

Communication Pattern of Inter-Ethnic Groups In Madura (Study to the Communication Pattern of Madurese and Javanese Ethnic Students in University of Trunojoyo Madura)

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ABSTRACT: As multi-ethnics country, Indonesia has conflict potentials. Seen from perspective of intercultural communication, the researcher tries to explain relationship between ethnic (Madurese and Javanese ethnic students) in University of Trunojoyo Madura. The aim of this research is to identify communication pattern between students in University of Trunojoyo Madura as well as to explain communication competence of Madurese students in the intercultural communication process. This research based on set of assumption that plural society consists of varied ethnic groups, religions, and race groups will face communication problems, including in Madura where Madurese and Javanese ethnic group interacted intensively. The research was conducted in Bangkalan with many considerations that in University of Trunojoyo Madura, interaction between Madurese and Javanese students run intensively in which it enable to create certain communication pattern. Javanese students have knowledge about Madurese with its people stereotype. This research included into qualitative descriptive research with intercultural communication theory as its analysis. Data collection in this research conducted through observation, in-depth interview, and focus group discussion (FGD). The research found that participants of intercultural communication in this interaction have intercultural competence including motivation, intercultural knowledge, and communication skills.

Keywords: Madurese, Javanese Ethnic, Communication

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I. INTRODUCTION

Madura, in people's mind, is not more than *celurit* (type of traditional weapon), *karapan sapi*, or violence. Even, in economic field, Madurese people are familiar with *sate* (type of food), pedicab, or scarp-iron. In other side, Madurese people are known as religious people and follow *kyai* (Islamic public figure). Out of their area, Madurese people known as hard worker, especially in informal sector. According to Latief Wiyata (2000), Madura is not only violence and backwardness. It is same with socio-cultural entity in Indonesia, Madura has strongly rooted culture. It is absolutely wrong if people consider that Madura is only violence and backwardness.

According to Bouwsma (1989: 159), people perception out of Madura to the Madurese people is Madurese people and their knife is unity; their hands always ready to cut and carried away anything. They have been trained to use any kinds of weapon, but they skilled most in using *clurit* (type of traditional weapon). Without *clurit*, they will not complete, only half man, wild people that have been tamed.

According to Taufiqurrahman (2006), the uniqueness of Madura culture basically created and affected by geographic condition and hydraulic topography as well as farming land of rain absorption that tends to be infertile, thus their living survival more depend on fishing as main livelihood. They (Madurese people) created with sea living that full of challenge and risk, thus it creates high spiritual and physical braveness, tough, full of self-confidence, defensive in various crucial and danger situations, open attitude, to the point, and also uphold high dignity and self esteem. Basic character created by this sea or maritime climate, sometimes, overly expressed, thus it may create conflict and physical violence. Therefore, full of conflict attitude accompanied by violence "given and attached" as cultural uniqueness to each group individual or community of Madurese ethnic.

Through the description above, it is seen that people out of Madura consider that Madurese people's living always be involved with violence, thus what they think about Madura is only *carok* (group war), fighting, murder, and other violence. Whereas, if we understand it correctly and proportionally, those opinion and stereotype is not always true. Stereotype is generalization about many groups that very simplifying reality and tends to be assumption or prejudice. Many stereotypes are wrong and distorting reality. Certain stereotype can

be reduced, for instance, through interpersonal contact. Through effective interpersonal contact in college or university community, stigma and stereotype about certain ethnic group can be reduced.

In the growing of inter-ethnic group conflict for few times ago, in which it was also included Madurese ethnic, this research aims to study about communication to the inter-ethnic relationship, especially between Madurese ethnic to other ethnic occurred in Madura itself.

In Kamal area, we can easily find interaction in various fields involving two ethnic groups (Madurese and Javanese ethnic). In Kamal, there are many new comers of Javanese ethnic, the same thing as in Tanjung Perak and other north Surabaya areas where there are many new comers of Madurese ethnic. Transaction between these two ethnic groups can be easily found in trading transaction, wedding, and so forth. This fact, according to the experts, shows that either realized or not, people here have realized behaviors that take priority on plurality towards their societal living.

