

Intercultural Communication of the Ampel Village Community

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Abstract

Kampung Ampel Surabaya is one of the villages in Surabaya, precisely in the Semampir sub-district, Surabaya city. Precisely in the religious area of Sunan Ampel and also known as the Arab village because it is inhabited by the majority of Arab ethnicities, but in it there is ethnic diversity. The purpose of this study was to find out how the process of cultural acculturation occurred in the Ampel village community, Surabaya. This study uses a type of research that is descriptive qualitative, the source of data used is primary data in the form of interviews and observations on informants directly and secondary data in the form of books, literature, and documentation. Data collection is done by interview, observation, and documentation, with data analysis techniques. using data reduction, data presentation, and drawing conclusions and testing the validity of the data using source triangulation. The results of this study are (1) the process of intercultural communication goes well, with mutual respect and willingness to learn and know other ethnic cultures. (2) the acculturation process also runs smoothly because in the initial phase, the personal communication of each ethnic individual in the Ampel village can do well so that it affects the social communication they do and is supported by an ideal communication environment. (3) there are two acculturation models or levels of acculturation in the Ampel village community, namely the integration of Javanese, Madurese, Arab, and Banjarese ethnicities. While the Chinese ethnic at the level of marginalization acculturation.

Keyword : *kampung Ampel Surabaya, intercultural communication, acculturation.*

INTRODUCTION

Indonesia is a pluralistic nation that has the potential for conflict. Nowadays, people's awareness of tolerant of cultural differences is getting better, but there are still those who cannot tolerate other cultures, so there are a lot of conflicts that occur. Surabaya is the center of business, trade, industry, and education in Indonesia. Surabaya is also inhabited by various ethnic groups such as Javanese, Madurese, Bugis, Banjarese, Bataks, Balinese, Chinese, Indians, Malays, Arabs, and even Europeans.

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Kampung Ampel is located in the northern part of the city of Surabaya, and is in the area of the Tomb of Sunan Ampel, precisely in the Ampel village, Semampir sub-district, this area is known as an Arab village because it is seen in the dominance of scattered Arab ethnicities, but because it is not only Arabs who inhabit the village complex. It is then called the village of Ampel. Kampung Ampel Surabaya is not only ethnic Arabs, there are various ethnic groups and local residents such as ethnic Malays, Chinese, Indians, Javanese, Madurese, Banjarese and Bugis who can live side by side.

Talking about social life, it will not be far from social interaction, namely communication, because communication is something that cannot be separated from human life as social beings. Relationships between humans will be carried out through communication, both verbally and nonverbally. As explained above, with the existence of various ethnic groups in Ampel Surabaya village, it is possible that there will be cultural changes by local communities and immigrant communities. Humans as social beings will deal with other people so that their life needs are met, so that when the process is running sometimes there will be a conflict. However, on the other hand, with the ethnic diversity that exists, it is also prone to conflict within it.

The term communication is based on the Latin word *communis* which means the same. Same here has the same meaning, namely the same in interpreting something (Effendy, 2002: 3). Various meanings of communication there are so many definitions expressed by experts can be concluded briefly with the essential meaning, namely communication is the process of delivering messages by someone to others to inform or change attitudes, opinions or behavior either directly (verbally) or indirectly. directly (through the media) (Effendy, 2005).

Culture is related to the way of human life, starting from the way of thinking, feeling, believing, and doing whatever is right for the culture. Through language, friendships, habits, communication practices, social interactions, even economic, political and technological activities, all these are carried out based on cultural patterns. The nature of culture is dynamic because it can change according to its development. In addition, it cannot be denied that culture has a correlation with communication. An example is language, because language is one form of culture itself and at the same time becomes an important element in a communication that can be categorized as verbal communication.

Culture and communication are always related so that they cannot be separated because in our culture, we cannot determine who we are talking to, what will be discussed and how the other person will receive the message, and also to interpret the message. According to Alo Liliweri in the book on the basics of intercultural communication, namely adding the word culture to the statement "Communication between two or more people with different cultural backgrounds".

