ELECTION SOCIALIZATION THROUGH A CROSS-CULTURAL COMMUNICATION APPROACH

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Abstract. The purpose of this article is to reveal how the socialization of elections through a cross-cultural communication approach, in many ways, the relationship between culture and communication is reciprocal. This research method uses a qualitative research approach. The results of this study are that in the context of election socialization as an alternative solution to dealing with high levels of society who are apathetic and not exercise their right to vote or Abstentions (white group), an approach using cross-cultural communication is very appropriate to be used as a model and offer so that people are closer and have sensitivity and concern high expectations for each election event to produce better leadership, the descriptions above are still in the nature of an offer which, if further formulated, will become an alternative model for socializing elections to the public. Finally people realize the essence of democracy itself; of the people, by the people and for the people.

Keywords: elections; cross-cultural communication; dissemination

I. INTRODUCTION

Communication is a basic human activity. With communication, humans can relate to each other. Moreover, humans as social beings who always need social relations with other humans, then in the process of interaction, of course, never be separated from communication activities **[1].** In the process of interacting and communicating with other humans, there is a process of exchanging messages from one person to another, which sometimes occurs with humans of different ethnicities, races, languages, educational levels, social status, gender and also different cultures **[2]**. This phenomenon is a common occurrence, where one ethnic group or a different ethnic culture interacts and communicates with each other so that they are faced with different languages, rules and values, so this culture will affect the communication process. Like a Javanese who is in the Malay community, his communication patterns will be influenced by the Malay culture. Another example is villager who move to cities, then the culture of the city will affect their communication patterns and there are many other examples **[3]**.

The above phenomenon is not only in a small scope but already in a global scope, namely internationally in the form of the era of globalization. In the election aspect, which is an important instrument for the people to exercise their right to vote as a form of democracy, cross-cultural communication is an interesting thing to do **[4]**. The low level of community participation in every election or local election event, for example, raises a big question mark as to what symptoms are emerging in society. The White Group (*GOLPUT*) to describe their existence certainly has many reasons that can be analyzed as a cause, whether there is disappointment, the level of public awareness and so on Mohammad Zamroni,

"*Epistemologi dan Rumpun Keilmuan Komunikasi Penyiaran Islam*," Informasi, 2015 **[5]**. In this paper the author tries to look at the socialization of the election itself by the organizers (KPU/KPUD). The socialization that has been carried out so far tends to use a bureaucratic and structural approach. It is in this aspect that the author tries to offer an alternative solution by using cross-cultural communication that is closer to the sociological and cultural atmosphere of the community itself.**[6]**

II. RESEARCH METHODS

This research method uses a qualitative research approach. Qualitative research is a research method to explore and understand the meaning that some individuals or groups of people think come from social or human problems (Creswell **[7]**). The final report of a qualitative study has a flexible structure or framework. The perspective used in this study is inductive style, focuses on individual meanings, and translates the complexity of a problem. Qualitative research begins in the field which is based on natural environments, not theory. The data and information that have been obtained from the field are taken for the meaning and concept, presented in descriptive analytic and generally without using numbers, because they prioritize the processes that occur in the field. In general, this type of research includes information about the main phenomenon that is being explored in a study, research participants, and the location of a study. Qualitative research can also state the research design chosen. In the world of education, qualitative research has the objective of describing the process of educational activities based on what is in the field as study material to find shortcomings and

weaknesses so that efforts can be determined to improve them; analyzing a symptom, facts, and educational events in the field; compile a hypothesis related to the concepts and principles of education based on information and data that occur in the field.

III. RESULTS AND DISCUSSION

Communication Terms

In everyday life, wherever humans are, they always communicate, such as at home, markets, offices, tourist attractions, and so on. The communication that is carried out is sometimes with people of the same ethnicity, race and culture. Sometimes it is also done with people of different ethnicity, race and cultur [8]. So that the communication axiom says that humans always communicate, humans cannot avoid communication. Therefore, the term communication is not something foreign anymore. Many experts have defined communication to provide boundaries for what is meant by communication according to which angle they see it. Of course, the definitions that have been put forward by the expert are right and not wrong, because they are in accordance with their respective fields and goals [9].

