INDIGENOUS COMMUNICATION CULTURE IN INDONESIA

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Abstract

Salapan Village Community, is one of the indigenous communities in the Pasundan landscape geographically located in Gempol Village, Banyusari District, Karawang Regency, West Java. As an indigenous community, Salapan Village is still strong in preserving traditional traditions (cultural systems) in all aspects of life both in belief systems, world views and in social institutions. This study aims to explore further about: belief systems, world views, social organizations, and communication culture of Salapan Village indigenous peoples. An understanding of these aspects is very important, considering these aspects are distinctively distinguishing the characteristics of the Salapan Village community from the community at large. Search for this using the grounded theory method with the ethnographic approach to communication. Data collection is done by in-depth interviews and participant observation. The findings in the field show that: First, the community belief system of Salapan Village is still based on the religious emotion aspect; Second, the people of Salapan Village still see the reality of life as something that is sacred (sacred value); Third, the social organization of Salapan Village is built on the geminschaft model; and Fourth, the communication culture of the people of Salapan Village can be categorized into high context communication by highlighting nonlinear speech styles.

Keywords: belief system, communication culture, Salapan village, social organization, world view

1. Introduction

The Salapan Village community, is one of the indigenous communities in the Pasundan landscape which is geographically located in Gempol Village, Banyusari District, Karawang Regency, West Java. Territorially, Salapan Village can be said to be a fairly remote area, and electricity supply has not yet been reached. This is reflected in the simplicity of the Salapan Village people who still use traditional tools to fulfill their daily lives.

As an indigenous community, Salapan Village is still preserving traditional traditions (cultural system) in all aspects of life both in belief systems, world views and in social organizations. The preservation of these customs can be seen from the use of certain symbols, such as *colen* lamps, the number of houses in the area is nine, a bundle of nine rice, the use of costumes / clothes in blue, and so forth. Likewise in the traditional ceremonial and ritual activities, the people of Salapan Village are still influenced by traditions and cultures that apply for generations. Among traditional ceremonies and religious rituals laden with cultural symbols are the *Nyalin* and *Ngabungbang* traditions that are considered sacred that accompany religious ritual activities.

The strength of culture in the reality of the life of the Salapan Village community seems to be a single dual (*dwi tunggal*) that is difficult to distinguish, in which knowledge is integrated with trust and values, which determines the situation and conditions of behavior of members of the Salapan Village community. This reality, in other words, implies that in the culture of the Salapan Village community there is a knot of meaning (symbolic system of meanings).

Culture itself, in Anthropology studies, is divided into three forms: *First*, the form of culture as a complex of ideas, ideas, intentions, norms, rules, and so on. *Second*, the form of culture as a complex of activities and patterned actions from humans in society. *Third*, the form of culture as objects created by humans (Honigman, 1959, p. 11).

The phenomenon in Salapan Village community is unique and interesting to study. Referring to the opinion of Parsudi Suparlan (1984, p. 20), states that there are three kinds of ways to study, observe, and examine a culture. *First*, through life experience in dealing with their environment. *Second*, through experience in social life. *Third*, through symbolic instructions. According to Parsudi Suparlan, for the third way, it is often also called symbolic communication.

Symbolic communication in studying culture has the understanding that various knowledge obtained by humans has been obtained through a communication that is possible to produce meaning for each, especially for those who learn because of the symbols, and the symbols are all objects: inanimate objects, humans, actions , speech, gestures, events that have meaning, and understanding are defined by culture.

'Communication' and 'culture' are two inseparable entities. That fact has been proven by Edward T. Hall who states that "culture is communication", and "communication is culture". Every communication practice is basically a cultural representation, or rather a map of a very complicated (cultural) reality (Hall, 1979, p. 20).

Culture and communication have a reciprocal relationship, like two sides of one coin. Culture becomes part of communication behavior, and in turn communication also determines, maintains, develops or bequeath culture. Culture and communication interact closely and dynamically. The essence of culture is communication, because culture arises through communication. However, in turn the culture created also influences the way the members of the culture communicate (Samovar dan Porter, 1991, p. 37).

According to Alfred G. Smith, culture is a code that is studied together and communication is needed. Communication requires coding and symbols that must be learned. Godwin C. Chu said that every cultural pattern and every action, involves communication. Culture cannot be understood without learning communication, and communication can only be understood with a culture that supports it (Jandt, 1998, p. 25).

Based on the concept of communication culture that has been put forward by some of these figures, then a simple and practical definition of communication culture can be taken. Based on several descriptions of the meaning of communication culture,

it can be said that communication culture ultimately leads to its own pattern or form in communication behavior carried out by a group of people (community, group, organization, or society). The concepts and theories related to the "communication culture" described above, will be used to photograph and reveal the reality of the communication culture that exists in the Salapan Village community. The communication culture of the Salapan Village community, in the process is strongly influenced by the belief system, worldview, and social organizations that exist in the Salapan Village community. The three entities are the most important cultural systems in a society or a group of people.

Based on the study of 'communication culture' which involves anthropology, sociology, and communication, this paper will try to reveal the communication culture of the indigenous people of Salapan Village which specifically focuses on: *First*, belief systems, values, and attitude. *Second*, the world view. *Third*, social organizations (social organizations). *Fourth*, communication culture. Understanding of the communication culture of the indigenous people of Salapan Village is interesting and important to be studied, because it is expected to contribute to: 1) information for policy makers and development actors in community empowerment programs based on local wisdom; 2) the discovery of new theories regarding the development of intercultural communication theories.

2. Methodology

The search of the communication culture of the indigenous people of Salapan Village was carried out using the method of grouded theory (basic research). Grounded theory is a research method that "produces" general and abstract theories of a particular process, action, or interaction that comes from the views of participants (Creswell, 2013, p. 20). The use of this grounded theory method aims to produce theories, assumptions, or (new) hypotheses about the study of the communication culture of a community or community.

