FAMILY COMMUNICATION IN MIXED-MARRIAGE BETWEEN SUNDANESE AND MINANGKABAU

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Abstract
The goal of this research is to explore family communication activity on the Sunda-Minangkabau ethnic marriages that include communication situation, communication event, and communicative acts, communication components contained in the Sundanese-Minangkabau ethnic marriage, communication competence in family members of the Sundanese-Minangkabau ethnic marriage, and family communication patterns in the Sunda-Minangkabau ethnic marriage. This research use qualitative method with identity adjustment and communication ethnography study. Subject of this research is mix marriage merchant families in the city of Bandung choosen purposively. Data collected with depth interview, passive participation, and document analysis.

Keywords: ethnic marriage, mic marriage, family communication, ethnography

Background
Bandung citizen is consist of various ethnicities with different social, culture, and language background. Survey result showed that Bandung is occupied with Javanese, Sundanese, Minangkabau, Batak, Manado, and many other ethnicities. In other words, Bandung have a very complex societies. If we stand from the ethnicities or the language perspective, Bandung language condition can be said as societal bilingualism. Sundanese natives use Sundanese language daily, meanwhile they also making contact with other ethnicities with different languages. Differences between indigenous tribal Sundanese with these migrants do not hinder them to always cooperate and have mutual respect between them. Language problems to be the most common, but with the Indonesian language as the national language makes the difference between them can be resolved.

Anywhere, anytime and with anyone, interaction and will always continue to happen without stopping and make life full of meaning and significance. Each community will have its own communication system, then for survival, every society form a culture. Language as the core of communication is also an opening for human reality. Then with communication, human form society and culture. So, language indirectly helped shape human civilization. Culture includes all the things that are shared by a community, such as in the fields of economics, religion, law, art, and so forth. The human ability in building cultural traditions, creates an understanding of realities expressed symbolically, and pass it on to future generations, is depending on the language. Keesing concludes that language is the core of human nature (Keesing, 1992: 77).

Language becomes the first element of culture, because language will determine how people categorize their experiences. Language will determine the concept and meaning understood by the public, which in turn will provide an understanding of the worldview held by the people themselves. In other words, the
underlying cultural meanings of people's lives are formed from the relationships between symbols/ language (Basrowi and Sukidin, 2002: 81).

Mother tongue is the identity of a culture. One way to preserve the cultural identity of Indonesia is by maintaining local knowledge (local wisdom) recently encouraged by education field and the government. Local knowledge is a way of life and science and life strategies of activities carried out by local communities in addressing various problems in meeting their needs. Ethnic identity is formed through a process of socialization in the family. In this socialization, children initially do not know the ethnic identity, but along with the maturity of physical and cognitive development, children began to realize of the surrounding environment, the new identity was formed and became a part of them. Learning through parents is one great way to educate children. Parents have a close relationship with the child, so the child will easily adopt new behaviors through modeling parental done. Information on ethnic characteristics will determine whether a person is doing ethnic identification and ultimately reinforce his/her ethnic identity.

In social identity theory, an individual is not considered an absolute individuals in their lives. Individuals are part of a particular group either consciously or unconsciously. The concept of social identity is how a person can be defined socially. Because the human being as an individual can not relinquish their existence in society. Identity status can come from other people. This thing can happen because when identity is born, the differences that give out his identity is also born.

Goals and Objectives
1. Family communication activity on the Sunda-Minangkabau ethnic marriages that include communication situation, communication event, and communicative acts.
2. Communication components contained in the Sunda-family Minangkabau ethnic marriage.
3. Communication competence in family members of the Sunda-Minangkabau ethnic marriage.
4. Family communication patterns in the Sunda-Minangkabau ethnic marriage.

Communication Ethnography Theoretical Ground
According to Seville-Troike, the focus of an ethnographic study of communication is speech community, which includes:
1. Ways in which communication was patterned and organized as a system of communication events.
2. Ways in which the communication patterns interact with other components of the culture system (Kuswarno, 2008:15).

The main purpose of communication ethnography is to collect descriptive data and analysis on how social meanings are used. Ethnography of communication intended to generate ethnographic description of how the ways of speech and communication channels, are used in different societies.

Symbolic Interactionism Theory
Symbolic interactionism said society is a process of symbolic interaction. Social life is essentially human interaction that uses symbols. Adherents of symbolic interactionism believe that human behavior is the product of their interpretation of the world around them, so it does not recognize that the behavior is learned or determined. Social process said, it is the group of society that make up the rules and not the rules that make up the group. Society is a process of symbolic interactionism, symbolic interactionism and the process of meaning is not only applicable in small units, but also occurs in large units.

Interethnic Adjustment Theory
People who have a culture and are able to follow the aculturation will be able to give insight in the development of their own culture, they will be able to build and animate all forms of cultural messages and values in accordance
with their own culture. The person will develop
the concept itself through interaction with others
in the community. Communication within
cultural contact is a transactional process, which
involves giving symbolic meaning among the
people of different cultures. Symbol is a part of
a sign. Symbol is the result of an agreement.
Communities that have a culture will be able to
follow the acculturation and able to give insight
in the development of its own culture and
inculcate cultural values in accordance.

