

# Intercultural Pornography in the Comedy Film Warkop DKI Reborn Jangkrik Boss! Part 1

Cynthia Ariska<sup>1</sup>, Wininda Qusnul Khotimah<sup>2</sup>

## Abstract

Films with the comedy genre became the prima donna in 2016. One of them, the film Warkop DKI Reborn: Jangkrik Boss! Part : 1 The remake of the film Warkop DKI is a legendary Indonesian comedy. In just 12 days, this comedy film has an audience of 4,687,720 people. Seeing this phenomenon, researchers are interested in observing the value of the film further. Especially in the pornographic aspect. Data collection is done in the form of documentation, in-depth interviews and literature studies. This study uses a qualitative method by conducting interviews with Anggy umbara as the director of the film Warkop DKI Reborn: Jangkrik Boss! Part : 1, an interview was also conducted with the Film Censorship Institute (LSF) which passed the film Warkop DKI Reborn: Jangkrik Boss! Part : 1. The research findings show that pornography has a different meaning from each person. Pornography is considered art and entertainment for filmmakers, so in the film Warkop DKI Reborn: Jangkrik Boss! Part : 1 scene (pornoaction) and dialogue (voice porn) appear. Pornographic content to attract more quantity or profit. Film people regard pornography as a profitable business from an economic point of view.

**Key Words** : Film, Comedy, Pornography

## INTRODUCTION

The Indonesian film industry received a good response in 2016 with the presence of the film Warkop DKI Reborn: Jangkrik Boss! Part : 1. It is proven by the achievement of the film Warkop DKI Reborn which has 4,687,720 viewers in 12 days. Warkop DKI Reborn Movie: Jangkrik Boss! Part : 1 is a new record for Indonesian cinema, namely the highest-grossing Indonesian film of all time, this is also evidenced by the submission of two national records by the Indonesian Record Museum (MURI) to Falcon Pictures as "the film with the highest number of viewers in one day" and "the film with the highest number of viewers in one day". the fastest number of viewers".

Author's Affiliation

Department of Communication, Faculty of Social and Political Sciences, University of Muhammadiyah Prof. DR. HAMKA.

<sup>1</sup> Ariskacynthia@gmail.com

<sup>2</sup> sofyarahmi2@gmail.com

The highest-grossing film of all time was proven by beating the film *Laskar Pelangi* (2008) which had an audience of 4,631,841 which became the highest-grossing film of all time for the past 8 years. Of course, the success of *Warkop DKI Reborn: Jangkrik Boss! Part : 1* also for the performance of Falcon Pictures which is a production house for the nation's children. Falcon Pictures, which was founded in 2010, is a production house that is quite productive in producing films every year. *Warkop DKI Reborn Movie: Jangkrik Boss! Part : 1* is also a comedy film produced in 2016 by Falcon Pictures, which previously produced comedy films entitled *Comic 8* (2014) and *Comis 8: Casino Kings* (2015). Falcon Pictures also made the film *Warkop DKI Reborn: Jangkrik Boss! Part : 1* which was promoted by spending up to 15 billion rupiahs, exceeding the production costs of only 10 billion rupiahs. The comedy or comedy genre is the film genre that was chosen in the *Warkop DKI* film which gave birth to the film *Warkop DKI Reborn: Jangkrik Boss! Part : 1*, showing personally or a group of people showing joke scenes as fresh entertainment that does not require the audience's thinking ability and high intellect to understand the content of the message, is simple, and easily digested by all ages.

The hallmark of the *Warkop DKI* film is that it always displays beautiful and sexy women in that era or commonly known as *Warkop Angel*. Both in terms of film posters displayed and also the title of the film can be said to be enough to make people who see and read it become aroused, such as one of the titles of the first film from *Warkop DKI*, *Mana Tahaaan*. as well as the movie *Warkop DKI Reborn: Jangkrik Boss! Part : 1* which presents several beautiful and sexy women according to the criteria determined by the marketing production house, such as Nikita Mirzani, Hannah Al Rashid, and Malaysian artist Nur Fazura. In addition, there are several scenes and dialogues that lead to pornography, for example, the CHIPS boss scene with Nikita, and the dialogue of a pregnant cockroach, liking this girl, and her lips gathering like a goldfish.