In order to reveal the communication culture of the indigenous people of Salapan Village, this study uses an ethnographic communication approach. Ethnography of communication is a development study of anthropology that is understood in the context of communication. This study was first introduced by Dell Hymes. In practice, this communication ethnography examines the role of language in the communicative behavior of a society, that is the ways in which language is used in societies of different cultures (Hymes, 1974, p. 29).

The ethnographic approach to communication is the development of the ethnographic method. Practically, ethnography is the work of describing a culture. The main purpose of this activity is to understand a view of life from the point of view of the native population (Spradley, 1997, p. 3). SeSpecific ways, the communication ethnographic approach in this paper is used to understand the communication culture of the indigenous people of Salapan Village.

Data collection and collection in this paper is done through in-depth interviews, and participant observations. In practice, indepth interviews (in-depth interviews) were

carried out by digging information through dialogue from several members of the Salapan Village community who were the main informants.

This participatory observation was carried out by observing five observational objects in Salapan Village. The five objects of observation are: 1) Actors, namely the Salapan Village community; 2) Activity, i.e. the symbolic activities of the Salapan Village community; 3) Act, namely the communicative actions of the Salapan Village community; 4) Event, a series of activities undertaken by the Salapan Village community; 5) Feeling, which is the expression of the Salapan Village community in carrying out their activities.

3. Result and Discussion
3.1. Related Works

Research and studies on communication culture in a society have basically been done a lot. Based on the search results of several literatures, there are several research and study results that discuss communication culture in a community, including Junaidi (2013), Haryadi and Silvana (2013), Regar, Kawung, and Tangkudung (2014), Rahmyani (2017) and Iqbal (2018). In general, the results of the previous research show that each particular society has a unique model, pattern and communication culture.

There are many interesting findings and facts found in some of the literature review results mentioned earlier. The findings of these studies can be a practical reference and preference in this study. The most recent and most interesting research results to be described in this review literature are research conducted by Chadijah Isfariani Iqbal (2018) with the title "Communication Culture in Japanese Society". Iqbal in his research threw out some interesting facts regarding the ethics of communication in Japanese society, patterns of communication in social interactions in Japanese society, and the use of non-verbal communication in Japanese society.

Regarding communication ethics, in Japanese society there are three ethics that are carried out when delivering messages in communication activities, namely: Aizuchi (responding), Aistasu (greeting), and Zoutoubunka (giving gifts). In terms of communication patterns, there are six types of social interaction practiced in Japanese culture, namely: (1) *Honne-Tatemae* (attitudes that appear from the outside); (2) *Uchi-Soto* (inside-outside); (3) *Houkoku* (report); (4) *Renraku* (communication); (5) *Soudan* (consultation); (6) *Keigo* (manners). Japanese society uses more non-verbal communication in social interaction, the non-verbal communication of Japanese society is known as *Miburi* (gestures, eye contact, and facial expressions) (Iqbal, 2018, p. 113).

Based on the results of the literature review related to the culture of communication in a society, it can specifically be said that: First, each community has unique actions in interacting and communicating; Second, the act of communication in a professional society will form certain communication patterns; Third, the pattern of communication that is formed in a society will gradually become a culture of community communication. Based on these three points, this study will try to uncover

and describe the culture of community communication, which is specifically focused on indigenous peoples.

3.2. Salapan Village Community Confidence System

Discussing about the belief system of the community, Salapan Village still holds the tradition that has existed since long ago. The existing traditions and culture have colored all aspects of the life of the indigenous people of Salapan Village, including aspects of diversity. The influence of culture on religion in Salapan Village is manifested in certain symbols, such as colen lamps, the number of houses in the area is nine, a bundle of rice totaling nine stems, and the use of costumes / clothes in blue.

The Salapan Village community also still performs traditional ceremonies and rituals that are full of cultural symbols. The Salapan village community, which is entirely Muslim, is still heavily influenced by their religious practices and ancestral culture. *Nyalin* and *Ngabungbang* are cultural and religious nuances that are still performed by the Salapan Village Community from the past until today. The ritual cannot be separated from symbols considered sacred by the community, such as blue costumes, rice, *colen* lights, and *sesajen*/offerings..

In general, the reality described above is a belief system that exists in the Salapan Village community. More specifically, to uncover the belief system of the Salapan Village community, it can be observed using the religious system approach to the universal culture stated by C. Kluckhon. Clyde Kluckhon (1959, p. 507) in the Universal Categories of Culture, states seven cultural elements that are considered as universal culture, namely: 1) technological systems; 2) livelihood system; 3) social system; 4) language; 5) artistry; 6) knowledge systems; and 7) religious system.

According to Emile Durkheim (1965, p. 80), all human activities concerned with religion are based on a vibration of the soul, which is usually called religious emotion. This religious emotion is usually experienced by every human being, even though the emotional emotion may only last for a few seconds, and then disappear again.

It is the emotion of diversity that drives people to act religiously. The emotion of diversity causes that an object, action, or idea has a sacred value and is considered sacred. Likewise, objects, actions, or ideas that are usually not sacred (profane), but if faced by humans who are seized with religious emotions so that they appear to be enchanted, then the objects, actions or ideas become sacred.

Theoretically, the religious system in a society always has the characteristics to maintain the emotion of diversity wherever possible among its followers. Thus, religious emotion is an important element in a religious system along with three other elements: *First*, the belief system; *Second*, the system of religious ceremonies; *Third*, a people who adhere to that religion (Koentjaranigrat, 2015, p. 295).

Similar to the elements of the religious system described earlier, Charles J. Adam (1977, p. 25), specifically stated that the belief system in a society can be seen from four main characteristics, namely: *First*, the view of the universe. *Second*, the view of sacred objects. *Third*, the view about magic. *Fourth*, the view of certain rituals. The elements that exist in the religious system and the four characteristics of the belief

system, can be used to portray the reality of the existing belief system in the indigenous community of Salapan Village.