Madurese society has unique character. Understanding Madurese character is not a simple thing due to many living colours through this area. In the view of anthropology, Madurese people or Madurese society differentiated into East Madura including Sumenep and Pamekasan and West Madura including Sampang and Bangkalan. Attitude and behavior in those two areas are different. East people tend to be soft, in contrast with West people. However, in general, Madurese people acknowledged as very open ethnic group in expressing their feeling, including angeriness, although in this end this openness may emerge conflict.

By seeing background and phenomena above, problems raised in this research as follow:

1. How is communication pattern between Madurese and Javanese ethnic students occurred around University of Trunojoyo Bangkalan Madura?
2. How is intercultural communication competence of Madurese ethnic students as intercultural communicator around University of Trunojoyo Bangkalan Madura?

II. LITERATURE STUDY

1. Communication Pattern

Communication pattern that affected by a society is heavily influenced by related society cultural background. Society or local people understood as a system and this system related between one component and another, one individual and another, one group and another that contacted or interacted. According to the system that occurred in the middle of this society, there are values and norms used to regulate that social interaction. These values and norms that heavily determine how a society runs the daily living and interacted to another society.

Language as Symbol

According to Gorys Keraf (1978:14) language seen from the historical development consists of three types, oral language, written language, and symbolic language. This symbolic language that affects communication patterns. Communication pattern is way or strategy of an individual or group to communicate between each other. This communication way is habit of society conducted again and again (Purwasito 2003 :96).

Important elements in culture are value, belief, and language. Value is very abstract concept owned by every individual in viewing the world. By this abstract concept, each individual able to determine what is bad or good, wrong or right, proper or improper (Lilliwari 2003:108).

1.1. Interpersonal Communication

According to Schutz (Mulyana 2005 : 178) every people has knowledge system of culture, which is never debated reality. This reality provides interpretative scheme for someone to interpret his/her action and other action. Cultural meaning system consists of, such as, cultural rules and value themes. Rules and values also affected by culture. Different culture will establish different rules in order to reach same goal. in line with the meaning of same event. As the consequence is the same action may valued as different. It will give interesting intercultural experience for each individual as intercultural communicator.

Cultural background from a group or an individual will affect towards how the group or individual delivers symbol contained message when they conduct social interaction in the group or in the society around. Social interaction occurred in a group or other society becomes main facility for the society to interpret daily events and use it as activity source. Language becomes facility to socialize, thus conversation occurred between individuals in the group or other society cannot be separated from social interaction, culture, and personality (Berman 2001:1).

The Experience of Inter-Ethnic Communication

According to Bochner & Kelly (Devito 1996:259), interpersonal communication from humanistic perspective emphasizes on openness, empathy, supports, and other qualities which able to create meaningful,

honest, and satisfy interaction. While, from pragmatic perspective, it emphasizes on interaction management and freshness, and in general, qualities determine specific goal achievement.

According to Hatfield&Traupman, 1981; Kelley and Thibaut, 1978; Thibaut and Kelley, 1986; Wasler et.al.,1978 (Devito 1996:259), from social relationship and equality perspective, it assumed that a relationship is partnership where there is an exchange of return and cost. Several exchange patterns, actually, are productive and the others are destructive for a relationship. Those three perspective are not really separated; however, it completes each other and able to assist us in understanding interpersonal communication effectiveness.

Type of Inter-Ethnic Communication

In the interpersonal interaction, conflict is a common thing. Conflict is realization of interpersonal difference between communicators. In interpersonal conflict, interpersonal communication principals face heavy test. According to Devito (1996), there are two types of conflict strategy; *the first* is mostly used conflict strategy but it is unproductive and *the second* is effective and productive conflict management. There are many types included into unproductive conflict management such as ignoring or avoiding, non negotiation, redefinition, forcefulness, minimization, blaming, reducing, manipulation, and self rejection (Devito 1996 :275). While, those that included into effective conflict management are effective fighting, active fighting, responsible over our mind and feeling, direct and specific, also using humor to reduce tension.

1.2. Group Communication Pattern

In communication, it is known the term of communication network, which is channel used to distribute message from one to another. According to Devito (1996: 344), this network can be viewed from two perspectives. *First*, small group as with owned resources and develops communication pattern combines several structures of communication network.

This communication network, then, is general communication system that will be used by a group in transmitting message from one to another. *Second*, this communication network can be seen as formal structure created by organization as organization's communication facility.

