
PATTERNS OF COMMUNICATION OF SUNDA-MINANG INTERETHNIC FAMILIES IN BANDUNG, INDONESIA

Abstract

This writing examines inter-ethnic families, from a viewpoint of their communication patterns. The samples in this research are inter-cultural married couples, i.e. Sundanese and Minangkabau background. By descriptive-qualitative method, especially by technique of in-depth interviews, the data from the field shows that inter-ethnic families have a well adaptive attitude. It could be seen from their patterns of communication whether in their communication to their own couples, to their own children, and to their ethnic organizations. It is obvious that there is a meeting between Sundanese and Minangkabau cultures, i.e. each proposes lofty values. Such values are showed in a form of mutual understanding, diversity awareness and acculturated roles and learning. Pattern of communication is an important thing in performing an interethnic family life, for it could resolute the conflict between ethnics and as an openness so that could find the best solution in every problem of life.

Key words: Patterns of Communication, Inter-Ethnic Family, Symbolic Interactionism, Ethnic Communication

**Evi Novianti, Diah Fatma Sjoraida
dan Susie Perbawasari**
E-mail: evi.novianti@unpad.ac.id

Dosen FIKOM Universitas
Padjadjaran

A. Background

Bandung city community consists of various nations and ethnics from various social, cultural, and linguistic backgrounds. There are many ethnic groups such as Sundanese, Javanese, Minangese, Batakese, Manadese, etc. In other words, Bandung city community is a pluralistic community. The language being used in Bandung mostly is Sundanese. Then other languages such as: Indonesian, Javanese, and other dialects, and also European languages, especially English. Those languages are used by the utterers according to the pattern of language in suitable with its function, situation, and contexts. There are also some Bandung people uses mixed languages (Muhadjir, 1979:27). From this viewpoint, Bandung has become a city of societal bilingualism.

The differences between the original Sundanese and the various backgrounds of the migrants are not

the hindrances for them to cooperate and respect mutually between them. The problem of language happens all the time, but the existence of Indonesian language as a national language could be a standard to understand between the different language utterers. In this city of Bandung the language mostly used by the people is Indonesian and Sundanese. There is also non-Sundanese migrants could utter Sundanese, for the reason that they also should respect the culture being inhabited by them.

As for the Minangese, who come from the western hemisphere of Sumatera Island, they could utter Sundanese in order to communicate during doing business with their Sundanese counterparts. At their home, they use their own maternal language, i.e. the Minangese. The uniqueness of Minangese is in its genealogical origins, which comes from matrilineal stream. The figure of mother becomes a decisive consideration for a family name. Even in the Minang custom, a married man would be saluted by a given name of the tradition, and not by his first name. For example, a man called Abdullah who after his marriage given a degree of '*Sutan Maharajo*' ('Sutan of Emperor') should be called Sutan or Marajo, for the sake of Islamic culture. The social basis of Minangese life is laid down in a principle of custom, that "custom is based on the *syarak* (Islamic rules), and that *syarak* is based on the Holy Book". Hence, the Minangese has a strong religious tradition. Normally, this tradition is firm and carried every where he/she goes. Wherever the Minangese live they carry with them their strong religious costum.

Also for the Minangese, there is another unique thing, i.e. they could live in other societal neighborhood. They could integrate themselves with local society. It is for this reason that there is no village called a village of Minangese, for they do not need any specified area to live, because they could live with others.

It is for that reason that Minangese are clever in communicating. It is also fueled by their life mostly as merchants. To this, in origin, communication is a big thing for the Minangese. Communication, actually, is very important in human life. Human capability in building a cultural tradition, creating understanding on realities expressed symbolically, and inheriting it to the next generation, is depended mostly on the language. It is to this fact that Keesing (1992:77) concludes that language is the core of the human reality.

Language is the first component of a culture, for language could determine how the users categorize their experiences. Language could define concepts and meanings understood by the society, which is in turn, could give understanding on the world view belong to the society. In other words, the meaning of the culture as a societal basis is formed of the relationship between symbols or languages (Basrowi and Sukidin, 2002: 81).

Mother tongue is an identity of a culture. One way to preserve the identity of Indonesian culture is by keeping the local wisdom alive. Local wisdom is a worldview, knowledge and various strategies of life representing activities done by local society in answering various

problems in fulfilling their needs. Local wisdom is an attitude, outlook, and capabilities of a community in managing his/her spiritual and physical environment, giving the community endurance and hope to grow in a territory the community live in. In other words, local wisdom is a creative answer to a local geographical-geological, historical and situational condition.

There is a stereotype describing that Minangese is tighter in managing money. In case of marriage proposal, it is in the female bride side to propose, while for the Sundanese, it is the male bride side who propose. The patterns of communication in families in this research are not only communication between interethnic married couples, it is also a pattern to run a fine interethnic family, like that for a Minang family a woman is the head of family, so that she is prepared to control the treasury.

In fact, there is a pattern of communication of interethnic marriage where about habits of everyone in communication, verbally or inverbally used by the society in communicative action (Purwasita, 2003: 52). There are interactions and communication focus on the problem of social relation studied through symbolical interaction searching forward the concepts of *mind, self, I, we* and *role taking*. In this research, actually, it could be explored and identified what exactly something push the interethnic actors to be bound to an interethnic marriage. Here there will be differential positions on how should we manage a family and rear children where there are differences of language, behavior, custom and habits.

