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Bugis Ethnic Family Farmer's Interpersonal Communication Model in Overcoming Farmer Regeneration Crisis in South Sulawesi Cocoa Planting Center

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Regeneration of cocoa farmer's children requires priority attention to maintain the continuity and sustainability of cocoa production, especially in Sulawesi corridor as the third largest cocoa producer in the world. Crisis of cocoa regeneration can be minimized by giving priority, in particular the internalizing of Buginese ethnic local values by interpersonal communication within the family approach. This research type is qualitative approach refers to a case study that in-depth elaborates on Buginese Ethnic family interpersonal communication that maintains parenting which reflect to the local culture. The results of this study found models of interpersonal communication in Buginese ethnic families that apply parenting guided by local values; First, balanced model that applying a parenting by using advice or 'paseng' and the award of parents to their children from an early age. Balance model has the characteristics where parents and children mutually proactive and participatory learning and interact about cocoa plants. Second, imbalance model which implement parenting by using advice or 'paseng,' but only parents active and have high participation in transforming local values to their children. Third, the monopoly model tends to apply a sanction/reward to the child when the child does not have interest in studying cocoa or living as cocoa farmers.

Keywords: Interpersonal Communication, Local Values, Bugis Ethnic, Cocoa Farmer.

1. INTRODUCTION

Cocoa regeneration in need to be considered as priority to maintain continuity the level of sustainability cocoa produce, particularly in South Sulawesi Cocoa Planting Center. It's hard to imagine when children of cocoa farmers children in South Sulawesi is no longer interested in becoming cocoa farmers or everything related to cocoa plantations sector. Current conditions have described the regeneration crisis of based on several cases in South Sulawesi Cocoa Plantations Center. In fact, this sector has highly prospective because Indonesia is the third largest cocoa producer in the world.

Cocoa regeneration crisis can be "minimized" by giving priority based on consideration of the composition of children in cocoa farming families, where an average of two to four children per family is prepared as the regeneration of cocoa farming families. Great potential can be optimized to rebuild the regeneration of cocoa sustainability at the children of farmers through the initial interaction between parents and children approach interpersonal communication within the family.

Family environment is the earliest and dominant environment in internalizing, developing, and fostering interest as cocoa

farmers. The formation of interpersonal communication by family is one effort to maintain the sustainability of cocoa regeneration at the children of farmers. Levels of emotional closeness between parents and children become the focus of maintaining the love of cocoa, in particular the role and function of parents to interact with their children based on ways and traditions of Buginese Ethnic in applying parenting guided heritage of local values in the family, especially children from an early age.

As an illustration that the Buginese Ethnic is one of the largest ethnic in South Sulawesi. In interaction, Bugis society bound by the norms and customs system that has prevailed for generations. Bugis community knew him as "pangngaderreng" which means the overall norm includes how a person should behave towards their fellow human beings and social institutions in return, and cause their motion (dynamic) community (Mattulada 1985, p. 58).¹⁻³ Buginese Ethnic will avoid activity that prohibited in custom norms to respect their pride. Constancy in following custom norms can be utilized by parents to internalize the important of cocoa regeneration sustainability in South Sulawesi.

Interpersonal communication factor has an important role in transferring knowledge to the children about cocoa.

The closeness of parents and children through interaction within the family is expected to maintain and enhance the love of children on cocoa. Communication in the family involving parents and children will fine, maintain, develop or bequeath the regeneration of cocoa. For example, the development of communication that is dialogical, where parents can communicate directly to the child. The interaction between them has a very high intensity. Different form of monologue family communication which the parents are very dominant dictates to children by neglecting child's opinion.

This study focuses on parents and children of cocoa farmers interpersonal communication approach in the scope of the family. Effective interpersonal communications patterns between parents and children can develop relationships that facilitate internalize a love in the child to remain a cocoa farmer. Forms of interpersonal communication when the interaction between Buginese ethnic parents and children in life is, First, Advice or "paseng" that known as family advices who pronounced hereditary. Paseng initially only verbally pronounced for ethnic Bugis memorized. Then paseng recorded in lontara, so that these messages can be maintained. Second, the award could be a compliment, can also be a gift. The award is given as a reward when the child is able to follow the advice of parents, diligent in helping parents, make an achievement, and others. Third, punishment/reward when children make mistakes.¹ Based on this background, researchers interested in categorizing interpersonal communication model that focuses on the Buginese Ethnic Family approach in parenting which is based on local values.