Intercultural communication is communication that occurs between people who have different cultures (can be different ethnically, racially, socio-economically or a combination of these) Tubbs & Moss (in Hilton, 2011). According to Sobur, culture is a way of life that develops and is embraced by a group of people and lasts from generation to generation (Nu'man, 2016).

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There are various ethnic groups that live in the same environment as in Ampel village, so that each individual will indirectly interact with each other, so there is a process of intercultural communication in it. The process of intercultural communication that occurs every individual of different ethnicity will try to understand other ethnic cultures, starting with conversations about everyday problems with positions as neighbors or as friends with light discussions.

In the Ampel Surabaya village community with ethnic diversity in it, it is undeniable that there are several obstacles that exist during intercultural communication, such as there are obstacles, one of which is the use of language that will be used when communicating between ethnic individuals. Another obstacle is the stereotype that is attached to each ethnic group in the Ampel village of Surabaya. Ethnic diversity will also affect the various perceptions, views, habits, diverse cultures brought by each ethnic or cultural individual in the Ampel village of Surabaya.

Acculturation theory according to Berry (1987), acculturation is a process in which we adopt a new culture by adopting its values, attitudes, and habits. Berry shows that the acculturation level of each individual depends on two independent processes. The first is the degree to which the individual interacts with the host culture, approaching or avoiding and the second is the degree to which the individual retains or relinquishes the attributes of his native culture, based on these two factors, Berry then identifies the acculturation model as follows. Namely, assimilation, integration, separation, and marginalization.

Researchers are interested in this research, because in the village of Ampel Surabaya there are various ethnicities or can be referred to as multiethnic so that they conduct this research. The existence of multiethnicity cannot rule out the possibility of an intercultural communication process in which it can be ascertained that a new culture will emerge in it. Researchers are more focused on how the process of intercultural communication that runs in Kampung Ampel Surabaya, namely from the various ethnic groups that are in it. Each ethnic group can adapt itself to other ethnic groups with the diversity of similarities and differences between ethnic groups, especially in terms of the language used when communicating.

METHODOLOGY

This study uses a descriptive qualitative research type where this research intends to understand the phenomenon of what is experienced by research subjects such as behavior, perception, motivation, action, etc., holistically, and by way of description in the form of words and language, in a special context. that is natural by utilizing natural methods (Moloeng, 2014). The subjects of this research are residents who live in Ampel Surabaya village with several criteria, namely having lived more than 15 years from Arab, Javanese, Madurese, Chinese, and Banjar ethnic groups. The object of this research is the intercultural communication of the people of Kampung Ampel Surabaya, and the research location is in Kampung Ampel Surabaya.

Sources of data in this study are primary data in the form of data obtained directly either through direct observation or interviews, and secondary data in the form of documents, articles, books, literature, photos related to the research subject. Data collection techniques are interviews, observation and documentation and data analysis techniques are data reduction, data presentation, and drawing conclusions with data validity techniques using source triangulation which checks the data that has been obtained through several sources.

FINDING AND DISCUSSION

The people of the Ampel village with their ethnic diversity will certainly have a lot of different cultures, perceptions, habits in the Ampel Surabaya village brought by each ethnic group. Each ethnicity will also carry different stereotypes in the views of other cultural individuals.

The Process of Intercultural Communication

The process of intercultural communication in the village community can be said to run smoothly, it can be seen from the rare occurrence of inter-ethnic conflicts in the Ampel village. Taken from the recognition of informants from various ethnicities, it can be seen why the intercultural communication of the people of Ampel Surabaya village is running smoothly, because there are many similarities between ethnicities, especially in terms of religion because the majority of Ampel villagers are Muslim but still understand each other with some differences and lead to differences. a sense of brotherhood between them, easy to get along with and socialize with each other make it easy for each ethnic group to understand the character of each ethnic group because they already understand the character of each ethnic group, it will make it easier to understand and grow a very high sense of tolerance between ethnic groups. The process of intercultural communication has several elements, namely perceptions, verbal processes, and non-verbal processes.