The researchers focus on how interethnic marriage couples develop

a pattern of communication in interethnic Sunda-Minang family where each individual has his/her own special characters in habits of marriage, language, larger family customs, etc. It also involves in the ways they give responses to the differential roles, how to deal with different custom in order to educate their children, and how to develop a pattern of communication between them, including a language chosen to be socialized in their family.

Bandung City is inhabited by about 2,329,928 souls (2007) and is not only occupied by Sundanese people. It is also occupied by other ethnics coming from throughout Indonesian territory. They come here to continue their education, carriers, and any other reasons. From an observatory outlook, the success of earlier migrants in certain jobs would motivate the next migrants in the same jobs. Like that of Minangese (West Sumatera) as migrant ethnics come to Bandung because their ancestors came to the city and succeeded in commerce. To this effect, their population grows slowly but surely following the success story of their ancestors.

It is natural and has no problem for Sundanese people, for culturally Sundanese people are they are who live in Sundanese lands (West Java). And that Sundanese people has characteristics of open, optimistic, helpful, and cheerful.

From the above background the researchers are interested to do a research on the Pattern of Communication of Interethnic Sunda-Minang Family of Bandung City. The Minangese in this research are they are who classified into Minangese living in Bandung city, which according to the Center Body of

Statistics are around 59,287 souls (2006-2007).

As for the location being a field to get the data, there are some markets in Bandung to be selected as the fields of informants such as Pasar Baru Trade Center located on the Oto Iskandardinata Street, ITC Kebon Kalapa located on the Mohamad Toha Street B1E-10 N0. 5, ITC Kosambi located on Ahmad Yani Street Km 3, Pasar Kota Kembang located on Dalem Kaum Street and also Pasar Cimol Gedebage located on Soekarno Hatta Street. Those markets are dominated by interethnic marriage couples. Each market has more than 1,000 shops.

B. Theoretical Framework

1. Symbolic Interactionism

In Blumer's thought (Sutaryo, 2005:265), there are three assumptions on which human actions are based:

- a. Humans act to something based on his/her understanding of something;
- b. This understanding of meaning is gained through interaction;
- c. This understanding of meaning is also a result of interpretive process. Hence, the "meaning" of something is a result of internal and external processes.

Symbolic interactionism includes in qualitative researches assumed that systematic research should be done in a natural environment rather than artificial environment such as experiments. Symbolic interactionism is not only a theoretical perspective, it is also methodological orientation. Denzin

(1978:20-21) proposes seven methodological principles based on the theory of symbolic interactionism, that is:

- a. The symbols and interactions should be integrated before a final research.
- b. The researchers should have perspectives or the acting other and view the world from a subjective viewpoint; but in doing this the researcher should differentiate between the reality conceptions based on daily life and scientific conception on the same reality.
- c. The researchers should engage the symbol and define the subject with a social relationship and the groups giving such conception.
- d. The settings of behavior in such interaction from scientific observation should be recorded.
- e. The method of research should define the process or change, including a static kind of behavior.
- f. The performance of research is considered not really good as it is a symbolic interaction.
- g. The usage of appropriate concepts is firstly sensitizing and then operational; the adequate theory becomes a formal theory, it is not a grand theory or a middle-range theory; and the proposition being developed to be

interactional and universal.
(Mulyana, 2001:148-149)

Symbolic interactionism has revealed other perspectives such as labelling theory in a study of social deviation, dramaturgical perspective of Erving Goffman and ethnomethodology of Harold Garfinkel. Such three approaches could be considered as symbolic interactionism variants, besides Iowa School of symbolic interactionism developed by Manford H Kuhn. Iowa School uses scientific (positivistic) method in its studies. Symbolic interactionism perspective tries to understand human behavior from a subjective viewpoint. This perspective suggests that human behavior should be seen as a process by which humans could form and control their behavior by considering other's expectation with which they interact.

According to Blumer, a symbolic interactionist views that it is the social process in a group life that create and uphold rules, and not that rules construct and uphold a group life. In this context, the meaning constructed in the process of interaction and such process is not a neutral medium by which social powers play their roles, but it is the true substance of an organization or a social power. For symbolic interactionist, society is a process of symbolic interactionism and that view make them avoid the problems of structuralism and idealism. Moreover, it is a midway between structuralism and idealism, and controls them.

Symbolic interactionism is based on the following premises:

- a. An individual responses a symbolic situation. He/she responses environment, including physical object (things) and

social object (human behavior) based on the meaning consisted in the environment's components.

- b. Meaning is a product of social interaction, so that meaning is not attached to the object, but it is negotiable through the usage of language.
- c. The meaning interpreted by the individuals could change from time to time, in line with a change of situation found in a social interaction (Mulyana, 2003:70-72).

Symbolic interactionism based its ideas on recognizing the self and its relation to the society. For these ideas could be interpreted extensively. According to Ralph La Rossa and Donald C. Reitzes symbolic interactionism has the following assumptions:

- a. The importance of meaning for human behavior.
- b. The importance of the concept of knows the self.
- c. The relationship between the individuals and the society (West dan Turner, 2008: 98).