2. PROBLEM STATEMENT

Research questions of this research are; first, how interpersonal communication model of Buginese Ethnic cocoa farmer families in overcoming cocoa regeneration crisis in South Sulawesi cocoa plantations center? Second, what internal and external obstacles of Buginese Ethnic Parents in applying local values in cocoa farmer's families in South Sulawesi cocoa plantations center?

3. THE AIM OF RESEARCH

This Research purpose and usefulness are: first, increasing of awareness, solution alternative of parents and children in the process of parenting which guided by Buginese ethnic local values to overcome cocoa regeneration crisis in South Sulawesi. Second, increasing motivation and concern of the government, NGOs, Social Organization, to maximize parent's awareness on the important of cocoa commodity as Indonesia priority product, such as more intensive in campaigning cocoa to anticipate lack of cocoa regeneration.

4. LITERATURE REVIEW

In interaction process, interpersonal communication plays an important role in strengthening inter human relations, especially family as the smallest social unit before children recognize their environment. Family relation interacting give communicator chance to maximize role of many channels (vision, hearing, touch, and smell) to be use in interaction (West and Turner 2008, p. 36).⁶ Interaction between family members has a big influence to people personality and family itself. The success

of your family relationships depends heavily on the interpersonal communication among members (Devito 2013, p. 3).^{5,6} The assumption is if level of interaction in family higher, then the life harmonization among parents and children will higher too.

Interpersonal communication can connect someone with others. Besides that, interpersonal communication in family can make interdependency among individual. When someone do something, and then have an impact to others (Devito 2013, p. 5).^{4,5} As an illustration, in Buginese ethnic tradition, if their daughter cannot protect herself then will affect to the whole family. It means that daughter dignity is family owned so it has to be protect by all family members. This, interdependency create a closeness relation in Buginese ethnic family.

4.1. Interpersonal Communication Pattern in Family

Interpersonal communication pattern can affect to the development of relation in family. According to Devito, (2013, pp. 271–274) there are several main communication pattern between parents and child, such as: first, Balance Pattern, every person in family share in every communication transaction, role which plays by every family member is also balance. Second, Balance pattern application cause high level of satisfying in all family members. Third, Divided Balance Pattern, equal relation is guarded but every member has rights to different territory. Every member becomes an expert or decision maker in different area. Fourth, Unbalance Divided Pattern, half of communication is dominated. There is individual in family which dominated communication process the impact on unbalance in family. Fifth, Monopoly Pattern, someone dominate the communication. These people tend to patronizing and command rather than open a communication.^{5,6,9}

That pattern is basic of interpersonal communication of parent and children in motivating interest and actions, persuade, and internalize children love to cocoa in overcoming cocoa sustainability regeneration crisis. Different kinds of communication confirm individual position in family system, in this case from parents to children. By this pattern, message delivering and receiving, and responding can be happened in family. Therefore, it's important to choose the right communication pattern to educate children.

In applying interpersonal communication pattern to the family, it need learning process as the assumption of social learning theory that people get almost of knowledge from consequences of doing any behavior. First, by direct experiences, Imperfect Learning process, people get knowledge based on real behavior consequences. Secondly, learning idea by direct experiences and get reward that related to their behavior. Bandura (1986) noted that social learning process need next retention that can be improved by practice.⁷

4.2. Buginese Ethnic Parents and Children Interactions Form

Basically, Buginese ethnic is an ethnic who has written language that reflect parents and children interaction pattern in daily life. There are several points can be explained about that interaction pattern such as: First, Advice or paseng: paseng is family advices that be spoken hereditary. In the beginning, paseng is only spoken orally because Buginese Ethnic memorizes that. And then, paseng was noted in lontara so that the messages can be maintained. Second, Reward: reward is in the form of compliment or gift. Reward

is given to the child if they implement parent's advices, diligent, achievement, and many others. Third, Punishment is given to the child who violation the rule based on their age. Fourth, Different types of punishment adapted to the age and the violations committed by children, namely: Anger, usually given to children who violate manners, lack of discipline, and other minor errors. Physical punishment is given to a child who has given reprimand several times but being ignored by the child.¹

Parents will firmly give physical punishment such as whipped, pinched, fingertips curved backward, etc. this punishment is a lesson learn to the child.