Identity Management Theory
Identity management theory helps to see
how the relationship can obtain identity through
communication. Tseng then concluded, that there
are five patterns, namely:
1. Unidirectional adjustment; One of the
couple as a whole to adopt a partner's
regulatory culture in which this pattern
is selected when there is a cultural
partner who tend to dominate,
considering the consequences of daily
living.
2. Alternative Adjustment: when each
person in a couple insisted to preserve
their own culture as a patron and make
it impossible to change cultural
behaviour. Then we can say that each
couple is agree to disagree.
3. Midpoint compromise: when each
person in a couple insisted to preserve
their own culture as a patron, they will
take the midpoint where they will
change part of the culture that they have
to do.
4. Mixing; Each couple brought their
cultural beliefs and values then combine
the two with full awareness of the
possibility of awkwardness or even
formed harmony, thus forming values,
beliefs and norms as a typical form that
came out of mixing two different
cultures.
5. Creative adjustments; Each pair realize
that the culture of each pair has the
potential for a conflict of interest,
therefore, the couple decided to create a
pattern of mental and behavioral
attitudes truly distinctive and authentic
as a cultural invention that different
couples with other couples (Gudikunst
& Kim, 1992:212).

Berry also revealed that there are
several forms of attitude that leads to
acculturation processes such as:
1. Assimilation, individual began to give
up his true identity and began to interact
with the majority culture to then begin
to adopt it.
2. Integration, individual keep his true
identity but in the same time he is also
respect and mingle with the majority.
3. Separations, namely the desire of
individuals to keep their native cultures
by avoiding interacting with the wider
community.
4. Marginalization, is a condition in which
individuals lose their original culture,
and have little interest to the majority
culture (Samovar, 2007: 252).

Research Framework
Family communication patterns in multi
ethnic marital explains how each person in the
multi ethnic marital situation communicate, both
verbal and nonverbal used by people in the act of
communication (Purwasita, 2003:52).
Frame of Mind

1. Communication activities in mixed marriage between Sundanes and Minangkabau which include situation, event, and act of communication.

2. Communication components in mixed marriage between Sundanes and Minang.

3. Communication competence in the family member of mixed marriage between Sundanes and Minang.

4. Communication pattern in mixed marriage between Sundanes and Minangkabau

Communication Pattern of Family in mixed marriage between Sundanes and Minang
**Research Method**

The approach used in this research is Communication Ethnography, it focuses only on communication behaviour in certain ethnics, not all ethnics behaviour. The things that influenced most by forming ethnic identity is family, environment, interaction, will, communication, and socialization from early age. The biggest factor that influenced the forming of ethnic identity are communication between parents and child. Observation showed that children that receive Minangkabau culture education from their parents will have interest in Minangkabau culture. When their environment consist of various ethnics, the children will also have interest of other culture such as Sundanese.

1. Aline with Berry in Samovar (2007:252), there are a few attitude that will go towards aculturation process:
   2. **Assimilation**, individual began to give up his true identity and began to interact with the majority culture to then begin to adopt it.
   3. **Integration**, individual keep his true identity but in the same time he is also respect and mingle with the majority.
   4. **Separations**, namely the desire of individuals to keep their native cultures by avoiding interacting with the wider community.
   5. **Marginalization**, is a condition in which individuals lose their original culture, and have little interest to the majority culture (Samovar, 2007: 252).

**Marginalization** can still be found even though the parents taught them about Minangkabau Culture. A few choose assimilations, it is proven by entering cooking classes, Minangkabau gathering, and trying hard to learn Minangkabau language. Mixed marriage is happening all around the world. A lot of problems will occur in a marriage, but when two person from two different ethnics get married then the problem grew bigger. To make intercultural communication work, we have to understand the factors involved in both cultures. Interethnics couple need to understand the similarities and differences in each culture.

Formulate their children understand three languages. Although they are already in education with their culture but they do not dig deep. Prejudice can be positive or negative. Communication patterns play a role in social relations. The ability to resolve differences is the key to success. Unidirectional adjustments are alternative family. Midpoint compromise is an alternative. There are many important reasons to recognize identity, both personal and psychological, identity is also an important point in intercultural communication. Identity is an abstract, dynamic, varied concepts that explain who. Identity was obtained through interaction with other members in the group culture. Families are shaper identity. New concept of cultural identity continues to evolve. Ethnocentrism is the belief and assumption culture is superior to other cultures.

Intercultural communication will be established with better and easier to live their daily lives, especially in educating children who are expected to be useful for the family, nation and religion. Identity is an important role in intercultural communication. Intercultural communication can be obtained when the communicators find common heritage and identity in identity recognition. Mutual respect and appreciation between couples. The role of ethnic Minang husband is more dominant than the husband’s role ethnic Sundanese. Minang family is emphasized when educating their children that do not lose Minang culture. Minang introduce two pairs sundanese language is sundanese language and minang, also Indonesian.

**Conclusion**

1. Family communication activity on the Sunda-Minangkabau ethnic marriages that include communication situation, communication event and communicative acts happen when each family member interact in the market, at house, in Minangkabau family
gathering, Sundanese gathering, and on holiday. Family stay in harmony with the conversation both in Sundanese language and Minangkabau language, common understanding on topics around cooking, language used in family meeting to reach conclusion.

2. Communication components contained in the Sundanese-Minangkabau ethnic marriage are both verbal and non verbal communication. The parents are both trying to teach their cultural value to the children.

3. Communication competence in family members of the Sunda-Minangkabau ethnic marriage choses Unidirectional adjustment because Minangkabau husband is more dominant considering the consequences of daily living.

4. Family communication patterns in the Sunda-Minangkabau ethnic marriage uses midpoint compromise: when each person in a couple insisted to preserve their own culture as a patron, they will take the midpoint where they will change part of the culture that they have to do.

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