Theory of symbolic interactionism holds that individuals form meanings through the process of communication, for meaning is not intrinsic to anything. Interpretive construction is needed between people to create meaning. The goal of interaction itself, according to symbolic interactionism, is to create the same meanings. It is important, for without the same meaning, communicating becomes very hard, or even impossible. According to La

Rossa and Reitzes, this theme supports assumptions taken from Herbert Blumer's work as follows:

- a. Humans act to others based on the meaning given others to themselves.
- b. Meanings are created in interaction between humans.
- c. Meanings are modified through interpretif process (West and Turner, 2008: 100).

2. Pattern of Communication in a Family

Communication is an activity certainly happened in a family life. Without communication there will be quiet situation whether in a family life, in a monastery, in a dialogue or discussion, and any other conditions. Consequently, the relationships become fragile. Communication between husband and wife, communication between a father, a mother, and children, communication between children should be developed harmoniously in order to educate the family. The problem is that how a pattern of communication happens in a family life? Based on the cases of parents and children happened in a family, the pattern of communication frequently happens in a family is around Stimulus-Response (S-R) model, ABX model, and interactional model. It is because, here, communication is happened thoroughly, could not be stopped by a moderator, or a regulator of speech, so that what could be got in the conversation could also be asked for clarity.

The pattern or the way someone communicate with others is not simple. Kathleen Galvin on *Family Communication Patterns* says that communication patterns are created

by the actor's perceptions and their reaction to each others.

A family is an institution formed because of a marriage bond where there is a husband, a wife, and a child or children. Family communication could be meant as communication or exchange of messages involving members of family such as father, mother, and a child or children. Communication happened within a family functions to educate, for there is a norm or rule to be inherited. Hence, a family becomes a media of learning for the children since they were born.

A pattern of communication in a family describes an inclination of a family to develop the best way to communicate each other in it. This pattern is not a deliberate process nor is the final goal between those who involved. The actual pattern of communication refers mostly to the modes appear in a process happens in a family. There are some factors influencing communication in the family, such as:

- a. The image of self and images of others, the image of self means as how an individual see him/herself. Like a child's opinion on his/her capability in influencing the time he/she should respond and select information he/she gets from the parents. Images of others, meanwhile, are how opinions or other individual's opinion to the individual. When a father assumes that the child does still not know anything, the father would prepare to communicate in a

- proper way, or he would dominate the child even in an authoritarian way.
- b. Psychological condition is a condition of individual emotion, whether it is happy, sad, angry, etc. which could prevent or make easy way to communicate.
 - c. Physical environment. A family is physical environment which could influence the style and the way to communicate. Every family has each rule, norm, and style which could influence on how they communicate each other.
 - d. Leadership. There are three types of leadership in a family which could influence the ways of communication: authoritarian, democratic, and *laissez faire*.
 - e. Language. It is a tool to express something verbal, and each family has a different language, depending upon the background of culture and ethnic.
 - f. Differential age. Age could influence communication through choosing an appropriate language (Devito, 1997: 301).
- b. It is open system where components involved in it depends each other functionally.
 - c. It is done by a sole communicator in his/her behavior, action and three layers of context (communicator, situation and environment) (Samovar and Porter, 1985:23).

In the actual realization of interethnic communication there are things to prevent misunderstanding. Like the way or style of interethnic communication like tone, gesture, language, etc. The hindrance is frequently happens between individuals with different background of education.

According to Ting Toomey, identity is a reflection from self-conception or self image got from a family, gender, culture, ethnic and individual process of socialization. Mathews defines identity as our self concept: who we think we are as a person.

Identity is dynamic. It always grows and suits with existing situation. If in an individual there are some identities and complex in nature, it is not surprising. According to Turner (Samovar, 2007:112) there are three kinds of identities:

- a. *Human identities* are perceptions from the self connecting individual to the whole humanity and differentiate individual from any other forms of life.
- b. *Social identities* are identities describing a sense of belonging of an individual to a group.

3. Interethnic Communication

Interethnic communication could be explained by the following:

- a. It happens when a communicator look at himself and others in a frame of ethnic role and ethnic identities.

- c. *Personal identities* emerge from the things differentiate individual from other members within a group.

So complex identity is that Hall categorizes levels in an identity:

- a. *Personal*. Identity makes an individual different from other individuals.
- b. *Relational*. Identity is formed from a relationship to other individuals.
- c. *Communal*. Identity relates an individual to bigger communities such as ethnics, religions, nationalities, etc.

Cultural identity is slightly different from ethnic identity. According to Fong (Samovar, 2007:111), cultural identity is: "The identification of communication of a shared system of symbolic verbal non verbal behavior those are meaningful to group of members who have a sense of belonging and who share traditions, heritage, and similar norms of appropriate behavior."

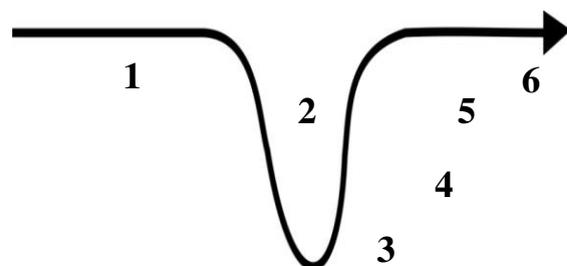
Lustig and Koesterview cultural identity as a sense of belonging of an individual to a culture. There are steps in forming a cultural identity:

- a. *Unexamined Cultural Identity*. On this level, an individual is not really care on his culture and frequently face to other culture, especially the dominant one.
- b. *Cultural Identity Research*. Having faced other culture, the individual start to search and dig on the culture he/she has.