Perception

Perception greatly affects the process of intercultural communication because it affects the belief system, values, attitudes, world views and social organizations that will be selected. This is evidenced by several statements of informants that they are more comfortable communicating with someone who has the same perception.

"We will be comfortable communicating, if our perceptions are the same, even though we are of different ethnicity. If the perception is the same, it's good, if you talk, it will connect, if it's different, then I don't know what to say or how to start. It will be awkward too" (Gamar Alaydrus, 20 April 2020).

The information given by Gamar Alaydrus can be concluded that the comfort when communicating depends also on the common perception despite having different ethnic backgrounds. According to Gamar Alaydrus, the similarity of perception is very influential because if there is a difference, it will feel there is a distance and cause a sense of awkwardness.

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"You could say that my ethnicity is very different from most of the others, especially in terms of religion, I am different if the others are of different ethnicity, but they are both Muslim, so they are still a bit connected, right, there are similarities, but even so, people here are not like that if the perception is the same, I'm grateful that I more communication. But if they don't, it's normal for them to understand" (Yook be, 26 April 2020).

Information from informant Yook Be can be concluded that, although he has many differences from other ethnic groups in Ampel village, he feels that there are many different perceptions from other ethnic groups. Differences in perception are not really an obstacle due to the nature of the people of Ampel village who have a very high tolerance attitude so it is very easy to understand any differences that occur.

In the statement of the informant in the results of the interview, several things were found, namely. Differences in perception also occur only because of ethnic and cultural factors, but religious factors also affect one's perception. Differences in views and perceptions that exist in the Ampel village community can be handled well by the residents with an attitude of respect for each other, if there are differences in perceptions between ethnic groups, the Ampel villagers argue that there is no need for debate, only respect. The residents of Ampel village if they find differences in their perceptions will study and will understand the meaning of the perceptions of other ethnicities and, after understanding and knowing what they will act like if they face that perception again.

Verbal processes

According to Mulyana and Jalaludin (2006) These processes are vitally related to perception and giving as well as meaning statements. The verbal process in this case is not only related to how we talk to other individuals but also relates to the way of thinking and the meaning of the words used. The verbal process consists of verbal language and thought patterns.

Language is a tool for people to interact with other people and also as a tool for thinking. Thus, language functions as a mechanism to communicate as well as a guide to seeing social reality. Language affects perception, channels and helps shape thoughts (Mulyana and Jalaludin, 2006).

"When I communicate with people here, I usually use Suroboyoan Javanese, Ampel people when asked to speak Suroboyoan understand, because most of them are old people here. Children around here even though they are not ethnic Javanese also use the Suroboyoan language. So don't get confused and don't have any misunderstanding. We also sometimes insert Arabic" (Nuh, April 22, 2020).

The use of the language used by the informants according to the results of the interview is Surabayaan Javanese, because according to the informants most of the people of Ampel village use Surabayaan Javanese as their daily language, the reason he uses Surabayaan Javanese

is to minimize multiple interpretations of ongoing communication. The use of language is sometimes also inserted by Arabic.

"I have been here since I was born and I hang out with everyone. I have friends from ethnic Arabs, Chinese, Bugis, Banjarese, especially Javanese. So I understand a little bit of their language, and since they were little, when they were playing, they used Surabayaan Javanese, although with their own accent and style. Even here, there is the everyday language of the Ampel people, which can be called Ampel slang" (Khotib, 20 April 2020).

The preacher whom he was born with has lived in the Ampel village and since childhood he has associated with various ethnic groups in the Ampel village, namely Arab, Chinese, Bugis, Banjarese and Javanese. Making him understand other ethnic languages, according to Khotib, even though the theme consists of various ethnicities, they have used Surabayaan Javanese since childhood to communicate even though they use different accents, even here there is a colloquial language which is commonly called Ampel slang.

The verbal process consists of language and mindset, the results of interviews with informants found several things, namely. First, in some ethnicities they will use Indonesian when communicating to avoid misunderstandings or multiple interpretations. Second, all of the informants mastered the local language, namely Surabayaan Javanese, and if they knew their interlocutor knew their local language, they would insert their local language. Third, based on information from informants in Ampel village, there is the everyday language of the people of Ampel village, which is called Ampel slang. Communication that runs in the Ampel village community will affect their mindset and each culture will affect how each individual communicates and will affect how they respond to individuals from other cultures.

