

Multicultural Community Communication Style in Medan City of North Sumatra

Tantry Widiyanarti

Universitas Muhammadiyah Tangerang

Telp: +62 82114353350

E-mail: tantry11@gmail.com

Abstract: As a multicultural country, Indonesia is potentially horizontal conflict. The conflict is usually triggered by SARA issues. *Bhinneka Tunggal Ika* as the motto of the state becomes forgotten. People are divided and fragmented. Fellow children of the nation blasphemous and hostile. There are many ways that can be done to avoid it. One of them is digging back the local wisdom of the nation. Local wisdom is expected to be a part in tingling the love of the homeland, the love of diversity and preventing the disintegration of the nation. Local wisdom also needs to be communicated well and correctly so it can be accepted and implemented. Such things require certain communication styles to be acceptable to all parties. Regarding to it, this article was conducted. The research used qualitative method. This method can dig deep data so that research objectives can be achieved.

Keywords: Local wisdom, multicultural, communication style, national disintegration, diversity

1. Introduction

Indonesia as a multicultural country, has more than 500 ethnic and 646 languages (Badan Bahasa, 2016) The country that has such a great diversity as Indonesia certainly can not be separated from the issue of SARA. This issue often coloring the life of nation and state. If you look at the history of the Indonesian nation, *SARA* issues have always colored the life of the community. At the beginning of the New Order government, PKI events with the content of religious issues hit the nation of Indonesia. Consequently, sacrificing hundreds or even thousands of lives who died because of it. Religious sentiments are raised for the benefit of a group of people. Tens years later the tragedy of May 1998, with the fall of the New Order government, *SARA* issues raised again. Then the issue of *SARA* was made into a group by a certain group as if it were 'allowed' to intimidate certain groups (Chinese) who were regarded as 'enemies' together at that time. Looting, rape destruction, and even murder is rampant everywhere. Unfinished in the 1998 issue, *SARA* issues raged again; The events spreads to Maluku, Poso, Sampit as a part of the dark history of Indonesia.

The human and cultural pluralism in Indonesia that should be a force has faced such a serious challenge. The concept of *Bhinneka Tunggal Ika* is considered as a concept in an ideal level which in practice is difficult to manifest. With the strengthening of current and sectarian politics, pluralism is becoming a problem again. The *SARA* issue is again played along with the interests used by a group of factions. In order to strengthen the nationality, unity, and peace, the acceptance of diversity needs to be done as the strengthening of social and economic justice in this country. For that matter, one way is to look back on the local wisdom owned by each culture (read: ethnic), to then be explored, communicated and applied so that unity and diversity can remain closely intertwined.

This paper sought to see how local wisdom is communicated to a multicultural society. This paper also discussed the style of communication in multicultural society in Medan, North Sumatra, which prioritized local wisdom so that people's lives are maintained harmoniously. The one that can be lifted from this discussion is to look at cultural values (ethnic) and how to develop it through the communication style applied.



2. Research Method

The type of research used is qualitative research. This research intends to understand local wisdom and how to implement it in real life. Things like this reflected one of the ways, behaviors, perceptions, actions, motivations and others that all can be read through the style of communication. The data come from interviews with indigenous (ethnic Malays) and immigrants (other ethnic settlers in Medan), field notes, as well as photographs. Technique of collecting data using observation (observation). In addition to observation researchers also used interviews or interviews to a number of informants. Interviews are done personally and directly. This is done to express about feelings, views, beliefs, informants when communicating. Interviews were conducted on key informants as well as supporting informants.

The process of qualitative data analysis is done by 'listening' when they communicate, both verbal and non verbal. Researchers only focus on the style, manner, and attitude of communication only, between indigenous (Malay) with other ethnic who also settled in Medan. The researcher will analyze the communication styles that occur when they communicate, formulate their meaning, group all the different meanings in certain themes, provide detailed analytical descriptions, concerning the feelings, views, responses and informant perspectives contained in the theme- the theme. These themes include themes on multicultural, local wisdom and communications. Then the researcher formulated by identifying its essence and confirm the findings to participants in order to retrospect the data obtained (triangulation data) so that in analyzing it did not experience error.