However, in this paper the author tries to present several definitions of communication compiled by Walstron as quoted by Alo Liliweri, namely as follows:

(a) Human-to-human communication is often defined as the most effective self-assertion.
(b) Communication is the exchange of messages in writing and orally through conversations or even through imaginary depictions.
(c) Communication is the sharing of information or the provision of entertainment through words orally or in writing by other methods.
(d) Communication is the transfer of information from one person to another.
(e) Communication is an exchange of meaning between individuals using the same symbol system.
(f) Communication is the process of transferring messages by someone through a certain channel to another person with a certain effect.
(g) Communication is any process of sharing information, ideas or feelings that is not only done orally and in writing but through body language or personal style or appearance or other things around it that clarify meaning.

In line with this last definition, Richard E. Porter and Larry A. Samovar as edited by Deddy Muyana and Jalaludin Rakhmat define communication as what happens when meaning is given to a behavior. For example, if someone pays attention to our behavior and gives meaning, communication has occurred regardless of whether we are aware of our behavior or not and intentionally or not [10]. The definition formulated by Richard and Larry above is based on the assumption that communication is related to human behavior and the satisfaction of meeting the needs of interacting with other human beings, almost everyone needs social relations

with other people and that need will be fulfilled through the exchange of messages that function as a bridge to unite people. -Humans who do not communicate will be isolated. The messages are discovered through human behavior. When talking smiling, waving, nodding and so on. Actually he is behaving and those are messages that are used to communicate something to others. Therefore, according to Richard and Larry, all human behavior has term meaning in communication messages, both verbal (spoken and written words) and non-verbal (unspoken and written) behavior, both conscious and unconscious behavior. Unconsciously both behavior that is carried out intentionally and behavior that is carried out unintentionally based on this assumption, the definition of communication above is born. From some of the definitions above, the essence of communication lies in the process, namely an activity that serves the relationship between the sender and the recipient of the message beyond space and time. That is why everyone is first of all interested in studying human communication as a communication process involving humans yesterday, now and maybe in the future.[11] Communication in the sense of a process, there are several characteristics that will help in understanding how communication actually takes place, namely as follows:

(a) Communication is dynamic in the sense that communication is an ongoing and ever-changing activity. As communicators, they are constantly influenced by other people's messages and as a consequence changes will occur
(b) Communication is interactive, meaning that communication occurs between the source and the receiver. This implies two or more people bringing their own unique backgrounds and experiences to the communication event. Their backgrounds and experiences influence their interactions.
(c) The communication is irreversible in the sense that once the message of the communication is received it cannot be taken back and its effect is eliminated.
(d) Communication takes place in a physical context and a social context. The physical context includes physical objects such as noise, silence, light, heat and others.
(e) This greatly affects communication as well as the social context such as the form of language used, respect, mood and others which also greatly affect the communication process.

Culture Terms

According to cultural anthropology that culture with culture has the same meaning. The word culture comes from the Sanskrit language, namely Buddhayah, which is the plural form of Buddhi which means Budi or Intellect.[12] So culture is the result of the human mind or reason to achieve the perfection of life. Furthermore, according to E.B. Taylor, as quoted by Abu Ahmadi, formulates the definition of culture as follows. Culture is a compilation (woven) in its entirety which includes knowledge, belief, art, morals, religion, law, customs and other facts and habits that are carried out by humans as members of the community. In line with that, according to the science of Anthropology that culture is the

whole system of ideas, actions and human works in the framework of the life of society which belongs to humans by learning. From this definition, Koentjaraningrat formulated three forms of culture, namely:
(a) The form of culture as a complex of ideas, notions, values, norms, regulations and so on
(b) The form of culture as a complex of patterned activities and actions of humans in society.
(c) The form of culture as objects created by humans.

Furthermore, according to Koentjaraningrat, if the three forms of culture above are specifically broken down into their elements, then there are at least seven (7) elements of culture, namely: 1) Religious systems and religious ceremonies; 2) Social systems and organizations; 3) Knowledge system; 4) Language; 5) Art; 6) Live livelihood system; 7) Technology and equipment systems. Humans, as well as social beings, are also cultured beings, meaning that no human being does not have culture, no matter how small the culture he has. Culture is concerned with the way of human life. Humans learn, think, feel, believe and work on what is appropriate according to their culture, language, friendship, eating habits, social actions, economic actions, politics and technology, all of which are based on the cultural patterns they adhere to and are certainly different from cultural patterns with other tribes, ethnicities and communities **[13][14]**.

