the 1960s Thompson discovered through his research that people would remember well-organized messages rather than messages that were not neatly organized. This research reassures us that messages can also have a significant impact on communication success. That is, for traditional communication to be effective, there must be an effort so that communication can run well. One way is to organize the message well so that the caller can easily receive the content of the caller's statement.

This ineffective message delivery is due to obstacles. Meanwhile, the obstacle faced by a plural society is the understanding of nationalism values, so that the delivery of cultural messages is not arranged systematically and results in the emergence of radicalism and intolerance. This obstacle or obstacle is the result of the incomprehension of some tribal communities so that these nationalism values clash with their cultural values.

In fact, this nationalism will provide strength in the state where conceptually nationalism is a principle applied in the concept of statehood through unitary values based on applicable legal provisions based on the concept of nationalism. Departing from the view of Hans Kohn (in Mohd Zain, 2011) explains nationalism as a state or thought that develops the belief that the greatest loyalty should be given to the state. Furthermore, he also emphasized that loyalty then becomes a desire and sentiment that develops through various people's life experiences. These desires and sentiments gave rise to an awareness movement for community members to contribute services through routine activities with the ultimate goal of upholding a sovereign state.

Various phenomena that occur in Indonesia, it is clear that Indonesia is now being hit by intolerant attitudes and radicalism where in this case the example or effectiveness of an understanding of nationalism needs to be improved (Nur, 2001). This can be seen from the complexity contained in the confusion of the community itself in terms of understanding the sense of nationalism itself, which until now the basic paradigm of Indonesian society has not stood massively in the midst of tribal communities. Because based on the existing facts, the attitude of nationalism today prioritizes its own personality rather than the national interest. This is certainly contrary to the ideal conception of nationalism or the concept of a good and exemplary state that should impose attitudes and patterns of action and thought that overshadow, provide peace, and welfare for the people of the state in order to find an advance in the social, economic, political, legal and cultural systems (Murshid, 2002).

Another obstacle in conveying the message of cultural values through traditional communication concepts to convey the determination of identity on ethnicity gives birth to social identity. This is due to two factors which according to Barth are due to the lack of maintaining social identity on the concept of ethnicity of a group. Which is caused by factors of geographical isolation and social isolation. Of all that has been studied contained in the writings edited by Barth, there are 2 finding factors that reveal the inaccuracy of the 2 factors above, namely because: (1) cultural boundaries can persist even though ethnic groups mingle with each other or there is a renewal of contact and information, but more advisable to social processes of separation, unification so that ethnic differences can be maintained despite the exchange of roles and membership. (2) It can be found that good, long-lasting, and important social interaction between two different groups, due to the division of two different groups, so it can be concluded that the characteristics of each ethnic group are not caused by the occurrence of no interaction and social acceptance, but because of the existence of a definite social system in interaction.

Obstacles in the process of delivering communication will lead to fatal if not overcome as early as possible. This is certainly the task of the government which must provide more interpretation related to nationalism values. The impact of disrupting traditional communication will cause social

problems. Social problems can be understood through several expert views, but by definition social problems are not universal, absolute and constant. Taking the opinion of Money, et.al., (2011) that social problems are social conditions that are assessed by certain segments of society as a problem that endangers society and requires handling. So it can be understood in my opinion that social problems are a social disintegration that is always present in social life which can be caused by the product of progress or social change itself. The state of social problems can be caused by the structure of elements of society that do not function so that it causes dangerous conditions for the community itself so that the situation must be addressed so as not to expand into several other aspects of life.

4. CONCLUSION

Based on the explanation above, conclusions can be drawn, we can review the process of delivering messages in a plural society from several forms of traditional media, namely oral media, partly oral media, and non-verbal media. Oral media is a communication system that utilizes traditional media to create a mass culture that uses a purely oral form of media, which is produced orally and passed on by word of mouth. The first oral media included folk languages. The second oral medium is conventional expression. As for things that are included in traditional expressions such as proverbs, and accompaniment words. One-third of oral media are traditional questions. Traditional questions in this case are for example riddles. The fourth oral medium is poetry and folk rhymes. Examples of folk rhymes and poems such as pantun, gurindam, and poetry. The fifth oral medium is popular prose stories. It is one of the popular prose stories such as myths, legends, and fairy tales. While the sixth oral medium is folk songs. Some oral media are traditional media whose form consists of a mixture or mixing of oral and nonverbal elements. Forms of mass cultural media included in this group include: folk beliefs, folk games, customs, ceremonies, folk theater, folk dances, and folk parties. This type is divided into two sub-groups, namely the collective non-material and non-material cultural groups. Physical forms of traditional nonverbal media include: folk architecture, such as traditional houses, folk crafts, such as traditional clothing, weapons, musical instruments and body accessories typical of the region, traditional food and drink, and traditional medicines. While the forms of nonmaterial traditional media are traditional gestures such as folk dance, sound pointing in the form of kentongan for communication, and folk music. This form of traditional nonverbal media is usually more real because it looks visible to the eye and can be touched and even felt.

The obstacle to the delivery of traditional communication in a pluralistic society is a lack of understanding of nationalist values. Of course, this will cause ineffectiveness in delivering messages through traditional communication concepts. Communication through traditional media will be effective if done correctly. Here are some guidelines for the use of media in planned traditional communication, especially first, the selection of media must be in accordance with the message to be conveyed. Second, a presentation is done when the caller wants the listener to focus his attention on the instrument then set it aside to keep the audience focused on the next conversation, otherwise the listener's attention may remain focused on the instrument even though the caller wants to move on to something else. Third, communicators must know the media well. On the other hand, another

obstacle is the lack of maintaining social identity on the ethnic concept of a group caused by factors of geographical isolation and social isolation. Of all that has been studied contained in the writings edited by Barth, there are 2 finding factors that reveal the inaccuracy of the 2 factors above, namely because: (1) cultural boundaries can persist even though ethnic groups mingle with each other or there is a renewal of contact and information, but more advisable to social processes of separation, unification so that ethnic differences can be maintained despite the exchange of roles and membership.

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