

# FAMILY COMMUNICATION PATTERNS IN CULTIVATE TORAJA

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**Submission date:** 19-Jan-2023 12:03PM (UTC+0700)

**Submission ID:** 1995208685

**File name:** 636468730747950799.pdf (336.62K)

**Word count:** 3662

**Character count:** 20968

## FAMILY COMMUNICATION PATTERNS IN CULTIVATE TORAJA ETHNIC LANGUAGES IN SOUTH SULAWESI URBAN AREAS

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**ABSTRACT:** *Interpersonal communication in families involves the exchange of verbal and non verbal messages directly. Family communication aims to develop a close relationship, bonding, bond of loyalty and emotional intimacy, especially between parents and children. The proximity of communication relationships between both of them may facilitate the transfer process of Toraja language, especially for Toraja Ethnic Children who were born, grew up, and interact with peers outside of their ethnicity. This type of research is descriptive qualitative through in-depth study the model of family communication in cultivate Toraja Ethnic language to their children. The study found that the Toraja ethnic family communication model are; First, a dialogical approach the two sides both parents and children play an active role in sending and receiving Toraja Ethnic language learning. Second, the liveliness approaches of one parties- their parents or the child whose play an active role. It means that one parent or child who is active in transferring and or receiving Toraja ethnic language understanding in the family. Third, the monologues approach the two parties do not play an active role in transferring the Toraja ethnic language understanding either parents or children. Barriers to transfer process from parents to children is the internal factors and external factors. Internal factors happening within both parents and children in transferring and receiving of Toraja Ethnic language learning which is accepted and taught. External barriers influence from peers whose came from another ethnic is higher because the minxing of any diverse ethnic cultures.*

**Keywords:** Family Communication, Interpersonal Communication, Toraja Ethnic, South Sulawesi

### 1. INTRODUCTION

The family is the smallest unit of society consisting of Parents and children who have a high level of dependency between each other. Emotional closeness in the family can affect children's interactions with others in their environment. Family is the beginning of a child to know themselves and their environment so that a positive family support can develop a child's creativity to the values and social norms prevailing in society. Families can also serve as a center of the smallest in implementing cultural values, in particular the transfer of the mother tongue as an identity, especially ethnic Toraja. Identity of language inherent in their parents is an ethnic identity that needs to be transferred to the children. The goal is to instill the values of the ancestors will be full of meaning and value of life.

The family is the smallest primary groups involving a group of people or united by the bonds of marriage. They play social roles for the father and mother, son and daughter, in interacting with family and community environment. The parents both father and mother involving all parties to interact and communicate. For that reason family is the starting point for instilling cultural values, such as languages, philosophies of life, clothing, traditional food, and others. Cultural values the most important is the depiction of language as an ethnicity inherent in their parents.

Culture is part of the communication. The role of family communication is also determined, maintain, develop or bequeath cultural values. Family communication that involves parents and children should be interactive and not a one-way or a monolog. A monolog communication does not create a challenge to the child's developing mind, not able to be responsible and cannot be consulted when there are problems in the family. If communication is interactive, parents have the opportunity to know her or may communicate directly so that it can directly affect the child.

Effective form of communication is expected to facilitate a child from Toraja's Ethnic to learn the local language which is the ethnic identity of their parents. For example, when communicating within the family more dominant local language used will further simplify the process of transfer from parents to children. Family atmosphere by using language identity will create an intimate atmosphere between families with each other. The use of local languages in the family is the transfer of knowledge that is appropriate to attach the child to the culture of their parents.

Communication is often done in the family is interpersonal communication is an exchange, namely actions convey and receive messages on a reciprocal basis. The lack of mutual communication within the family and the lack of time allowed parents to their children as a barrier to convey a message to the child, [1].

The lack of a specific ethnic child who lives in urban areas is no longer proficient in the area owned by his parents, including Toraja's language. It is based on a review Abdul Rachman Patji, anthropologist and coordinator of Research Team Regional Languages LIPI, said there are several factors that hinder the development of local languages. First, the process of intergenerational language transfer is not optimal. Generally, the local language used by both parents for conversation, but they use the Malay language when talking with children. As a result, children do not know their mother language. Secondly, the speakers left their homelands, which are usually in remote areas, to migrate to the county or city and lived there all his life. Their children are rarely brought to his hometown for reasons of lack of funds. Third, inter-marriages between tribes resulted parents choose not to use the local language to communicate with children. Fourth, the number of regional languages in the region, local governments cannot prioritize the language selected as local content in schools.

(<http://otda.kemendagri.go.id/index.php/berita-210/2086-bahasa-area-threatened>) [2].

Toraja's ethnic culture is unique and diversity and should be preserved from the family environment. Toraja's ethnic has a unique pattern of life with population estimated at around 650,000 people, with 450,000 of them still live in Tana Toraja. The majority of the Torajas embraced Christianity, Islam and animism known as Aluk Todolo. It features local ethnic language, known as Toraja's language, then traditional clothes called Baju Pokko 'for women and' Seppa tallung 'buku for men. Baju Pokko' in the form of a shirt with short sleeves.

The Toraja's family should focus on inheritance their ethnic cultural values, especially Toraja's language. It because, the Toraja's ethnic families who migrated to big cities resulted in their children tend to interact with a variety of different cultures. The development of communication technology is also causing children to easily see and absorb the ethnic culture of western culture even presented on the internet. Children with easy can access the western culture that it does not comply with the norms of their ethnicity. This concern led to the importance of conducting a study of family communication in the transfer process Toraja's language learning in children.

