Cross-Cultural Communication Study on Ethnic Chinese Stereotypes of Ethnic Madurese in Pamekasan District

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A B S T R A K

Penduduk yang tinggal di Kabupaten Pamekasan berasal dari berbagai macam budaya dan suku bangsa. Hal yang menarik dari semua itu adalah komunikasi lintas budaya; terlepas dari perbedaan mereka, budaya dapat hidup berdampingan dengan bahagia ketika mereka bersatu. Pengembangan komunikasi lintas budaya yang sukses terhambat oleh stereotip tentang suku, kelompok etnis, dan tradisi agama tertentu. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana stereotip tentang etnis Madura diekspresikan dalam interaksi lintas budaya oleh etnis Tionghoa. Untuk mencapai tujuan tersebut, penelitian ini menggunakan metode penelitian kualitatif deskriptif, yang meliputi observasi langsung di lapangan dan wawancara mendalam dengan responden yang merupakan warga keturunan Tionghoa di kabupaten Pamekasan. Para responden dipilih melalui penggunaan purposive sampling, yang melibatkan pemilihan responden secara sengaja berdasarkan kriteria yang telah ditentukan. Berdasarkan hasil temuan, terdapat kesalahpahaman tentang kelompok etnis Madura. Suku Madura terus menyandang label sebagai suku yang tidak sopan, suka bertengkar, dan berani berperang. Namun ada juga stigma lain, yaitu rajin, setia, dan bersatu.

A B S T R A C T

The people that live in Pamekasan Regency are from many cultures and ethnic groups. The intriguing part of it all is cross-cultural communication; despite their differences, cultures may coexist happily when they come together. The development of successful cross-cultural communication is hampered by stereotypes about certain tribes, ethnic groups, and religious traditions. The purpose of this study is to ascertain how stereotypes about ethnic Madurese are expressed in cross-cultural interactions by ethnic Chinese. In order to accomplish this, the study employs descriptive qualitative research methods, which include direct field observations and in-depth interviews with respondents who are Chinese-American residents of the Pamekasan district. The respondents are selected through the use of purposive sampling, which involves selecting respondents on purpose based on predetermined criteria. According to the findings, there exist misconceptions about the Madurese ethnic group. The Madurese ethnic group continues to carry the label of being impolite, capricious, and courageous in battle. But there is also another stigma, which is that of diligence, faithfulness, and unity.

1. INTRODUCTION

Indonesia is an indivisible nation made up of several islands with diverse religious, ethnic, and cultural traditions. In East Java itself, notably in Pamekasan Regency, there are several ethnic groups, such as Javanese, Arabs, Madurese, and Chinese. With the least amount of poverty and the best developed infrastructure on Madura Island, Pamekasan Regency is a notable example. There are 178 villages and 11 sub-districts among the 13 sub-districts that make up the Pamekasan Regency. The Pamekasan sub-district is home to the government center. The capital of the Pamekasan Regency is intended to be relocated to the Waru subdistrict as the seat of government. Situated at the intersection of the Sampang-Sumenep road network, Pamekasan Regency is one of the regencies in the Madura area. With 189 settlements and 13 sub-districts, the 79,230 Ha Pamekasan Regency is divided into these parts. In general, the Pamekasan Regency is made up of highlands in the middle and northern regions, with a land slope of no less than 2%, and lowlands in the southern section (Murdianto, 2018).

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The term "ethnicity," or more often, "ethnos," originates from the Latin and refers to groupings. Thus, the categorization of social groupings, social structures, and cultures that occupy a certain place on the basis of traditions, ancestry, language, religion, and other factors is what is meant by this ethnicity. Indonesians have long placed a high value on ethnic Chinese. (Rahmatina & Hidayat, 2021) An ethnic group in Indonesia with Chinese ancestry is known as ethnic Chinese Indonesia. Physically, this ethnic group is distinguished by white complexion, medium body posture, and slanted eyes. Peranakan Chinese make up Pamekasan Regency's ethnic Chinese population. Peranakan Chinese are Chinese individuals who were born outside of China, adopted local customs and values, and changed their language, religion, national identification, and other aspects of their lives.

An ethnic group from the island of Madura is known as the Madurese ethnic group. Alternatively put, as locals or indigenous people. This people group is renowned for their diligence. The Madurese saying "Abantal omba' asapo' angin" (cushioned by waves and covered by the wind) embodies this work ethic and is meant to mean never giving up on your task. They are also renowned for being assiduous, persistent, devout, and fiercely loyal to their traditional customs. In Pamekasan Regency, there are a number of distinctive aspects of the Madurese ethnic group, including: To start with, linguistically. It speaks in a very loud voice. But courtesy comes first for them. Even though they have utilized Indonesian language, the Madurese accent is not gone.