- c. *Cultural Identity Achievement*. On the last level an individual has owned his/her cultural identity based on the knowledge he/she has (Samovar, 2007: 120).

In a society consists of ethnic diversity, there is a way to know ethnic identity belong to individuals, i.e. by viewing a degree of acculturation. Acculturation is a condition where an individual learn and adopt norms and values of a new culture which is majority. Berry and Kim (Samovar, 2007:250) say that acculturation is a process of communication facilitating transmission or cultural contact, and similar understanding between minority and majority ethnics.

Interethnic marriage has more dynamic implication compared to a marriage in an identically cultural space. Interethnic relational dialectics shows an intimacy in a relationship colored by cultural and individual dialectics, in a sense that everyone is a manifestation of the self and the culture attached to the self. To that effect, interethnic marriage needs capabilities of the spouse to handle and adjust the self in each different situation of role, function, and responsibility. The following picture is a process of acculturation coming from Harris and Maroon:



Picture 1 A Process of Cultural Shock

Explanation:

1. A new comer (+)
2. Depression
3. Adjustment
4. Raise
5. Normall

Enculturation is a beginning process of acculturation and acts as cultural commonality. Acculturation is a process where individual adjust him/herself to gain a new culture and finally direct to assimilation, as a highest degree of someone.

Here are the driving factors of acculturation:

- a. A dominant power of individual in a new culture.
- b. Domination of original culture (language, norms, kinsip system).
- c. Domination of communication, such as: verbal, nonverbal, space, personal distance, social distance, expression, movement, etc. (Porter & Samovar, 1982: 33).

C. Method of Research

The method used in this research is qualitative method for an ethnographic study. For this method could describe, explain, and develop relationship from categories and data findings. This is suitable with the aim of this study of ethnography of communication, i.e. to describe, analyse and explain the communicative behavior of a social group.

According to Hymes (1972), there are three basic assumptions in ethnography of communication. *Firstly*, the members of culture would create the meaning being used by all, and use the codes understood by all.

Secondly, the communicators in a cultural community could coordinate their actions. Hence, in the community there are rules or systems of communications. *Thirdly*, the meaning and action is specified in a community, so that between a community and the others has a differentiation in the meaning of action, and every community has also specification in understanding the codes of action meanings.

From the above explanation, it is understood that ethnography of communication has a capability to view communication variability so that ethnography of communication has valuable advantages to:

1. Reveal kinds of identity used together by the members of cultural community. Such identity is created by communication within cultural community. Such identity itself actually is a sensitivity of cultural members about themselves as community.
2. Expose the meaning of public effectiveness being used together in a community.
3. Reveal contradictions or paradoxes within a community.

In this research, the researchers intended to know communication in interethnic family between Sundanese and Minangese living in Bandung, West Java, Indonesia.

D. Result and Discussion

According to Phinney (Suryanto, 2008: 30), ethnic identity could be defined as a sense of selfhood of individual as a member or part of a certain ethnic group and the attitude or behavior also related to such sense. Park (Suryanto, 2008:30)

says that the creation of ethnic identity is long and complicated process. This creation needs efforts from the parents to communicate their culture to the children rather than communicating other cultures.

Basically, in a family bond, there has already introduced by the parents when they familiarize the functions of male and female. When faced the duty, ideally, the children just apply and understand new things. Eventhough there are some informants initially could not comprehend the culture, in due process, however they could fulfill the obligation coming from their culture. The following is patterns of communication uttered by the informants and the result of the researchers's observation.

1. Pattern of Communication in Interethnic Married Couples

The difference of customs, cultures, and languages shows interethnic interaction and communications between Sundanese ethnic and Minangese ethnic is assumed to trigger some problems. Purwasito (2003: 57) says that the hindrances in the meeting between ethnics are language, culture, and race. Patterns of communication between different ethnic backgrounds last in the context of interpersonal communication. In this interpersonal communication there is multicultural communication. Multicultural communication explains how a custom of everybody in communicating, verbally or non-verbally used by the society in communicative action (Purwasito, 2003: 52).

The couple maybe has a lot of cultural challenges when they run the

problems spiritually and religiously, by basic bonds, musics and dances, parental roles, children's development, cultural ritual, etc. When they pride to their choice of culture in this situation they sometime threat other faces by challenging their own, respected, sanctified forms of cultures.

One of the spouses would be limited or knocked down into certain cultural forms and not accepted as an intact and complicated person. An inclination to minimize one of the spouses or different culture is differently very common in the beginning level of relationship

The tendency to simplify one of the couple or a different culture is very common in the early stages of a relationship when the couple does still not know each other well. Imahori and Cupach (2005: 204) call it the rigidity of identity (identity freezing). Humans overcome it in various ways, such as showing the support for themselves or showing good support by a laugh or a joke; exemplifying support for others; or negative support in a form of avoidance.

