

## INTERCULTURAL COMMUNICATION PATTERN OF MUSLIM TAMIL ETHNIC WITH NON-MUSLIM TAMIL IN VILLAGE OF MADRAS, MEDAN CITY

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Article history: received 09 July 2023; revised 20 July 2023; accepted 28 July 2023

DOI: <https://doi.org/10.33751/jhss.v7i2.8000>

**Abstract.** In general, Indians in Medan are Punjabi, Tamil, and Kerala and Sikh. In terms of numbers, however, the Tamil ethnic group is more numerous and widespread throughout North Sumatra. Kampung Madras has been inhabited by Tamil Indians for a very long time. Not only do they have a history of labouring during the Dutch colonial period, but they also possess the culture. This investigation employs a qualitative descriptive methodology. In qualitative research, interviews, observations, and the use of documents are the most common methods. The study's findings indicate that the process of intercultural communication between Muslim Tamils and non-Muslim Tamils must also pass through several phases, beginning with the stage of interactive communication patterns. Kampung Madras has its own regional vernacular, though it frequently employs Indonesian. Muslim Tamils, non-Muslim Tamils, and other ethnic groups have no difficulty with this in terms of sociocultural values. Even elderly residents of Kampung Madras claimed to be Indonesian citizens. The intercultural communication process of the Indian Tamil population in Madras Village, Medan City, was not hindered, but rather intertwined with quite high tolerance, both among fellow Muslim Tamils and non-Muslim Tamils. This is reflected in excellent relations and a lack of communication misunderstandings, as language barriers almost never occur. The Tamil community and other ethnicities in Kampung Madras can suppress the purpose of intercultural communication, which is to alleviate feelings of insecurity. This demonstrates that there are no barriers to communication between them.

**Keywords:** communication pattern; intercultural communication; tamil ethnicity

### I. INTRODUCTION

Indonesia is a country with a diverse cultural heritage, which is referred to as "bhinneka Single Ika" From experience, we can conclude that public Indonesia is a public compound. In study furnival, a public compound is a public that comprises of two or more social elements or orders that coexist but are not united into a single political entity. [1]. Indonesia is a diverse nation in terms of ethnicity, culture, and religion. Each region in Indonesia has its own distinct culture, and since culture influences language usage, each region's language is distinct. There are more than 300 ethnic group nations or ethnic group nations in Indonesia, each with a distinct culture, language, and religion and dispersed across numerous islands. diversity This makes Indonesia the world's largest multiethnic nation. Differences in ethnicity, religion, race, and culture frequently present difficulties for newcomers to an environment. In the public Indonesian compound, there are two significant draughts. That is pluralism and heterogeneity, as understood. The comparison between pluralism and singularity reveals circumstances that are more indicative of pluralism than singularity. [2] With say other, "public Indonesia" own a number of subset public Which No can summarized. Existence at least 500 ethnic group nation in Indonesia confirm fact the. North Sumatra, whose capital is known as Medan, is renowned for its religious, cultural, and ethnic diversity, which has existed since primordial times.

Three indigenous clans inhabit the city of Medan: the Karo Batak, the Malay, and the Simalungun Batak. In addition to indigenous tribes, there are numerous immigrant tribes, including the Minang, Javanese, Acehese, Bugis, Banten, and others. Established a harmonious existence between the ethnic origin of the city of Medan and foreign ethnics who immigrated to the city, such as Tamils.

The Tamil ethnicity is a subgroup of the South Asian Dravidian peoples. This ethnic dialogue is conducted in Tamil. Since the opening of the plantation industry in Deli land in the middle of the 19th century, the Tamil ethnic group has been migrating to Medan City in large numbers, where they have settled and formed a community in various areas of East Sumatra and specifically in Medan City. Village Madras is one region that is still known as the Tamil Indian region. It is believed that Kampung Madras or Kampung Keling has existed since 1884. Based on the year of construction, the Shri Mariamman Temple is located on Jalan Zainul Arifin in Medan. Other Tamil population settlements in Medan City are located in Medan Petisah District, Medan Baru and Kampung Anggerung, Medan Polonia. Tamils from India are residents who establish a community in Medan for the first time. According to "Original And Religion Of Tamil India In The City"(2013), Tamil residents who autonomously move to Medan City are typically entrepreneurs. In addition, some residents work as drivers for products transport, Chinese

shopkeepers, and renters of event or celebration equipment. The majority of them also sell food, textiles, and seasonings. The majority of vendors are Muslim Tamils. Tamil Muslims originated in South India. Current usage refers to it as the Indian Community. Tamil Community is predicated on a concrete, system-based relationship with the public. Which flavor-based identity is possessed by the entire community and bound by the status quo? pragmatic and regionally-specific cognizance [3]. In general, Indians in Medan are Punjabi, Tamil, and Kerala and Sikh. In terms of numbers, however, the Tamil ethnic group is more numerous and widespread throughout North Sumatra. Kampung Madras has been inhabited by Tamil Indians for a very long time. Not only do they have a history of labouring during the Dutch colonial period, but they also possess the culture. The Tamil Indian residents of Kampung Madras continue to participate in a number of cultural activities. Culture is the study of how humans live, learn to think, feel, and believe, and determine what is good and evil. Human-created ideas, activities, and objects constitute culture. Culture consists of subjective and objective elements that humans may have created to sustain existence in the past. Dispersed among communicators due to the similarity of language, time, and location [4].