In any perspectives, this communication pattern is general type of group communication pattern and can be found, commonly, in group or organization. There are five structures of communication network (Devito, 1996:345), circle structure, wheel structure, Y structure, chain structure, all channels structure.

1.3 . Intercultural Communication

Intercultural communication refers to event or phenomena of communication occurred between participants with different cultural background. These intercultural communication participants contacted or interacted both directly and indirectly.

Culture Shock

According to Dodd (1998) when someone enters different culture, naturally, there will be anxiousness. This anxious feeling is due to worry about the new culture and how our response to the new culture is. This feeling, actually, can lead to paranoid feeling, distrust to the new environment and able to make one wants to come back into the origin culture. Experience in this initial adaptation called by culture shock, which is initial phase in transition period when one enters new culture accompanied with stressed and anxious feeling. This culture shock feeling is not about something wrong or right; however, culture shock suffered by every people is varied and not in the same level.

Cultural Adaptation

Long term culture adaptation period is a cultural acculturation. Understanding acculturation is to find interpersonal relationship, effect from cultural contact, and how is one's self-adjustment process to the new culture. Factors contributed to the long term adaptation as follow: 1) culture identification; 2) intercultural friendship; 3) involvement to a culture.

Cultural adaptation suffered by most of people frequently is in culture shock. The emphasize on culture shock has more negative meaning. Although, that process is initial phase when one adapts to other culture. It has negative meaning due to culture shock understood as one's unreadiness when he/she enters a new culture. According to Young Yun Kim in Intercultural Communication Theory (1995), intercultural adaptation structure includes two related dimensions:

1. Personal communication, related to cognitive (internal capacity about knowledge over host culture), affective (emotional and motivational capacity when one faces with host culture), and operational (ability to act and express cognitive and affective aspect).
2. Social communication, individual participation in interpersonal communication activity and host culture.

2. Intercultural Communication Competence

In effective intercultural communication, it is expected that each party has competence with its components. According to Turnomo Rahardjo (2005), competence component of knowledge factor includes cultural/personal values, verbal language and communication, non verbal communication, in group and out group boundaries, relation development, conflict management, and intercultural adaptation. Motivational factor includes mindful to the identity aspect, mindful to the identity needs, and mindful to the ethnocentric tendency. While, skills factor includes mindful in observation, mindful in listening, verbal empathy, non verbal sensitiveness, mindful to the stereotype, constructive conflict skills, and self-adjustment skills.

According to Brian H. Spitzberg (1988) in Lustig, Myron W., and Jolene Koester. "Intercultural Competence: Interpersonal Communication Across Cultures", there are many contradictions between experts about how to conceptualize and assess communication competence, while there are many fundamental characteristics. The definition below illustrates key component: "competent communication is interaction that perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs".

The goal of communication competence assignment is in order to make us able to behave and act competently in the scope of intercultural communication. According to William R. Cupach and Todd Imahori in Lustig, Myron W., and Jolene Koester. "Intercultural Competence: Interpersonal Communication Across Cultures", competence is not individual attribute, rather than characteristic between individuals. Competence assessment also depends on culture expectancy from one's behavior and situation where the communication occurs. Culture background restricts what is called as competence. It means that certain communicator can be stated as competent in a culture, but incompetent in other culture.

According to Wiseman dalam Gudykunst & Mody (ed.) (2002), competence is integration between communication intercultural knowledge, motivation, and skills. Knowledge is cognitive information needed about one, context, and norm prevailed in certain culture. Motivation is set of emotion owned in anticipating intercultural communication that includes two things, feeling and intention. Skill is communication. While, action is effective actual realization of intended behavior.

III. RESEARCH METHOD

This research was conducted in University of Trunojoyo Bangkalan Madura, East Javanese. The research type was qualitative descriptive, which is study leads to the detail and in-depth description about what is actually happened according to the factual study (Sutopo, 2002 : 111).

Data analyzed in this research, mostly, was qualitative data or information. This information then would be explored from many data sources such as from informants; in which the research informants were Javanese and Madurese ethnic students as inter-ethnic communicator around University of Trunojoyo Madura. According to Lofland and Lofland (Moleong 2001:112), main data source from qualitative research comes from words or action of observed individuals. While, other additional data in this research was document, either written data, photos, or statistical data.