In reality, four characteristics and elements of the religious system have been found previously in the Salapan indigenous community. By using the four characteristics of a belief system in a community from Charles J. Adam, the findings and realities of the belief system of the indigenous community of Salapan Village will be elaborated.

View of the Universe: Indigenous people of Salapan Village are of the view that the world and the natural surroundings are not objects, but as subjects like themselves. Its position is the same as a personal being. The practice of the characteristics of the belief system in the universe as a subject is carried out by the people of Salapan Village through *Nyalin's* ritual activities. Based on information obtained from the Customary Chairperson, *nyalin* is a preparation ritual before planting and harvesting rice. In practice, *nyalin* begins a ceremony in the form of prayer together with dignity to the *Murbeng* Nature namely the Essence of God so that the harvest can be useful for consumption and the blessings of the world and the hereafter. In the ritual of copying as well, it is usually prepared offerings that contain meaning, not to offer to the devil, but to honor the ancestors, who at the end of the offerings are given back to the Salapan Village community in the hope that the worship value is aimed at the dead *karuhun*/ancestors.

Views on Sacred Objects: As a result of views that do not distinguish between subjects and objects, between humans, nature, and surroundings, the people of Salapan Village look sacred (sacred value) to something that can lead to benefits, goodness and disaster. Many objects are considered sacred in Salapan Village environment. One example, as previously described is offerings. In addition, there is also a so-called *colen* namely lighting lamps from fire and bamboo sticks, a bunch of nine rice stalks, and many other objects.

Basically, objects that are considered sacred by the people of Salapan Village are symbols that have certain meanings. An example is *Colen*, the actual meaning of the object is a symbol of the attitudes and traits that must be possessed by everyone, that is, humans must be like torches or street lights. The point is that every human being should be a light for other humans by way of advising each other to the truth (*tawasaubi al-haq*) and advising each other to stay patient (*tawasaubi as-shobr*) to save the world and the hereafter.

Magical Views: In the Salapan village community, the magical position is very important. All communicative behavior and actions are magical. His attitude is magical, because their behavior is always associated with the power that is in the occult. Individuals in Salapan Village community try to fill it as a means of living and living with supernatural powers for all kinds of needs.

Examples of views about this magical thing are implemented in everyday life. For example, the behavior of the Salapan Village community at the beginning of planting rice and before the harvest. In addition, the Salapan Village community still believes in the existence of *karuhun* interference in their lives. The trust in the *karuhun*

is manifested in the form of offering offerings that each will do something regarding common interests.

Views on Specific Rituals: The entire life of the Salapan Village community is covered by all ritual behavior. The ritual behavior is dominated by religious ceremonies that characterize the life activities of the Salapan Village community. Work on rice fields, fields, reject reinforcements, and ruwatan all means religious rituals. Every ritual, has its own myth. One of the rituals that characterizes the Salapan Village community, is *Ngabungbang*. This *ngabungbang* ritual is in practice a joint gathering in the village bale by not sleeping (dribbling) every Friday night. Based on interview information, the main purpose of the ritual is to ask for guidance from God as well as creating harmony among the Salapan Village communities. On the other hand, this *ngabungbang* is basically a communication forum for the people of Salapan Village as a media to gather and consult, in which discuss various matters, ranging from world problems, religion, government, and the hereafter. In addition, this communication forum became a means to apologize and introspect among the Salapan Village community.

Based on the facts related to the characteristics of the belief system that existed in the indigenous community of Salapan Village earlier, it can be said that the belief system of the Salapan Village community is based on religious emotion in each individual. Religious emotion in the Salapan Village community has implications for the values, attitudes, and communicative actions of each individual.

From the aspect of values, each individual from the community of Salapan Village considers sacred every entity that can provide blessings or bring badness to the village of Salapan. As explained earlier, there are some objects, ideas and actions that are considered to have a sacred value. Objects that have sacred values in the Salapan Village community, for example, offerings, *colen*, and a bundle of rice, amounting to nine stems; while ideas that have sacred values such as *karuhun* and *Yang Murbeng Alam*; and actions that have sacred values are *ruwatan*, reject reinforcements, *nyalin* and *ngabungbang*.

Objects, ideas, and actions that have sacred values in the Salapan Village community, affect the attitudes of every individual in the traditional community. Every individual behaves and behaves according to sacred values contained in objects, ideas, and actions that exist in Salapan Village. This attitude is reflected in several collective actions such as giving offerings, respecting *karuhun*, carrying out the ritual of *nyalin*, and carrying out *ngabungbang*. These activities are attitudes based on sacred values that exist in the Salapan Village community.

The values and attitudes that are practiced by each individual become a separate communication behavior in the Salapan Village community. This communication behavior eventually became the communication culture of the Salapan Village community. Communication culture in the indigenous people of Salapan Village, based on religious emotion that exists in every individual Salapan Village community. In a more practical understanding, the communication behavior practiced by the

Salapan Village people is strongly influenced by the way they view things, ideas and actions that have sacred values.

