

## **Intercultural Communication between Java Ethnic and Aceh Ethnic in North Aceh District (Study of Interaction Pattern of Adaptation and Acculturation of Java Ethnic Impression in Aceh Community)**

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**Abstract:** This study aims to find out how the pattern of adaptation and interaction of Java ethnic in the new environment in Aceh ethnic in *Cot Girek* District of North Aceh, and how the obstacles of Java ethnic adaptation in Aceh society, and how the ethnic management done by Java ethnic to society in Aceh. The approach used in this study is qualitative for more comprehensive data and quality, While the method of this research is descriptive, because the focus of this research lies in social phenomenon in the community, in this case the intercultural communication between Java ethnic and Aceh ethnic in northern Aceh (study To the pattern of interaction of adaptation and Acculturation of the impression of Javanese ethnic identity in Aceh society). The theory used in this research is the symbolic interaction, dramaturgies theory and the theory of intercultural communication. Data collection used library and field research. Data collection techniques in the field are participant observation, non-structured interviews, in-depth interviews, and documents available in the field according to the required data. Informants are selected based on the purpose and type of data required. Data analysis techniques are data reduction, data display, and conclusion. Based on the research found the results as follows: the first Java ethnic patterns that have lived for decades in Aceh, especially in the District of *Cot Girek* they are actually not part of the Aceh indigenous ethnic. However, because politically and culturally marginalized the Javanese ethnic groups have been isolated, so they try to require adaptation pattern with local culture such as adaptation through the language where Javanese in *Cot Girek* outline is able to communicate with Aceh language though not completely. Second adaptations through education, third adaptation through religion, fourth adaptation to food, Fifth adaptation to Aceh local politics. While ethnic interactions of Java with Aceh ethnic can occur at weddings, traditional markets, events of misfortune and education. The Acculturation of Java ethnic impression in Aceh society, through language, clothing, customs, and identity cards.

**Keywords:** Intercultural Communication, Java Ethnic, Aceh Ethnic.

### **INTRODUCTION**

Indonesia is a nation that consists of various ethnic groups and ethnic, race, and culture scattered in various corners of the archipelago. The ethnic and cultural diversity shows that the Indonesian people keep the treasures of extraordinary cultural treasures that need to be preserved and developed. In one perspective, this cultural plurality is one of the wealth of this nation that is very useful and has a very extraordinary meaning that is not necessarily owned by other nations in the world, but in other view, cultural diversity can also potentially arise of non-harmonious conflict or There is misinterpretation of the concept of inter-ethnic groups contained in Indonesia, where the country is plural there are diverse ethnic and ethnic groups that have language, culture and religion that differ from one another.

Cultural diversity can also be used as a source of chaos that is often used by actors in both local and non-party political parties to trigger the emergence of inter-ethnic, religious, racial and intergroup conflicts by parties who want to take advantage of the narrowness amid less conducive atmosphere Both in the local context of Aceh and outside the context of Aceh, essentially the factors causing the conflict may be motivated by various factors occur either on economic issues, religious ideology or the injustice factor of the central government and the region in the equitable distribution of community development among certain areas There in this archipelago.

Every human being tends to communicate, interact, and integrate with other human beings. It can be said that from birth, he has been called a being.

However, in the phenomenon of society, social communication is not bombastic can take place perfectly, especially in terms of communication with other ethnic cultures, there are still ethnic Aceh is very difficult to live neighboring ethnic Javanese, especially with the ethnic Javanese who can not speak Indonesian. The reality of the difficulties of social interaction is caused by the limitations of language and ethnic differences, ideologies, cultural differences and customs which are problems that become the main phenomenon in intercultural communication.

Differences in culture and ways of communicating are different and can lead to various forms of misconception (miscommunication), and can occur inter-ethnic conflict. To avoid the occurrence of conflicts need to take steps to create an effective communication concept with ethnic immigrants that are ethnic Javanese, where ethnic Java should try to adjust or adapt to new environment and culture that is ethnic culture of Aceh.

Javanese ethnic culture generally likes on relatives. Wherever he looks happy to meet a relative. He will not hide his pleasure and will tell you about the familial relationship that exists between him and the newly discovered person as a relative. Indeed every cultural customs value is a useful potential to actualize aesthetic values in our life, and at the same time can be used as an instrument of guardian of identity and glue of the unity of the nation.

Indeed, the current migration of Javanese society has taken place in Terrace Mecca of Aceh in the 30s not to harass the ethnic socio-cultural peace of Aceh which has been self-sufficient in good society, religion, culture and customs that have been well ordered. However, the reason for the presence of ethnic Java in Aceh only as a job seeker in the form of transmigration that has been proclaimed the era of President Soeharto (second Indonesian President) to reduce the density of the population of the island of Java.

Economic factors or conditions of inadequate limitations of plantation land and rice fields are always considered as a driving force for migration to Aceh, even though the rice fields are sufficient for family survival, the Javanese always encouraged by the ruling government at the time was Suharto to transmigrate to Aceh in order to improve The welfare of life in the future. While the better conditions in the new place is one of the pull factors. The province of Aceh is classified as still having a lot of empty land such as the District. Cot Girek District, Geurudong Pase District, Langkahan District and other areas in Aceh in general.

