Java Ethnic Communication
In Religious Life In The City Of Medan

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Abstract

       Javanese are ethnic who are unique in their communication life. Called unique because of the habits of the ethnic Javanese followed by other ethnic groups. This paper reveals Javanese ethnic communication in religious life in Medan. The question in this paper is how is Javanese ethnic communication in religious life in Medan? In order to answer these questions, the way to do this is by conducting interviews with Javanese in their communication activities.

       From the interviews conducted information obtained that in communication activities in religious life, Javanese Ethnic pay attention to ethics or norms adopted. Javanese ethnicity does not impose its will in practicing every teaching. But more gently appealed to the other ethnic groups invited to feel touched and finally try to follow the habits practiced by the Javanese in religious life. And nonverbally, the Javanese ethnic's face when carrying out communion activities is accompanied by a warm smile so that opponents speak comfortable.

A. Introduction

       Javanese are the most ethnic in the city of Medan. This large number, makes the ethnic Javanese in the city of Medan m gives color in social life in the city of Medan, especially religious life. In religious life, ethnic Javanese in Medan are classified as ethnic who are considered to have obedience in carrying out Islamic religious teachings, so that in North Sumatra there is an assumption that Javanese ethnicity is identical with Islam[1]. Javanese adherence to the teachings of Islam originated from the message of Sunan Kalijaga who hoped to become people who always held fast to Islamic teachings. Because when talking about Islam in Indonesia, it cannot be separated from Java. Javanese people are identical with Islam, and understand where the Islamic boundaries are.

       Java and Islam have a clear common thread in Indonesia. Javanese ethnicity is an ethnic group that can realize Islam in calmness and tranquility. Javanese language which has various levels, such as ngoko, krama inggil, is made not to make distance, but to create hayuning srawung, which is a beautiful association and order that makes peace. This shows that even though they are Muslim, the Javanese are not Adigang Adigung Adiguna, or feel most righteous[2].

       One of the examples of religious life which was originally a practice carried out by Javanese ethnic groups and then followed and practiced by other ethnic groups in the city of Medan is the practice of tahlilan death. The practice of tahlilan, which is emulated by other ethnic groups, is unique. This is because Tahlilan and Yasinan, which were carried out at the time of the death, were considered as belonging to Muslims in all corners of the country, including in the city of Medan. However, if traced its history, it turns out that Tahlilan and

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[1] The term arises from conversation in everyday life. Often to mention someone with a Muslim name, usually by using him Javanese, which means he is Muslim..

[2] See: https://www.nu.or.id/post/read/45140/ki-herman-sinung-orang-jawa-identik-dengan-islam [accessed on 2 June 2019 at 20.15 WIB]

Yasinan emerged from Javanese ethnic habits in the early development of Islamic da'wah in Java during the *Wali Songo* period[3], then the practice of practicing religion was brought and practiced by Javanese Ethnic who migrated to remote areas and finally accepted by Ethnic others are practicing religious rituals when death occurs.

The above phenomenon intrigued the writer to conduct a study of Javanese ethnic communication in religious life. The question asked is, how is Javanese ethnic communication in religious life? This paper aims to find out the communication practiced by Javanese in religious life.

There are three ways or techniques used in collecting data in the field, namely interviews, observation, and documentation studies. Koentjaraningrat said "qualitative data collection was done through in-depth interviews and observations,"

Based on the opinion of Koentjaraningrat above, in order to obtain valid and maximum data, then in this study, the researcher conducted interviews and observations and explored data in written texts. Interviews were conducted in order to collect information verbally from ethnic Javanese people as a source of primary data and other ethnic people as a form of confirmation of information provided by ethnic Javanese people and as supplementary data[4].

In addition to interviews, researchers also make observations (observations). The observations made were about the Javanese ethnic communication behavior when they conducted communication activities with other ethnic groups in their daily lives. As for what was observed was the primary data source that had been interviewed. This observation is carried out to see the compatibility between the verbal answers given during the interview and the reality that occurs when communication activities occur.