The stereotype of the Madurese is one instance of how ethnic groups are portrayed in Pamekasan stereotypes. The reason for this is because Madurese people are aggressive, enraged, and quick to become offended. Particularly in the Pamekasan community, these prejudices may provide a barrier to Madurese people's ability to communicate across cultural boundaries with Chinese or other ethnic groups. There is concern that the stereotype may result in unfavorable attitudes and actions against the Madurese ethnic group as it may represent a negative evaluation of the ethnic group. Furthermore, if the stereotype is true, the Madurese ethnic group will undoubtedly be explicitly accused, even if they may not have been the ones responsible, leading to potential miscommunication.

The study title "Cross-Cultural Communication Study on Ethnic Chinese Stereotypes of Ethnic Madurese in Pamekasan District" refers to the author's desire to learn more about the stereotype based on the backdrop described above. In order to understand how ethnic Chinese stereotypes affect ethnic Madurese in Pemekasan, this study will especially address the issue of how stereotypes about ethnic Chinese people are held about them in the Pamekasan district, as stated in the above description.

Communication definition

Scholars from the hundreds of years BC, including Aristotle, have recognized the significance of communication for social, cultural, educational, and political life. Aristotle's research, however, focused solely on rhetoric and cramped spaces. The modern era's scholars didn't realize how important it was to upgrade communication from knowledge (knowledge) to science (science) until the mid-1900s, when the industrial and electronic technology revolutions made the world seem smaller. This was after the invention of fire ships, airplanes, electricity, telephones, newspapers, films, radios, televisions, and other devices.

When someone uses tools or other methods as a second medium for communication after initially employing symbols as the first, this is known as the secondary communication process. Two purposes exist for communication: The primary goal of social interaction is to create and preserve connections and to express links with others. Second, the decision-making function, which is determining to do or not do something at a specific moment. Certain judgments are taken on their own, while others are decided upon after consulting with others.

Culture

Interest is piqued by the notion of culture. A large group of people's knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, time, roles, relationships, space, concepts of the universe, and material possessions acquired through both individual and collective efforts from generation to generation is formally defined as culture.

Cross cultural cummunication

When someone from one culture produces a message and someone from another culture receives it, intercultural communication takes place. (Nur Azizah et al., 2023) Culture and communication are related to one another; via communication, a group's culture is transmitted. As the purpose of communication is as an endeavor to modify social legacy. In this instance, for a society to continue existing, its members must communicate in order to swap roles, values, and behaviors.

Stereotypes

According to (Roma et al., 2023) stereotypes often have four aspects, which are as follows: First, direction describes the orientation of evaluation, either favourable or unfavourable, such as loved or despised. The second factor is intensity, which describes how strongly a stereotype is believed. Thirdly, there are stereotypes that are either entirely false or just half accurate, which is known as accuracy. Fourth, particular content—that is, particular characteristics of a group. Preconceived notions about a group might differ, which implies that preconceptions can evolve with time.

Perception

In the communication process, perception is crucial because it determines how one will respond to a message received. Perception involves choosing, assessing, organising, and interpreting the signals that are received. According to Suranto (Cangianto, 2022) perception is an internal process that people go through to choose and regulate what comes from the outside world, or it may be summed up as a process that people go through to comprehend how they interact with the world around them.

Cultural Values of Chinese Ethnicity

The majority of sociologists and anthropologists agree that language defines civilization. A language-free society is an uncivilized civilization. Language defines culture; it is via language that one may ascertain the extent of an ethnic group's cultural identity. It is impossible to isolate language discussions from the issue of signs and symbols. When we discuss signs, we are discussing the process of giving things meaning. Every culture uses language as a means of communicating to its adherents the tenets of its beliefs, values, and customs (Puspita Puji Rahayu & Isti Mayasari, 2021).

The mediator of ideas, words, and deeds is language. Human values and standards, human cognitive systems, and human perceptions, attitudes, and ideas about the world of its followers are all translated by language (Angkawijaya et al., 2019)Not only is language utilized in conversation, but it may also be found in texts or discourses(Ibrahim, S.Fil., 2013) (Hendra, 2022) (BANGUN, 2022) (Murni, 2021) (Triandika et al., 2022). Language is rich in meanings, values, and views. Language is also rife with interpretations in speech that include moral principles and life notions. This is particularly true in highly symbolic ritual discourses. Chinese culture is diverse in its traditions. They are aware of different customary holidays or festivities. These conventions provide as a visual representation of the routines, beliefs, and legends that emerge inside a community. These celebrations used to have a distinct history, but as many faiths have affected the Chinese population, this has altered. The Chinese New Year celebration is one of the events that take place at the start of the year as a way to express thanks for all the benefits bestowed by God. Four components make up the system of religious rituals that are explicitly performed: the location of the ceremony, the times and places of the ceremony, the items or instruments of the ceremony, and the leaders of the ceremony (Akhsaniyah, 2019)

Cultural Values of Madurese Ethnicity

The island in the north of East Java is called Madura. With a population of 4 million, the island is smaller than Bali at 5,250 km2. The districts of Bangkalan, Sampang, Pamekasan, and Sumenep comprise Madura.Despite being mostly an island nation, Madura maintains its own culture. It is also well known that the Madura people have a stigmatizing, stereotyped, and peculiar culture. The word "typical" here denotes that the ethnography of the Madurese ethnic entity differs from that of other ethnic entities in terms of cultural specificities.