Data collection technique used in this research as follows: (1) in-depth interview that is flexible, open, not strict, informal situation, and can be conducted frequently to the same informants (Patton, 1980); (2) Observation that played an active role over communication process occurred between students in University of Trunojoyo Madura as intercultural communicator. Observation in this research conducted informally by direct interaction to the students, both Javanese and Madurese ethnic in University of Trunojoyo Madura; (3) Focus Group Discussion (FGD), which is group interview with Javanese and Madurese ethnic students. Data obtained through FGD is more accurate data as result of dialog between discussion participants. FGD in this research selected certain topics previously obtained from individual interview result.

In this research, it used purposive sampling technique or criterion-based selection (Sutopo, 2002:56). Here, information collected starts from the most competent informant about the studied problems and then followed by other informants. In this research, selection to the primary data source (informant) conducted together with data collection process, which used snowball sampling technique.

In this research, after data collected, data then analyzed inductively or "empirico inductive" by using interactive analysis method by Miles and Huberman (1984:23). Therefore, this research also called as naturalistic inquiry (Lincoln and Guba, 1985:224; Moleong, 1999:5 ; Sutopo, 2002:39). Inductive research starts from specific cases based real experience (research subject's words and behavior or research factual situation) which then will be formulated to be general model, concept, theory, principal, or definition; where it is mostly called as grounded theory (Mulyana, 2001:157).

IV. DISCUSSION

1. Communication Pattern

In the interaction process with society from different culture background, there may be conflicts owned by each individual from different ethnic group. We almost use our culture standard in order to assess other's attitude or behavior. It is also occurred in the interaction between Madurese ethnic students with other ethnic students in University of Trunojoyo Bangkalan Madura. According to statement I (Informant 15), in the beginning when the informant came to Madura, the informant felt surprise by the way informant's Madurese friend speaks and behaves, in which according to informant it is rude and very loud.

"When the first time I came to this university, I felt surprise, because they are (my friends from Madurese ethnic) speaks very loud, such one screaming, although they speak to the elders. For me, it is strange due to since I was child I have habit to always speak politely, moreover if I speaks to the elders". (Informant 15)

Surprise feeling or shock in statement I is due to they use value or norm standard that they know since they were child. Thus, when they find something new and different from values or norms that they believe, then they have shock or surprise feeling.

Language as Symbol

Students in this university use Indonesian language due to many reasons such as Indonesian language is easier to be understood and reducing misunderstanding. However, in their social relationship, it can be denied that they use their own local language. Commonly, they will speak using their local language if they meet and interacted with friends from the same ethnic.

The statement of MFY (Informant 8) below shows that the informant wants to know and wants to be skilled in Madurese language as reference of general knowledge.

"More or less I know about Madurese language, I also want to be skilled and learn Madurese language in order to make it language bank. Usually I learn Madurese language in my interaction with Madurese friends, practice it little by little, and ask them if I do not understand what they mean." (Informant 8)

Intercultural Experience

Everyone has a knowledge system from their culture, which is never debated reality. This reality provides interpretative scheme for someone to interpret his/her action and other action. Cultural meaning system consists of, such as, cultural rules and value themes.

The statement of S (Informant 4) shows that when people cross intercultural boundaries, they will bring their cultural meaning structure that never debated anymore (taken for granted). They keep behaving and interpreting their actions as with their cultural meaning structure. In an intercultural meeting, each people action resulted from the communicator's cultural meaning structure (rules and values). However it will be interpreted by observer's cultural meaning structure.

"Before I study here, I never have description about ethnic diversity in this university. Actually, here, there are many different ethnic groups. In the beginning, I was little surprised, but now, I absolutely less or more able to learn about their culture. In the beginning, I had little difficulties in making relationship with friends from other ethnic group, but I feel that because I am Madurese people then they (my Javanese friends) are afraid or reluctant with me" (Informant 4).

People that never been in Madura have dark description about Madurese people. The statement of S (Informant 12) below shows that the dark view about Madura and its people is still exist. According to the informant, in the beginning, the informant's parent not supported the willingness to study in Madura due to the informant's parent view is still like many people have. According to the informant if we create friendship with Madurese ethnic, then do not ever touch sensitive problems such as pride, esteem, boy/girl friend, and wealth.