Likewise, in the practice of communication, a society has its own cultural patterns that are different from the others. The Javanese people, for example, have a pattern of communication culture that has its own characteristics that are different from the Batak people. So that in this way culture greatly influences the life of every human being from the time he is in the womb to death, even after death the procedures used are still influenced by the culture itself **[15].**

Cross-Cultural Communication

Cross-cultural communication is not a new thing in human life. It has existed since humans made contact or interacted with different cultural backgrounds. However, this study of cross-cultural communication was systematically, scientifically and academically studied only in the late 1960s or early 1970s as an integral part of the discipline of communication. In essence, the emergence of cross-cultural communication studies is based on the inability of individuals to understand each other in the dynamics of daily life. Along with the increasingly globalized world order, it has implications for meetings and relations between people that are increasingly intense. Humans increasingly have many opportunities to carry out cross-cultural relations in everyday life. Furthermore, this phenomenon leads to the need to understand each other, know each other, and understand each other to avoid conflict (chaos) or misunderstanding between individuals, between groups, between communities and between nations.**[16].** Often, communicative behavior between individuals seems foreign, even strange and fails to meet certain communication goals, because they do not have the knowledge to recognize the other party's cultural background. So that cross-cultural contact is not only

inevitable, but also unsuccessful. The result of this failure forced scientists to marry culture and communication and make cross-cultural communication a scientific discipline. Inherent in this blend is the notion that cross-cultural communication requires research into culture and the difficulties of communicating with people of different cultures. The emergence of the desire to understand each other and understand each other between individuals actually lies in the cultural order that is adhered to by each individual. From this awareness then came the mainstream in the study of cross-cultural communication, namely regarding cultural similarities and differences. The differences in cultural factors (such as values, attitudes, beliefs, and norms) between these communicators and other differences (such as individual personality, age, physical appearance and so on). It becomes an inherent problem in the process of human communication. The basic assumption used in this cross-cultural study is that among individuals of the same age culture there is greater homogeneity in terms of their backgrounds coming from different cultures.

Regarding the notion of cross-cultural communication or intercultural communication, several definitions can be put forward as quoted by Alo Liliweri as follows:
(1) According to Andrea L. Rich and Dennis M. Ogawa that intercultural communication is communication between people of different cultures, for example ethnicity, race and social class.
(2) Samovar and Porter say that intercultural communication occurs between message procedures and message recipients with different cultural backgrounds.
(3) Charley H.Dood said that intercultural communication includes communication involving communication participants who represent individuals, between individuals and groups with an emphasis on differences in cultural backgrounds that affect the communication behavior of the participants.
(4) Intercultural Communication, abbreviated as ICC, means that intercultural communication is an interpersonal interaction between a person and a group of different cultures.

If simplified, this definition of cross-cultural communication emphasizes aspects of cultural differences as a determining factor for the continuity of the communication process. Even though this study of cross-cultural communication talks about similarities and differences in cultural characteristics between communicators, the main focus is on the process of communication between individuals or groups of different cultures who try to interact with each other. So the most important concept in this study is related to contact and communication between communicators.

Election Socialization through Cross-Cultural Communication Approach

Elections or general elections both on a national and regional scale (provincial level and district/city level) are in principle an important instrument for obtaining legitimate leadership in both the executive and legislative, in fact they are the only means for the components of society and the

nation's children to pass based on democratic leadership. The recent trend that has put the Abstentions (white group) figure quite significant, even in several regional elections, the Abstentions number is at an alarming point, say for example the Pilgubsu election that the people of North Sumatra have just passed which reached 40% more. parties, community leaders and observers, as well as in several other regional elections (East Java, Central Java, West Java, NTB, East Kalimantan etc.), even if we may justify it, in fact Golput is the real winner in almost every regional election. Several parties stated that election data were not valid, followed by the lack of professionalism of the organizers (KPU) to the level of PPK, PPS and KPPS which were often used as the root of the problem apart from the lack of socialization and other technical and geographical constraints. This opinion is certainly valid if followed by arguments.correct. Other opinions can also be caused by a lack of public political education, low levels of education, public apathy. The leadership that is born also disappoints the public with more promises than evidence and other things. The author looks at a slightly different side by not setting aside the things above. Election socialization which often uses a bureaucratic and structural approach according to the author's opinion is also a factor that causes the tendency of people to become Abstentions, bureaucracy which is often seen by the community as complicated and convoluted as well as a structural approach that places one party as superior and the other party as inferior also causes socialization elections are less communicative and do not use approaches that are more parallel and more humane to humans (society).