Initially, (Fariyanti et al., 2015) the Madurese people are said to possess a strong moral code and are resistant to compromise. The author is unsure of the precise reason for their remarks; it's possible that certain parties, unhappy with the Madurese people, are the reason behind their exaggeration of what he believes to be false information.

Second, (Mansyuroh, 2020)**,** (Heryadi & Silvana, 2013) low human resources. While their opinions on this matter are not as harsh as their presumptions about the violent crimes the Madurese people have committed, their views on clurit and carok still dominate most, if not all, of their memories. Nevertheless, there are two camps on this issue: those who think poorly of the Madurese people and those who think their human resources are superior.

Third, neglected poverty. Based on study findings that are documented in books and even on global maps, it is also true that the majority of Madurese people—nearly all of them—grow crops, of which they are particularly proud—tobacco, rice, corn, green beans, and other small plants. This means that agriculture accounts for the majority of Madurese income.

Fourth, the face has an outdated, conventional appearance. I'm not sure where or what causes some people outside of Madura believe so, but it may be because of the Madurese people they know

personally; perhaps the average is defined in this way, giving them a viewpoint that is consistent with the reality they encounter.

The fact that the majority of Madurese people are coastal dwellers and that their culture is primarily shaped and affected by their geographic and topographical surroundings—where fishing is their primary source of income—makes them distinctive in another way. Examining the origins of the age before and during the Dutch colonial period will be crucial to the understanding of Madurese society and its historical evolution.

2. METHOD

Type of research

This study employs a descriptive qualitative methodology with the goal of examining the prejudices held by ethnic Chinese residents in Surabaya against ethnic Madurese. When using the in-depth interview method in conjunction with the qualitative approach to comprehend social interactions, patterns of relationships that depict the emergence of stereotypes and their influencing elements are anticipated to be found (Sugiono, 2010: 24).

Participants in Research

Purposive sampling, which involves selecting respondents based on predetermined criteria, was used to determine who would be willing to participate in the study. (1) Those of ethnic Chinese descent residing in the Pamekasan district; (2) prejudices directed towards ethnic Madurese; and (3) original descendants of ethnic Chinese Using these parameters, researchers identify the number of respondents who are members of the ethnic Chinese community.

Method of gathering data

Triangulation techniques on respondents and a variety of physical information sources, including books and websites on interethnic stereotypes, will be used to collect data. In-depth interviews will be used to gather data from respondents.

Technique of Data Analysis

Three interactive processes will be employed in Milles and Huberman's interactive model of data analysis to analyze the data. First comes data reduction, which is the process of choosing, emphasizing, condensing, and abstracting data from a variety of data sources, such as field notes, documents, archives, and so forth. This establishes the focus and arranges the data in a way that allows conclusions to be drawn. Second, data presentation can take many forms, including tables, graphs, images, networks, narratives, and matrices. It involves gathering data and displaying it clearly to make it easier to grasp. The third step involves developing findings and verifying them. The process of drawing conclusions should be robust and transparent, with the ultimate conclusion being drawn once data collecting is complete.

3. RESULT

This study focused on twenty-two ethnic Chinese people of the Pamekasan district based on the findings of informant interviews. Researchers can watch and examine how ethnic Chinese see ethnic Madurese in the context of cross-cultural communication based on where the twenty respondents reside.

The findings indicated that there is a stereotype of ethnic Chinese people toward ethnic Madurese people; however, this stereotype has been counterbalanced by a positive view of ethnic Madurese people, which is a result of a number of factors, including a high level of social awareness that fosters cooperation with different tribes. Preconceptions about ethnic Madurese are not entirely held by ethnic Chinese. Every ethnic group, the Madurese ethnic group included, has both positive and negative traits.

4. SUGGESTION AND CONCLUSION

There are still negative and positive stereotypes that are impacted by the aspects of stereotypes that were developed in ethnic Chinese communities in the Pamekasan district. When respondents come into direct contact with ethnic Madurese, they have a positive stereotype that says there are no issues with them. These stereotypes can be measured from four dimensions of stereotypes, namely the direction of assessment from negative to positive assessments, intensity, namely negative stereotypes of ethnic Madurese still exist but are balanced by positive stereotypes, accuracy is the truth of some negative stereotypes that have occurred or have never been experienced directly and special content,

namely the formation of new depictions of ethnic Madurese, namely ethnic Madurese people who are hardworking, high loyalty, and strong togetherness for generations, arbitrary and blunt speech that seems harsh.

5. THANKS NOTE

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