"My parent, in the beginning, not allowed me to study here, in Madura. It is because, according to my parent, Madurese people is rude and mean, and what they know is Madurese people like to do "carok", thus my parent was disagree that I study in Madura. However, due to I can assure them to allow me to study here as well as due to I was accepted in this university from "PMDK (Interest and Ability Search)", then finally my parent allows me to study here. They should not be worry anymore after they know that I am fine here, as long as I can keep myself and my attitude. I am happy and enjoy to be here, in Madura, even now, I rarely come back to my City, Gresik, if there is no urgent problem" (Informant 12).

Such other communication types, in inter-ethnic interaction around students in University of Trunojoyo, conflict commonly occurred. In that conflict, the common reasons such as personal problem (Informant 3), behavior (Informant 1), and ego (Informant 6). Their explanation mentioned in in-depth interview as follows:

"If you ask me, then I ever been in conflict with my friend from Madurese ethnic, commonly it is because personal problem. If it is happened then usually I debated or argued in order to solve problems that I face. I also ever been disappointed by them, but I take it easy and keep trying to do self-adjustment, as the time goes by then it likes common thing for me, our problem is solved and as if the conflict is never happened between us" (Informant 1).

"I, personally, ever been in conflict with my Madurese friend due to the attitude, but then I solve the problem by talking directly or argued with that friend. I also ever been disappointed, but it is fine, I argued and I think that the problem is over" (Informant 1).

There are two conflict managements that mostly used, but ineffective, and there is also effective conflict management. Types included into unproductive conflict management are avoiding, non negotiation, redefinition, forcefulness, minimization, blaming, reducing, manipulation, and self rejection. It likes avoiding conducted by T (Informant 6). If the informant has conflict with friends, the informant usually, for a while, avoids to be contacted with those friends in conflict. It is, according to the informant, only to reduce angeriness. After a while, usually the condition will be back as normal, as if the conflict is never happened to them.

" I ever been in conflict with my friend from other ethnic (Javanese), because in every relationship it never run in smooth way due to we are same, have our own ego and interest. Thus, conflict is something that we can denied. Usually it is about ego, or they too involve to my personal problem. Because I do not like that much. Usually I, if there is problem, will try to not meet to the people I am in conflict, because in that way I can reduce my angeriness. After a while, usually the condition will be back to normal, as if the conflict is never happened. I consider that every people surely has mistake, no exception for me. Thus, I take it easy to face that thing" (Informant 6).

From the statement of T (Informant 6) above, it gives description about attitude in facing conflict, in which it uses unproductive conflict management of avoiding. But the informant also conducted effect conflict management, which is being responsible over own mind and feeling.

Despite problem of self expression and openness in communication, each other acceptance and empathy are necessary in communication. Those are awareness in intercultural communication that will support the success and effectiveness of intercultural communication. According to A (Informant 11), empathy is one strategy to be able to create friendship with anyone. Besides A, SM (Informant 5) also stated the same thing. According to this Sampang young generation, when we create friendship, including friends from other ethnic group, the informant tries to not be picky in taking friend, always open and honest, as well as has empathy.

"In the relationship with friends from other ethnic, I try to be honest and open, as well as have empathy to be easier in creating friendship. In my opinion, by empathy or place ourselves in the right position, it will be easier to understand our friends. I imagine how if I were my friend" (Informant 11).

"Many of my friends in the rent house come from Java, but for me it is fine, no problem. During this time we are friend, good friend and feel that we are together in searching for knowledge. For me, friend is our close person, thus we should be smart to have empathy (place ourselves as if we were our friend)" (Informant 5).

From statement by several informants above, it is found that conflict commonly occurred to them is pure due to personal problem, ego that may happen to anyone. Thus, it is not about problem of their entity origin. It can be understood in which they are young generation who have good enough education (higher education level), thus they have concept about diversity and respect it as well as implement it to their daily relationship.

Adaptation is basic goal of human, something that naturally and continually faced as challenge comes from environment around them. It is such mentioned by CA (Informant 2) as follows:

"In the beginning I had difficulty due to I never contacted with Madurese people, moreover the first Madurese friend that I know is very individualistic person, but after time goes by, it becomes usual thing for me because

now I have many Madurese friends. If you ask me about self-adjustment, then according to me, it is us (Javanese people) that should conduct self-adjustment first because we are in Madura island" (**Informant 2**).