Based on the description and exposure of the belief system (belief sytem) in the indigenous community of Salapan Village, it can be seen that the belief system of the Salapan Village community is based on the religious emotion of each individual. To be able to express the belief system of the Salapan Village community, four main characteristics of belief systems in Adam's society are used, which are related to views about: the universe, sacred objects, magical entities, and ritual practices. To further facilitate understanding of the belief system in Salapan Village community, it can be described in Figure 1.
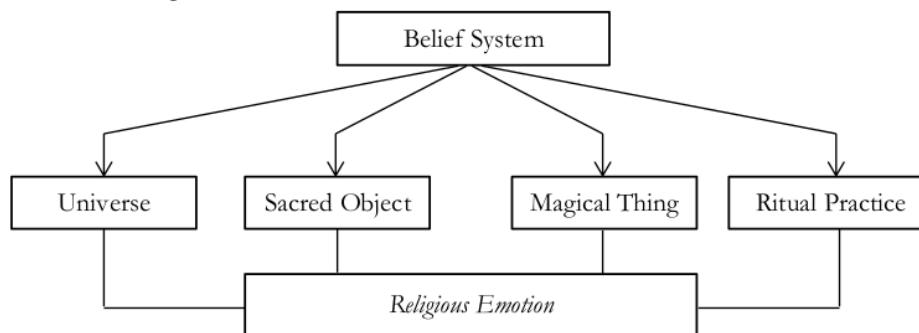

Figure1. Salapan Village Community Confidence System

3.3. World View of Salapan Village Community

In connection with the world view, in the community of Salapan Village the reality is that the traditions and rituals carried out by the indigenous people tend toward syncretism. The syncretism that exists in Salapan Village originates from the fusion of ancestral cultural beliefs with the teachings of Islam. The combination of ancestral culture with the teachings of Islam occurred for a long time, starting from the ancestors of the Salapan Village community. The syncretism in the Salapan Village community has implications for the traditions and rituals of the people represented through symbols that are considered sacred by the local community.

The reality found in Salapan Village is often considered to have mystical strength, so that the views of the surrounding communities in the Salapan Village become diverse, on the one hand that sees it positively, but on the other hand not a few who view it negatively; besides, because it is believed to have certain strengths and properties, it is not uncommon for people to perceive the Salapan Village, with its pesugihan, hermitage, or other sacred sites. One of the facts about Salapan Village, which is often considered a place that has certain strengths or properties.

The phenomenon described above shows the existence of a world view coming from the Salapan Village community. The people of Salapan Village consider that there are several entities in their lives that have the strength and can come their good. Therefore, in general, the world view of the Salapan Village community is influenced by entities that are considered sacred by the community.

The world view adopted by individuals or groups of people will affect the meaning of the individual to a message. World view is a set of attitudes, beliefs and values held by a person or group of people who are cared for in a culture. World view, as an important aspect of culture, colors the individual's view of his position in relation to his environment; with other humans, with nature, and with the Essence that they believe in dominating nature (Mulyana, 2009, p. 32).

As one of the most important cultural elements of a number of cultural elements, the world view influences the culture of communication carried out by individuals or groups of people. According to Samovar and Porter (1991, p. 104), humans learn to interpret the world in line with their caregiving in a culture. Through this learning process, humans not only develop the ability to recognize social objects and events, but also give meaning and value to these objects.

According to Deddy Mulyana (2009, p. 45-50), the worldview of a person or group of people is largely determined by two aspects: First, diversity of beliefs. Second, diversity of values. These two aspects will affect the way a person views and interprets all the entities that exist in his life. Deddy Mulyana (2009, p. 32) states that the world view adopted by someone will color one's view of the following four things, namely: himself, another human being, the universe, and the essence of the ruler.

Practically, the concepts and theories of world views expressed by Deddy Mulyana can be used as an indicator to observe and express the world views of the indigenous communities of Salapan Village. The world view of the Salapan Village community can be seen from four things as stated by Deddy Mulyana, namely: *First*, a view of himself. *Second,* views of others. *Third*, the view of the universe. *Fourth*, the view of the Essence of the authorities. Next will be explained in detail the findings about the world view of the indigenous community of Salapan Village.

A View of Himself: Salapan Village people who are entirely Muslim see themselves as creatures of God. Just like Muslims in general, the Salapan Village community is carrying out and obeying the teachings of Islam as they should. Aside from being Muslims who must obey religious teachings, Salapan Village people as Indonesian citizens must also obey and obey the rules of the state.

Based on the explanation of *Paguron Pencak Silat* Chairperson Wijaya Kusuma, it was revealed that in every human being there are two types of enemies, namely: the enemy is born and the enemy is inner. Born enemies are invaders or bad people who do not know the teachings of religion and the state; while the inner enemy is the lust of man himself. As a religious community and citizen, the people of Salapan Village must obey the rules of religion and the state.

The daily life of the Salapan Village community is relatively simple and still holds fast the legacy of *karuhun*. The majority of the livelihoods of the Salapan Village community are farming and raising livestock, such as raising chickens and sheep. But despite living in simplicity, every Salapan Village community is encouraged to save money and must prioritize education for the sons and daughters of the Salapan Village community.

Views on Others: The people of Salapan Village highly uphold the value of togetherness. Every individual in the Salapan Village community is encouraged to live a life full of ethics, being friendly to others and obeying the rules of Islam and the Government of the Republic of Indonesia.

In the view of the Salapan Village community, humans must be like *colen*, ie torches or street lights. Every human being is recommended to be a light for other humans. Every human being must provide benefits for other humans. Taking the philosophical value of a colen (torch), every individual in the Salapan village community must be able to provide information to other individuals, by advising each other to the truth (*tawasaubi al-haq*) and advising each other to stay patient (*tawasaubi as-shobr*) in order to save the world and the hereafter. In addition, the Salapan Village community prioritizes deliberation activities carried out in the *bale kampung* (gathering place and deliberation).

Deliberation activities in the *bale kampung* by the people of Salapan Village are often referred to as ngabungbang. Simply put, this ngabungbang is the gathering of the people of Salapan Village every Friday night to discuss various things, such as issues of life, problems of religion, problems of government, to matters of the hereafter. Besides being used as a discussion forum and communication media for the Salapan Village community to meet face to face and hold dialogues with each other, this *ngabungbang* activity also serves as a means to apologize and introspect each other among the people of Salapan Village.

