



Communication Patterns Between Sangihe and Bugis Ethnics in Galala Village

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Abstract:

Communication is a process where the interaction between communicators and communicants who exchange messages in it that occurs directly or indirectly, communication itself can be said to be the most crucial thing in this life. Inter-ethnic communication patterns Sangihe and ethnic Bugis are interesting to study further, because the two ethnic groups have different cultural backgrounds. The communication pattern is a model of the communication process that relies on morals and values prevailing in society. So that with the communication model and part of the communication process it will be possible to find a pattern that is suitable and easy to use in communicating in accordance with morals in communicating. Qualitative research is research that uses open interviews to examine and understand individual attitudes, views, feelings, and behaviors. or a group of people. Qualitative research must also understand the attitudes, views, feelings, and behaviors of both individuals and groups of people. This is done face-to-face and communication using communication media.

Keywords: Communication Pattern, Sangihe Ethnic and Bugis Ethnic

INTRODUCTION

Communication is a situation that occurs when the sender of the message is a member of one culture and the recipient of the message is a member of another culture. In such circumstances the communicant or communicator is faced with the problems that exist in a situation where a message is encoded in one culture and must be recoded in another culture. Culture affects people who communicate, this situation is unavoidable, with other people contains the potential for intercultural communication. This is because everyone is always culturally different from others, no matter how small the difference. The way each person communicates is highly dependent on the culture, language, rules and norms of each.

The pattern of communication between the Sangihe and Bugis ethnic groups is interesting to study further, because the two ethnic groups have different cultural backgrounds. Cultural differences in question are such as culture in language, culture in the Sangihe Ethnic language for example in terms (The first child is called "Akang" The second child is called "Ara" The youngest child is called "Ari", while the culture in the language of the Bugis Ethnic (brother is called "Daeng", younger brother is called "Andi", brother is called "Saribbatang"). The dynamics of communication that is mutually adapting between the cultures of each ethnicity is the most tangible evidence that can be seen, from that process are the symbols used in society to bind each other between ethnic groups with different backgrounds. culturally diverse.

The symbols used example is the regional language of north Maluku and Indonesian, adjustments dialect made by both ethnic to use dialeg north Maluku and language Indonesia, communication patterns used are komunikasi using Indonesian and local languages Maluku north, religious orientation between Bugis and Sangihe ethnicity An example of religious orientation in Gala village He is: for the Islamic religion there are payrolls in homes and mosques. For Christianity, there are group or congregational services (youth, mothers, fathers, etc.) While examples of political orientation are: When in the election of a village head in Galalaa village, the orientation of whoever is elected later from which ethnicity, religion, race should be act for the benefit of the village and the community.

LITERATURE

REVIEW Communication Pattern

The pattern of communication is a communication process carried out to build communication relationships in everyday life. The communication process in question is the presence of a speaker or message sender, message, message delivery media, message recipient and feedback by the recipient of the message sent. Communication is one part of the relationship between humans, both individuals and groups in everyday life (Effendy, 1986) from this understanding it is clear that communication involves a number of people where one person states something to another person, so those involved in communication are humans. Communication starts from ideas that exist in someone, the ideas are processed into messages and sent through certain media to other people as recipients.

According to Effendy, 1989:32 Communication patterns consist of 3 kinds, namely:

1. The one-way communication pattern is the process of delivering messages from the communicator to the communicant, both using media and without media, without any feedback from the communicant, in this case the communicant acts as a listener only.
2. The pattern of two-way communication is that communicants and communicators exchange functions in carrying out their functions, communicators in the first stage become communicants and in the next stage alternate functions. But in essence, the main communicator is the main communicator, the main communicator has a specific purpose through the communication process, the process is dialogical, and feedback occurs directly. (Siahaan, 1991).
3. The pattern of multi-way communication, namely the communication process occurs in one group more where the communicator and the communicant will exchange ideas logically.

The pattern of communication is a model of the communication process that relies on morals and values that apply in society. So that with the communication model and part of the communication process it will be possible to find a pattern that is suitable and easy to use in communicating in accordance with morals in communicating. According to purwanto (2002) in his book DR. Nasrul Shaif. 2019. *Contemporary Communication: Islamic Business In the Digital Era* (38-39), "In general, patterns of communication can be distinguished in formal

communication and non-formal communication. Formal communication is in the form of top-down communication, while non-formal communication is in the form of bottom-up communication.