The Acehnese community of the Acehnese majority of ethnic Aceh is an open area for many ethnic

groups, so there will be no interaction of inter-ethnic communication between cultures. The people of Aceh in North Aceh, in addition to using the Indonesian language, generally use the language of Aceh as a daily social intercourse. Ethnic Javanese as ethnic immigrants will always deal with ethnic Aceh in Aceh society environment in North Aceh district. Then there will be inter-ethnic communication in intercultural communication.

Based on observations in *Cot Girek* district on Javanese ethnic, the researcher first found that there are still ethnic Javanese people using Javanese language in everyday life especially in the first descendants and second descendants but in third offspring can understand a little bit of Java language but rarely Use it. For not being able to speak in that language. Both researchers found that the slower ethnic Javanese could adapt to the people of Aceh and more strongly defend their culture in the cultural values of "horse braids" that are still visible at weddings, *sunnah* (prophet Muhammad behaviour) apostles and other big days. And thirdly, Javanese ethnicity still visible when Aceh was hit by the heated conflict from 1998 to 2005, but many ethnic Javanese still choose and survive domiciled in *Cot Girek*, the phenomenon becomes impressed Javanese people in *Cot Girek* are very good at bringing themselves despite the atmosphere of conflict.

## LITERATURE REVIEW

The term of intercultural, first introduced by an anthropologist, Edward T. Hall in 1959 in his book "The silent language". In the book discusses four important themes that we need to understand first mention the "What is culture", "Culture is communication", "Time Talk" and "Space speak" according to Hall, culture is a form of integration that can not be separated in human life, Because humans live in culture [1]. Therefore, if we want to understand the competence of communication, then understanding the context should be placed on two aspects, namely how I see myself and how others perceive me. That's what makes people always mention that competence is an impression, if not to say competence related to image. Competency clearly wants a skill or ability possessed, while communicating with others [2].

The model of intercultural communication competence we can identify there are five key variables that strongly contribute to behavior that is considered as a competent intercultural communication, one of them is motivation. Motivation refers to a person's motivation or drives involved in intercultural communication. As models illustrate, attitudes and motivations are related so that positive attitudes toward other cultures lead to the motivation to engage in intercultural communication [3].

Motivation is the attraction of the communicator that encourages a person to communicate with others. Jonathan [4], asserts that only certain basic needs encourage a person to interact with others. Without basic needs impossible people will have the urge to communicate, let alone communicate with intercultural individuals. The imperative to adapt for migrants to the local community is of concern to intercultural communication experts, because it requires a holistic study to look at and reflect on the problem. It is therefore necessary to examine, know, and further analyze the Theory of Intercultural Adaptation.

The approach of intercultural adaptation theory based on scientific assumption of human beings is a creature that has evolved and adapted nature [5]. That is, humans are social beings whose existence of life must be able to grow and adapt to the environment. Humans who are not able to adapt to the environment will have difficulty in doing existence in cross-cultural life. Only adaptable people can exist in intercultural social life. Therefore, that adaptation is something natural in humanity.

Therefore, adaptation is the basic purpose of life of a person in doing, and adjusting as courage to face the environment. In addition, adaptation to the social environment occurs after communication. Adaptation continues to occur in individuals as far as transmigration uses the socio-cultural environment of the messages they send and transmigration receive. That is, adept was born from the communication process, both in the form of verbal and non-verbal communication.

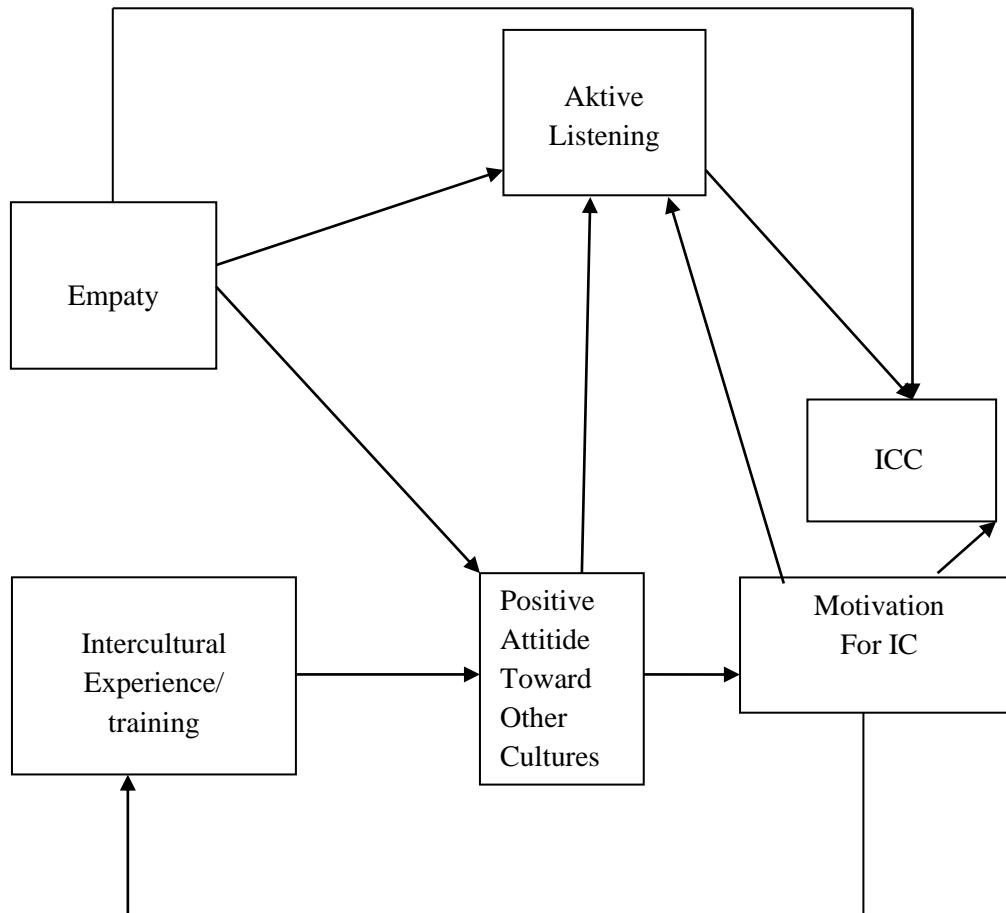
In Wiseman mentioned that to smooth communicate every stranger faced or required interpersonal communication with the host. The dimensions of ethnic communication also require intercultural communicators to adapt to interpersonal communication with the host and ethnic mass communication and environmental demands including hostess willingness, adaptation to local communities and demanding trends such as acceptance, ethnicity and personality, while the dimensions of intercultural