Women by the mass media, whether through advertisements or news, are always described as very typical, namely their place at home, acting as housewives and caregivers, dependent on men, unable to make important decisions, undergoing a limited profession, always looking at themselves, as sexual objects/sex symbols (pornographizing; sexploitation), fetish objects, objects of affirmation of patriarchal work patterns, objects of harassment and violence, always being blamed (blaming the victim) and being passive, and carrying out functions as consumers of goods or services and as a means of persuasion. In addition, the existence of women is also not proportionally represented in the mass media, both in entertainment media and in news media (Sunarto, 2009: 4).

We are familiar with pornography, even the concept of pornography is most commonly recognized because it is easy to recognize, easy to display, and easy to digest. Pornography is images of obscene behavior that show more of the human body and genitals. Its fun, dirty, vulgar nature makes people who see it sexually aroused. Pornography can be obtained in the form of photos, posters, leaflet, video images, films, and VCD images, including in the form of other visual tools that contain images or obscene activities (porno) (Bungin, 2006: 341-342).

## **MEDIO**

*Vol 2, No 2, December 2020, pp. 139 - 156*

Pornography can be defined as explicit representations (pictures, writings, paintings, and photographs) of sexual activity or obscene, lewd or obscene things that are intended to be communicated to the public (Haryatmoko, 2007: 93). In the film itself, pornography seems to have become flesh and blood. With pornography, films can produce films that are able to raise quantity. Pornography is a problem that is already national in nature, because it has penetrated to rural areas (Djubaedah, 2003: xvi). The filmmakers are fully aware that they are presenting something that responds to the sexual instincts of the audience (especially men). So, if there are viewers who are aroused by the scenes in the film, that is the goal. Pornography producers are well aware that sex is indeed sold (Soebagijo, 2008: 31).

## **METHODOLOGY**

The method used in this research is qualitative content analysis, which aims to find out the content in the film *Warkop DKI Reborn: Jangkrik Boss! Part : 1* in depth about the pornographic content contained in the film. Qualitative data analysis is used when the data collected in research is qualitative data. Qualitative data can be in the form of words, sentences or narratives, both obtained from in-depth interviews and observations (Kriyantono, 2006: 194). The approach in this research is descriptive qualitative which aims to make a systematic, factual, and accurate description of the facts and characteristics of a particular population or object. This research is to describe the reality that is happening without explaining the relationship between variables (Kriyantono, 2006: 67-68). This study describes how pornographic content is contained in the film *Warkop DKI Reborn: Jangkrik Boss! Part : 1*. Data collection is done by means of documentation, observation, interviews, and literature study.

By using accurate data contained in the trailer for *Warkop DKI Reborn: Jangkrik Boss! Part : 1* in order to be able to describe what is included in the content of pornography. The media used in this study is film, because film is an audio-visual medium that can facilitate researchers to describe their research. The film chosen in this research is *Warkop DKI Reborn: Jangkrik Boss! Part : 1*, this film is an Indonesian comedy film which contains scenes or what is called porno-action (non-verbal) and dialogue called porno-voice (verbal) which contains pornography in it. These things can be studied with media content theory. This study focuses research on scenes called porno-action (non-verbal) that depict pornography and dialogues called sound (verbal) porn that contains pornography in it. The scenes and dialogues will be examined using a qualitative content analysis method. To analyze, the pornography indicators in this study are made in the table below:

**Table 1. Categorization of Pornography**

<b>Conceptualization of Pornography</b>	<b>Indicators (Objective Elements)</b>	<b>Descriptive (Subjective Elements)</b>
<p>Pornoaction (Non-Verbal), is a picture or action of movements, bends, body twists, protrusion of dominant body parts giving sexual stimulation to the act of showing breasts and genitals that are not intentional or intentional to provoke the rise of sexual desire for those who see it.</p>	<ul style="list-style-type: none"> <li>- Picture</li> <li>- Sketch</li> <li>- Illustration</li> <li>- Photo</li> <li>- Writing</li> <li>- Moving image</li> <li>- Animation</li> <li>- Cartoon</li> <li>- Body move</li> </ul>	<ul style="list-style-type: none"> <li>- Intercourse, including deviant intercourse;</li> <li>- sexual violence;</li> <li>- masturbation or masturbation;</li> <li>- nudity or an impressive display of nudity;</li> <li>- genitals; or child pornography</li> <li>- featuring a kissing lips scene;</li> <li>- exploit and/or display body parts</li> <li>- certain things, such as: thighs, buttocks, breasts, close up and/or medium shots;</li> </ul>
<p>Pornovoice (Verbal), namely the sound, speech, words and sentences spoken by someone, which directly or indirectly, even subtly or vulgarly make seduction sexual acts, sounds or speech about sexual objects or sexual activity</p>	<ul style="list-style-type: none"> <li>- Voice</li> <li>- Sound</li> <li>- Conversation</li> </ul>	<ul style="list-style-type: none"> <li>- displays a sound that describes the ongoing sexual activity</li> <li>- display conversations about a series of sexual activities</li> <li>- showing scenes and/or sounds that depict sexual relations between animals in a vulgar manner;</li> <li>- display words-</li> <li>- said obscene.</li> </ul>

**FINDING AND DISCUSSION**

Warkop DKI Reborn: Jangkrik Boss! Part : 1 is a 2016 Indonesian comedy film directed by Anggy Umbara. The film is an adaptation of Warkop DKI films in the 80s. The film was released on September 8, 2016 in cinemas throughout Indonesia, the film was produced by Falcon Pictures. Warkop DKI Reborn Movie: Jangkrik Boss! Part : 1 tells the story of 3 young people as members of CHIPS played by Dono (Abimana Aryasatya), Kasino (Vino Bastian), and Indro (Tora Sudiro). CHIPS members who always cause trouble, starting from being arrested while securing

## MEDIO

Vol 2, No 2, December 2020, pp. 139 - 156

demonstrations, to chaos when catching robbers. Until the incident brought them to court, and were fined 8 billion. Warkop DKI Reborn Movie: Jangkrik Boss! Part : 1 is an Indonesian comedy film interspersed with jokes containing porn-action and sound porn. This is shown from some of the details of the scene in the table below:

**Table 2. Content Analysis of Warkop DKI Reborn: Jangkrik Boss! Part 1**

No	Pornoaksi	Pornosuara	Pornoaksi dan pornosuara
1	Bokong Dono yang ditusuk, dan dimunculkan secara <i>closeup</i> .	Kata cabul dalam adegan yang diucapkan Kasino seperti "selangkangan", kata "kecoa bunting".	Adegan mengeksploitasi bagian tubuh (payudara), Ditambah percakapan "obatnya paten Sayang" yang melengkapi adegan hubungan seks itu memperkuat bahwa adegan dan dialognya menunjukkan percakapan rangkaian aktivitas seks.
2	Pornoaksi dengan cara mengeksploitasi bagian tubuh perempuan seperti paha, bokong dan payudara.	Penggunaan kata "nyobain" yang ditunjukkan melalui adegan nonverbal yang mengarah para "mencoba" wanita.	Menggambarkan hubungan seks dengan tongkat yang dipegang oleh bos CHIPS, ditambah efek suara "cleb", adegan ini mengarahkan pada aktivitas seks.
3	Seorang pembawa balok di taman yang celananya dipelortokan oleh Kasino hingga terlihat bokong dan alat kelaminnya, hal ini termasuk kekerasan seksual, menelanjangkan dan eksploitasi bagian tubuh pembawa balok di taman.	Penggunaan kata "main aman" dan "jangan pakai kekerasan" pada adegan yang menunjukkan aktivitas persenggamaan dalam film tersebut.	Dengan <i>closeup</i> bokong dan payudara dengan posisi badan membungkuk dan dialog yang mendukung porno itu semakin jelas adalah percakapan Kasino dan Indro diperjelas dengan dialog "boncengannya Ndro" dan "mepet Ndro".

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.

*"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

## MEDIO

Vol 2, No 2, December 2020, pp. 139 - 156

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 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

## MEDIO

Vol 2, No 2, December 2020, pp. 139 - 156

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 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.