In completing the data that researchers get from interviews and observations, the researchers also conducted a documentation study that is by tracing information from archives and written texts derived from supporting books such as communication books, research methodology books, intercultural communication books, and other books that support. According to Guba and Lincoln in Moleong, there are several reasons why the observation method is utilized, namely:

1. This observation technique is based on direct experience, because direct experience is a powerful tool for testing a truth. This is done if the data obtained is not convincing.
2. Observation techniques also allow to see and observe themselves, then record behaviors and events as they occur in real life.
3. Observation allows researchers to record events in situations relating to propositional knowledge as well as knowledge directly obtained from data.
4. There are often doubts about the researcher, lest there are data netted "whiny" or biased. The possibility of whining happened because of not being able to remember the events or results of the interview, the distance between the researcher and the interviewee, or because of the emotional reaction of the researcher at one time. The best way to check the trustworthiness of the data is to use observation.
5. Observation techniques allow researchers to be able to understand complex situations. Complicated situations might occur if the researcher wants to pay attention to several behaviors at once. So observation can be a powerful tool for complex situations and for complex behavior.

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[3] Muhammad Danial Royyan. Tahlilan History. (Kendal: LTN NU, 2013), p. 23

[4] Koentjaraningrat et al. 1994. Community Research Methods. (Jakarta: Gramedia, 1999), p. 130

6. In certain cases where other communication techniques are not possible, observation can be a very useful tool[5].

B. Literature review and theory used
1. Definition of Communication

The term communication comes from the Latin communis which means to build togetherness between two or more people. Communication also comes from the word communico, which means to divide. Everett M. Rogers (1985), an expert in American Rural Sociology, said that communication is a process in which an idea is transferred from the source to one or more recipients with a view to changing their behavior.

Everett M Rogers, an American Rural Sociologist who has paid much attention to communication research studies, especially in terms of spreading innovation makes the definition of "communication is the process by which an idea is transferred from the source to one or more recipients, with a view to changing their behavior." This definition was later developed by Rogers with D. Lawrence Kincaid (1981) so that a new definition was born stating that communication is a process in which two or more people form or exchange information with one another, which in turn will arrive at mutual understanding depth.

2. Elements of Communication According
Cangara, the elements of communication are as follows[6]:

a. Source All communication events will involve the source as the maker or sender of the information. In human communication, the source can consist of one person, but it can also be in the form of groups such as parties, organizations, or institutions. The source is often called the sender, communicator, or in English is called source, sender, or encoder.

b. Message A message that is often referred to as a message is something that the sender sends to the recipient. Messages can be delivered face to face or through communication media. Its contents can be in the form of science, entertainment, information, advice or propaganda.

c. Media Media is a tool used to move messages from the source to the recipient. There are several opinions regarding channels or media. Some consider that the media can take many forms, for example in interpersonal communication the five senses are considered as communication media. In addition to the human senses, there are also communication channels such as telephone, letter, telegram which are classified as interpersonal communication media.

d. Receiver The recipient is the party who is the channel of the message sent by the source. The recipient can consist of one or more people, can be in the form of groups, parties or countries. The receiver is usually referred to by a variety of terms, such as audience, target, communicant, or in English is called audience or receiver. In the communication process it is understood that the existence of the recipient is due to a source.

e. Influence Effect or effect is the difference between what the recipient thinks, feels, and does before and after receiving the message. This influence can occur on a person's knowledge, attitudes and behavior. Therefore, influence can also be interpreted as a change or

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[5] Moleong, Methodology ... ... h. 125-126

[6]. Cangara, Hafied. Introduction to Communication Studies. (Jakarta: Rajawali Press, 2014), p.25

strengthening of belief in one's knowledge, attitudes, and actions as a result of receiving messages.

f. Response Feedback Some people think that feedback is actually a form of influence rather than from the recipient. But actually the feedback also comes from other elements such as messages and media, even though the message hasn't arrived at the recipient.

g. Environment The environment or situation are certain factors that can influence the course of communication. In communication, environment

3. Communication Concepts

Discussing the concept of communication, then we can see the presentation from Deddy Mulyana[7]. According to Mulyana there are three concepts of communication, namely:

a. Communication as a one-way action.

It is a communication that implies delivering direct messages from one person to another person, either directly or through the media. This communication is only carried out by a communicator, and this direct communication has no feedback.

b. Communication as interaction

Communication as interaction is a two-way communication, communication between the communicator and the communicant who expects feedback from the communicator or communicant.

c. Communication as a Transaction

Communication as a transaction is a communication where when speaking, actually at that time it can send messages nonverbally (cues such as hands, facial expressions, tone of voice, etc.) to the speaker. This communication sending spontaneously.