transformation include Compatibility, mental health, and intercultural identity [5].

Meanwhile, cross-cultural understanding is the joint of a healthy society, where everyone is aware of the differences and appreciates the difference. The intercultural inhibition of communication is prejudice. Prejudice will always refer to an opinion or judgment of someone before getting to know the person. Prejudice is the resistance or rejection of all the evidence that will shift it. We tend to become emotional when contradictory things threaten prejudice. Prejudice is an unfounded attitude towards out-group based on comparison with one's in-group. Usually, prejudices are expressed through communication. Prejudice is a kind of cultural blindness, which prevents us from seeing reality accurately [6].

Culture is a reflection of society. Every society has a different culture from each other. Anthropologists and communication experts have formulated their own culture. According to Tubbs and Moss [7], mentions that culture are a way of life that is developed and shared by a group of people and inherited from generation. Culture is formed from elements that exist in society such as systems of thought, economic system, religion, livelihood system, and others, which are the work of human creativity including science.

Talk about culture is inseparable from the system of science, and science is related to society and nation. In addition, if someone talks to other people, especially in big cities, the possibility of communication participants is different cultures and subcultures. *Subbuya* is referring to ethnic group or race. Sub-cultures such as student groups, health organizations, journalistic organizations, and so on. Knowledge that is born and developed by people everywhere in the world is influenced by the local culture. Similarly, ethnic identity in a society emerges by itself if a person is communicating with people of different cultures. Sub-culture in a society becomes the treasury of a nation at the same time as diversity and in intercultural or inter-racial relations [2].



**Fig-1: The Integrated Model of Intercultural Communication Competence (adapted from Arasaratam, 2006; Banerjee, 2008)**

In the context of intercultural communication is also likely to emerge symptoms of ethnocentrism, assuming that, ethnically better, in a variety of traits and behavior compared with other ethnicities [6]. Indeed factually every ethnic group has its own characteristics, but it does not mean better than other ethnic groups, because opinions referring to ethnocentrism tend to have high subjectivity. According to Fredrik Barth [8], each ethnic group has its own culture, with the following characteristics:

1. Biologically able to breed and survive
2. Have the same cultural values, and be aware of a sense of togetherness in one form of culture.
3. Establish its own communication and interaction network
4. Determining the characteristics of groups they received by other groups and differentiated from other population groups.

Another opinion of Myron W. Lustig in Samovar and Porter, [6] confirms that ethnocentrism is the belief that customs, actions, cultural values alone are superior (superior) compared to other cultures. The emphasis on cultural superiority itself is an attempt to maintain the cultural order and cultural stability that it

follows. Thus the attitude of ethnocentrism tends to see other cultures in terms of "value", and it is institutionalized to strengthen the belief in its own power in social life. If such a pattern continues, then ethnicity-based power can be easily used as a tool for uniting groups, and it is also possible to deny the role of other groups within a region. In other words, the condition will resist harmony interactions and inter-ethnic communication.

Samovar and Porter [6], see that this assessment against other cultures is done unconsciously because a group uses its own values and toil as a criterion for all reviewers. If value culture there is similarities - the similarity will be closer in the interaction. While the inequality of cultural values is increasingly large, will affect the relationship further and further, and potentially lead to a hidden conflict or manifest.

In more detail Samovar, Porter and Jain [6], revealing factors that hinder intercultural relations and communication are:

1. Differences communicating objectives. That is, when someone wants to communicate already has a

purpose or a different will. For example, one person wants to solve the problem; others just do not want to solve the problem.

2. Ethnocentrism, which assumes that ethnicity, is the best in various attitudes and actions.
3. Unbelief (lack of trust), is an attitude of disbelief of other groups, because based on their own experience or limited to just hear from others
4. Withdrawal, i.e. withdraw from interaction or communication, because it feels there are differences in various things, such as attitudes and behavior
5. The absence of Empathy, that is, cannot feel in a position as a person of different ethnic or ethnic groups.
6. Stereotypes, is to judge a person, emotionally, by generalizing, or assuming everyone of the group is the same nature and behavior. In the same context, Wood [9], reveals, Stereotypes are general predictions based on the interpretations we made earlier. When we look at others with certain stereotypes we usually also make further predictions about the person.
7. The distance of power is the distance that occurs due to the existence of different powers. In this context, usually people or groups, who have power, can keep a distance from other groups.