## **MEDIO**

*Vol 2, No 2, December 2020, pp. 139 - 156*

*"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 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

**MEDIO**

*Vol 2, No 2, December 2020, pp. 139 - 156*

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.

The degree to which indigenous identity is maintained	High	Separation	Integration (Arab, Banjar, Jawa, Madura)
	Low	Marginalization (Cina)	Assimilation
		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 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.

## **MEDIO**

*Vol 2, No 2, December 2020, pp. 139 - 156*

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 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.

## **MEDIO**

*Vol 2, No 2, December 2020, pp. 139 - 156*

## **REFERENCE**

- Abidin, Ali Zainal. 2013. "Model Komunikasi Antar Budaya". Universitas Pembangunan Nasional "Veteran" Jawa Timur.
- Andrik, Purwasito. 2003. Komunikasi Multikultural. Surakarta: Universitas Muhammadiyah Surakarta.
- Cangara, Hafied. 2015. Pengantar Ilmu Komunikasi. Jakarta: Rajagrafindo Persada.
- Devito, Joseph A. 1997. Komunikasi Antarmanusia: Kuliah Dasar. Jakarta: Professional Books.
- Efendy, Onong Uchana. 2005. Ilmu Komunikasi Teori dan Praktek. Bandung: Remaja Rosda Karya
- Efendy, Onong Uchana. 2002. Ilmu Komunikasi Teori dan Praktek. Bandung: Remaja Rosda Karya
- Hilton, Bryan. 2012. "Akulturasi Mahasiswa Pendatang Dikota Bandung". Universitas Komputer Indonesia.
- Liliweri, Allo. 2003. Makna Budaya dalam Komunikasi Antar Budaya. Yogyakarta: Lkis.
- Liliweri, Allo. 2013. Dasar-Dasar Komunikasi Antarbudaya. Yogyakarta: Pustaka Pelajar.
- Kriyantoro, Rahmat. 2008. Teknik Praktis Riset Komunikasi. Jakarta: Kencana Prenada.
- Maryamah, Endah & Ety Ratnawati. 2018. "Akulturasi Islam Dan Budaya lokal Pada Tradisi bongkar Bumi Di Desa Cupang Kecamatan Gempol Kabupaten Cirebon". IAIN Syekh Nurjati Cirebon.
- Mulyana, Deddy. 2001. Ilmu Komunikasi: Suatu Pengantar. Bandung: Remaja Rosdakarya.
- Mulyana, Deddy & Jalaludin Rahmat. 2006. Komunikasi Antarbudaya. Bandung: Remaja Rosdakarya.
- Moleong, L.J. 2014. Metode Penelitian Kualitatif. Edisi Revisi. Bandung: Remaja Rosdakarya.
- Nu'man, Ibrohim. 2016. "Komunikasi antar budaya masyarakat Islam dan Hindu dalam tradisi lokal di Dusun Laban Kulon, Desa Laban, Kecamatan Menganti, Kabupaten Gresik". UIN Sunan Ampel Surabaya.
- Sugiyono. 2010. Metode Penelitian Kualitatif dan R&D. Bandung: Alfabeta.
- Sutopo, H.B. 2008. Metodologi Penelitian Kualitatif-Dasar Teori dan Terapannya dalam Penelitian, Surakarta: Sebelas Maret University Press.
- Suranto, Aw. 2010. Komunikasi Sosial Budaya. Yogyakarta: Graha Ilmu.
- Ridwan, Aang. 2016. Komunikasi Antar Budaya: Mengubah persepsi dan Sikap dalam Meningkatkan Kreativitas Manusia. Bandung: Pustaka Setia.

Utami, Lusia Savittri Setyo. 2015. "Teori-Teori Adaptasi Antar Budaya". Universitas Tarumanegara.

<https://www.indonesia.go.id/profil/suku-bangsa> diakses pada pukul 20.32 tanggal 1 November 2019.

[https://pemerintahan.Surabaya.go.id/home/kelurahan\\_Ampel](https://pemerintahan.Surabaya.go.id/home/kelurahan_Ampel) diakses pada pukul 08.43 tanggal 7 juni 2020.