

CROSS-CULTURAL COMMUNICATION BETWEEN PAKPAK SIMSIM AND PAKPAK BOANG

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Abstract. This study aims to determine cross-cultural communication between pakpak simsim and pakpak boang, factors of language differences in communication, clan identity factors, cultural customs of pakpak Simsim and pakpak Boang, as well as communication in customs and traditions. Similarities in language or communication are used by both, but what distinguishes them is the dialect as in the mention of the letter "r" in Boang language, it sounds "gh" in the sound of "ghai" in hijaiyah letters. This study uses descriptive qualitative methods or library research. The data sources used are observation, interviews, primary and secondary data. The theoretical basis used is interaction theory and social identity theory. The informants in this study are traditional leaders and also the people of the Pakpak Simsim and Pakpak Boang tribes. The research conducted, it can be concluded that in the context of cross-cultural communication between Suak Simsim and Suak Boang basically have different dialects in interaction and also differences in language even though they also have some similarities in language, as well as clans.

Keywords: communication; cross culture; Pakpak Simsim; Boang

I. INTRODUCTION

Local wisdom is a positive human behavior in dealing with nature and the surrounding environment. (Cibro, et al [1]) Which can be sourced from religious values, customs, ancestral advice or local culture, which are built naturally in a community to adapt to the surrounding environment. This behavior develops into a culture in an area and will developed from generation to generation, in general, local culture or regional culture is interpreted as a culture that develops in an area, whose elements are the culture of the tribes living in the area. The Pakpak people originate from South India, namely from Indika Tondal to Muara Tapus near Dairi and then develop in Pakpak Land and become the Pakpak Tribe (Sampurno et al. [2]). Like Pakpak simsim, a tribe domiciled in Pakpak Bharat district, Pakpak Bharat is one of the regencies which is located in North Sumatra. Which Pakpak Bharat district was founded on July 28, 2003 as a result of division from Dairi district. The population of Pakpak Bharat Regency from the results of the 2020 census was 52,351 people, the majority of whom were Pak-Pak tribes where the Pakpak tribe was divided into five tribes including Simsim, Keppas, Pegagan, Boang and Kalasen. The Pakpak clans included Pakpak Simsim, for example: clan Berutu, Padang, Bancin, Sinamo, Manik, Sitakar, Kebeaken, Lembeng, Cibro. Pakpak Keppas clans, for example: Ujung clan, Capah, Horse himself, Maha and others. Pakpak classen clans, for example: Tumangger, Tinambunen, Kesoghihen, Meka, Maharaja, Ceun, Mungkur and others.

Pakpak Boang are Pakpak people who come from and have a Boang dialect, whose surname is Saraan, Sambo.

Pakpak Boang is one of the 5 suaks in the Pakpak tribe, in which the Boang tribe is domiciled in the Aceh region. Pakpak Boang is a sanctuary domiciled in Aceh Singkil Regency which is located in the city of Subulussalam City and part of its territory is in the National Park area. Subulussalam is a place of diversity of tribes because it is close to the border. Of course, with this situation, we encounter a lot of Pakpak tribes in meltingpot areas (mixing places) as explained above and of course the Pakpak and Singkil tribes influence each other between the two. The people who are the Singkil tribe have the same identity with the Pakpak tribe itself, starting from the clan, the language of interaction and the way of communication used in everyday life have similarities. Language as a communication tool commonly used by humans is generally part of culture. The relationship between culture and language influences each other, language influences culture or vice versa culture influences language (Alimin et al. [3]). Based on the results of the researchers' search, research on the Pakpak language has been carried out by several other researchers, namely Zuska and Sitoros. Research conducted by Zuska [4] concluded that the Pakpak language is used as the language of instruction during worship.

Pakpak people feel more comfortable, more ethnically dignified than before, using 'other people's language' even though their 'own language' can also be used in worship. This condition is certainly not good for the preservation and continuity of the Pakpak language, the Boang dialect in Rundeng District, Subulussalam City (Identitas & Aceh [5]). A cross-cultural situation allows for the distinctiveness of

communication that is different from one another. This includes the uniqueness of Pakpak language which is distinguished from suak (Pratama [6]).

Communication is the process of conveying messages from the communicator (messenger) to the communicant (recipient of the message) by using symbols, signals or behavior or actions. (2019). In communicating or exchanging the messages conveyed are verbal messages which are reflected through words or expressions, as well as nonverbal messages such as signs, symbols (Wahyuni [7]). Communication is related to human behavior and the fulfillment of the need to interact with other humans. Almost everyone needs social relations with other people, and this need is met through exchanging messages that function as a bridge to unite humans who without communicating will be socialized (Safitri et al. [8]). (Kompetensi, P., & Organisasi, B [9]). So communication can be summed up briefly as the process of delivering messages from one party to another. The process of exchanging messages can be said to be one of the important factors in life (Saad [10]). Cross-cultural communication occurs because cultural differences in people's lives are normal and commonly found, cultural differences that are born from shared life cannot be avoided, because it is a gift from the creator. Cross-cultural communication is communication that occurs between people of different cultures, both in terms of race, ethnicity, cultural entities, and social classes.