The spouse sometimes finds that their culture is abandoned. It is a kind of non-supported matters. It is also a threat to the face and mostly handled by many ways such as freezing (Cupach, 2005:204). The Problems experienced in intercultural identity negotiation are the pressures or the dialectics between supporting your own face and the faces of others. This problem, which is called by Imahori and Cupach self-other face dialectic, occurs when they want to support the cultural identity of others, but also want to highlight the culture and it was difficult to do so. To

accentuate or support the special cultural ways, then to deny or minimize others's cultures is a delicate business. The methods to overcome it include holding someone's decision, giving, supporting identity alternately, and avoid problems together. It can be seen on inter-cultural appreciation as said by Ami, a Sundanese husband (an Interview with Anton Helmi a.k.a Ami, November,17, 2011): "For me, actually I like Sundanese songs, like Darso's, it's my favorite. At home I always turn the songs on, and my wife after a long time she likes as well. I like to command turning the songs on, those is music to be heard, especially the pop ones, my wife finally follows-up and singing, too. "

Intercultural couples sometimes have a pressure between wanting to assert a cultural value early, but did not want to hinder or limit the value of a new culture. This is called positive-negative dialectic face. Identity management never ends, but Imahori and Cupach have noticed that couples deal with it in different ways at different stages of the relationship (Cupach, 2005: 206). In particular, they refer to the three stages of a relationship (1) trial; (2) compatibility; and (3) renegotiation.

At the stage of trial, intercultural couples is at the stage of exploring their cultural differences and cultural identity including the tendency to the intention about what they want for their relationship. Cultural differences are usually prominent at this point and actually stand as an obstacle in the relationship. The biggest challenge at this stage is to try to avoid non-support and rigidity, while still trying to adjust the pressure in the dialectical self and in positive-negative face. In

other words, the couples will avoid all possible error in handling the cultural identity of each other. At this stage, the couples would have risked the threat of face as a natural part of the search for balance needed for the sake of their intention to have a relationship. At this stage, there may be a party who proposes his/her custom as the only truth. As said by DedenBasyirudin (Interview, August 21, 2011): "finally a woman is the holder of the inheritance, supposing 70 millions for the girls, 30 millions for a boy or when a boy would marry, he is given initial capital only. There would be no demand whatsoever to the girls because it is customary."

It is also happened to another couple, but by way of dialogue and intense. As said by Indra (Interview, August 23, 2011):

Because the condition that my child is the only one and also a female, even without my culture, [the inheritance] must fall at Firda. Moreover, I am a Minang, so that our wealth will all inherit Firda. I also introduce the customs, ranging from the language, the other day I ever tell ... the habits of people there (Minang), about food, my wife always introduce a variety of Minangfood, and also the Sundanese one. Yes ..[Indra imagining], we chat before going to the market, or like this before going home. Often!Mmh..we talk in the market, at home we talk after dinner, but now we eat here in [the market], while chatting as well, while yes like this .. [pointing miscellaneous materials of *sarong*, *batik* and embroidered fabrics]. It is

useful isn't it? If we should talk at home, the distance is far, long time on the street, to the house it is better to have passable lounge (smiling).

At the stage of suitability (emmeshment), a certain relationship with a form of identity features of culture in general, will appear. Here, the couples found a comfort level within themselves as a couple, they shared rules and symbols and they also develop a common understanding about each other and about the relationship itself. In other words, they have a smaller need for intercultural communication, i.e., by using intercultural interaction.

In the re-negotiation phase, the couples started to pass through various identity issues when they arised by using a common history of the relationship that they have developed. They have a strong connection identity at this point and they are able to use it on a higher level than ever before. At that time, cultural differences could be more easily overcome because there is already a foundation to do so. The couple could attend family gatherings with ease because they know what to expect and have a powerful way to negotiate differences and alleged incidences. For example, we can see how to negotiate the culture of Yedial (a Minang husband) to his wife (a Sundanese). As Yedial said (interview, August 25, 2011):

I let Iyah [his wife] know in a good way, how to face my mother, I chat casually to Iyah, it is in the market usually. Iyah catch up to the market if at home already sorted out, if

those children already left for school, usually after school the children could eat at home, for Iyah has already cook. I teach Iyah many things, anyways Iyah accustomed to trade well, we are both traders. So that we could teach each other... (leering smile).

Also, differences in culture itself have been defined as a part of the relationship, so that there is a larger framework to understand the differences. In other words, cultural differences are to be expected and seen as a positive aspect of the relationship. This is, for instance, experienced by a couple of Sundanese-Minangkabau who finally could able to appreciate the partner's culture. According to Ely (August 27, 2011): "Oh, yea. My husband Budi always command to listen to Sundanese songs, exited toohehe. He said that if in the market, Minangsongs are rarely too often, occasionally we should listen to the Sundanese pop music, he said, so then I follow his hobby, because he is my husband, why should I reject huh? (Winked her eyes, glancing at her husband Budi)".

Like Ely, Indah Nilam (a Sundanese wife) also feels the same, so he deliberately learns to understand the Minang culture. In the words of Indah Nilam (Interview, November 15, 2011): "I still use my Sundanese language, with customers in the market, when meeting the same Sundanese friends. During in the market I like to look for some information on how about my husband, who is a Padangese [coming from Padang, the capital of West

Sumatera], I like to exchange information with Minangese here. For here a lot of people do intermarriage between Sundanese and Minangese people [smiling while looking to the right and to the left]."