Views on the Universe: the Salapan village community views that nature is their main source of life. With certain forms of ritual, such as ruwatan, reject reinforcements, and copying, the Salapan Village community manifests its appreciation for nature. In addition, the ritual activities, as an expression of gratitude from the people of Salapan Village to nature for giving life and blessing to the village.

In his view of the universe, one of the beliefs held by the Salapan Village community is that they must respect Dewi Sri, the *dewi pare* (rice goddess). In the view of the Salapan Village community, Dewi Sri is the Rice Goddess who maintains and provides fertility to their fields. The tribute to Dewi Sri was carried out with the ritual of giving offerings. Basically, respect for Dewi Sri does not eliminate the role and power of God in preserving nature. The offerings and Dewi Sri are only symbols of gratitude to God for giving us fertility in their natural products.

In addition to respecting Dewi Sri, in the Salapan Village community there are also rituals called nyalin ceremonies. This ritual aims to ask for harvests that can be beneficial for consumption and blessed for those who consume them. This nyalin ceremony is carried out on each will plant rice and before harvesting rice in the fields.

Views on the Essence of Rulers: as Muslims, the people of Salapan Village strongly believe that *Gusti* Allah Subhanahu Wa Ta'ala as God Almighty, and creator of the universe. Like Muslims in general, the Salapan Village people put Allah s.w.t. as the ruler of everything. Allah as the most important ruler, who can bring prosperity and even misery to the people of Salapan Village. Because the majority of the people

of Salapan Village are Muslim, their views on the ruler's essence are in accordance with Islam.

Associated with the views of the Salapan Village community on the Essence of the Ruler, they have a special term to refer to God. that is, *Yang Murbeng Alam*. Based on information obtained from Ade Suhadi, elders and observers of Salapan Village, that the meaning of the Murbeng Nature is God who preserves nature. According to Ade Suhadi's statement, the mention of *Yang Murbeng Alam* is because the majority of the Salapan Village people earn a living as farmers, which of course is very dependent on natural products. The naming of Allah with *Yang Murbeng Alam* implies praise to Him so that we are always blessed from the results of nature.

Observing the world view of the Salapan Village community as described above, that there are some unique and special worldviews of the Salapan Village community. This worldview is not owned by someone, a group of people, or other communities. The world view that is typical of the Salapan Village community such as: two types of enemies in humans, humans must obey the rules of religion and religion, humans must like *colen*, *ngabungbang* rituals, *nyalin* rituals, and call God with the Natural Murbeng. However, basically the world view of the Salapan Village community with other community groups, has differences and similarities.

The difference (and equality) of the world view of the Salapan Village community with other community groups, because it is determined by the following two aspects, namely: diversity of beliefs and diversity of values. As explained in the discussion on the belief system of Salapan Village community, it is known that the belief system in the indigenous community is based on religious emotion.

While from the aspect of values, the Salapan Village community has a sacred value to certain objects, ideas and actions. Because of differences in beliefs and values held by the Salapan Village community, then their world view becomes different from other community groups. In the end, it can be said that the world view of the Salapan Village community is very much based on the aspects of the beliefs and values adopted by these indigenous communities.

In the context of communication culture, the worldview of the Salapan Village people influences the communication actions practiced by them. The culture of communication that is built in the Salapan Village community is very based on their beliefs and values. More empirically, the communication culture of the Salapan Village community is revealed through individuals who communicate with themselves, others, nature, and God.

Based on the description that pleases the world view (community view) of the indigenous community of Salapan Village, in the end it can be concluded that the world view of the Salapn Kampung community is based on the sacred values they hold. The revealed world view of the Salapan Village community, because it was assisted by using the indicators of one's world view expressed by Mulyadi, namely one's view of: himself, others, the universe, and the essence of the ruler. In order to facilitate the understanding of the world view of the Salapan Village community, it can be described in Figure 2.
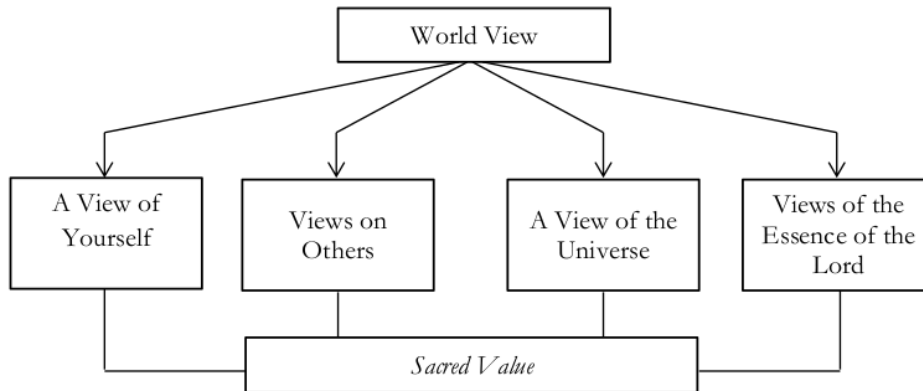
Figure 2. World View of Salapan Village Community

3.4. Social Organization of Salapan Village Community

From the aspect of social organization, Salapan Village is part of Gempol Village, Banyusari District, Karawang Regency. In general, Salapan Village is the same as a village in general, which is inhabited by a group of people and has rules that administratively bind the community as citizens. But specifically, Salapan Village has certain customary rules and norms that must be obeyed by the people. The customary rules bind every individual who is part of the Salapan Village community.

Every community life is organized and regulated by customs and rules regarding various kinds of unity in the environment in which individuals live and mingle day after day. The closest and intimate social unity is the kinship unit, that is, the immediate nuclear family and other relatives. Then there are entities outside the family, but still within the community (Koentjaraningrat, 2015, p. 285).