3. Result and Discussion

3.1. Multiculturalism

The city of Medan is the capital of North Sumatra province, the third largest city in Indonesia. With an area of 265.10 km and population density 8.008 / km the city is the third largest after Jakarta and Surabaya, and the largest number one outside of Java. There are various ethnics inhabiting the city of Medan. The ethnic groups are: Malay (indigenous), Batak, Karo, Aceh, Minangkabau, Javanese, Tamil, and Tionghoa. Each ethnic group has its own language that is still in use today. The language of instruction in Medan uses Indonesian, though every ethnic group in Medan still uses their mother tongue among themselves. As a result Indonesian language also affected.

Medan also has various religions and beliefs. The diversity of religious population in Medan city is depicted from the percentage that is; Islam 68.83%, Protestant 20.27%, Buddhist 8.79%, Catholics 2.79%, Hinduism 0.44%, and others 0.85%. Believing beliefs are there like Parmalim, Sikh, and Ahmadiyah. A large and magnificent worship house is also located in the city of Medan. This large and magnificent house of worship is their religious expression, meaning that the faithful did not hesitate to donate funds for the sake of realizing a good, big and luxurious house of worship. They also shoulder to shoulder to raise funds so that houses of worship can stand well. Thus it is not surprising that in the city of Medan there are so many beautiful houses of worship, beautiful, majestic, luxurious and large. The place of worship is meant such as; Grand Mosque, HKBP Sudirman Church, Graha Maria Annai Velangkanni (Buddhist), Sri Mariamman Maha (Hindu) Temple, Maitreya Temple (Buddhist) and Vihara Gunung Timur (Buddhist), and Pura Agung Raksa Bhuan (Hindu Bali).

There are several houses of worship that lie close to each other. The unique place of worship is located within the same territory. The exact location is in Kampung Keling area in downtown Medan. This area of the majority of its inhabitants are ethnic Tamil Indians who have blacks called 'Keling' so the area is popularly known as Keling kampong. At first this area was named Madras kampong. The name Madras refers to the name of one region in India, since the population that resides in this region is predominantly Madras in India, but Madras is not popular and over time Madras village name has changed its name to Keling village. The Kampong Keling area has several large and well-worshipped buildings of various faiths, and the distance is so close, even there is a house of worship located just opposite to other places of worship. In this location there is the Great Mosque, which was built Pemda

Kotamadya Medan and is one of the largest mosques in the city of Medan. Next to the mosque, just a few meters away, there is also a church with an old building architecture and belongs to one of the largest churches in Medan. In front of the church, there is Shri Mariamman Temple, one of the largest temples in Medan. This temple is a place of Hindu worship. This temple is often visited by tourists, because of its unique buildings and also tourists want to see up close the religious life of Hindus in the temple. Next to the temple is the Maithreva Vihara as a place of Buddhist worship. Interestingly, although there are several places of worship of various religions, located in one area, their social life is not disturbed at all. The uniqueness is what causes the area is then a tourist attraction that is often visited by tourists in the country and abroad. They want to see firsthand the houses of worship and feel the multicultural atmosphere there,

From the data above, it is seen that the city of Medan is a multicultural city. As a multicultural city in which many cultures evolve, local wisdom should be developed (Watson: 2001). To achieve that, there are several principles that have been implemented by the people of Medan: open to other cultures, 'forget' for a moment the norms that exist in their culture, understand the norms of custom in other cultures, develop a caring attitude and understand Or political recognition of people from minority groups (Tilaar, 2003). If it can all be done then civil society based on democracy can be achieved, not only in Medan but for people throughout Indonesia. The important things to learn in the concept of multiculturalism are about human problems as social, cultural, political, democratic and power, human rights and ethical, moral and so on. To be able to realize its required skills in communicating so that the concept, purpose, and application of multiculturalism can be realized. So is the case in the city of Medan. How this can be realized, then the communication style undertaken by the community should also be analyzed.