4. Communication Function

According to Bismala et al, there are four communication functions, namely:

a. Communication functions as a controlling behavior of members,

b. Communication serves to arouse employee motivation,

c. Communication acts as an expression of emotions,

d. Communication acts as a consideration in decision making.[8]

Other functions of communication according to Bismala et al are explained as follows: First, the Informative Function. People who are at the level of management need information to make an organizational policy or to resolve conflicts that exist within the organization. Second, the Regulative Function. This function is related to the regulations that apply in an organization. Regulative messages are basically work oriented. Third, the Persuasive Function. In managing an organization, power and authority will not always bring results as expected. Many leaders are more persuading subordinates than giving orders. Fourth, Integrative Function. Each organization tries to provide a channel that allows employees to carry out good assignments and work.

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[7]. Mulyana, Deddy .. An Introduction to Communication Studies. (Bandung: PT. Remaja Rosdakarya, 2008), p. 67.

[8] Bismala Lila, et al. Organizational behavior. (Medan: UMSU Press, 2015), p. 147

2. Symbolic Interaction Theory.

This theory was developed by Herbert Mead. Mead teaches Social Psychology at the University of Chicago philosophy department. Mead believes that human membership in social groups will result in shared behavior that has come to be known as culture. At the same time, Mead also acknowledged that individuals who held different positions in a group had different roles, thus also giving rise to different behaviors. Symbolic interaction provides an interpretation of the meaning of verbal and nonverbal messages as an objective and symbolic reality in communication.

Through this theory, it can be described how the communication between Javanese and other ethnic groups in the city of Medan. In providing this interpretation, the self (self) always takes into account the meaningful interpretation of others (other) in a process of interaction with each other, and vice versa. The meaning of the symbolic word defined by Mead about "gesture" or gestures of the hand, the head containing the cue, which is not just the first element of the whole movement but is a symbol of the whole movement.

The movement carried out thus is a real symbol, because it has the same understanding for all individual members who respond to those who receive it. Symbolic interaction is done by using language, as the most important symbol and sign, but the symbol is not a factor that has occurred, the symbol is an ongoing process that is a process of conveying meaning. Submission of meaning and symbols is the subject matter in symbolic interactions. We can use symbols to communicate with fellow humans because we both have feelings, ideas and desires.

Communication will be more effective when there are shared experiences between communication participants. Some assumptions in symbolic interaction theory which in principle are very closely related to this research include:

1. Humans live in a symbolic environment and can be stimuli to act with symbols like the physical environment. The knowledge and understanding of the many symbols is the result of learning in social relationships, not the result of physical stimulation. The specialty of humans lies in the ability to convey symbols verbally and nonverbally. The ability to interact, learn and to understand and give meaning to various symbols is a device of human knowledge that distinguishes it from other creatures (animals). That human ability is the main focus of the analysis of symbolic interaction theory. A symbol is defined as stimuli that study the meaning and value of human beings responding to a symbol and value compared to physical stimuli from the organ of the recipient organ.

2. Human symbols or symbols have the capacity to stimulate others in ways other than oneself. Mead suggested that internal aspects were also examined in order to understand social behavior, but that was not in his particular interest. Indeed, he is more interested in interaction, where the relationship between certain gestures and their meanings affect the minds of those who are interacting. In Mead's terminology, gestures whose meaning is shared by all parties involved in the interaction are a form of symbol that has significance.

Other words and sounds, physical movements, body language, clothes, status, etc. are meaningful symbols. Mead is interested in studying social interactions, where two or more individuals have the potential to emit meaningful symbols. Someone's behavior is influenced by symbols issued by others and so on.

Through giving signs in the form of symbols, we express thoughts or feelings, and intentions to others, and vice versa with the symbols displayed by others, we try to understand the feelings, thoughts and intentions of others. Interactions that occur between humans will run

well and do not experience obstacles, if the symbol issued by each party conducting communication agreed upon its meaning so that all parties are able to interpret it properly. This situation can occur because the individuals involved in the interaction come from the same culture, or have previously succeeded in solving differences in meaning between them. But keep in mind that interaction with humans does not always run smoothly.