The same thing also stated by BPS (Informant 10). This young people from Jombang stated that in order to be adapted with new environment, including with friends from other ethnic group, he needs longer time. The following is his complete statement:

*"In the beginning I entered to this university, I am a bit closed personality (introvert), then after few months I started to be familiar with my friends, including my friends from other ethnic. And not for a long time, I moved from my old rent house and my new rent house, most of the occupants come from other ethnic (Madurese), thus from that thing I learn about their local language, and alhamdulillah, now I have no difficulties in adaptation with those friends from other ethnic. And now, I am good enough in Madurese language" (**Informant 10**).*

In daily social relationship, students from those two ethnic (Madurese and Javanese) conduct adaptation in many activities and interaction that they do. They realize the importance of adaptation due to their same goal in education needs. They also implement sharing (give and accept) process in the framework of mutual cooperation. According to T (Informant 6), as social creature, we, absolutely, need others in order to fulfill our needs.

*"In the beginning I met with my friend (Javanese ethnic) was in the early period of lecturing (orientation period). We meet almost every day, in university, in rent house, and finally we are being close friend till now. I want to have good relation with all friends that I know, because, as social creature, we, absolutely, need others in order to fulfill our needs. Like now, in university, we need our friends as friend in searching for knowledge" (**Informant 6**).*

1.2. Interpersonal Communication

From humanistic perspective, at least there are three interpersonal communication aspects. *First*, effective communicator of interpersonal communication should be open to the people they are interacted. *Second* aspect refers to the communicator willingness to have honest reaction towards stimulus. *Third* aspect related to feeling and mind "ownership", means to acknowledge that our mind and feeling are "ours" and we should be responsible over those things.

Those three interpersonal communication aspects above also occurred in intercultural communication between Madurese ethnic students with other ethnic students in University of Trunojoyo Madura

*"I try to be friendly and open to everyone, because it is very important in our social relationship. In my opinion, we should do that in order to have many friends without looking at ethnic background. Along this time, I am an open person for common problems such as about lecturing, discussion, and so on. However, for personal things, I am a closed person and only share my story with my close friend" (**Informant 6**).*

Second aspect related to communicator willingness to have honest reaction towards stimulus. During FGD (Focus Group Discussion), those two ethnic groups showed honest reaction to the stimulus. When I (Informant 15), a Javanese student stated that the informant views Madurese people as hard person, rude in talking, then group of Madurese students spontaneously stated that it is absolutely wrong. They alternatively stated their opinion in which Madurese people attitude seems to be like that, strict not hard, but they are not rude. They prefer to call that strict attitude as open and expressive character.

Experience of Inter-Ethnic Communication

The followings are part of new experience in the interaction with friends from other ethnic group:

*"I am happy to have many friends from various ethnic groups here, not only Javanese, Madurese, but there are also Batak and Papua ethnic group. It makes me know less or more about their culture" (**Informant 5**).*

According to S (Informant 4), in daily social relationship, especially with the close friend (boy or girlfriend), Javanese boys are more stingy, while Madurese boys are more royal.

"I ever had Javanese boyfriend. When I had relationship with him, I thought that he is stingy, because if we go out or eat, then we surely pay the cost on our own, although he already worked. In my opinion he is stingy. It is different with my boyfriend now that very royal in treating me. In my opinion, Madurese boys, indeed, more

royal and have no problem in spending their money. Madurese boys will treat their girlfriend as queen and make the girl loves them so much. For Madurese boys, it is kind of their own pride as boy. And I feel more comfort to make relationship with my boyfriend now than the past. My experience about Madurese boy, actually, agreed by my friend's mother (Javanese from Surabaya City). That my friend's mother gives advice to her daughter to marry with Madurese boy in order to make her enough in material" (**Informant 4**).

According to S, Madurese people have hard character and for many people that still do not know them yet, it will tend to be rough. In S opinion, Madurese people character is more suitable to be stated as expressive. It is different with Javanese people that are soft, polite, and flat, without expression, thus in her opinion there is no different expression between angry, happy, bad mood, and so forth.