The non-verbal process

In the non-verbal process, there are several non-verbal message behaviors including body language, namely body movements, facial appearance, eye movements and eye position, touch where the extent to which a person allows others to hold and embrace his body, relationships between spaces, relationships between distance and time of communication, biological appearance, style of dress, attitude when meeting someone, tone and intonation of speech. The non-verbal processes in the Ampel village community seem very diverse, the researchers observed that each person has a different way of non-verbal communication from gestures, facial expressions, and even the eyes of each ethnic group which has its own characteristics. Ethnic Arabs have sharp eyes and a style of speech by frequently shaking their hands when speaking.

Barriers to intercultural communication

The results of interviews conducted by researchers with ethnic groups in Ampel village, it can be concluded that there are several obstacles that occur, namely in Ampel Surabaya village there are not many obstacles that occur in Ampel Surabaya village communication barriers between cultures are physically in the form of time constraints to meet or communicate and there is a reason that becomes an obstacle, namely the attitude of withdrawal here can be

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interpreted as a closed attitude to several ethnic groups, namely Arab and Chinese ethnicity. Ethnic Arabs are considered to have a very closed and aloof nature, exemplified such as rarely getting along with their neighbors unless they get an invitation from their neighbors, while Chinese according to some informants because there are very few ethnic Chinese in Ampel village so there is a feeling of awkwardness.

The Acculturation Process

According to Ruben, is the most comprehensive and useful conceptual framework in analyzing the acculturation of an immigrant, namely from a communication perspective, it is found in the elaborated systems perspective. An open communication system a person interacts with the environment through two processes that are always related, namely personal communication and social communication (Mulyana and Jalaludin, 2006) and supported by the communication environment.

Persona communication

Personal communication is very important because in the early phases the perspective of an individual culture with other cultural individuals is very simple and creates a stereotyped perception that is rough or bad with time, it will change after knowing each other and will change their perception to be more subtle and complex. If the process of persona communication runs smoothly, it will produce aspects of acculturation as stated by Breton, Chance, Richmond, and Kim.

"Because I rarely go out of the house so I don't go out often just to chat unless I really have a need or I have village activities I just go out, I never go out, why don't you hesitate to start communication, it's good to establish a relationship while I want to chat or just saying hello, like earlier, the advantage is that you get along better with your neighbors. If it's the same with different ethnicities, the more knowledge about them, so we understand each other" (Harun, April 24, 2020).

Based on the exposure of information provided by Harun, it can be concluded that although in terms of communication it can be said that it is very rare but Harun never feels hesitant when starting to communicate, because according to him there is no need to feel hesitant when you want to start communication because there are so many advantages in communicating, namely maintaining friendship and with communicating also makes each other feel more familiar and if communicating with other ethnicities the communication will add a lot of knowledge about them and will become mutual understanding and foster more tolerance.

"It's very intense, Ms. I almost every day because my friends are also from various ethnicities, I never doubted. they tell stories about culture or whatever, it adds knowledge too, oh it turns out, oh, this is how it is" (Nuh, April 22, 2020).

The experience experienced by Noah since he was a child, namely, this experience he experienced since he was a child because he had lived in the Ampel village environment since he was small, he admitted that his friends since childhood had consisted of various ethnicities. So he never hesitated to start the initial phase of communication, namely starting

communication with other ethnicities. He also feels that there are many benefits from inter-ethnic communication, namely increasing familiarity, and exchanging information between ethnic groups.

"Because I'm here as a head of hamlet, you could say my communication is very intense, especially since I was small here, my friends are mostly from other ethnicities. I also often go around to just monitor and chat with residents and my friends, never hesitate, surely the name is communication, there must be benefits, such as adding friends, getting new information and much more" (Khotib, April 20, 2020).