Election socialization through a cross-cultural communication approach according to the author is very appropriate if it is carried out, especially as our nation is rich in various cultures and languages (more than 300 cultures and languages exist in the archipelago). Our nation, which is known for its rich culture and regional language, is of course very different if we approach one community with another, empowering the community and approaching it with cultural language really needs to be done and applied. In the context of North Sumatra, which has a diversity of languages and cultures that makes North Sumatra heterogeneous, of course, a bureaucratic and structural approach is not enough to invite the public to participate actively in every election activity. At least there are several dominant languages and cultures in North Sumatra (Javanese, Malay, Batak Toba, Mandailing, Karo, Minang (Padang), Karo, Dairi Pak-Pak, Aceh, Tinghoa, Nias and others), according to the author's opinion this is where the importance of the cross-cultural communication approach as described above is carried out. From the description put forward by Koentjaraningrat where there are 7 cultural elements that are important for us to pay attention to, if used as a means of socializing elections then technically according to the author it can be done as follows, including:

(1) Religious systems and religious ceremonies; Election socialization can be done by using means such as; PHBI, study groups, Perwiridan, STM, Christian spiritual groups, Hindus, Buddhists also empower religious figures (Ulama, Pastors, Priests, Monks; because they become informal figures who are charismatic and are very much listened to by the congregation/congregation) . Is this politicization, in the author's opinion, certainly not because the KPU itself is independent and neutral towards political forces which in this context are more about the socialization of the election itself.

(2) Social systems and organizations; Several approaches have been taken by involving and creating simulations and outreach to various existing organizations, especially existing mass organizations, including OKP and student, student, labor and other professional organizations. It is very important for large mass organizations that have networks and a strong mass base to socialize the election regulations stipulated by the said law on mass organizations, for example, such as; Muhammadiyah, Nahdlatul Ulama, Alwasliyah, HKBP, and others.

(3) Knowledge systems; It is also important to take an approach in socializing the election in this case more to build insight and provide political education to the community

(4) Language; Election socialization using effective and targeted language is also important. . Approaching the Javanese community in socialization using the Javanese language accompanied by various other Javanese cultures such as wayang will certainly be more interesting.

(5) Art; Approaches using artistic aspects are also urgent. Performing arts, Acehnese, Minang and Batak traditional arts, for example, Art (aesthetics) is of course a very important element, especially since humans/society really like and love this art as the pinnacle of civilization.

(6) Livelihood systems; Socialization with cultural elements can be carried out, for example, by fishermen, farmers, laborers, employees and so on. If this aspect is considered, it can be predicted that the level of community participation in elections will be much more active and more concerned. Farming communities, for example, who have agricultural extension services and also insert election socialization, are really very interesting.

(7) Technology and equipment systems; election socialization by using this element is in the writer's opinion very good for supporting the smooth running of the democratic party and encouraging people to be more active in exercising their right to vote. The use of Information Technology (IT) [17] systems, which have developed quite rapidly lately, is very helpful in updating all existing data, as well as other election equipment, such as ballot papers, ink, voting booths and others, but at the last point what is more important to do is to take effectiveness and efficiency measures so that there is no waste of the state budget.

Henceforth, in the context of socializing the election by taking a cross-cultural communication approach, Deddy Mulyana and Kang Jalal also stated the need to look at the process side, both verbal and non-verbal. Verbal Process covers Verbal Language and Thinking Patterns. While, the Non-Verbal Process includes Non-Verbal Behavior, Concept of time and Use of Space.

IV. CONCLUSION

In many ways, the relationship between culture and communication is reciprocal. What we talk about, see, hear, ignore or think about is influenced by culture and at the same time it also shapes, determines and enlivens our culture, so that both of them are more fitting if said to be like a vicious circle that is always bound and inseparable as the expression is like two sides of an eye money. In the context of election socialization as an alternative solution to dealing with high levels of society who are apathetic and act against exercising their right to vote, aka Abstentions, an approach using cross-cultural communication is very appropriate to be used as a model and offer so that people are closer and have high sensitivity and concern for each election event to produce leadership. Even better, the descriptions above are still in the nature of an offer which, if formulated further, could become an alternative model for socializing elections to the public. Finally people realize the essence of democracy itself; from the people, by the people and for the people, Wallahu a'lam bissawab, hopefully.

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