Type of Inter-Ethnic Communication

In daily social relationship, students in University of Trunojoyo Madura are not picky based on ethnic group when they interact one to another. It appears from their daily living that not seeing one based on ethnic background as main consideration in selecting friend. It is such mentioned by T (Informant 6). For T, ethnic problem is not main consideration in selecting friends, the more important is personality.

Types of inter-ethnic communication occurred between students in this university is both formal and informal. Formal types occurred in the environment of class discussion, learning process, and other learning types. While, informal types include activities out of university such as interpersonal communication that they conducted in their daily social relationship such as in rent house, boarding house, or else.

According to A (Informant 1), although in his early coming to Madura he already knew that he will be interacted with friends from other ethnic (especially Madurese), this Javanese young people from Lamongan feels that it is necessary to establish official forum between students from various ethnic groups in order to gather and interact. In his opinion, it is important to know more about each friend character from various ethnic groups, thus it will be able to reduce misunderstanding or misperception that may occur in daily interaction.

*"In my opinion, during this time our relationship in university with friends from other ethnic group (Madurese) is quite good. Along this time we interact with them as we interact with other friends. The only thing, indeed, we are more careful in the interaction with Madurese friends. I always try to be careful in my words and attitude in order not to hurt their feeling. I realize that I should adjust myself with people condition here" (**Informant 11**).*

1.4. Intercultural Communication

Intercultural communication occurred when two or more people with different cultural background interacted. Cultural adaptation owned by most of humans frequently in the type of culture shock. The emphasize on culture shock has more negative meaning. Although, that process is initial phase when one adapts to other culture. It has negative meaning due to culture shock understood as one's unreadiness when he/she enters a new culture.

According to statement of many informants, it is obtained information that their early interaction with friends from different ethnic group has little difficulties, especially if each party uses their own local language. However, it can be solved if their conversation uses Indonesian language. It likes the statement of S (Informant 4) as follows:

*"In the beginning I study here, I was little surprised, because in my imagination, I will only find many Madurese friends due to this university located in Madura. But, actually I am wrong, here so many friends come from Java, even East Java (Sundanese), Papua, and Batak. For me, it is fun, although in the beginning I had little difficulties due to My Madurese language and Javanese friends also use their own language. However, it is not really difficult for me, because we can use Indonesian language. Something that sometimes difficult is understanding attitude of my Javanese friends. In my opinion, they talk softly, politely, and flat, without expression. It makes me difficult sometimes in order to understand whether they are angry, bad mood, happy, or else, because as I said before, in my opinion they are not expressive, thus it is difficult to be understood" (**Informant 4**).*

Culture Shock

The experience in early adaptation is culture shock, which is initial phase in transition period when one enters new culture accompanied with stressed and anxious feeling. This culture shock feeling is not about something wrong or right; however, culture shock suffered by every people is varied and not in the same level. It is such mentioned by CA (Informant 2) as below:

"In the beginning, I had difficulties due to I never been with Madurese people, moreover the first Madurese friend that I know is very individualistic person, but after time goes by, it becomes usual thing for me because now I have many Madurese friends. If you ask me about self-adjustment, then according to me, it is us (Javanese people) that should conduct self-adjustment first because we are in Madura island" (Informant 2).

Cultural Adaptation

Adaptation or self-adjustment conducted by all individuals when they enter to new environment. It is conducted in order to ease them in fulfilling their needs. This fact owned by most of informants in this research. According to S (Informant 12), in his daily social relationship, he keeps doing self-adjustment with his environment, either with friends in one rent house or other friends in university. He feels that his knowledge about Madurese characteristic is very helpful in his adaptation process.

"For me, friends in my rent house or other friends in university are thing that will heavily affect me in my activities here to study. Before I came here, I already knew little information about Madurese people and their character. It, indeed, makes me have not much difficulties in interaction and relationship with Madurese friends. In fact, I always do self-adjustment, because according to my opinion, I always find something new and it makes me to do self-adjustment" (Informant 12).

Self-adjustment or adaptation to new environment actually not only occurred to new comer of students in University of Trunojoyo Madura. The same thing also owned by T (Informant 6). Although the informant comes from Madura, he feels that he still needs to do self-adjustment to the university environment.