However, physical punishment has a rule, not all parts of the child's body may be punished. There are some parts that absolutely should not to be punished. In Buginese ethnic culture, the heaviest punishment is expelled from the family. This is the biggest punishment that can be given by parents to their child. This sanction is given to children who crushing family pride.

Buginese ethnic family especially parents (father and mother) implement parenting pattern use advice or "paseng," rewards or positive reward, parent's punishment to the child when doing something wrong. In Buginese ethnic culture, terminology of "paseng" means family advices is socialized hereditary and noted in traditional script which known as "Lontara." Palm (Lontarak Leaves) is a medium for documenting important story and life experiences. Lontara according to Mattulada (1985) in "Latoa" is coming from words called "sulapa eppa wala suji." *Wala Suji* comes from "Wala" Means fence/separation/guard and *suji* means daughter.¹⁻³ "Paseng" which is showed in lontara is ethnic identity that has a very important position in Buginese Ethnic.

5. METHODS OF RESEARCH

Research of Buginese ethnic cocoa farmers families interpersonal communication in overcoming cocoa regeneration crisis use qualitative method, refer to case study. Subject in this research are informants who selected by purposive sampling with 7 informant from Buginese ethnic families. Informant who selected is from parents (Mother and Father) and also children.

Families that have 7–15 years old children and live at the same neighborhood or home. Data collecting is use primary data by observation, in-depth interview and documentation. Secondary data is collected by literature treasure which relevant with this study. This research subject is cocoa farmers in Luwu Regency (Buah Harapan, Noling Mujur, Sipakaing and Siwata).

Informant selection technique use *non-random* assignment kind of *purposive sampling*. Researcher has selected the criteria and characteristic of individual which directly observe.^{8,9} For example, cocoa farmers has worked in plantation for more than 5 years, certificated, and cocoa farmers family who has 7–15 years old children.

6. RESULTS AND DISCUSSION

Interpersonal communication in family involves the exchange of messages between parents and children as a system of mutual dependency to one another. Interpersonal communication model which is reflected in the local values of Buginese ethnic will determine the sustainability of the cocoa regeneration in the present and future. Family plays an important role in passing and preserves the values to children from an early age, such

as interpersonal communication model finding in cocoa farming families who reflect the Buginese ethnic local values.

6.1. Interpersonal Communication of Bugis Ethnic Cocoa Farmers Family in Managing Crisis in Cocoa Regeneration

Interpersonal communication is a process of verbal and nonverbal message transaction which is involved two person or more, with high feedback reaction. Interpersonal communication of cocoa farmers involves parent and children in family communication context with emotional closeness, emphatic, and interdependence. As well as in educating and parenting their children with Buginese Ethnic local values. Ethnic identity of family is implemented in overcoming cocoa regeneration crisis in sub center of South Sulawesi Cocoa Plantation.

In this research there are seven families is selected as informant. Researcher classified informant as Family A, Family B, Family C, Family D, Family E, Family F, and Family G. Informant characteristic are buginese ethnic, father and mother which has been worked as cocoa farmers for five years. All informants has son that expected to become future smart, creative and innovative cocoa farmer.

"Paseng" which is implemented in Buginese ethnic cocoa farmer family as a mandate to guide people in daily life, including as a farmer. Buginese ethnic cocoa farmer family teach and internalize moral values such as honesty (alempureng), intellectualisation (amaccang), propriety (assitajang), persistence (agetengeng), and effort (reso) and siri' (dignity, shame).

Effort (reso) and Siri' (dignity and shame) in cocoa farming families are the ways of parents internalize by directly involved them in planting, maintaining and harvesting cocoa from the garden. Form of 'paseng' or advice which is being applied when interacting with their children is to internalize a love of children to the cocoa crop as a source of life in the family. It means that from childhood to adulthood their children grow up, go to school, get married live on the income of parents as cocoa farmers.