3.2. Communication Style

Communication skills require a communication style. Communication style is a communication behavior that is done by someone who aims to get feedback from others to the message delivered. Each communication style consists of a set of communication behaviors used to obtain a response or a particular response in certain situations as well. This will be seen and analyzed, in realizing multicultural society in Medan city. To see such a thing the researcher uses the S. Djuarsa opinion about it. He mentioned there are six communication styles, namely:

(1). Controlling Style, its self-control is characterized by a will or intent to limit, coerce and regulate the behavior, thoughts and responses of others. For the case in Medan the community when communicating uses self-control and does not impose the will according to their will, even in situations where they are the majority. For example, when the New Year arrives (which is usually celebrated by Christians), the Muslim majority of the population comes to stay in touch with their neighbors, friends and acquaintances who are Christians, not arbitrarily and arrogantly against the minority population Who are carrying out their religious celebrations. Vice versa that happens if Eid ul-Fitr arrives. As for Cap Go Meh (celebration of Kong Hu Chu religion by ethnic Chinese), and Dewawali (a celebration of Sikh belief on Tamil Indians) are also celebrated together. By maintaining tolerance, mutual respect for it can be done.

(2). Equalitarian Style, the same foundation in communicating. This means that in communicating the people of Medan city have the same foundation that is equally appreciate the difference. Although different but still one as well, as contained in the philosophy of the state of Indonesia, *Bhinneka Tunggal Ika*. Thus, tolerance can be realized.

(3). Structuring Style, utilizing messages to establish commands that must be implemented. When the teachings of religion or beliefs require their people to obey his teachings, then the public opens a vast space for it. For example, when a teacher learns that her protege wants to celebrate her religious activities, she is allowed to stay away from school, for religious ceremonies with her family.

Teachers whose social structure is higher than their students are able to perform the style of communication in accordance with the structure where it was located.

(4). Dynamic Style, dynamic and aggressive tendencies, because the sender understands that the message environment is action-oriented. For people in the city of Medan, usually teachers in the school also asks the other students to come to visit the home of students who are celebrating the ceremony. Vice versa. Not infrequently protégé children celebrate with joy of religious 'party' with the teacher even though the teacher is different beliefs with his students. It is so dynamic and aggressive of course in the connotation of positive action.

(5). Relinquishing Style, willingness to accept suggestions, opinions or ideas of others, rather than the desire to give orders. When communicating styles put forward is able to accept suggestions, feedback, opinions and ideas from others. Whether it is related to beliefs, or for the purpose of community. If the person who delivered the message comes from a different class from himself, it is acceptable. Without having to think that they are different or equal to him. As long as it is delivered for the good of many, it is acceptable. This is always the case in the city of Medan, so the multicultural community can still be well preserved.

(6). Withdawal Style, weakening of communication due to various problems. If there is little problem or inconvenience, then people in Medan prefer to avoid, not to continue the debate, so the problem does not continue.

These styles are used as a reference in society and state in Medan North Sumatra. Although they are very heterogeneous and multicultural but they can still maintain harmony in their community until harmony can be maintained and sustainable until now.

4. Conclusion

Positive cultural values called local wisdom are often expected to appear in group or individual behavior, which is believed to have a positive impact. In Medan, it has been well implemented. If you look at the case in the city of Medan, then Local wisdom must have some elements in order to be adhered to the group that is, able to survive, have the ability to accommodate the elements of outside culture, have the ability to integrate elements of external culture into the original culture, have the ability to control, Giving direction to cultural development. In the life of the nation and society in the city of Medan, these rules are applied and developed, so that multicultural life can be realized.

In a multicultural society, the role of local wisdom in creating civil society or civil society plays a very important role. The implication is that the concept of multiculturalism is a different concept with the concept of ethnic diversity (ethnicity). Because multiculturalism emphasizes cultural diversity and equality, it recognizes the politics of universalism about citizens' political rights, values humanism and accepts differences. Thus, the arrangement of relations between the majority and minority groups, the presence of immigrants, indigenous peoples and others is particularly preferred. While the ethnic concept simply introduced the cultural differences of the ethnic without having to run the principle of multiculturalism in real life. From the above description of the concept of multiculturalism in Medan contains 3 basic components namely; Culture, plurality and democracy. These three components refer to the plurality of cultures and certain ways of responding to plurality. Therefore, multiculturalism is not a pragmatic political doctrine but a worldview of human life. Multiculturalism must be translated into multicultural policy as a politics of cultural differences in citizenship. The implication is to produce a policy model that must be developed that is nationality or nationality model. The nationality or nationality model is derived from the local wisdom found in every culture (read: ethnicity). Cultural values contained in local wisdom is a form of culture that is implemented through deeds or behavior. These normative values need to be revived with the strengthening of sectarianism. The teachings of the ancestors of tolerance, mutual cooperation, sympathy, empathy and so on should be developed and integrated in real life.