Khotib is the head of hamlet in Ampel village, according to the khotib he is very intense in communicating with other ethnic groups who happen to also be residents and a small friend of Khotib. There is no doubt when starting communication with them because according to the preacher, why do you have doubts because communicating has many advantages, such as adding friends and getting new information.

"You could say that I often play at my neighbor's house or just chat in front of the house. but you can say almost every day, but only briefly, not for long, if it's long, it's rare, never if in doubt, maybe because I think it's a habit and routine, for example, so you understand each other better" (Imamah, April 22, 2020).

Based on the presentation of information from Imamah, it can be concluded that yes, he often communicates with other ethnicities and neighbors even if only briefly or for a very short time, but he never feels doubts when starting because according to Imamah, communication and interaction with other ethnicities has become routine, and there is a benefit that is able to understand each other.

"I'm not that intense, you can say that interactions are rare, I never have any doubts, even though I rarely interact with them, but it doesn't become an obstacle, I really, so we can learn from each other's ethnicity from the ongoing communication" (Yook Be, 26 April 2020).

Yook Be provides information that can be concluded, it can be said that he rarely interacts with other residents, although he rarely interacts and communicates but he never hesitates to initiate communication with other ethnicities or other residents, because according to Yook Be, communication can learn from each other. each.

Observations and interviews with researchers found that there is a personal communication factor in acculturation in the Ampel village community, how each ethnic group can communicate well because most of the people who live there have lived or settled since they were small, and introductions between ethnic individuals have been running since they are small too. Inter-ethnic communication can be said to be carried out intensely by them even almost every day and communication is more intense when there are village forums or recitation events held by residents.

Even in each individual when starting communication, there is no discomfort, it can be said that the longer the individuals will participate more in interpersonal communication and social communication because they no longer see cultural or group differences that occur

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because they become more familiar with each other and they also supported by feelings of pleasure when doing the communication.

Social Communication

This social communication can be interpreted as interpersonal communication and mass communication where interpersonal communication is communication between individuals. Meanwhile, mass communication is a more general social communication process, which is carried out by individuals to interact with their social environment without visible interpersonal relationships with certain individuals.

"That is, if you have free work at home, sometimes you relax and relax in front of the house, just chatting with your neighbors, or if you don't, when you are invited to a recitation or there is a tahlil, we discuss all the hottest issues, just like that, just sharing experiences with each other" (Imamah, April 22, 2020).

The social communication that Imamah does occurs when if she has free time while relaxing in front of the house and chatting with neighbors or when she comes to an invitation to recitation or tahlil, the problems discussed are daily problems or children's problems such as sharing school problems or other issues. hot issue.

"When we gather at the village forum, ma'am, if not, I have a shop, when they buy something, we usually talk a lot first, what's up, maybe it's just a little discussion about everyday problems or there are issues like that that are usually the subject of discussion. chat, it's not that broad, like earlier, it's just a hot issue" (Yook be, 26 April 2020).

Village forums become a medium for social communication, few things are discussed only discussing daily problems or issues that are currently hot around the Ampel village community. Discussions that are not so broad and very brief encounters with other ethnicities also affect their social communication.

According to Ryu, the acculturation function of mass communication will be very important in the early phase of the immigrant acculturation process. This early phase immigrants will feel awkward when interacting interpersonally which makes an immigrant frustrated. Immigrants expect to get favorable feedback but what happens is the opposite is unavoidable. Immigrants may withdraw from direct interaction and then be forced to use the mass media as an alternative channel that is free from pressure that allows absorbing indigenous elements (Mulyana and Jalaludin, 2006).

Researchers found several findings that have similarities with Ryu's statement, namely the initial phase of immigrant persona communication greatly affects their social communication or mass communication, which is what happened to the people of Ampel Surabaya village as described in the persona communication sub-chapter that personal communication in The people of the Ampel Surabaya village run very smoothly and successfully with very few obstacles that occur so that social communication or mass communication in the Ampel Surabaya village community runs smoothly. Successful social communication in the Ampel Surabaya village community can be seen how the Ampel Surabaya villagers carry out their

social communication such as being active in village forums, attending events invited by neighbors and understanding the limits of language when carrying out their social communication.