The issue at hand is which prompted the researcher to examine the Village Madras region. Indian Tamils converse not only with one another, but also with members of other ethnic groups, such as the natives of Medan. The Tamils and other ethnic groups, such as the Medanese, have numerous cultural distinctions. A comparison is similar to a person's language, daily practises, and values or standards. In this regard, we must recognise the necessity of intercultural communication. Attempts at intercultural communication in practise are challenging. Lewis and Slade describe three fields. What is the biggest barrier to intercultural exchange? Language, distinction mark, and distinction behaviour pattern culture [5]. The author sorts out informants from Indian Tamil Muslim residents and non-Muslim Indian Tamil residents. Therefore, researchers interested For deepen pattern communication between culture ethnicity Tamil Muslim with ethnicity Tamil non-Muslims in Village Madras.

## II. RESEARCH METHODS

Study This study employs the descriptive qualitative study method, and the qualitative study is based on the statistical calculation result No. Interviews, observations, and document analysis are the methods most frequently employed in qualitative research. [6]. Qualitative research is interpretive research that employs multiple methods to examine research problems; this practise is commonly referred to as triangulation. [7] This study focuses on the population of Tamil Muslims and non-Muslim Tamils.

## III. RESULTS AND DISCUSSION

Based on the results of interviews with multiple informants, the researcher obtained responses that were nearly

identical to those of other informants regarding the intercultural communication patterns they encountered. Based on the information obtained through in-depth interviews, observation, and examination of textual references related to this study, the researcher will discuss the following:

### *Communication Patterns*

Nurudin explains in the book Indonesian Communication System that communication is essentially the assimilation of these concepts, ideas, and symbols, so that certain patterns of human behaviour manifest themselves in communicating [8]. Intercultural communication is inextricable from an individual's innate cultural factors. Culture is a comprehensive, abstract, and vast way of life. Intercultural communication is the most effective interpersonal communication process between two people of various cultural backgrounds [9]. The process of intercultural communication that exists between the Muslim Tamil population and the non-Muslim Tamil population consists of multiple stages, beginning with an interactive communication pattern involving two-way communicators and reciprocity (two-way communication). reaches a low level. In general, the process of intercultural communication between Muslim Tamils and non-Muslim Tamils in Kampung Madras is effective. In addition to Tamil Indians, the current population of Kampung Madras also includes Punjabis, Keralans, and Sikhs. When Tamil Muslims interact with other Tamil Muslims, they share the same cultural patterns, making them feel at ease and receptive. If a non-Muslim Tamil and a non-Muslim Tamil share the same cultural patterns, they are both secure and receptive to one another. But when Muslim Tamils communicate directly with non-Muslim Tamils, who have distinct cultural patterns, they remain comfortable and receptive. There is a cultural difference that influences intercultural communication between Muslim Tamils and non-Muslim Tamils, but this is not a problem; it has become a pattern of diverse intercultural communication in Kampung Madras. The respondents stated that they only live and socialise within their own ethnic group. face to face with every group ethnicity and acclimatise to life in pluralism also contribute to the fact that communication between cultures is effective. Difference in culture between Tamil Muslims and non-Muslim Tamils in Madras Village. They do not impede communication between cultures. Observed from their behaviour, they are presently communicating with one another of the same religion; however, their religious differences never lead to misunderstanding or conflict.

### *Language*

Village Madras has its own Language area, but frequently uses Language Indonesia Good in its environment nor when interacting with members of other ethnicities. Muslim and non-Muslim Tamil ethnic informants frequently use Indonesian instead of their regional tongues. There are also Tamil speakers within the family and among ethnic groups able to communicate in Tamil. According to him, it is crucial to preserve the language area alone as a symbol of intercultural communication. Many resident Tamils lack complete control over the Tamil language, particularly the younger generation. Communication encompasses both

verbal and nonverbal processes. Communication verbal is the process of conveying meaning orally or in writing, in the form of spoken or audible words, phrases, or sentences. Communication nonverbal is the process by which we convey meaning through nonverbal cues that are interpreted by another person. Nonverbal processes are comprised of gestures, facial expressions, eye contact, postures and body movements, touch, attire, artefacts, silence, temporality, and paralinguistic characteristics. [10]. Intercultural and ethnocultural communication in Tamil They are also reflected in verbal and nonverbal communication. Lots has been said about verbal communication, as has been mentioned in relation to written and unwritten language; however, people from Tamil India are more likely to use Language Indonesia. Communication \_ non-verbal can be recognised from symbols that indicate Tamil ethnicity through their attitude. Kind physique, dark-skinned Tamil Indian with a pointed nose.

#### *Socio-Cultural Values*

Regarding sociocultural values, Tamil Muslims, non-Muslim Tamils, and other ethnic groups have no issue with this. Even elderly residents of Kampung Madras asserted that they are citizens of Indonesia. The informant states that he or she is a resident of Indonesia because he or she was born in Indonesia and assists Indonesia. Numerous Tamil individuals have also become government employees. One of the interviewees stated, "Culture I Possible India, but I Person Indonesia." "We also have a high level of patriotism, we speak Indonesian, and we celebrate national holidays, particularly independence day. Therefore, when we celebrate a tradition or day on India's highways, we also involve the government and indigenous people," he continued.

#### IV. CONCLUSION

In general, Indians in Medan are Punjabi, Tamil, and Kerala and Sikh. In terms of numbers, however, the Tamil ethnic group is more numerous and widespread throughout North Sumatra. Kampung Madras has been inhabited by Tamil Indians for a very long time. Not only do they have a history of labouring during the Dutch colonial period, but they also possess the culture. The Tamil Indian residents of Kampung Madras continue to participate in a number of cultural activities. Process intercultural communication between Tamils and India in Madras and Medan. This is not hindered, it is precisely intertwined with tolerance, and neither Muslims nor non-Muslims are treated poorly. Matter This was evidenced by the fact that misunderstandings in communication almost never occurred when there was a language difference. Objective communication between cultures that is For flavour reduction Unsafe can be muted by the public Tamil with other ethnicities in Madras Village. This indicates that there is no communication barrier between them.

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