Local wisdom must also have elements that are cognitive, such as; Orientation, which shows the view of life and the value system of society. Perceptions that reflect the response of society from the outside world, patterns and attitudes that embody the behavior of everyday society and lifestyle that inherit the social life. These things can be seen through the communication style of the community. The communication style used by people in Medan city within the framework of multicultural society is developing six communication styles. The communication styles are: (1). Controlling style, (2). Equalitirium, (3). Relinquishing style, (4). Structuraliting style, (5). Dinamic Style, (6). Withdrawal style. By doing such a communication style, diversity can be preserved, by promoting local wisdom which is summarized in multicultural concept so that diversity and local wisdom can be used as an amplifier in preventing the disintegration of the nation.

5. References

- [1] Abbu-Laban, Yasmeen and Stasiulus, Daiva, "Ethnic Pluralism under Siege: Popular and Partisan to Multiculturalism", *Canadian Publik Policy*, 18/4, 1992.
- [2] Addis, Adeno, 'Individualism, Communitarianism and the Right of Ethnic Minorites', *Notre Dame Law Review*, 67/3 1991.
- [3] Anderson, Benedict, *Immagined Communication: Reflection on the Origin and Spread of Nationalism* (New Left Book of London). 1983.
- [4] Aldianto, Elfinaro. *Komunikasi Massa suatu Pengantar*. Bandung. Rekatama Media 2007.
- [5] Barker, Ernest, *National Character and the Factors in its Formation* (Methuen, London), 1984.
- [6] Burned, Jean, "Multiculturalism, Immigration, and Racism", *Canadian Ethnic Studies*, 7/1, 1985.
- [7] Cangara, Hafied, *Pengantar Ilmu Komunikasi*. Jakarta: Raja Grafindo Persada. 2006.
- [8] Connor, Walker, 'Nation Building or Nation Destroying', *World Politics*, 24, 1982.
- [9] Creswell, John W. research design: *Qualitativ & Quantitative Approaches*.1994. USA: Sage Publication, Inc.
- [10] Djuarsa Sendjaya, *Pengantar Ilmu Komunikasi*, Jakarta Universitas Terbuka. 1996.
- [11] Koentjaraningrat. *Pengantar Antropologi*. Jakarta. Rhineka Cipta. 2015.
- [12] Lash, Scott and Jonathan Friedman. *Modernity and Identity*. Oxford UK & Cambridge USA: Blackwell.
- [13] Lovell, Nadia (ed). *Locality and Belonging*. London and NewYork: Routledge.
- [14] Marhaeni, Fajar, *Ilmu Komunikasi Teori dan Praktek*. Yogyakarta. Graha Ilmu. 2009.
- [15] Martin, Judith N. Thomas K. Nakayama. *Intercultural communication in Context*. Third Edition. Boston: Mc Graw-Hill. 2004.
- [16] May, Larry (et.all). *Applied Ethics: Multicultural Approach*. Washington University. 2005.
- [17] Mulyana, Deddy, *Suatu Pengantar Ilmu Komunikasi*, Jakarta, Rosda, 2010.
- [18] Samovar, Larry A, Richard E. Porter Dan Edwin R. Mc Daniel. *Intercultural Communication : A Reader*. Thomson Wadsworth. 2006.
- [19] Samovar, Larry A, Richard E. Porter Dan Edwin R. Mc Daniel. *Communication between Cultures*. Thomson Wadsworth. 2007.
- [20] Samovar, Larry A, Richard E. Porter Dan Edwin R. Mc Daniel. *Komunikasi Lintas Budaya*. Seventh Edition. Jakarta: Salemba Humanika. 2010.