Based on that aspect, group-raising attitudes are most likely to be used to support group cohesiveness when facing other groups or, when they are faced with the organs of state power acting in the region.

## RESEARCH METHODOLOGY

This research is a qualitative research with the aim to explain the phenomenon with deep depth through data collection deeply. The Qualitative Approach is a particular tradition in social science that is fundamentally dependent on human observation in its own region or in contact with persons in the language and terminology.

In this study the researchers tried to study the problems or phenomena that exist in different societies such as the Java community and the people of Aceh as a complement in the District of North Aceh. The researchers made a picture of the communities studied, such as their interaction and adaptation with the Aceh people and the management of their ethnic impression, such as talking to other ethnic or ethnic groups. In other words, in this type of research the researcher describes how cultural contacts with different ethnics in the communication they practice with ethnic or ethnic peers are different.

This research is focused on Javanese ethnic community in *Cot Girek* sub-district, North Aceh

District. The reason for the location is as a research location is:

1. Cot Girek District, one of the interesting locations and dominated by Java people and also one of the first dominated by Javanese in North Aceh.
2. Sites that are ethnically Java and Aceh ethnically balanced.
3. The location is easily explored by researchers and located in North Aceh District
4. The most sterile location of security problem.

After the data is collected, the next test will be tested against its validity, there are 3 models of validity testing data that is done are:

First, triangulation of data, by choosing two ways, namely source triangulation and method triangulation. The source triangulation test is comparing or re-checking the degree of confidence of information obtained from different sources to explain a topic or the same question. In this case, the researcher will compare the results of interviews with observations or between documents with observations or interviews or vice versa between observations or interviews with existing documents.

In addition, it will also check the general opinion of the interview or observation. Second, the intersubjectivity agreement, dialogue a view or opinion with the opinion of other subjects to get other subjects to get a meeting point between the data. This checking is primarily made against a very complicated or controversial point of view, requiring a view that is believed to be an opinion that brings together both controversial opinions. Third, concretization, ie the theorizing activity with the purpose of blocking interpretation, this activity should have to explain two things, namely historical ideographic, that is to adjust the analysis with social and cultural context as well as the specific time and historical context according to the conditions in which the research takes place; And unity theory and praxis, which combines theory with practice.

## FINDINGS AND DISCUSSIONS

In general, the culture of Asian society, especially Indonesia becomes a habit when meeting with people who have not known or familiar to him, do not be weird if we listen to the words with the question "where are you?", From this question contains the meaning of someone's origin. Usually the answer is geographic does not get a person's satisfaction in asking. Not excessive if we call Indonesia a country that has hundreds of ethnic from *Sabang (Sumatra Island)* to *Meraoke (Papua Island)*. Of course the expected answer is ethnic origin.

In the practice of communication, identity often brings not only the meaning of a person's, but

beyond that characterizes an underlying culture. From that characteristic we may be able to reveal the person's existence. In multicultural context is very important cultural identity. Etymologically, the word identity means the condition or reality of the same thing, a state similar to each other. Second, conditions or facts about the same thing between two people or objects.

Therefore, identity as a nation or as an ethnic is something very principled and sensitive because it concerns with the dignity and the dignity of the individual. Every individual and group or ethnic group has its own identity in order to actualize itself in society and its environment, each individual has their own identity, as well as Java ethnic born in *Cot Girek* identify with Javanese society. Meanwhile, according to the people of Aceh in general the Javanese are the same.

For the Acehnese in general, it does not really matter where Java comes from. For the people of Aceh people who speak Javanese or non-Aceh are considered to be all the same origin. At an early stage in the mind of a person entering an environment outside his or her habit, there is often an attitude of anxiety, uncertainty, and discrimination from indigenous cultures.

This phenomenon as a positive energy to rise up and spreading further about the patterns of good society, food, customs, and symbols used by indigenous peoples, or local communities of Aceh. Despite these demands, we can understand that the existence of an individual in the majority ethnic group will not eliminate the cultures of the ethnic minorities.

The patterns of customs of new cultural habits are hard to accept by some ethnic Javanese. They maintain their cultural habits in spite of the new culture are difficult to avoid. Maintaining a culture of origin for ethnic Javanese remains guarded, although not openly they display. The self-identity of ethnic Javanese is important to be maintained as a characteristic appointment. This takes place within the Acehnese community, but when it interacts with those from the same Java ethnic they will tend to reveal their distinctive identity.

The process occurs because ethnic Javanese accepted environment of the people of Aceh. Interaction can take place into effective communication by equating language, culture to facilitate interaction. It is expressly stated by a community leader of ethnic Javanese born in Aceh said as follows: "In friending or communicating with people of different cultures, friends who do not know the ethnic background of Java do not believe that I am ethnic Java, probably because of the accent My Aceh is so passive, because I am daily hanging out with Acehn customs such as weddings and death events I always get invitations. "

Javanese ethnic in *Cot girek* identify themselves as the Java community in Aceh. Meanwhile, according to the people of Aceh in general considers those Javanese have identical identity. Java ethnic in *Cot Girek* consists of several sub ethnic of Java, Central Java, East Java, and West Java.

Cultural identity for ethnic Java is language. Cultural identity for Javanese ethnic in *Cot Girek* can be reflected from the conversation of Java ethnic. Java ethnic in *Cot Girek* happy and proud they can speak with Java language, as well as they can inherit one of the elements of ethnic ancestral culture.