Intercultural Communication

The main theme that really distinguishes the study of Intercultural Communication from other communication studies is the degree to which the relatively large experience between communicators is caused by cultural differences. As a basic assumption is that between individuals and groups with different cultures must be able to place good communication by looking at the cultural background of other groups.

There are several experts who put forward about Intercultural Communication, namely:

- a. Intercultural communication is communication that occurs in conditions that indicate cultural differences such as language, values, customs, and habits (Stewart, 1974).
- b. Intercultural communication is the process of exchanging thoughts and meanings between people of different cultures (Gerhard Maletzke, 1976).
- c. Guo-Ming Chen and William J. Starosta said that intercultural communication is a process of negotiation or exchange of symbolic systems that guide human behavior and limit them in carrying out their functions as a group.

From the definition above, it is clear that the emphasis is on cultural differences as a determining factor in the ongoing communication process.

Intercultural Communication Conducted:

- a. By negotiating to involve humans in intercultural meetings that discuss a theme (delivery of themes through symbols) that is being contested.
- b. Initiating an exchange of symbol systems that depend on agreement between subjects involved in communication, a decision is made to participate in the process of assigning the same meaning
- c. As a guide to cultural behavior that is not programmed but is useful because it has an influence on our behavior
- d. Shows the function of a group so that we can distinguish ourselves from other groups and identify it in various ways.
- e. Ethnicity

or ethnicity is a social unit that can be distinguished from different entities based on the identity of different elements that are deeply rooted, especially with language which is one of the important aspects of culture. Another perspective views ethnicity as a group of people who are bound by collective awareness and identity which is emphasized by an understanding of national unity (Koentjaraningrat, 2007).

Ethnicity is also a human classification system based on a belief system that is believed, the implementation of values in society, an understanding of various customs, the strengthening of constructed customs, the affirmation of norms for the use of language, an explanation of the background of human history, geography, and kinship relations. inseparable.

According to (Hassan Shadily MA) Ethnicity is a group of people who are seen as having relatively dominant biological interests. In addition, ethnicity implies a mixed social group, and is a characteristic that distinguishes community groups based on regional origins. Meanwhile, according to Anthony Smith, ethnicity is a collection of people who mingle and interact with each other, which are classified based on the beliefs and religions they hold, racial equality, customs and traditions, language, similarities in historical backgrounds and the origin of the descendants of the same ancestors. These humans can create a cultural system that is strongly attached to and regulates the human groups that are included in it.

Based on the theories described above, a conclusion is drawn that ethnicity or ethnicities is a social unit that can distinguish units based on the similarity of origins of a person or group so that it can be clarified in which group status it belongs.

Background Communication patterns can have an influence on perceptions of the culture of people of different ethnicities, the cultural background includes beliefs, norms, and values that will become an understood meaning to form an assessment of other ethnicities. Along with the journey of people's lives, these perceptions can have an influence on communication between people of different ethnicities.

Communication interaction is a concept that is often used but has different meanings, interaction is defined as reciprocal attention between two or more people towards one another. While communication is defined first as sharing. Sharing in this case such as interests, information, feelings, thoughts with others through direct or indirect communication. Communication interaction is a unit that cannot be separated in social life. The process of interaction and communication when it has not taken place from people of different ethnicities, it would be nice to use tools that can connect these communication interactions, such as dance, music, pictures and other cultural forms that are used as tools to carry out interaction and communication in people of different ethnicities.

RESEARCH METHODS

Qualitative research is interpretative research that uses many methods to examine problems in its research, the use of this method is often referred to as triangulation. (Burhan Bungin, 2001: 45) This is intended so that researchers can gain a comprehensive understanding of the phenomenon under study. Conventionally, qualitative research tends to be socialized with the researcher's desire to examine a meaning, context, and a holistic approach to the phenomenon.

Qualitative research is research that uses open interviews to examine and understand the attitudes, views, feelings, and behaviors of individuals, or groups of people. Qualitative research must also understand the attitudes, views, feelings, and behaviors of both individuals and groups of people.

According to Denzin and Lincoln stated that qualitative research is research that uses a scientific background, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods. In qualitative research the methods that are usually used are interviews, observations, and use of documents. (Moleong, Lexy J, 2011: 5) Qualitative research is empirical, meaning that observations can be made using the five senses according to the reality on the ground.