Cross-cultural communication talks about heterogeneous cross-cultural direct contact, this direct contact is cross-cultural interaction which refers more to the communication process that includes people of different cultures. However, not all individuals are able to accept cultural differences that cause cross-cultural communication to be ineffective, for that individuals must have several cross-cultural competencies to achieve effective cross-cultural communication (English & Extensive, 2021). Cross-cultural communication is a process of change seeking and finding meaning between people of different cultures. Cross-cultural communication occurs when sending messages from individuals who come from a culture that is different from the recipient of the message. In principle, communication and culture cannot be separated. Not only determines who to talk to whom, what to talk about, how to talk about it, and the conditions for sending, paying attention and interpreting messages. In fact the entire vocabulary of behavior is highly dependent on the various cultures, hence the various communication practices

II. RESEARCH METHODS

This study used a qualitative approach with a descriptive case study method as the researcher's point of view in analyzing the problems of this research. Data collection was done by interview, observation and literature study. The informants in this study were community leaders or cultural figures, Pakpak Simsim and Pak Pak Boang.

III. RESULTS AND DISCUSSION

Even distribution of the Pakpak community based on religious and cultural behavior In Pakpak culture there are generally three cultural variations between groups as seen from their dependence on other cultures, groups including, traditional, bicultural, and modern. Pakpak's traditional cultural identity is the general cultural identity of the Pakpak community in rural areas, where the people live by traditional values that apply in their environment in family life and social life. Identity is generally found among middle-class people such as people who have enjoyed education and are even more likely to be modern and have almost lost their cultural customs and abandoned their cultural norms. Meanwhile, the modern group is a group that migrates from its hometowns to other areas, so it is sometimes forgotten that it forgets its identity as part of the community's foundation. This possibility occurs because the intensity of frequent contact with outside cultures, cultural diversity, ethnicity of the population is added. with an established level of public education (Siregar et al. [11]). Pakpak Boang and Pakpak Simsim are Pakpak tribes where Pakpak is divided by suak, suak in Pakpak is divided into 5 including suak Simsim, kalasen, keppas, gotu kola and boang among these 5 suaks distinguished by regional boundaries, language, food characteristics and also customs. Pakpak Simsim himself lives in the Pakpak Bharat area where the people are indigenous to the Pakpak tribe and communicate using the Pakpak language, as well as the customs of the Pakpak tribe which are still very thick with their customs and also there is no shame in the clan they have, because according to the clan according to the community Pakpak they think it is easier to know the speech and relatives with the clan (Wahab [12]).

Pakpak Boang is domiciled in Aceh Singkil or the city of Subulussalam where the Boang people are familiar with the Kade Kade language, which is indeed the majority with Pakpak tribes. Pakpak Boang and Pakpak are also identical (Akademika, S., & Pendidikan [13]). The only difference is that there is a dialect, such as when pronouncing the letter "r" in Boang language, it sounds "gh" in the sound "ghaif" in hijaiyah letters. An example of language is like "Merkade" if Pakpak Simsim says r it is clear according to the writing but if the Boang people read it it becomes meghade, because the pronunciation of the Boang r tribe is not clear that is the difference in communication that exists. The aspect that distinguishes it from other dialects is the sound of speech. This can include pronunciation, intonation, speed, and other sound aspects in the language system. On several occasions dialect can be identified with the uniqueness of the language in terms of how a word or sentence is spoken. Some people position this phenomenon as a problem of accent (accent). Oxford Learner's Dictionary (2022) defines accent as a way of pronouncing the words of a language which can indicate which country, community, and social class a person comes from.

Boere stated that in the Southern English dialect there is the concept of r-dropping where the letters (r) are not pronounced after a vowel sound unless it is followed by

another vowel sound. [6] Dialect differences, as is well known, are linguistic or linguistic phenomena. These aspects have the potential to hinder communication in cross-cultural contexts. Wibowo stated "a language with a large number of speakers and scattered in various places will be used differently in each of these different places" (Pratama [6]). Telling stories every person must have a characteristic in speaking, not only the way but also the topic of conversation. This particularity is generally inherited by a person from his culture. Edward Hall distinguishes between high-context culture and low-context culture which have important differences in the way messages are encoded. Low context culture is characterized by verbal and explicit messages, direct, straightforward and forthright speaking styles (Rahayuningsih & Gresik [14]).