In the environment of indigenous communities, based on the results of a study conducted by Gigih Surya Prakasa (2015, p. 6-7), the reality is that the social organization system of indigenous peoples, consists of three elements: First, the social system. Second, the kinship system. Third, the marriage system. While the results of a study conducted by Reski Wahyu Perdana (2014, p. 112) found that existing social organizations in society consist of two forms, namely: the formal social organization system; and second, the informal organizational system.

By referring to the results of studies on social organizations that exist within the indigenous community environment, this discussion will reveal the social organization system that exists in the indigenous community of Salapan Village. Found several facts that show that the social organization system in Salapan Village community consists of: formal social organizations and non-formal social organizations. These findings, in more detail will be discussed and described as follows.

Formal Social Organizations: Formally, the people of Salapan Village are social organizations under government regulations. Based on formal organization, Salapan Village is a village which is inhabited by a group of people (people) who are in Gempol

Village, Banyusari District, Karawang Regency, West Java. Administratively, Salapan Village is part of Gempol Village, which is led by the Village Head of Gempol.

Apart formally as stated earlier, in the indigenous community of Salapan Village, several facts were found, namely: *First*, among the Salapan Village community there was a blood bond from a previous ancestor (*karuhun*) who became a kinship bond. *Second*, the Salapan Village community was formed because the village has existed since ancient times. *Third*, the Salapan Village community has the same mind (belief, world view, mindset, and ideology), which is to maintain and preserve their traditions and their *karuhun* heritage.

These facts, if analyzed using the perspective of sociology, then the Salapan Village community is included in the group of associations (gemeinschaft) as stated by Ferdinand Tonies. He classified the Salapan Village community in the group of associations, because the facts found in the Salapan Village community were in accordance with the type of community put forward by Ferdinand Tonies (1960, p. 82), namely: 1) the community due to blood ties (gemeinschaft by blood); 3) community because of place (gemeinschaft of place); 3) community because of the soul-mind (gemeinschaft of mind).

Non-Formal Social Organizations: Besides formal social organizations, in Salapan Village there are also non-formal social organizations. This informal social organization is characteristic of the people of Salapan Village. Salapan village has the main characteristic that is the number of houses in the village is nine. In addition, each of the houses above the door hung a bundle of rice totaling nine stems. Internally and informally, Salapan Village is led by the Adat Chief named Encep.

According to Encep, the head of the Salapan Village Adat, the kinship ties to the Salapan Village community are very strong, especially in terms of preserving and preserving their traditions and their karuhun heritage. The most obvious reality about maintaining the ancestral heritage, is the number of nine houses and a bundle of rice, amounting to nine stems. In connection with a bundle of rice totaling nine stems and hung above the door. According to information from the Adat Chairperson, the non-formal regulations have existed and were formed since time immemorial, since the ancient era of the Salapan Village community. Therefore, until now these rules must be obeyed and preserved. Basically, a bundle of nine stems and hung above the door of the house, symbolizes that the Salapn Kampung community is very dependent on natural products, especially rice. While the number nine itself means the grave, *kajembaran*, and the salvation of the afterlife.

Furthermore, the informal social organization in the Salapan Village community is a marriage system. The indigenous community of Salapan Village is more flexible in terms of marriage ties. In Salapan Village, there are no specific regulations regarding marriage. There are no restrictions on leaving and obliging to stay in Salapan Village because of marriage. Married couples are free to choose whether to stay or leave Salapan Village. All of that is based on agreement and the results of joint deliberations.

The last informal organization is Paguron Pencak Silat "Wijaya Kusuma". This *Silat* (one martial technique) College has been around for a long time and still survives

until now. At present the *silat* college is led by Warja. Like other martial arts colleges, Paguron Wijaya Kusuma teaches the basics and moves in traditional *silat*. Based on the explanation from Warja, pencak silat is not to be heroic, but as a shield from enemy attacks born and inner.

By observing the social organizations that exist in the Salapan Village community, the communication culture can also be seen. Explicitly, it can be seen that the communication culture of the Salapan Village community, is based on two communication patterns, namely formal communication and non-formal communication. The pattern of formal communication is used as a communication culture in social organizations that are formal in the community of Salapan Village, while informal communication is used as a communication culture in social organizations that are informal in the Salapan Village community.

Simplify the description of the social organization system (social organization) that exists in the indigenous community of Salapan Village, then it can be discussed as in the Figure 3.
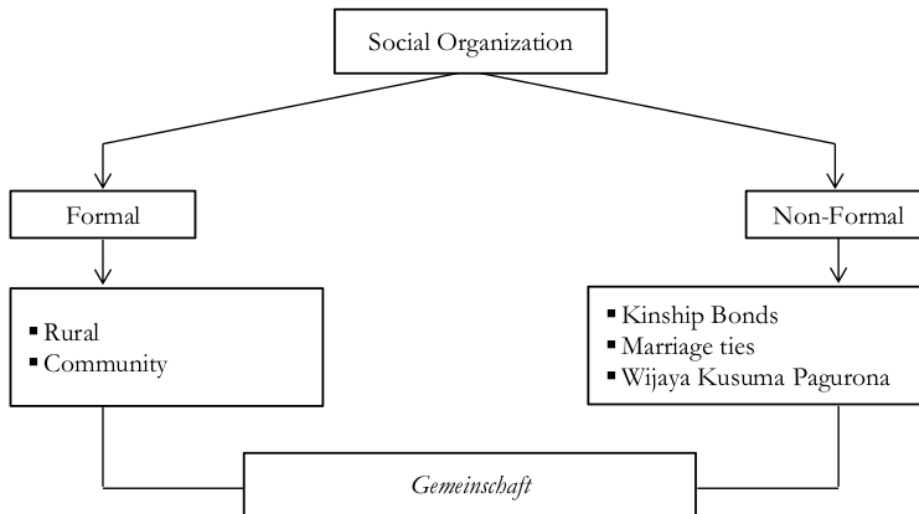
Figure 3. Salapan Village Community Social Organization

3.5. Communication Culture of Salapan Village Community

From the findings of the study described earlier, it shows that the culutral system of the Salapan Village community which includes belief systems, world view, and social organization are: *First*, the belief system that exists in the Salapan Village community originates from religious emotion. *Second*, the world view in the Salapan Village community is very much based on sacred values. *Third*, the social organization of Salapan Village takes the form of gemeinschaft.

