

# CHAPTER I

## INTRODUCTION

### I.1. Background

There are so many different cultures exist in the world. Culture, according to Spencer (1952), is a way of life that is passed from generation to the next generation containing a system of ideas, values, beliefs, customs, and language. It is a characteristic of a group of people in a certain region that differ from other regions which also have their own cultures. Through various interests, people need to communicate with other people from different regions with different cultures to achieve a certain goal. West and Turner (2014) defines communication as “a social process in which individuals employ symbols to establish and interpret meaning in their environment”. Communication is needed to make sure that the intended purpose by a party is well understood by the other party. Hence, it makes communication between people from different culture become more complex due to different understanding of ideas, values, beliefs, and language from each culture. People need to adapt to the culture of the person they are communicating with in order to understand what other people from different cultures are intended. This form of communication between cultures is also called as intercultural communication.

Intercultural communication is not a new thing in society and has been done for a very long time in various activities. Intercultural communication is also very common nowadays, due to the technology advances in the field of communication

and transportation (Sorrells, 2016). Through communication improvement, people can communicate easily and receive responses immediately through e-mail, messengers, voice calls, video calls, social media, etc. It makes people from all around the world can share information with each other in real-time continuously without difficulties. The development of transportation also contribute to make intercultural communication becomes even more common that people can travel easily to meet other people in the other part of the earth.

In a multicultural society, we can find groups of different cultures with each own values and norms. These groups are called as subcultures in which subcultures have some obvious differences (Jandt, 2007). He also classified subcultures based on economic or social class, ethnicity, race, or geographic region, and they stand within the dominant culture. This classification is similar to the social identity concept by Samovar, Porter, McDaniel, and Roy (2013) which consists of racial identity, ethnic identity, gender identity, national identity, regional identity, organizational identity, personal identity, and cyber and fantasy identity. From these aspects which are mentioned above, racial and ethnicity often be compared. Race is associated with physical traits such as skin color and hair texture, while ethnicity or so-called as tribe is derived from a shared heritage, history, traditions, values, similar behaviors, area of origin, language, accent, family names, customs, and religion.

Indonesia is a multicultural country that has 16.056 named-islands with more than 300 tribes and 1.340 subtribes of 269 million citizens (Kemendagri, 2018) who speak 742 local languages (Gordon, 2005). The three biggest tribes in

Indonesia are Jawa or Java with 95 million people, Sunda with 36 million people, and Batak with 8 million people (BPS, quoted from DJIKP 2010). At first, these tribes dwelt in a specific region, each according to their origins, but then people urbanize to other regions because of some reasons—mostly, economic factor (Peterson, 1969). DKI Jakarta as one of provinces with high economic development becomes the main destination to migrate rather than other regions in Indonesia. It makes Jakarta becomes a melting pot which contains so many different tribes that are mostly come from other regions, such as:

<b>Name of Tribe</b>	<b>Percentage (%)</b>	<b>Total</b>
Jawa	35.16	3,646,092
Betawi	27.56	2,857,972
Sunda	15.27	1,583,499
Chinese	5.53	573,461
Minangkabau	3.81	395,097
Batak	3.61	374,357
Melayu	1.62	167,994
Bugis	0.59	61,183
Madura	0.57	59,109
Banten	0.25	25,925
Banjar	0.1	10,370
Others (foreigners and other tribes)	5.93	614,941

Table 1.1. Populations Based on Tribe in Jakarta  
(Source: Suryadinata, Arifin, Ananta, 2003)

As we can see from the data above that in DKI Jakarta, Minangkabau and Batak are the biggest tribes who come wander from outside Java Island which is West Sumatera and North Sumatera. Minangkabau has four big groups of subtribe, they are Koto, Piliang, Bodi, and Caniago. Compared to Minangkabau, Batak tribe

is more diverse because it has more sub-tribes, they are Batak Simalungun, Batak Karo, Batak Angkola, Batak Pakpak Dairi, Batak Mandailing, and Batak Toba or Batak Tapanuli which also known as the biggest subtribe of Batak (BPS 2013).