However, there is also a match arisen not from the ways two cultures taught. Both sides, for example, suitable with religion, in terms of the distribution of the inheritance, for example. As said by Syahril Darwis (interview on August 22, 2011): "My wife and I do not use that, because we use Islamic law ... I do not understand when asked about the division of inheritance, we hold Islamic law alone."

Not only interaction, environment also considered could influence the formation of an ethnic identity. The stereotypes depict that Minang ethnic tends to be more stringent in terms of finance. In the event of marriage proposal, it is the female side who should propose. However, not all Minang ethnic does that. It is only Minang Pariaman sub-ethnic who does the custom.

Sundanese ethnic, however, assumed that it is the male side who should propose the female one. As they meet and interact outside their ethnic sphere, then the incidence of discrimination and denigration of a culture happened, making them reject their own culture and try to change existing stereotypes. This happens to Yetty. According Yetty (interview, August 26, 2011), about her husband, originally he did not want to work in the kitchen:

Wow, it is taboo maybe the appropriate term to command for working or helping for homeworks, It is called taboo, right? I used to be angry, why the father of the children has

not paid any attention or care to the homeworks even though the wife works very busy. Miss, yea... for the first time, during the customary of getting married, right, in Sundanese custom, if there is a *seserahan* [giving domestic things for a family] term, we shopped for the *seserahan* ... I was busy, but he was easy going besides me without helping me (Yetty imagining for a moment while his lips forward). But now he is not, the father of the kids wants to help, because we share our knowledge (Yetty smiling).

Communication patterns of a wife to her husband in the household life to meet the needs of families and children are very decisive. Likewise a father has a sense of responsibility for the family, the communication is carried out at home, in the market where they do commerce, the communication also occurs. Overall the whole component that starts with a general purpose of communication, the same general topic, communicative acts such as statements, requests, orders, or nonverbal behavior are expressed in the life of a family. Here is the pattern of communication that occurs between the informants and their wives. As Yetty, a Sundanese wife (August 26, 2011), says:

"Yes, maybe because I am a Sundanese, so the children's father adheres to the words of his sister, that the men would miss the treasure, to them just given the capital ah ... I really don't know, I rather use Islamic law. Moreover, trading has a clear result, we together are traders,

both have similar capital. And we do not think about the inheritance. Even though we do not know about the age (Yetty smiled as he watched investigators).

But the role of Mrs. Meli is also important for the progress of the store as a source of the family income. Here it is a description of a pattern of communication that occurs between married couples of interethnic Sunda-Minang marriage, where it occurs stages of the formation of cultural identity, such as:

1. Unexamined cultural identity, meaning that an individual is not so concerned with his/her own culture and frequently faced other cultures particularly the dominant one. The result from the field explains that when the husband is Minang, he will try to introduce his customs and traditions on his wife and children.
2. Cultural identity research, after encountering another culture, an individual begins to seek out knowledge and digs deeper into his/her culture. This occurs in some inter-ethnic marriages, i.e. in the children of the informants.
3. Cultural identity achievement, at the last stage, an individual has his/her own cultural identity based on their knowledge (Samovar, 2007: 120).

2. Pattern of Communication in a Family Life

The pattern of communication of the parents and children happens where parents introduce customs of their parents, children do confide to the parents, suggestions from the parents to follow the big family of

Minang, gathering bimonthly in a Sundanese big family, language usage in a daily life and any other advices relating to family life respectively.

Based on the observation, the communication conducted by interethnic Sunda-Minang merchant spouses could be said as good. This is reflected by the ability of the wives of the Minang traders to interact with the Sundanese surroundings besides motivator for her husband and children to interact with the Sundanese, and also the wives of Sundanese traders could interact with the Minang family.

Here are the results of interviews that researchers do about parent-child communication patterns. Regarding parenting, Dona Ria, a Minang wife, (14 September 2011) says:

Zahra used to confide in me, I train her use Indonesian, her father intersperse Sundanese instead. During her little time, Zahra was cared by my mom, because I do trading, so who watch Zahra if not my mom. Well my mom used Minang language. I do not like to forbid Zahra anything, my husband and I accentuated to Zahra to be honest, I cultivate honesty to Zahra, if Zahra lied I definitely angry and I know when she is lying. Yes I required Zahra to ask permission if she go outside, do not forget to kiss the hands of the parents. Zahra is a clever girl (smiling proudly), she likes to have a discussion about anything, usually I love to debate with her, yes (glance), her father liked to be impartial in our discussion.

According to the child, there are several distinctive features of his mother (Dona), which indicates that his mother offspring is Minang, that is she is to the point and forthright in all things: "Mama was she who does not like if she say no like, no matter the others want to say anything" (Interview with Zahra, September 14, 2011).

Indeed, the nature of the differences of ethnicity could be assessed by the child. According to Zahra: "..... normally when discussions I often really argue with mom, if the debate being emotional certainly my father to be a mediator." For Zahra, his Sundanese father, was noticeably quieter and always looking for a solution when they are in the middle of discussion: "Dad when differences of opinion arised always looks for the solution of the problems being faced, usually he find a better solution so that no one that one in disadvantaged. Solutions in search through the discussions between Zahra and her father, after the discussion which one is the better it is the one to be taken." (Interview with Zahra, 14 September 2011).