Among the prominent identities in Java ethnic communications in *Cot Girek* are the local identity, ethnicity, culture and identity of the area in which they were born. Most of the Java ethnic born in *Cot Girek* have no connection with their ancestral lands. They are the only symbols of Javanese ethnicity because their parents, siblings and friends have all become residents of Aceh, the ethnic identity of Java is only observed from the style of language and the accent is still not as fully Acehnese. Javanese who were born in *Cot Girek* and earned a living in Aceh were least affected and adopted the Acehnese culture.

On the other hand, Java ethnic living on the fringes of the majority of Acehnese, are more likely to interact more frequently with Acehnese, such as the Java ethnic group living in the outer village, faster adapting and faster to use the Aceh language. Javanese born and raised in Aceh are no longer Javanese. Moreover, his grandmother was born in Aceh, felt Aceh is his second home.

The pattern of Java ethnic settlements in *Cot Girek* is not focused on one village, but they are separated in one sub-district. Maintaining identity for some Javas ethnic in the Acehnese is characteristic of ethnicity. Field observation proves that adaptation in Aceh society for Javanese ethnic can not be completely, it is seen in traditional market of *Cot Girek* when buying vegetables, fish, and other household appliance while meeting with others still using Javanese language and sometimes Indonesian language (*bahasa*).

However, the harmony between the two ethnic groups is well preserved in the Aceh environment, respecting each other and preserving each culture that exists within the community. If explored to the villages in *Cot Girek*, Java nuances such as the name of the hall, the structure of the village government, Java language, communication style, and behavior that still use courtesy and submissive in front of guests, Still using the words *inggih* (Java term to say "Yes"). Therefore every individual in society needs an identity in order to

express themselves in society as well as to distinguish between individuals and groups within society.

Identity as something that underlies the interaction in the environment especially in a plural society. Identity also refers to the nation even if it refers to culture and ethnicity. Therefore, identity as a nation, as well as ethnic is something very principled and sensitive, because it concerns the dignity of the individual.

Likewise identity as a symbol of their culture and origins. The Java ethnic in *Cot Girek* identifies with the people of Aceh. Meanwhile, according to the people of Aceh in general the Javanese community is considered its own. The cultural identity for the growing Javanese ethnic is the language. The language used by ethnic Javanese can reflect as a Javanese. Javanese ethnic in *Cot Girek* already married many people of Aceh, but sometimes the Javanese can still be known from the look on his face. However, those who have married Acehnese generally have removed their ethnic identity or have spoken the national language. The following is the presentation of ethnic Javanese interviews that have been mixed with Aceh: "We do not feel outsider to the people of Aceh, because it is a habit to hang out, especially in coffee shops, crowded and festive often tell anything without a clear topic, so it looks like the village itself"

The same thing is also mentioned by other Java ethnic: "If we are here a thorn in the flesh of the people of Aceh, can not be separated our presence here, let alone our seller of gasoline we automatically interact almost every day speak Aceh, and behave Aceh and so on".

From the phrase it can be deduced that they feel safe, and protected even in different cultural places, in communities that often communicate more intensely, then negative prejudices gradually fade. Meeting as a medium suitable for self-actualization, both in telling stories, joking, and visiting each other, cultural understanding can not happen by itself without the efforts in the association between ethnic.

The pattern of acculturation of Javanese identity in *Cot Girek* takes on the acceptance or ethnic origin of the mix to blend with the Aceh culture, including speaking the local language of Aceh, and the customs of Aceh, in order to be accepted by the people of Aceh, because the Javanese are very sensitive in Acehnese society. It is not simple to be able to blend in Aceh society. For ethnic immigrants always adapt and adopt local culture in order to stabilize in the society.

In the interview, the researcher found that Javanese ethnic in *Cot Girek* especially on the pattern of

relationship development can acculturate. Javanese ethnicity in acculturation to be accepted in Aceh society as follows: "often happens when people die in neighboring village, we always say greeting when meet people of Aceh, while saying, "*pu haba, sehat tgk*" (how are you, how health you)."

The form of impression management, dominant seen in the Java ethnic is to manage the impression through verbal language is still using Indonesian as the language of everyday, while the Javanese language for the emotional ethnic fellow. The next observation found that ethnic Javanese tend to manage the impression of ethnic identity for the management of situational impression, especially the development of more open relationship. This is when ethnic Java develops relationships within the community of Aceh by acculturating identity to be accepted in the community of Aceh.

Self-effort is the ability of a person to fulfill certain social relations so as to be accepted as a social group, such as attributes attached to one's self or stigmatized by others, such as race, ethnicity, social class, gender, or intelligence factor. The Javanese ethnicity tries to perform and present itself with models that can be accepted by the people of Aceh in certain situations.

In order for the Acehnese to see and assume that the Javanese would open themselves and show characters and daily patterns in accordance with the people of Aceh. The method is an effort for the ethnic Javanese to be able to build a communication network with the local community. It is like a middle-aged Javanese male wearing Acehnese skull when someone dies in his village or the surrounding community, and so women can adapt to wearing Islamic clothes by covering the nakedness according to the customs of Atjeh.

Negative perceptions in Javanese ethnic make some of them difficult to acculturate in daily association with the people of Aceh. The purpose of acculturation in order to obtain acceptance within the community of Aceh. The real perception of a sufficient dilemma, when one has a perception that ethnic Java is a colonizer, a silent bullet, intelligence, then the perception will be intensively socialized against the perceived will be very negative.