The cultural system that is owned by the Salapan Village community, has implications for the culture of communication. Referring to the simple definition of communication culture that has been made previously, that what is meant by the

communication culture of the Salapan Village community is a separate pattern or form in communication behavior carried out by the Salapan Village community.

To find out the communication culture of the Kampung community, it can be observed from the aspect of communication behavior carried out by each of these Salapan Village community members. Regarding the communication behavior of the Salapan village community, the following facts were found: 1) verbal communication in the Salapan village community was determined based on the level structure. 2) the grammar used in verbal communication must be in accordance with the person invited to communicate. 3) messages in the communication process in the Salapan village community tend to be implicit. 4) the communication process carried out by the Salapan Village community is more aimed at strengthening relations, not just exchanging messages. 5) the communication behavior of the Salapan Village community uses a lot of symbols.

The communication behavior is basically built and formed because of the cultural system that is owned by the Salapan Village community. Belief systems based on religion emotion have implications for people's communication behavior in terms of conveying messages implicitly and fulfilling certain symbols. A worldview based on sacred values has implications for the use of grammar used in communication. Social organization in the form of gemeinschaft has implications for the structural position in communication and the purpose of communication which emphasizes the dimensions of relationships.

One popular analysis of cultural differences in communication in society, put forward by Edward T. Hall (1979). According to Hall, communication culture can be classified into two communication styles, namely: High Context Communication (high-context communication) and Low Context Communication (low-context communication).

High Context Communication contains messages that mostly exist in a physical context, so the meaning of the message can only be understood in the context of the message. In high-context culture, meaning is internalized in the person concerned, and nonverbal messages are emphasized. Most homogeneous societies are high-context culture.

In such a society, knowing one word or letter only gives a little meaning if we do not know the context of its use. Because of the need to fully understand the contextual meaning of symbols, Hall argues that high-context communication culture is a shared cohesive force that has a long, slow-changing history and serves to unite groups (Brislin dan Yoshida, 1994, p. 43).

Low Context Communication quick and easy to change, so it doesn't bind the group. Because of this difference, people in high-context cultures tend to be suspicious of migrants or foreigners. They regard strangers as being rather strange, as if they are some kind of creatures from outer space. In contrast to high-context culture, low-context culture is preoccupied with exact specifications, details, and time schedules regardless of context. The language used in this communication culture is direct and straightforward.

Some expressions in English that emphasize the importance of misuse for example are, "Get to the point!", "Don't be around the bush!", And "Let's get down to business" (Levine dan Adelman, 1993, p. 68). According to Hall, low-context culture is built on Aristotelian logic and linear thinking.

Developing an analysis put forward by Hall about the context of communication, Deddy Mulyana (2009, p. 137) states that in communication culture there are two styles of speech, namely: First, linear speech style; Second, linear speech style. The two speech styles put forward by Mulyana were developed based on his analysis of the characteristics of the communication context of Hall.

Linear Speaking Style: This linear speech style is characterized by laingsung, straightforward, and explicit nature. This linear style of speech exists in low-context communication culture. Because, like what Hall said earlier, low-context communication is built on linear thinking. Nonlinear Speaking Style: this is from the previous speaking style. Nonlinear speaking style is characterized by indirect, vague, and implicit speech. This nonlinear style of speech in high-context communication culture.

According to Mulyana (2009, p. 137), nonlinear speaking style in high-context education culture, among others, aims to maintain the harmony of community groups. Therefore, a member of a high-context culture does not like to be embarrassed in front of others, based on the value of this harmony. If a conflict occurs, it is not uncommon for the conflict to be resolved by the mediation of a third party. That adherents of high-context culture tend to avoid confrontation.

Based on these facts, it can be identified that the communication culture of the Salapan Village community is included in the high context communication. High context communication (high-context communication) has become the culture of communication in the Salapan Village community because the reality of the patterns, forms, and communication behavior of the Salapan Village community is in accordance with the indicators that exist in the high context communication communication culture according to Hall.

Practically, as explained before, carrying high context communication communication indicators have indicators: 1) communication messages are implicit and cryptic, 2) not to the point of communication, 3) prioritize aspects of relationships, 4) bound to structural positions in communication, 5) involves a lot of symbols in communication. In reality, the indicator of high context communication is found in the communication behavior of each individual in the Salapan indigenous community.

The communication culture of the Salapan Village community in the form of high context communication is evidenced by the following findings: 1) In the Salapan Village community there are many implicit communication messages, such as the meaning contained in offerings, *colen*, copying, and combining. 2) in communicating not directly on the main message being communicated, but always preceded by light dialogue, casual conversation, and small talk. 3) the communication made by the Salapan Village community tends to be more binding emotional relations, not just exchanging messages, therefore the communication process always involves emotional

aspects. 4) grammar in communication is greatly influenced by structure, both formally and informally. 5) in each particular activity, the communication behavior of the Salapan Village community is full of meaningful symbols, such as offerings, *colen*, *Yang Murbeng Alam*, Dewi Sri, rice ties, and so on. Based on these facts, it can be identified that the communication culture of the Salapan Village community is high context communication.

Referring to Mulyana's statement about speaking style in communication culture, according to him, high context communication in communication culture always coincides with nonlinear speaking style. In practice, this nonlinear speaking style is almost the same as hight context communication, but is more focused on aspects of verbal communication. This nonlinear speaking style, has a main indicator, namely: indirect speaking, vague oral messages, and language full of implicit meaning.