Communication Environment

Communication environment is very important because in person communication and social communication will not be fully understood if without being connected with the conditions of the communication environment.

The communication environment in this study is Ampel Surabaya village, the results of interviews and observations of researchers have several things which describe the condition of the communication environment in Ampel Surabaya village. Kampung Ampel which is a communication environment can be said to be very ideal and has a lot of acculturation potential in it, it can be seen from the location that has ethnic diversity in it, and the community has a high tolerance attitude so that it can avoid various inter-ethnic conflicts that occur.

Acculturation potential factors in the Ampel village of Surabaya. The results of the interviews with the informants above can be concluded that, the Ampel village community, if associated with this theory, there are several similarities related to several important factors in the acculturation potential. The results of interviews and biodata of informants obtained by researchers can be concluded that the factors in the potential for acculturation are also found in the Ampel village community, where they found a lot of cultural similarities between immigrant cultures and indigenous cultures, then the age factor also affects most of the Ampel villagers who have lived there for a long time and On average, they have lived there since childhood, then personality characteristics such as a very high sense of friendship and tolerance are owned by each individual Ampel village community and supported by the Ampel village environment which is a religious tourism place which is also inhabited by most Muslims also affects the potential for accuracy that occurs in In the Ampel village community, the last is the educational background, it can be said that in the Ampel village area, the majority of the people have a high education, at least it is a high school so that it affects how they behave and do communication. better unique and easier to adapt to the environment. As stated by one of the informants, namely:

"As long as I live here, there are no inter-ethnic conflicts here, but instead they help each other, I who am here as a minority feel safe, because the people are also good. In the past, my family was also detained when there were many Chinese people arrested, we were hidden with them. Because I can say that my ethnicity is very different from most of the others, especially in terms of religion, I am different if the others are of different ethnicity, but they are both Muslim, so they are still a bit connected, there are similarities, but even so, people here are not like that, if the perception is the same, I'm grateful to be happy. when communicating. But if they don't, it's normal for them to understand" (Yook be, 26 April 2020).

Yook Be gave some information, namely, similar to other informants, he had never heard of an inter-ethnic conflict in Ampel village, according to Yook Be, the Ampel village community helped each other. He recounted an experience when he was a child where his ethnic Chinese family was in a precarious situation because at that time there was chaos targeting ethnic

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Chinese but by other residents my family was hidden so as not to be arrested and protected by them, it illustrates that the people of Ampel village do not discriminate. ethnicity even though it has many differences from other ethnicities. Ethnic China is an ethnic group that is very small in number in Ampel village, with many very visible differences in terms of religion, where the average Ampel village community is Muslim, and according to Yook Be, there will be a slight problem with religious differences, there will be more there are also differences in perception, but that is helped by the attitude of the people of the Ampel village or other ethnic groups who have a very high tolerance attitude and easily understand if there are differences.

The acculturation model in Ampel Surabaya village

This acculturation model is taken from Berry's theory of acculturation (1987) namely acculturation is a process where we adopt a new culture by adopting its values, attitudes, and habits. Berry also shows that the level of accuracy of each individual depends on two independent processes. Berry identified acculturation models into four namely assimilation, integration, separation, and marginalization which he took from the two independent processes, namely the degree to which individuals interact with the host culture, approach or avoid (out group contact and relations), the degree to which individuals maintain or releasing the attributes of indigenous culture (ingroup identity and maintenance) from the two processes. From the results of interviews and observations of researchers, it can be concluded that there are several differences in acculturation models that occur in several ethnic groups in Ampel village.