This research is based on the expression of the research subject. This kind of research can be called phenomenological research which aims to obtain a complete description which is the essence of experience. In every process of interpreting signs that someone does, the interpretation will be different from that of other people, because as humans we have different backgrounds from each other, both in terms of thought and experience which of course can affect the way we think about something. and from that understanding this research is subjective.

Phenomenology is a type of qualitative research that is applied to reveal meaning information that occurs in the essence of a concept or phenomenon from a concept or phenomenon that is consciously and individually a group of individuals in their lives. As a method to reveal the essence of meaning of a group of individuals, phenomenology is a research method that is close to philosophy and psychology. The difference is, phenomenology seeks to reveal the universal essence of phenomena that are personally carried out by a group of individuals.

Phenomenology sees objects and events from the perspective of a person as a perceiver. Edmund Husserl states, there is no conceptual scheme outside the actuality of direct experience

that is able to reveal the truth, rather than experience that is realized by the individual as a pathway to find reality. A phenomenon is the appearance of a phenomenon. object, event or condition in one's perception. According to Merleau Ponty, humans give meaning to things that exist in this world, but no one experiences anything outside this world.

So, something and an event is a relationship or give and take or a dialogue that influences each other. The subject of this research is the Sanger and Bugis ethnic communities who have different cultural backgrounds. The research focused on the Sangihe and Bugis ethnic communities in Galala Village.

Primary Data The main data of this research are those obtained directly from individual, group and organizational research. In this study, the primary data sources were research informants, namely the different ethnic communities in Galala Village. **Secondary Data** Sources of data that are not directly obtained by the author from informants who provide data to the author, or the data concerning very personal matters that cannot be disclosed. The source of this data is the Sanger and Bugis ethnic communities in Galala Village.

Because this research is a qualitative research, and based on the type of data that will be used in the study, the techniques for collecting data are as follows:

1. In-depth interviewing (in-depth interviewing)

In this study the author uses interview techniques in data collection techniques, because with interviews the authors can analyze everything in the field what has been observed then the researchers try to dig deeper information to the informants to be able to find out in more detail and depth. local conditions and situations.

Interviews are open and flexible, conducted in an informal and intimate setting. The questions asked are not rigid and too structured, so that repeated interviews with the same sources can be carried out if necessary. Through this method, it is hoped that sources can provide honest and open answers. Guba and Lincoln emphasized the purpose of the interview, among others, to construct, reconstruct, project and verify the object of research.

2. Direct Observation

In this case, the researcher will make direct observation which is passive. That is, the researcher will not be deeply involved emotionally with the object under study. Detailed observations of intercultural communication activities of families of different ethnicities are still being carried out so that the accuracy of the data is maintained. Observations are made not only to record an event or events, but also everything or as many things as possible that are suspected to be related. After making observations, the next researcher will make notes containing the activities that have been observed, in full referred to as field notes.

Passive direct observation, carried out in a way that makes the family comfortable to carry out daily activities. Although the researcher did not make observations every hour, important points could be observed. Supported by interview techniques, observations could be carried out.

3. Documentation

Collecting data obtained from the community regarding the history and values understood by the different ethnic communities. Documents consist of personal writings such as diaries, letters or official documents. According to Guba and Lincoln, documents are used in research as a source of data because they can be accounted for.

In this study, researchers used documentation data sources, where researchers collected several sources that discussed the Sangihe and Bugis ethnicities in Indonesia, starting from their history of spreading, culture, until the time they entered and merged into one village, so that the source of the data obtained not only through data analysis, interviews, and observations, but also through documentation from the past to the present, so that the research conducted is more credible and accountable.

RESULT AND DISCUSSION

The social life of the Galala Village community that is very prominent until now is kinship. This can be proven through cooperation that is imbued with the spirit of mutual cooperation. For example in terms of building houses, cleaning the environment, holding safety events and so on. All this is done together without expecting anything in return, as well as religious factors as it is known that in religious teachings, we are encouraged to help each other in wisdom. Helping each other in virtue is very important in life activities and people's lives, religion creates a common bonds, both among the members of several societies and in the social obligations which help unite them.

So far, there has been no official forum that specifically accommodates the interaction between ethnic groups in Galala Village, especially the Bugis and Sangihe ethnic communities. There are only institutions that specifically accommodate the interaction between the ethnic communities in Galala Village, especially the Bugis and Sangihe ethnic groups, only limited to ordinary communication forums from the Regional Government, City Government, District Government and Village Government.