Perceptual theory says the nickname process can be so great that the victims of this misinterpretation cannot restrain its influence. Because of a nickname that contradicts their own perspective, the image of their original disappears, replaced by a new self-image that others give. The impact of the epithets is far greater and unrelated to the truth of the epithets, especially for

ethnic minority groups, the common people, the powerless society.

Therefore, once a perception has happened to a person or ethnic group it is very difficult for the person to escape from that nickname. To overcome this problem ethnic Javanese rise to be able to build patterns of relationships openly by adjusting through the appearance as in the physical form that is by way of appointment that is adapted to the attributes of chaos such as *rencong* (traditional weapon from Aceh) ground *kopiah* (traditional heat from Aceh) for men and wearing *hijab* (Moslem accessories) for women in every opportunities both at weddings and at other religious events held in Aceh.

The researcher describes that the impression management in question is the management of the group's impression of the identities or factual that they use based on the origin that existed among Javanese ethnic in *Cot Girek*. In the sense that the management of this impression is whether they use to emerge their interacting identity by referring to the dramaturgy theory concept, front stage, and back stage, including setting and personal front that culminate in appearance and style (manner).

#### **Identity of Javanese Cultural Heritage**

The identity of cultural heritage is an identity derived from the ancient heritage of its ancestors to be learned by children and offspring thereafter. Cultural identity relates to the traditional historical identity of the past. The identity of the Java ethnic culture in *Cot Girek* is not so closely watched and studied seriously by the ethnic group, as we rarely encounter Javanese people who are able to speak Javanese fluently in *Cot Girek* and among ethnic Javanese domiciled in Aceh are not eager to delve deeper into their culture Especially the generation born in Aceh.

However, for Javanese who are in their 60's they still can speak smooth Javanese, this is when researchers associate with Javanese ethnic parents reveal with their friends in Javanese language and at that time show the researchers that they are speaking Javanese smooth.

Cultural identity other than language there is also a cultural identity that is almost invisible at all that is the type of *blangkong* (traditional heat from Java) in the life of the Javanese community both in daily intercourse when worshipping in mosques or at weddings, deaths in *Cot Girek*. As for the Javanese cultural identity that is still practiced in *Cot Girek* namely *Kuda Kepang* (traditional dancing horse puppet from Java), this art game is still ongoing until now, although the performance is not all villages in *Cot Girek* still practice.

However, there are some villages that are still thick, because the village still dominates the people of Java and is categorized far from the settlements of the people of Aceh. While the village mixed with the people of Aceh in general performances of Javanese art of horse braid can only be held on the day of the big day just like Indonesian Independence Day.

And so also with their Javanese identity generally do not have double resident cards such as Java Island Cards and Aceh resident cards. Except when the conflict in 1999, at that time in Aceh was valid red and white ID card during martial law, the ethnic Javanese self-rescue efforts were highly prioritized to change ID cards and names for the Javanese. However, the Javanese ethnic in *Cot Girek* is integrated by their original cultural identity, so they are not separated from their ancestral culture like Javanese, Javanese for this ethnic group in *Cot Girek* is one of Java ethnic identity. Cultural identity is very prominent in Javanese ethnic communities domiciled in the villages, where the life and atmosphere of their everyday fellow ethnic Javanese communicates with the Javanese language.

However, cultural identities displayed through language are difficult to change because every family and society speak and interact with the Javanese language of both children, adults and parents, they do not care about other ethnicity, every opportunity to meet their ethnicity often Speaking in Javanese.

Maintaining identity for the Javanese in *Cot Girek* is a characteristic and distinctive ethnic Javanese in Aceh. Maintaining Javanese culture in *Cot Girek* is a form of appreciating Javanese ethnic own culture. Maintaining the cultural identity of inheritance is an existence and a reluctance to give up their cultural symbols. However, inter-ethnic relationships in *Cot Girek* take place safely, respect each other, and uphold their respective cultural symbols in the *Cot Girek* community.

Researchers observing in the field proved that at the location of Javanese ethnic majority communities were not impressed as in Aceh, because they spoke Javanese, and once they spoke Indonesian, it was seen in a coffee shop, in the traditional *Cot Girek* market.

#### **Ethnic Identity of Java**

Characteristics of each ethnic characteristic as an identity that can not be changed naturally, ethnic identity is very natural and can not be managed Biological impressions, ethnic Javanese in *Cot Girek* have many who married cross, but ethnic characteristics still easy we know physically Such as ethnic Javanese snub-nosed, round-faced.



Nevertheless, Javanese who have married Acehnese generally have faded their Java identity as already speak Indonesian, and want to eat what is typical of Aceh food either *Plik U* or *Kuah Asam Keung* (traditional Aceh food). Biological identity in addition too easily recognizable and can not be fooled, this can be seen from the side of facial appearance. Physical identity cannot be eliminated even if they speak Indonesian or Acehnese or replace the name by the name of Aceh.

Ethnic identities are at least of their Java character in terms of culture. But the Javanese identity for the Acehnese is generally synonymous with job seekers, hardworking, having a strong work ethic without feeling embarrassed and choosing a job. So that the arrival of the Java ethnic gets various responses in Aceh society, there are those who think positive and those who consider negative depending on the perspective of which people judge.