For Yedial, a Minang father, there are patterns he usually do to educate the children. In the words of Yedial (Interview, October 2, 2011):

"I teach my children, especially when we get together. I like forbid something, if it is dangerous, I like to teach what should not be done by my children, which certainly something about manners, I always let them know about politeness, my children are five people (hahahaa, laughs), so I teach also how he face the older brothers. Just the same with other parents. The

difference in my son's time he must be clever to trade (laughs again)".

Indrafamily had the principle that the male role as head of the family and the backbone to make a living for the family to meet day-to-day life.

After being the wives of traders ethnic and educate their children to understand the language of husband and get along with Sundanese people, these informants also like typical Sundanese cuisine and make it as one of the menu dishes served in the family's daily menu.

Besides, according to Zahra, her father also has distinctive features as the Sundanese, which is like eating salty or spicy food, friendly in nature and have no desire to wander. The last one is very Sundanese, according to Zahra.

There are many things from a pattern of communication in interethnic families. So it could be described as patterns of communication between parents and their children in terms of providing information about the customs of origin of their parents, notifications of manners, advice, notifications of customs and others, can be seen in the following figure:

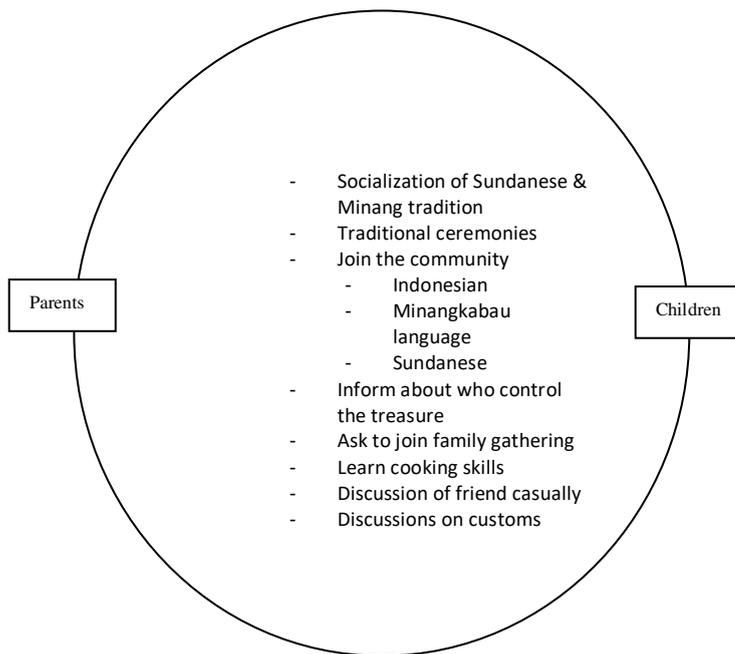


Figure 1: A Pattern of Communication between the Parents and Children

3. Pattern of Communication with Ethnic Organizations

The socialization process of the aspects of the customs and culture of each ethnic, in introducing Minang and Sunda customs has been done by the informants, they are trying to love this type of cuisine and artistry of each ethnic, also learn to understand and use of Sundanese in their social good with neighbors who are in the market environment as well as elsewhere. Learning and trying to for them is not an easy thing, as well as for the Minang wives Sundanese language is not easy. They realize that the same language in communication will facilitate and accelerate the process of socialization. Then their tongue also is no stranger to the taste of Sundanese cuisine, even they too often make it a daily menu in her family. Moreover, it turns out Pop Sunda songs also is not foreign to their ears. Although they've been

trying to blend in to the Sundanese culture or vice versa, but there are elements of the Minangkabau culture which is still preserved.

Although they are used to communicate with Sundanese culture in Bandung, but there are who still maintain Minang customs and culture. Some informants encourage their children to follow the Minang family gatherings, but generally they have no problem if their children married later with the Sundanese. It shows already started loosening in the decision. This means that in any decision-making it is not depends largely on the decision of customary people (*ninik mamak*) and only carried out on specific problems depending on the situation. Although almost all interethnic couples state that they still believe and wear the proverbial deemed valid for the time being, such as on "Where the Earth is trampled, so the canopy must be upheld" [*di mana tanah dipijak, di situ langit dijunjung*]. Here are the results of interviews with Dayos (a board of Minang Family Association, November 14, 2011):

Soon the new board election will be held, what is (thinks for a moment, frowning), dialogue gathering and inauguration of the new board of Minang Family Associations, Chapter West Java 2012-2017 period, come to that meaning... on Sunday in the Minang Community Meeting Hall of the new Cikutra, the other day you have ever come, haven't you? (Looked to the researchers). Right there, all sorts of problems of Minangese in West Java would be discussed, we would find also who else new migrants,

and many things. Usually the solution is that the new parts of the management must be responsible, too.