High	Separation	Integration (Arab, Banjar, Jawa, Madura)
	Marginalization (Cina)	Assimilation
Low	The degree to which contact with the host culture and microcultural groups	
	Low	High

Table 1. The acculturation model that occurs in the Ampel village community, Surabaya

The results of interviews and observations of researchers on ethnic immigrants who have a large number of ethnic Arabs, Madurese, Banjars, and indigenous ethnicities, namely Java, are more visible in the acculturation model, namely integration, why integration because the dominant ethnic group has many similarities, especially with the majority religion being Islam. , so that there are similarities in the values shared by these ethnic groups. The communication carried out by them, they want and desire to also try other ethnic cultures. however, with this desire they do not necessarily leave their original culture by continuing to carry out their ethnic culture. Another reason for integration is that each ethnic group has a desire to blend in with other ethnic groups, especially with the indigenous ethnic groups there, namely Java. The acculturation model, namely integration, has an understanding when individuals maintain their original cultural identity when interacting with their host culture. At this level the individual builds a kind of bicultural rotation that successfully mixes and unifies the cultural dimensions of the two groups to interact with each other without being hindered by different cultures. Berry (1987). These ethnicities have a desire not to forget and maintain their original culture and still interact with other ethnicities or cultures, so that this integration model makes each ethnic group have a very high sense of tolerance so that the potential for conflict is very low. The selection of the acculturation model for integration in the Ampel village community can be seen in several aspects, namely language, social activities, friendship, and cultural traditions.

In terms of Language

In terms of language, from the four ethnic groups, namely Javanese, Madurese, Arabic, Banjar, they still feel it is important to preserve their respective native languages, it appears when they are communicating with their fellow ethnic groups, and keep trying and wanting to learn ethnic languages. other. This mutual curiosity between the ethnic groups makes them closer because each ethnic group feels that they are valued by the curiosity of other ethnic groups towards their culture, especially their language.

In Terms of Social Activities

Although there are many ethnic groups that can be said there will also be many perceptions or views in it, it does not mean that it is difficult for them to carry out social activities together. Judging from the factor when they immigrated or lived in Ampel village, namely since they were small, so that with a long time span it affected how they behaved with ethnic differences around their environment and therefore also made the Ampel village community have a very high tolerance attitude.

In Terms of Cultural Traditions

As well as languages, each ethnic group still feels it is important to maintain their original culture, but they also adapt to other ethnic cultures or indigenous cultures. Living in ethnic and cultural diversity with the desire to continue to carry out their original culture in order to remain sustainable is very difficult but all of that must be carried out for the sake of preserving their culture, not only that, living in an environment with diversity must also get used to and remain open to other ethnic cultural traditions. Openness to other ethnicities will not necessarily

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change the cultural habits of each ethnic group, but only to adapt to other ethnic cultures in their environment. The people of Ampel village with their ethnic diversity, each ethnic group still carries out their culture, the most visible is when they hold events such as weddings, performances, recitations, cultural performances.

In Terms of Friendship

This aspect of friendship in the Ampel village community is very interesting. The history of Ampel village that has existed for a long time and with its cultural diversity has made people accustomed to this cultural diversity. Those of different ethnicities have lived side by side since childhood and have been friends since childhood so they think there is no difference between them, this intimacy is also carried over to adulthood by their habit of chatting in coffee shops (cangkruk) regardless of their ethnic origin. This friendship resulted in a new culture, namely Ampel slang which until now was used where the origin of this language stems from mutual ridicule of Javanese and Arabic ethnic groups which were considered funny at the time. Ampel's slang adopted from Arabic and Javanese vocabularies with a Javanese accent, Ampel's slang is still used by the people of Ampel village from the old to the children.

Meanwhile, for ethnic minorities, namely China, it enters the acculturation model, namely marginalization, why marginalization in the sense that is Marginalization occurs when individuals choose not to identify indigenous cultures or do not accept indigenous cultures, but there is an opportunity to acculturate if there is an opportunity. The closed attitude of ethnic Chinese has been known by other ethnic groups if they are asked what ethnicity is difficult when communicating, the majority will answer Chinese, ethnic Chinese themselves also admit that they also rarely communicate with other ethnicities. According to the Chinese, it's because they don't have much in common with other ethnicities and the most obvious thing is the difference in beliefs, even though they are actually aware that other ethnicities don't really care about it. Ethnic Chinese when asked if there is a possibility to learn other ethnic cultures, they answered that it is very possible if there is an opportunity, this is evidenced by the fact that they still come when there are village social activities or when they receive event invitations from other ethnicities. This activity is a possibility where ethnic Chinese will open up and is an opportunity to acculturate by learning other ethnic cultures.