In the observation of ethnic Javanese researchers who are in *Cot Girek*, the social interaction with their own ethnicity is very strong in daily interactions, both in monthly meetings and in-group activities such as village co-operative management in order to prosper their own communities. Researcher see in the field that one of the strengths of the ethnic Javanese is obedient and obedient to the boss either formal or informal, so that all community programs run smoothly and greatly maintain cohesion among ethnic Javanese.

### **Identity of Origin of Birth Region**

Initially ethnic Javanese who lived in *Cot Girek* were generally Javanese contracts in this ethnic Dutch period originated from various regions of Java Island in both East Java, Central Java, West Java and Solo. They have been living in Aceh for decades and have even proclaimed in Aceh and there is also a community that initiates wandering to Aceh, and there is also a pattern of transmigration during the presidency of Soeharto (second Indonesian President, 1966-1998).

They are domiciled in various districts of the city in Aceh. One of the places or locations of ethnic Javanese settlements is in the District of Cot Girek District of North Aceh. For the first generation of ethnic Javanese in Aceh there is no relation with the relatives in Jawa Island because it has been living in Aceh for decades, but Javanese identity is part of it still practiced in *Cot Girek* although not openly in Aceh society.

Love to the culture of origin is still enveloping Javanese ethnic in *Cot Girek*, but if we browse in the field found most of them have no idea anymore about the origin of the region as the following expression "One of Java people who was born and raised in Aceh

he admitted to not know of Java where he was born, his parents are old and even born in Aceh, according to him ethnic Javanese overseas have strong emotional ties between ethnic. These ethnic groups help each other to provide information, especially information about the types of plants and prices of cocoa, palm and other agricultural materials".

This ethnic overseas familiarity is one of the most powerful models of brotherhood and cohesiveness that is always fostered amongst each other in order to help each other both in information and in social work matters. The networks built not only with the Javanese community alone but they have a relationship with Javanese ethnic groups in Medan to assist information on seeds of oil palm plantations.

Not impossible in the area of *Cot Girek* one of the leading sector is very fantastic in this community is a palm plant. Acehnese people in oil palms that have knowledge of fertile and fruitful cropping patterns rarely encounter the integrated and rigid pattern of oil palm plantations. The relationship between Javanese Cot Girek ethnic fraternities is one of ethnic Javanese ethnicity and transmigrations characteristic in Aceh.

This communication network has been embedded since they were small in the cultivation by their respective parents. The friendly attitude of other Java ethnic characteristics is not only in the Java ethnic, but they also build cross-ethnic communication in *Cot Girek* such as *Batak*, *Solo*, *Aceh* and *Bandung* (other ethnic in Indonesia). In fact, it is not uncommon in *cot girek* ethnic areas of Aceh to be able to communicate well Javanese. Ordinary people in *Cot Girek* are emotionally familiar with Javanese ethnicity especially in the intersection market where every day transactions occur with ethnic Javanese, in our Javanese-speaking community just as we interact with Aceh language unhindered because of the frequent factors of learning and encountering.

Java ethnic is very friendly and easy to get along with anyone, let alone their minority in Aceh. In entering their territory we are very easy because they are far from being prejudiced against other ethnicities. And even once we are kind to Javanese, like his brother made us. In the observation of field research show that the attitude of accepting guests of Javanese ethnic self is very special, every time the interviewer interviews Javanese people in *Cot Girek* always get the treatment of brotherhood, information disclosure, and do not hesitate give Javanese tea drinks in every housing that the researchers meet.

This proves one of the traits of adaptation with the outside community is very good and understand the culture of the people of Aceh in general, which in Aceh

not much different from the culture practiced by ethnic Javanese in Aceh. In essence, every culture has good values according to the perspective of each culture, which ends by keeping each other, understanding, and preserving the complex and plural cultural treasures for us to make our fortune priceless.

### **Management of Impression of Javanese Identity of Conflict Period**

The Aceh conflict is one of the latent conflicts whose buds have grown since the early days of independence with various factors. The conflict that occurred in Aceh was not just yesterday. Conflict in Aceh has occurred several times throughout history. From time to time, the conflicts in Aceh differed in the background of the cause. Aceh's history is full of conflict. In fact, it was not only when Indonesia was formed, but also long before that, in the time when Islam first kissed this *rencong* (traditional weapon from Aceh) earth.

The root of conflict and resilience to face the "aggressors" from outside has become the original character of the Acehnese people. In the historical trajectory of the struggle for Indonesian independence, Aceh is an area that has a substantial contribution to the growth of the Republic of Indonesia. Aceh has a long record of resistance to Dutch colonial rule.

Aceh's struggle in the national revolution stage is one of the most prominent icons of struggle compared to other regions. During the period of physical revolution after the Proclamation of Aceh's independence was the only territory of the Republic of Indonesia that was truly independent and could not be re-occupied by the Dutch.

In fact, when the Dutch Military Aggression I in July 1947 Aceh became a special military area and *Daud Beureueh* (Aceh Leader) was appointed as its military governor. So even when the Dutch Military Aggression II in December 1948, Aceh once again "rescued" the face of Indonesia as an area that Indonesia can not touch by the Dutch and prove that Indonesia still exist. This historical reality makes the people of Aceh feel a stronger bargaining power against the central government.