The interaction process carried out by the Galala community meeting with other ethnicities is a must and becomes an unavoidable activity, so that the communication and interaction process is carried out face-to-face and communication using communication media. In intercultural communication, the communication process is influenced by different cultures. People with different cultures will interact differently, but these cultural differences are not used as barriers to communication.

Communication between ethnic groups does not experience language barriers because they both admit that the tribes that enter Galala Village, including the Bugis, do not use their local language at all when communicating with them or other tribes so that they can easily understand and learn every word. used by the Bugis.

The communication pattern that is formed in the Bugis ethnic community with the Sangihe ethnic group in Galala Village is due to a communication process that takes place all the time between the two. The communication process is always carried out by the Bugis and Sangihe ethnic communities because communication is needed to meet the need to strengthen interactions between people, especially people with different languages. The communication process between the Bugis ethnic community and the Sangihe ethnic group is carried out directly through a face-to-face process without going through other supporting media. This is done so that communication can run effectively, especially communication with people of different languages. The communication patterns carried out by the Bugis ethnic community with the Sangihe ethnicity in Galala Village include:

1. One-way Communication Pattern One-way

communication pattern is the process of delivering messages from the communicator to the communicant either using media or without media, without any feedback from the communicant.

2. Two Way Communication Pattern

Two-way or reciprocal communication is that communicators and communicants exchange functions in carrying out their functions, communicators in the first stage become communicants and in the next stage alternate functions.

Verbal communication used in adapting to the environment consists of using language as a means of communication. The languages used are Bugis and Sangihe languages, most of which in Galala Village are people from the Sangihe Ethnic. An example of verbal communication that is often done between the Bugis and Sangihe Ethnic is selling buy. We can see and notice in the Galala Village environment that some Bugis people tend to trade and

when people from the Sangihe ethnicity are shopping or buying their merchandise or selling, that's where we can find forms of verbal conversation or communication.

While the non-verbal communication process is a type of communication that is full of color and intrigue values, unlike verbal communication which is seen and heard very clearly. What we often encounter in the community or what the Bugis and Sangihe ethnic communities do is facial expressions. Some examples of facial expressions, such as smiling, indicate feelings of happiness or something.

Communication between the Bugis ethnicity and the Sangihe ethnicity is not all communicated directly by the communicators.

Like the Bugis ethnic community with the Sangihe ethnic group where in the process of exchanging messages they understand each other and understand what the other person is saying. According to Alo Liliweri (2002) transactional communication includes three important elements, namely:

- a. High emotional involvement, which takes place continuously and continuously for the exchange of messages
- b. Communication events include a time series, meaning related to the past, present and future
- c. Participants in intercultural communication perform certain roles.

Factors that support communication between the Bugis and Sangihe ethnic communities in the village include:

- a. Maintaining Family Attitude

The strong kinship between the two ethnic groups makes them visit each other or stay in touch, whether there is a personal need or just to maintain their closeness in the family.

- b. Mutual Cooperation Attitude

Researchers saw the people of Galala Village who still showed a mutual cooperation attitude in their interactions. For example, the community worked together in cleaning the village, all communities participated in village development.

CONCLUSION

The Bugis and Sangihe ethnics in multi-way communication, namely the communication process occurs in one group, where the communicator and the communicant will exchange ideas in a dialogical manner. This pattern occurs every day. In this communication pattern, the communication process runs in a group through dialogue or discussion. This can be found in the communication process carried out by the Bugis ethnic community with the Sangihe ethnic group in Galala Village in matters such as family deliberations, bridal processions, death and community service.

In addition, the Galala Village community both from the Bugis and Sangihe ethnic groups always maintain their friendly relationship. The results of this study, the authors hope that the Bugis ethnic community with the Sangihe ethnic group can establish and maintain friendship and respect each other in differences properly. Upholding unity as well as an attitude of tolerance and further enhance the cooperation that has been established, especially among the youth in Galala Village who still maintain their different but still one solidarity.

There are several factors that influence the communication pattern of the Bugis ethnic community with the Sangihe ethnic group, namely the supporting and inhibiting factors. However, in this study the authors did not find the inhibiting factors for the two ethnicities in communicating so that there were only factors that supported the communication pattern between the Bugis and Sangihe ethnic groups. The supporting factor is that the familial attitude that exists between the Bugis and Sangihe ethnic communities is very strong and also upholds mutual respect and politeness and courtesy.

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