CONCLUSION

The process of intercultural communication that occurs in the Ampel village community, Surabaya, can be analyzed with the intercultural communication theory described by Mulyana and Jalaludin (2006) which explains that there are several elements in intercultural communication, namely, perceptions, verbal processes, and non-cultural processes. -verbal and acculturation process described by Berry (1987) which explains that there are several factors of acculturation, namely personal communication, social communication and supported by the communication environment, from the results of the intercultural communication process and the process of acculturation, it can be concluded that the Ampel Surabaya community is in the

what acculturation. Based on the results of research conducted by researchers, it can be concluded as follows:

The process of intercultural communication between the people of Ampel Surabaya village that occurs is based on the elements of intercultural communication according to Mulyana and Jalaludin (2006). Perception, differences in perceptions are often found by each ethnic individual, differences in perceptions occur not only because of ethnic and cultural factors but also religious factors. Differences in perceptions that occur in the people of Ampel Surabaya village can be handled well because the people of Ampel Surabaya village have a very high tolerance attitude. The people of Ampel village are of the opinion that if there is a difference in perception, there is no need to debate, it is enough to understand and appreciate it, because if it is done, they think they will know how to take a stand when faced with the difference in perception. The verbal process cannot be denied if there are multiethnic groups in one environment, the thing that becomes an obstacle and important in the communication process is language, in the Ampel Surabaya community it was found that every ethnic individual still uses the language of their respective ethnic origins and often uses Indonesian and Indonesian. Surabayaan Javanese language when communicating with other ethnicities and some informants also explained that in the Ampel village area there is the everyday language of the Ampel village people which can only be understood by the native people of Ampel Surabaya village which they usually refer to as Ampel slang. Non-verbal processes, non-verbal processes consist of body language, namely body movements, facial appearance, eye movements and eye positions, touch where the extent to which a person allows others to hold and embrace his body, relationships between spaces, relationships between distance and time of communication, appearance biology, dress style, attitude when meeting someone, tone and intonation of speech. Each ethnicity has its own characteristics of non-verbal messages.

The process of cultural acculturation that occurs in Ampel Surabaya village which consists of Persona communication, charm communication which is the initial phase of the acculturation process has an important role, researchers found that every ethnic individual communicates well because most of the people who live there have lived or settled since they were small, and introductions between ethnic individuals had been going on since they were small too. Inter-ethnic communication can be said to be carried out intensely by them even almost every day and communication is more intense when there are village forums or recitation events held by residents. In fact, every ethnic individual in the Ampel village no longer has anxiety when it comes to starting communication with other ethnic groups. This initial phase, namely personal communication, affects the occurrence of social communication carried out by the Ampel village community where when each ethnic individual already has a sense of comfort with each other it will affect their participation in social communication because with that sense of comfort they no longer look at class, religion, or class. ethnicity when doing social communication. The acculturation process is also supported by a friendly communication environment where the communication environment studied is Ampel village which is very ideal and has a lot of acculturation potential in it, it can be seen from the location that has ethnic

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diversity in it, and the community has a high tolerance attitude so that it can avoid various inter-ethnic conflicts.

There are two acculturation models or levels of acculturation for the village community, namely integration and marginalization, integration for the Ampel village community with Javanese, Madurese, Arabic, Banjar ethnic groups because the four ethnic groups still carry out their culture as usual or their daily language still uses their native ethnic language. which means that they do not leave their respective ethnic identities, and they continue to accept and succeed in uniting different cultures without any cultural barriers. This is evidenced by the emergence of a new language adapted from several ethnic languages that they know as Ampel slang. Ethnic Chinese with an acculturation model, namely marginalization, where ethnic Chinese who have a very closed nature and attitude withdraw from the communication environment because they feel there are many differences between ethnic Chinese and other ethnicities, but there is still the possibility for ethnic Chinese to learn indigenous and other ethnic cultures. This can be seen in the participation of ethnic Chinese in social communication.

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