The relationship between Aceh and the central government presents a unique picture in the course of Indonesian political history. The distinctiveness of the history and culture of its people, making Aceh a distinctive area that must be faced wisely by the central government, especially in the early days of independence. Since the establishment of the Unitary State of the Republic of Indonesia (NKRI), Aceh is a unique community with a strong tradition of resistance. Nationalism that was echoed since the twentieth century

was not even able to discourage the primordial to Aceh. The primordial spirit fostered by persistent resistance since the Dutch waged war in 1873. This has been a problem in the process of forming a nation-state of Indonesia. "

The phenomenon of the Aceh primordials became more apparent when the people of Aceh felt hurt and cheated. This fact was clearly recorded in the course of Aceh's political relations with the central government in the revolutionary period. As the revolutionary period of independence raged, the consolidation of powers of central leaders with Aceh leaders was strong and perhaps even interdependent. However, when the revolution ended, the relationship between Aceh and the central government was "broken".

The central government seems to throw out the sacrifices of Aceh and forget about it; even more painful for the people of Aceh is the annulment of the status of Aceh province and then united with North Sumatra. This resulted in a long and strong sense of regionalism, which then led the people of Aceh to rebel against the central government. Apparently the above facts, increasingly affected by the prolonged conflict in this area.

There is a principle to the people of Aceh, if their family, religion, and self-esteem are caught and trampled upon, they will "*Tueng Bila*" (revenge). This situation is very possible for the people of Aceh, especially for conflicting communities. The phenomenon of revenge is not only in conflict with the central government, but the impact on Javanese ethnic domiciled in Aceh in general, this seed of hatred against ethnicity has been going on during the New Order era when the second President of Indonesia, when doing the transmigration program in Aceh.

In an effort to avoid the widespread conflict for Javanese ethnic in *Cot Girek*, they can play the Management of their identity impression by changing name on ID card (ID Card). According to this condition only lasted when the Aceh conflict heats up, so even sustainably during the conflict we get terror and extortion from armed groups so that when we go out to the district market must be silent from speaking verbally both in bus and in the markets, if Also communicate we should be able to read the atmosphere of the surrounding community.

Likewise in the form of assistance from the Aceh ethnic government during the conflict to get help from the government should the Aceh region must replace the identity of the name of Java to the name of Aceh. And so on the side of clothing is no longer visible Java both men and women.

In the observation of researchers although identity management occurred during the conflict period but the ethnic Javanese got terror and not so free in daily activities, although this ethnic get tight guard by security apparatus who served throughout Aceh especially *Cot Girek*. Worries always lurking at them.

The peaceful and safe atmosphere felt by ethnic Javanese occurs when post-conflict of the atmosphere returns to normal, many of which have been exodus to various places in Indonesia such as to Medan, Jakarta where their relatives, when their peace return to Aceh and rebuild their life as before.

### CONCLUSION AND RECOMMENDATIONS

Large countries such as Indonesia cannot avoid intercultural communication because humans are basically unique creatures that are always different from other humans; in the daily interaction of both Java and Aceh ethnic in *Cot Girek* must be obstacles in communication, even though such barriers can be minimized differences by mutual respect. Development of empathy and recognizing the difference where Java ethnic need to understand the culture of Aceh in Aceh society. Adaptation and interaction between Java and Aceh ethnic occurs through settlement, education, social activities such as weddings, misfortune, at coffee shop in traditional markets in transactions. Interaction through education at school. Through this kind of education these two ethnic interactions cannot be separated, many ethnic Javanese children are able to speak Aceh and behave like the people of Aceh. In addition, the ethnic Javanese is very resilient and has a willing attitude to receive and learn with the people of Aceh in various joints of good life, language, attitude and other customs that prevail in Aceh. Adaptation will happen anywhere and anytime, and some people refuse adaptation simply because they do not want to try to understand and learn. Javanese who speak the language of Aceh can be more open and friendly than Javanese who are less able to speak Aceh. Adaptation through the Aceh language is one way of fostering harmony between the two ethnic groups as well as the demands of the environment in which they are domiciled. Language as a means of communication must be sufficiently mastered by ethnic immigrants to facilitate and facilitate inter-ethnic communication where they live, for ethnics with cultural closeness, the social prejudice that leads to positive prejudice or as an energetic supplement in building intimacy with ethnic natives. Prejudices and stereotypes about other ethnicities, though not easily eliminated, can be changed if information about the negative characters about members of other ethnic groups is not in line with actual reality. Although the culture of ethnic Javanese in Aceh, especially in *Cot Girek* still preserved the art of *Kuda Kepang* (traditional Java dancing with horse

puppet) on a formal level and not openly open to the public in general, especially the people of Aceh. Likewise with the Java language is still heard in the markets and villages are far from the people of Aceh both fellow Javanese and Aceh people who are proficient in Javanese.

Communication research between Java and Aceh ethnic cultures needs to be conserved and enhanced in order to find new evidence about the history of Javanese ethnic origin that live in Aceh. Unyielding attitude in surviving we need to imitate the competition in the era of globalization and communication technology today. Javanese ethnicity should adapt more flexibly to the indigenous culture in which Javanese ethnic live and evolve and adaptation takes place naturally and not by coercion. The use of ethnic identity especially related to the name, should not discriminate in Aceh. The people of Aceh need to understand pluralist life in the future do not be interior in every opportunity in the global era. In a multi-ethnic society, more frequent communication contacts are expected to prevent negative prejudices against other tribes in order to establish effective communication as to where the hopes and ideals of the Indonesian nation are.

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