"As people from Bangkalan, I am happy to have friends from other ethnic group in this university. For me, they can be fun friend or close friend. It is because I am easy to have social relationship with anyone (extrovert), I am happy to have so many friends. By having many friends from various ethnic group, I also need to do self-adjustment, for me it is not a big deal, because I commonly have friends from other ethnic group, especially Javanese due to I studied in Surabaya before" (Informant 6).

Intercultural friendship occurred if communicators of intercultural communication have physical and emotional closeness due to united by the same interest or needs. This intercultural friendship occurred to most of informants in this research. Based on their statement, most of them said that they have many friends when they come into new environment, including in the university, in the rent house, boarding house, and so forth. The statement of I (Informant 15) below is one of the examples:

"I come from Bojonegoro, East Java. My dad comes from Yogyakarta, and study here is my first experience to meet and interact with Madurese friends. Now, I have many Madurese friends, either in my boarding house or in university" (Informant 15).

The third factor affects long term cultural adaptation is a culture involvement. According to the researcher, it is occurred on its own and is a certainty, because the two factors before (culture identification and cultural friendship) both directly and indirectly have involved them in a certain culture. It is such mentioned by S (Informant 12) below:

"My rent house located in housing complex in which most of the people there are Madurese. As long I rent house there, I feel that I know more about Madurese character. I also know about their habit about celebration of "Maulud Nabi Muhammad SAW (Prophet Birth)" which becomes great celebration for everyone. This celebration usually runs in great shine and the greatest in my opinion, Madurese people in other regions come home in this month which known as "toron". And many people say that coming home in Maulid month is more crowded than coming home in Eid Day. It is really a new experience for me" (Informant 12).

The success in this adaptation process and social integration, indeed, heavily related significantly to one of socio-cultural values. Madurese people demand each Madurese people to always be able in positioning themselves as appropriate as possible in any socio-cultural environment as represented in the expression "*lakona lakone, kennengnga kennengnge*". The meaning of this expression is: Do the best for what becomes your job and occupied it appropriately what been established as your position.

Intercultural Communication Competence

In the interaction with friends from different ethnic group, students in University of Trunojoyo Madura have intercultural competence including motivation, knowledge, and appropriate skills.

” “More or less I know about Madurese language, I also want to be skilled and learn Madurese language in order to make it language bank. Usually I learn Madurese language in my interaction with Madurese friends, practice it little by little, and ask them if I do not understand what they mean.” (Informant 8)

With high motivation, it also needs to be accompanied by knowledge about inter-ethnic behavior and communication. It is intended to make each individual has competence in conducting inter-ethnic communication. According to S (Informant 12), knowledge about Madurese people and their character obtained from his friend.

”Before I study here, I already knew little about Madurese culture, because in Gresik, my hometown, I have friend from Kangean who more or less knows about Madurese people and their character. From my friend, absolutely, I know about Madurese people and their character. According to my friend, in creating social relationship with Madurese, better not to mention about sensitive problems such as esteem, boy/girlfriend, and wealth. Information from my Kangean friend, indeed, makes me more or less have kind of clue in my daily social relationship. After I directly have social relationship with Madurese friends here, advice from Kangean friend is more or less useful for me. After stay here, I learn about Madurese people culture and character directly from them” (Informant 12).

Factors such as motivation, knowledge, and skills also called as communication competence (in intercultural case) which conceptually means as skills needed by one party to communicate with other parties who have different cultural background. Skills owned by two ethnic groups in understanding culture from different group indicate that communicators of intercultural communication around University of Trunojoyo Madura have high competence. It is more clearer by the role of Indonesian language as language that able to reduce misunderstanding that possibly occurred due to misperception about their own local language.

V. CONCLUSION

In the interaction between these two ethnic groups, it has many intercultural experiences. Those experiences include many other things occurred in intercultural communication such as culture shock in early interaction. They also have conflict in the social relationship of personal communication, although it mostly occurred due to personal problem, egoism, individualism, and not because ethnic difference between them. As nomad students, Javanese ethnic group has motivation or willingness to know more about Madurese local language. As the opposite, as host in Madura, students from Madurese ethnic are open to their friends from other ethnic group they meet around university.

Despite high motivation from those two ethnic groups, they also have appropriate intercultural knowledge and communication skills, thus there is high effectiveness level.

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