The research found that, first, balance model approach is implemented by family A, family C, family D, and family G. Specific characteristics of balance model is parents and children mutually proactive and participatory in learning and interacting about cocoa plant. Parents and children have very high involvement and interactivity to develop and maintain cocoa crop as their source of life commodity. Based on the findings of three models of interpersonal communication in cocoa farming families in overcoming the regeneration crisis Bugis Ethnic cocoa farmers, presented in picture 1 the following:

First, balance model is also classifying parents interpersonal communication in internalizing children love to the cocoa crop is the reward. The usual form of recognition they receive in the form of praise, or gifts if their child had managed to pluck and sell cacao their hands. The award is given as a reward when the child diligently to help parents, and demonstrate achievement in school. Forms of punishment are also given to children who violate the etiquette and discipline. Physical punishment is also used to do as a learning effort, like a pinched, or a child's finger tip curved backwards.

Second, imbalance model was applied by informants from family B and informant of family E. Imbalance implement parenting models approach also use advice or 'paseng,' but parents

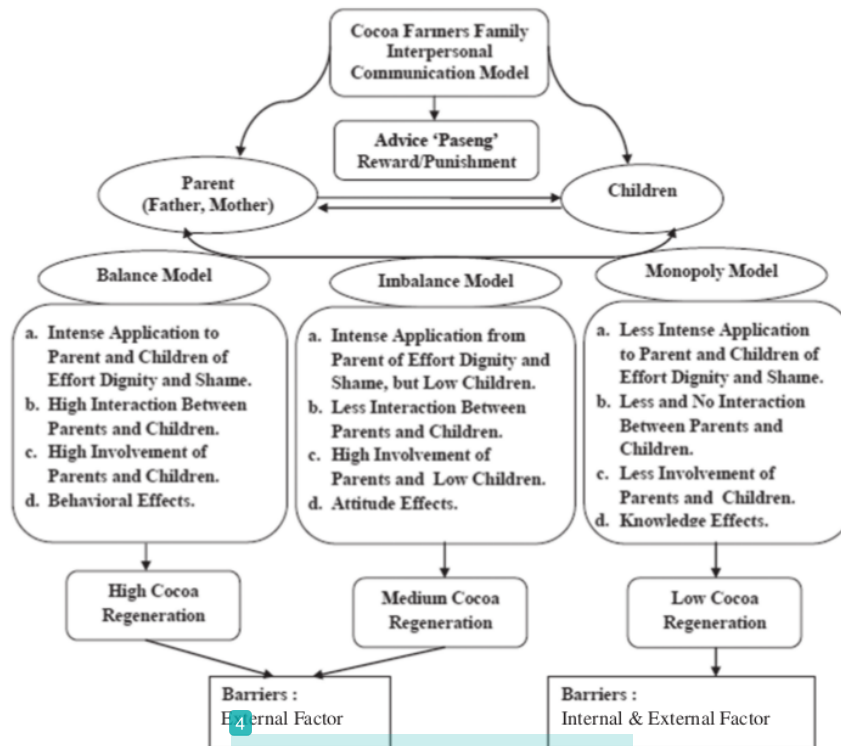


Fig. 1. Buginese ethnic cocoa farmers family interpersonal communication model in overcoming cocoa regeneration. Crisis Source: Primary Data, 2016.

who are more active in teaching local values to their children. Children side tend to be more passive in receiving the message delivered parents, either in the form of advice or 'paseng' and less responsive award given by parents to their children. The low involvements of children participation in planting, maintaining and harvesting of cocoa from the garden. This means that imbalance approach causes high levels of interactivity, is inversely proportional to the child's passive. A characteristic of parental involvement is relatively high, while the child is relatively low. The effect of this approach is more on the level of knowledge and attitudes of children but not to the changes in children's behavior.