Regarding the communication patterns in disseminating Minang tradition to his son, Mr. Indra tells the outline of the division of property in a Minang family. Here women inherit the entire family fortune and men do not get the inheritance. This is because the prevailing Minang family lineage is women (mothers), called matrilineal. Here are the results of interviews with Syahrial Darwis (November 15, 2011):

Well ... the difference anyway is for example that I am married to a Minang woman also, there must be feeling more in control of my wife in the household, maybe it's because Matrilinear Minang tradition, you know the meaning of Matrilinear, don't you? "Matrilinear is well ... lineage mother which is recognized, meaning that if usually we hear of men who buy women, in Minang woman who bought him so clans relegated to children is the mother clan" (as he lit a cigarette). "So, if the mother is the Sundanese, well ... that kind of thing is not so. Sundanese is Patrilinear, so a man remained as head of the household is more in control".

In a daily life, a child could understand and appreciate Minang tradition like that of Mr. Indra habit of communicating with Minang gradually family. Firda could more easily understand the indigenous language of his mother because her

everyday environment that reside in the Sundanese earth.

E. Conclusion

1. A family coming from an interethnic marriage is a family merging from different background of cultures. Interethnic marriage has become growing phenomena in a modern society and as an effect of the development of communication system by which an individual could recognize other world and culture.
2. Adaptation is a dynamics aiming at changing someone's behavior in order that there is a good relationship between the self and its surroundings. It is suitable with a theory of social redeem saying that openness is the best way for a relationship to go to the more intimate relationship, so that openness is the core of relationship development.
3. A culture plays a significant role in building beliefs, values, and attitudes. In a cross cultural communication there is no such thing as right or wrong as far as that it is related to custom and habits. The important thing here is to understand each culture and tolerant each other.
4. A pattern of communication brought by informants and observation of the researchers is a pattern of communication done by a husband and his wife to introduce his/her culture and customs through leisure chatting carrying with it admonitions, wants of the spouse, and other habits.

5. A pattern of communication lasting in a process of socialization of cultural aspects of each ethnic to the family, especially children, is very good that the children respect the parents. The ways in which the socialization process works are teaching their traditions, telling their languages through admonitions, chit-chats, heart to heart talkings, and other instructions.
6. A pattern communication to a Minangese family organization happens between similar and different ethnic background. There is a communication giving information on the conditions of the village they came from, and could fertilize the sense of belonging to the ethnicity. A bound to village in a Sundanese ethnic individual is also good. Those things were primarily felt during the Ied al-Fitri festivals, so that the 'return to the village' is done alternatively between going back to Sunda kampong in West Java and Minang village in West Sumatera.

F. Bibliography

- Bishop, Russel. 2005. Feeling Ourselves from Neocolonial Domination in Research: A Kaupapa Maori Approach to Creating Knowledge. In Denzin, Norman K. and Lincoln, Yvonna S. (eds.). *The Sage Handbook of Qualitative Research*. Third edition. London: Sage Publications.
- Blumer, Herbert G. 1969. *Symbolic Interactionism: Perspective and Method*. New Jersey: Prentice Hall Inc.
- Boestami, Yafnir Abu Naim, 1993. *Kedudukan & Peran Wanita Dalam Kebudayaan Suku Bangsa [Position & Role of Women in a Culture of Ethnic Groups]*. Minangkabau. Padang: Esa.
- Christians, Clifford G. 2005. Ethics and Politics in Qualitative Research. In Denzin, Norman K. and Lincoln, Yvonna S. (eds.). *The Sage Handbook of Qualitative Research*. Third edition. London: Sage Publications.
- Devito, Joseph A. 1997. *Komunikasi Antar Manusia*. Edisi ke-5. Jakarta : Professional Books.
- Furtado, D. 2006. *Human Capital and Interethnic Marriage Decissions*. IZA DP No. 1989.
- Hurlock, E.B. 2006. *Psikologi Perkembangan: Suatu Pendekatan Sepanjang Rentang Kehidupan*. Edisi kesembilan. Alih bahasa: Istiwidayanti, Soedjarwo. Jakarta: Erlangga.
- Hymes, D. H. 1972. On Communicative Competence. In Pride, J.B. & Holmes, J. (eds.), *Sociolinguistics*, 269-293. Baltimore, USA: Penguin Education, Penguin Books Ltd.
- Kartono, K. 2007. *Psikologi Anak*. Jakarta: Mandar Maju.
- Kim, Young Yun. 2005. Association and Dissociation: A Contextual Theory of Interethnic Communication. In William b. Gudykunst (ed.), *Theorizing about Intercultural Communication* (pp. 323-49). Thousad Oaks, CA: Sage.

- Kim, Young Yun & McKay-Semmler, Kelly. 2009. *Interethnic Communication Among College Students: An Examination of Behavioral and Contextual Factors*. Annual Convention of International Communication Association.
- Liliweri, Alo. 2001. *Gatra-Gatra Komunikasi Antarbudaya*. Yogyakarta: Pustaka Pelajar.
- Mulyana, Deddy. 2005. *Ilmu Komunikasi: Suatu Pengantar*. Edisi ke-7. Bandung: PT. Remaja Rosdakarya.
- Samovar, LA.; Porter, RE.; Mc. Daniel, ER. 2010. *Communication between Cultures*. Boston, MA: Wadsworth.
- Shihab, Alwi. 2001. *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Bandung: Mizan, edisi ke-7.
- Turner, L.H. & West, R.L. 2013. *Perspectives on Family Communication*. New York, NY: McGraw Hill.