Batak tribe is very unique especially about its kinship system. It has a concept of family name or clan which Bataknese know as *marga*, where everyone has different *marga* but also could be related to one another. This Batak kinship system is called *partuturan*. *Partuturan* describes the way to call people based on *marga* and their position in family or society. Since Bataknese have lived in Jakarta for so many years, their numbers are increasing for they are already multiplied from generation to generation. The generation that exists today can be called as ‘third-culture kids’. The term is addressed for the generation of the migrants who are already born in the destination area; means that the family has lived long enough outside their origins, in where they live now (Jandt, 2007).

## **I.2. Problem Identification**

Jakarta—which was called Batavia under the colonialization from Dutch Empire from 1619 to 1949—has been known as an international trading city since the era of Padjajaran Kingdom, where people did in Jakarta from all around the world (Pane, 1955). It made Jakarta as a melting pot where so many cultures were blended in. To live in a melting pot, Bataknese in Jakarta surely have to deal with intercultural communication in everyday lives. Not only from local (Indonesian) cultures but also with foreign cultures. Bataknese have to adjust to the existing values and norms in Jakarta in order to communicate effectively with other people

from different cultures. The third-culture kids of Bataknese have adopted these values and norms into their everyday interactions by integrating elements of their home culture and the new host culture into a third, different, and distinct culture (Eakin, 1998, and Useem, 1999, quoted from Jandt 2007:292). This process is called cultural adaption, or acculturation. There are several causes that may lead to acculturation according to Kim (1988), such as similarity of culture, personal characteristics and experiences, and effect of media and transportation developments. If these causes are identified more deeply, it is concluded that acculturation is partly a result of globalization.

Sibuea (2016), a professor from St. Thomas North Sumatera Catholic University, mentioned that Batak Toba's millennial generation is considered no longer holding on to the traditional custom and behavior. This can be a result of the rapid flow of globalization as Trask (2010) pointed out that, "globalization is the critical driving force that is fundamentally restructuring the social order around the world, and families are at the center of this change." Kinship terminology which describes a familial relationship is one element of culture embedded in the traditional family. Kinship usage can be determined as an act of communication. In Batak Toba's kinship system, *partuturan* is not just regulating how to call someone, but also regulates interpersonal relationship—of how deep their relationship is and how to behave based on that relationship. Through this study, researcher will analyze the usage of *partuturan* customs due to the acculturation process among Batak Toba's millennial generation in Jakarta.

### **I.3. Research Question**

In this research, the problem that is going to be discussed are:

1. How is the demeanor of Batak Toba millennial generation in Jakarta towards *partuturan* customs?

### **I.4. Purpose of the Study**

The purpose of this study is:

1. To analyze the demeanor of Batak Toba millennial generation in Jakarta towards *partuturan* customs.

### **I.5. Significance of the Study**

The significance of the study is for:

1. Academic Purpose: the result of this research is expected to give a thorough analysis of cultural communication about the demeanor of Batak Toba millennial generation in Jakarta towards *partuturan* customs.
2. Practitioners: the result of this research is expected to be a more elaborated example of communication science research about cultural communication.
3. Social Purpose: the result of this research is expected to be an additional knowledge for the society about acculturation and its influence on our culture, as well as raising awareness to preserve our culture and customs in this globalization era.

## **I.6. Organization of the Study**

This study is divided into six chapters. Chapter One, the introduction, will begin with the background of the study where researcher will explain where the problem of the topic chosen initially came from, which will then be followed by problem identification and statement of the problem as well as the objective of the study so that it is clear as to why the researcher chose to discuss the topic that they've chosen.

Chapter Two focuses on data and information about the object and subject related to the research.

Chapter Three will be the literature review containing theory and concepts where the researcher will elaborate and analyze in-depth. This chapter is ended with a theoretical framework of the problem so that it can bring up a certain perspective.

Chapter Four will explain the methodology of this research as well as the data collection methods used to obtain information that would answer the research question.

Chapter Five contains raw data in general that researcher has collected. In this chapter, researcher will elaborate on the detailed result findings and data gathered from the literature review.

Lastly, Chapter Six presents answers to the research problem as well as becoming the conclusion of the research. This chapter also contains researcher's suggestion about the research that has been done.