Form of parent Imbalances model approach continues to apply philosophy of Buginese ethnic in maintaining the continuity of cocoa farmers children regeneration. However, a high desire of parents to apply the philosophy of effort (reso) and siri' (dignity and shame) in children didn't get a positive response. The low involvements of children participation in planting, maintaining and harvesting of cocoa from the garden. This condition causes parents more dominant to work and maintain the cocoa plant.

This means that imbalance approach causes high levels of interactivity, is inversely proportional to the child's passive. A characteristic of parental involvement is relatively high, while the child is relatively low. The effect of this approach is more on the level of knowledge and attitudes of children but not to the changes in children's behavior.

Third, monopoly model approach has characteristic that parents is more dominant applied by informant from family G. Cocoa farmers tend not to involve their children in their work as a cocoa farmer. Monopoly model approach uses less implement parenting advice or 'paseng,' there is a tendency for parents to teach passive local values in their children. Children sides also tend to be more passive because the parents failed to give a stimulus in their daily lives. Parents deliver lack of learning in the form of advice or 'paseng' and less rewarding children when there are advantages, such achievements or the wishes of children help their parents in the garden.

Form of approach in applying the pattern of monopoly parent fails to apply the philosophy of Buginese ethnic in maintaining the continuity of cocoa farmer's children regeneration. The parents give lack of motivation to apply philosophy of effort (reso) and siri' (dignity, shame) to their children. As a result, children didn't receive a positive response to the cocoa crop as the main source of family income. Low parental stimulus impact on the low involvement of children participates in planting, maintaining and harvesting of cocoa from the garden. It means that the monopoly model approach led to lower levels of interactivity, compare with the same children who tend to be passive. Characteristics of parental involvement is relatively low, compared to the same with the involvement of children is relatively low. The effect of this approach is the only to the extent of knowledge, not

up on the attitudes and behavior of children to take care about the cocoa crop.

Monopoly model is also less in giving awards to children. The dominance of punishment/reward on the child when the child has no interest in studying or living as cocoa and cocoa farmers is not becomes a priority. Internalizing of local values less manifest in their daily lives as cocoa farmers and should be maintained regeneration. Based on the findings of three models of interpersonal communication in cocoa farming families in overcoming the regeneration crisis Bugis Ethnic cocoa farmers.

Figure 1, indicates the characteristics of the three models of interpersonal communication in cocoa farming families in overcoming the crisis cocoa regeneration based on the research findings. First, balance model with the specific characteristics of cocoa farming families that upholds local values in educating children. Interpersonal communication applications characterized by high interactivity and engagement between the parents and the child have an impact on children's behavior changes. Second, the imbalance models with specific characteristics of cocoa farming families who uphold local values in educating children. Third, the monopoly model with the specific characteristics of cocoa farming families that are less guided by local values in educating children.

This research assumes those intense application local values through interpersonal communication, the higher the behavior, motivation and love of children to the cocoa crop as a commodity family. Conversely, the lower the application of local values through interpersonal communication the lower the behavior, motivation and love of children to the cocoa crop as a commodity family. In the end, the regeneration of cocoa will be high if the balance model applied cocoa farming families. If the model is applied then the regeneration imbalance cocoa will be in the medium category. Instead regeneration of cocoa will be low if the monopoly model applied in cocoa farming families.

7. CONCLUSIONS

Based on the findings and discussion of this research, it can be concluded that there are three models of interpersonal communication on Buginese ethnic cocoa farming families in overcoming cocoa regeneration crisis. First, the balance models which cocoa farming families raise their children to be guided by the Buginese

ethnic local values; efforts (reso) and dignity, shame (siri) in children. The second, the imbalance model which in this model the cocoa farming families educate children to be guided by Buginese ethnic local values; effort (reso) and dignity, shame (siri) in children. Third, the monopoly model where in this model, cocoa farming families educate children less guided by Buginese ethnic local values; effort (reso) and dignity, shame (siri) in children.

8. RECOMMENDATION

Recommendations of this study is the first, the parents maximizing balance model in educating children as a reflection of Buginese ethnic local values that must be maintained. Second, the government can optimize campaigns socialization and love cocoa start from the smallest institutions like family. Third, assuming that was born from this study as a reference for quantitatively tested the validity of the three models of the findings in this study, balance model, imbalance models, and the monopoly model.

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