Culture plays a role as a regulator and binder of society so that habitual patterns are formed. Language is very closely related to culture and the communication system needed by society to foster cooperation for the survival of life. Efforts to maintain language are the same as defending culture because language is the most dominant part of culture. Environmental displacement also means cultural transition or cultural mixing (Studi, P., & Komunikasi, I. [15]). Cross-cultural communication can occur in any communication context, ranging from the intimate two-person communication role to the organizational or mass communication role. Diffusing and different cultures are continuous and present everywhere. Culture also relates to physical forms and social environment, influencing (the role of cross-cultural communication). Cross-cultural communication can occur in any communication context, from within the intimate two-person communication role to the organizational or mass communication role, the diverse and continuous cultures are continuous and present everywhere. Culture also relates to the physical form and social environment that influences. Culture that is learned in new life and environment is not inherited genetically, culture also changes when people relate or interact with one another (Wibowo [16]).

Social interaction is one of the social relations that is dynamic in nature and related to the relationship between one person and another or with a group. Social interaction can be defined as a relationship between individuals that mutually influence each other. Two conditions for social interaction to occur are social contact and communication. Social interactions can be carried out directly or indirectly, such as through social media (Dermawan et al. [17]). In cross-cultural communication, interaction is a relationship between two or more ways of life in a social society regarding all its forms in the process of communication or relations between cultures in the process of assimilation and acculturation of cultures so that they influence each other between different cultures but have some similarities and similarities. Cross-cultural communication refers to communication between people from different cultures (cultures), but cross-cultural communication has similarities and in terms of interaction and communication the same language between the Singkil and Pakpak tribes means having different beliefs.

Patterns are defined as pictures, patterns, models,

frameworks, systems/work methods, fixed forms (structures), sentences, forms expressed by sounds, word movements, or meanings. Patterns are simplifications of something. The process occurs by repeating what already exists (copy) in a form that is not exactly the same as the original, but at least looks like it. A pattern always contains a sense of simplification (simplification) and abstraction. In general, patterns can be used to provide an overview, provide explanations and provide forecasts. "Pemargaan" is a form of identity that is maintained and upheld by the Pakpak ethnic community (Jailani & Rachman [18])., Lembeng, Cibro, and others, while pakpak boang Pakpak Boang is a Pakpak who originates and has a Boang dialect, whose surnames are Saraan, Sambo, Bacin and others, but Pakpak Boang is well-known by hiding his identical surname. Food has many meanings that "preparation, rituals, smells, social conditions, climate change, and where the food is sown, collected, prepared, and eaten are forms of cultural expression and identity" (Utami [19]). Pakpak is famous for its special food, namely pelling, pelling is yellow rice which is rich in spices, the Pakpak community considers pelling a tradition that must be made when carrying out an event. The results of the interview from the Pakpak Simsim S Boangmanalu community "pelling are still often made and eaten by us Pakpak people because we consider pelling to be our tradition in an event with pelling also conveying the many intentions and purposes made." Cross-cultural communication can occur in any communication context, ranging from the intimate two-person communication role to the organizational or mass communication role. Diffusing and different cultures are continuous and present everywhere. Culture is also concerned with the physical and social environment, which influence.

Culture that is learned in new life and environment is not inherited genetically, culture also changes when people relate or interact with one another. This means that culture and the role of communication itself cannot be separated. Culture not only determines who speaks to whom, about what, and how communication takes place, but culture also determines who encodes messages. Telling stories about cross-cultural communication must have obstacles because there are several differences between sim sim and boang. So the obstacles in communicating between pakpak simsim and boang can also be based on culture in cross-cultural communication. This is supported by the statement of one of the key informants, namely, suak boang because it has different languages and different cultures and even though there are several languages they have different meanings and also have different pronunciations between suak boang and simsim, language is also a barrier to communication between pakpak boang and simsim because the language of boang and simsim has differences starting from the pronunciation, speaking accent and several languages from that which also create several obstacles (Prasmi [20]).

IV. CONCLUSION

Deddy Mulyana provides characteristics of cultural differences including communication and language, clothing

and appearance, food and eating habits, time and Awareness of Time and Values and Norms. Meanwhile, Alo Liliweri stated that differences in cross-cultural communication are caused by several systems. From the cross-cultural communication research of the Pakpak Simsim and Boang tribes, it can be seen that the cross-cultural is located in the region, language, which languages are of different dialects, moreover every vocabulary spoken by pakpak boang, for example the president, will be spoken by the Boang people as the president and nilah one of the characteristics of all those with the letter (r) in the pronunciation of everyday life will be changed to (gh)" the Pakpak tribe is very clear in pronouncing "Gh" that it is very difficult to have its own difficulties in conveying and on average they prefer to say "R". Then from Khas Food and clan, actually the pakpak boang belong to the pakpak tribe in the Aceh Subulusalam region but the pakpak people who are already there think they are not pakpak people, but pakpak who are thrown away, so many of them don't use their clan anymore. Awareness as an Indonesian is the awareness that Indonesians tend to be open to various topics of conversation.

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