There are certain parties who might use insignificant symbols that are not meaningful to others. As a result the person must continually match their meanings and plan their actions. The quality of human behavior that is uncertain and is constantly developing such as making maps, testing, planning, delaying and improving their actions in order to respond to the actions of others. In accordance with this view, individuals negotiate their actions or behavior with the behavior or actions of others. Blumer mentions that: "Symbolic interaski refers to special characters that take place between people. The actor does not merely react to the actions of others but he interprets and defines the actions of others. Actors' responses, both direct and indirect, are always based on evaluating the meaning. Therefore, human interaction is bridged by the use of interpretive symbols or by discovering the actions of others."[9]

Blumer's opinion above is in accordance with the above Researcher's exposure. Then Blumer put forward three assumptions that underlie the symbolic interaction model.
"First, humans act on the meaning given by individuals to their social environment. Second, the meaning is directly related to social interactions carried out by individuals with their social environment. Third, meaning is created, maintained and changed through the process of interpretation carried out by individuals in dealing with their social environment."[10]

In Mead's thought which is in line with the phenomenological of Alfred Schutz it is stated:
"In face-to-face interaction the meaning of stimulation sought and interpreted by the actor typically refers to the motives of other actors. Schutz classifies these motifs as "motives for" (in order to motives) and "motives because" (because motives). The first type of motive is a goal that is described as the intentions, plans, hopes, interests, etc., desired by the actor and therefore future-oriented. The second type of motive refers to the past experience of the actor and is embedded in his knowledge which is deposited and therefore oriented to the past."[11]

C. Study Results
1. High Context Language Style
In carrying out communication activities, Javanese apply a high context language style. High context communication style, is a communication style in which the delivery of messages uses / chooses words that are implicit, indirect and tend not to be straightforward. (Authors often call it "saying what was not intended and intending what was not said"). In Indonesia,

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[9] Zeitlin, Irving M. Re-Understanding Sociology; Criticism of Contemporary Sociology Theories. (Yogyakarta: Gadjah Mada University Press, 1995), p. 331
[10] Mulyana, Deddy. Qualitative Research Methodology. New Paradigm of Communication Science and other Social Sciences. (Bandung: Youth Rosdakarya, 2012), p. 160
[11] Mulyana, Deddy. Popular Communication; Study of Contemporary Communication and Culture. (Bandung: Reader Bani Quraisy, 2004), p. 81

this type of communication style is generally practiced by people other than the Batak tribe (Javanese, Malay, Minang, and others).

Due to choosing words that are implicit and indirect, high context communication styles tend to require more time in conveying ideas, thoughts or feelings. For example in certain tribes known for their pantun culture. To convey the feeling of love / love that should only take five seconds, but because using rhymes then the time needed will be more. For example, "Triad mango. Touched one fell all. What talisman does Adinda wear. So my brother is crazy ".

In addition to requiring more time, high context communication styles also "force" the other person to drain the mind extra to understand each word issued / delivered. For example an expression of feelings like with words said "O Adinda, looking at the roof of your house, brother's heart has been very calm". Or another example of the phrase "Cold air like this, it is delicious to drink something hot."

This high context communication style is often also referred to as full communication with "small talk". For example say / offer "let's eat" to people who come / pass while we are eating, certainly not an actual offer. And for those who are offered a meal, they will usually answer with "thank you, I have eaten / still full", even though he actually hasn't eaten.

Even though it doesn't sound good, it turns out that the high context communication style practiced by the Javanese in their communication activities can actually make the other person more comfortable and open. This is evident from a social religious practice that initially became a Javanese ethnic custom but now the custom has been practiced by other ethnic groups in the city of Medan.

2. Holding Java Norms Rules

In their daily communication activities, Javanese people always uphold Javanese norms. Javanese norms that are practiced are related to the choice of words / language used when conducting communication activities. Javanese are very concerned about the choice of words. The choice of words is adjusted for the age of the other person. If you communicate with an older person, the words used are different from those of the same age. All this is done in order to give respect. Different choice of words used when communicating makes other people comfortable when communicating with ethnic Javanese.

3. Prioritizing Courtesy and Succumbing

In the search conducted, it was found that Javanese ethnic communication applied the principle of courtesy and defeatism. One resource person n = mentioned that, for Javanese ethnic social relations must be maintained and upheld even though sometimes we feel something that is less comfortable, but it's better to succumb than broken social relations. By holding on to the principle of succumbing will make the relationship good because if the relationship is broken that is the beginning of all damage and destruction. If it is destroyed, then this is the initial cause of the destruction of the order of life. So the principle is to succumb to greater benefit.

D. Conclusions

From the above presentation, it can be concluded that: Communication applied by Javanese ethnic applies three things, namely high context language style, upholds Javanese rules or norms and prioritizes courtesy and succumbs in communication activities.

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