The indicators of nonlinear speaking style are found in the reality of the communication culture of the Salapan Village community. The nonlinear style of speech in the Salapan Village community is represented in the following facts: 1) the talks carried out by the Salapan Village community always begin with small talk. 2) the message being discussed becomes vague, because it is not to the point. 3) the language and terms used in speech often have special meanings and are only understood by certain people. Based on these facts, it can be identified that the communication culture of the Salapan Village community in the form of high context communication goes hand in hand with nonlinear speaking style.

In the end, it can be concluded that the communication culture of Salapan Village indigenous communities is in the form of high context communication and nonlinear speaking style. The communication culture is built from the cultural system of the Salapan Village community, which includes belief systems, world views, and social organizations. Schematically, making it easier to understand the communication culture of the community of Salapan Village which consists of high context communication and nonliner speaking style, can be described in the Figure 4.
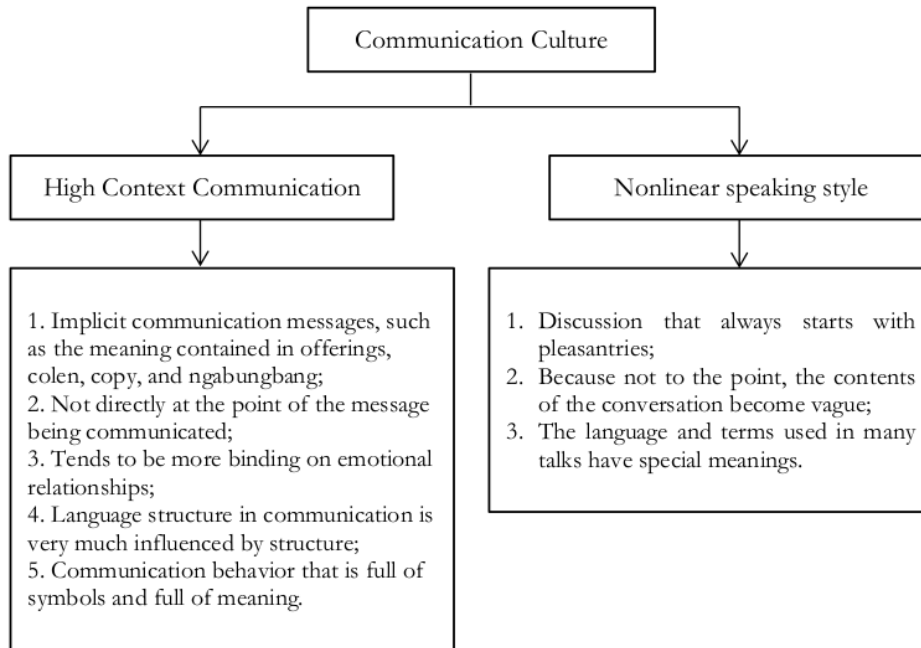
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                    ┌─────────────────────────┐
                    │  Communication Culture  │
                    └─────────────────────────┘
                    ↓                         ↓
┌──────────────────────────┐      ┌──────────────────────────┐
│ High Context Communication│      │  Nonlinear speaking style │
└──────────────────────────┘      └──────────────────────────┘
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┌─────────────────────────────────────┐ ┌─────────────────────────────────────┐
│ 1. Implicit communication messages,   │ │ 1. Discussion that always starts with │
│ such as the meaning contained in   │ │   pleasantries;   │
│ offerings, colen, copy, and   │ │ 2. Because not to the point, the   │
│ ngabungbang;   │ │   contents of the conversation become │
│ 2. Not directly at the point of the   │ │   vague;   │
│ message being communicated;   │ │ 3. The language and terms used in many │
│ 3. Tends to be more binding on   │ │   talks have special meanings.   │
│ emotional relationships;   │ └─────────────────────────────────────┘
│ 4. Language structure in communication │
│ is very much influenced by structure; │
│ 5. Communication behavior that is full │
│ of symbols and full of meaning.   │
└─────────────────────────────────────┘

<div align="center">Figure 4. Communication Culture of Salapan Village Community</div>

4. Conclusion

The indigenous community of Salapan Village with all its characteristics and uniqueness has a belief system, world view, and social organization that is different from other community groups. The differences in these three entities have implications for the communication culture practiced by each individual in the Salapan Village community.

From the results of the study found the fact that the communication culture of the Salapan Village community can be categorized into high context communication by highlighting nonlinear speech styles. High context communication (high context communication) in the community is characterized by: 1) implicit communication messages; 2) not directly to the message being communicated; 3) tends to tie emotional relationships; 4) structured language structure; 5) full of symbols has a special meaning.

For nonlinear speaking style in the Salapan Village community, the following facts were found: 1) the conversation began with small talk; 2) not to the point; 3) special language and terms. The communication culture of the Salapan Village community greatly influences their outlook on life and behavior patterns towards all entities in their daily lives.

Based on the findings in this study, at least the results of the study of the communication culture of the Salapan Village community are expected to contribute to: *First*, information for policy makers and development actors in community

empowerment programs based on local wisdom; *Second*, the discovery of new theories regarding the development of intercultural communication theories.

In the first aspect, the findings in the results of this study are expected to be useful as information material for elements of the Regional Government in the effort to develop and develop human and economic resources in communities that still have customary regulations which so far their source of life is highly dependent on natural products.

In the perspective of Da'wah Islamiyah, the results of this study are also expected to be useful as a guide for preachers or preachers in carrying out preaching activities on indigenous peoples who still hold fast and uphold their cultural traditions (local wisdom).

In the second aspect, the findings in the results of this study are expected to be useful for understanding, developing, and finding new theories about the interaction, interrelation, and integration of culture and communication in a society. In addition, the results of this study are also expected to open up opportunities in conducting further studies of intercultural communication that occurs in the community.

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