Family communication factor has an important role that is crucial in understanding the Toraja's language transfer. Family communication that involves parents and children in daily life can set up, maintain, develop or inherited the Toraja's language on their children. For example, the development of communication that is dialogical, where parents can communicate directly to the child. The interaction between the two has a very high intensity. The transfer process of understanding the Toraja's language through family communication must be dialogical engage children in learning the Toraja's language. Transfer of knowledge that are monologues, caused parents tend to dominate, dictate a child without listen to the feedback of child. A monolog form of communication does not pose a challenge in the child's developing mind, the ability to be responsible and tend not to have a consistent opinion.

Interpersonal communication patterns within the family cause children can build relationships and help parents easier to internalize transfer of Toraja's language in everyday life. For example in communication and interaction in the home, they're using or tucking Toraja's language in between of their talks. When communicating in family through local language, it can make the relationship between parents and children more intimate.

Considering the importance of conserving the Toraja Language as a ethnicity characteristic of Toraja. Culture can be done by means of cultural inheritance to the next generation. Acculturation is the process of learning and adjusting thoughts and attitudes of individuals with a system of norms, customs, and regulations in its cultural life. The family is the first place a child to socialize, interact and learn the culture as the identity from their parents.

This research focuses on the understanding of Toraja Language knowledge transfer to internalize Toraja culture values between parents and children. Toraja is one of the ethnic who scattered across the country, especially in the

province of South Sulawesi. They lived and settled across South Sulawesi, especially Makassar City as nomads from their hometown to find work. Toraja ethnic who live in this neighborhood, interacting with a variety of people who come from different regions. Each Toraja Ethnic family has its own way to transfer Toraja Language understanding through family communication between parents and children as the smallest scope in a social environment.

Research questions : first, how does the model of family communication in transferring Toraja Ethnic Language understanding in South Sulawesi urban areas ? Second, how do parents barriers in transferring understanding Toraja Ethnic Language understanding in South Sulawesi urban areas ?

The purpose of this research is : first, to analyze the model of family communication in transferring understanding Toraja Ethnic Language understanding in South Sulawesi urban areas. Second, to categorize the barriers parents in transferring understanding Toraja Ethnic Language understanding in South Sulawesi urban areas.

Then, the usefulness of of this research are expected to : first, academically, contribute to the development of the interpersonal communication theory, particularly family communication. Second, in practical terms, a reference to the family who has a problem in transferring knowledge of Toraja local language, especially Toraja ethnic who live in urban area. Third, methodologically, a reference for the development of qualitative research studies, particularly interpersonal communication.

## 2. LITERATURE REVIEW

Interpersonal communication is a process of message exchange between the sender and the recipient or between two or three people with direct feedback. Conceptually Roloff expressed his opinion that interpersonal communication as the production, transmission and interpretation of symbols by the related partners.[3]. Subsequently, according to DeVito interpersonal communication is sending a message from someone and accepted by others with direct effect and feedback. DeVito argued that interpersonal communication contains five characteristics is openness, empathy, support, positive feelings, and similarity [4-5]. .

In this study, family communication involves parents and children as a starting point in transferring understanding Toraja Ethnic Language understanding within the family circle. Family communication also involves aspects of interpersonal communication effectiveness is openness, empathy, support, positive feelings, and similarity [6].

The lack of mutual communication within the family and the lack of time allowed parents to their children as a barrier to convey a message to the child,[1]. The concept of interpersonal communication is the process of delivering a message to another person or persons, either verbal or nonverbal directly or indirectly. Interpersonal communication is the process of sending and receiving messages between two people or among a small group of people, to effect instantaneous feedback.

Basically, a family is a group of humans who have close relationships and develop a sense of marriage and group identity, complete with strong bond regarding loyalty and emotion, and experience the history and looking to the future, [7]. More [7] family communication has at least three main objectives for individual family members. First, family communication contributes to the formation of self-concept. Second, family communication provides the necessary recognition and support. Third, create a family communication models. Fourth, intergenerational family communication. Fifth, improve family communication.

Transfer of knowledge is a process for transferring knowledge from individuals named as the source of knowledge (knowledge contributors) to recipients of knowledge, and then that knowledge will be used by recipients of knowledge according to their needs. Focus and its main purpose is to find the communication of knowledge between individuals, groups, or organizations in such a way that it is expected that recipients of knowledge (a) have a cognitive understanding, in the sense of gaining knowledge through the activity of remembering, analyzing, understanding, assessing, and communicating all this knowledge, (b) have the ability to apply knowledge, or (c) applying knowledge.

### 3. RESEARCH METHODS

Research methods that used is descriptive qualitative research. Qualitative methods focus of researchers as a key tool in collecting data. This research is located in the province of South Sulawesi, especially Makassar. Representative reason to choose the location of this research is because Toraja ethnic numbered about 1028 residents from Tana Toraja includes 209 heads of household, particularly urban village Paccerrakkang.

Informants were selected based on purposive sampling as many as three Toraja ethnic family both father and mother. Informants have been settled in Makassar more than 10 years and have assimilated with other ethnic cultures. Age a category of children is 7-15 years which is considered that the formation of the character has been formed and difficult to change.

Primary data were collected through observation, in-depth interview and documentation. Secondary data were finding by tracing scientific literature relevant to this study. Subsequently, analysis of the data is qualitative data analysis proposed by Miles and Huberman, is the result of construction and categories derived from in-depth interviews and observation. Flow data analysis, namely data reduction summarize, choosing the subject matters, focusing on important aspects, find themes and patterns, the data display form of a brief description, chart, relations between categories, flowchart and others, and conclusion drawing/verification.

### 4. RESULTS AND DISCUSSION

Interpersonal communication with family communication perspective, message exchange between parents and children has an extremely high level of dependence. The family as the smallest unit of society plays an important role in internalizing a mother tongue that is vested on his parents.

The transfer process of language knowledge to children involves the communication activities of all individuals in the family.

Based on this research, family communication model which is applied by three families of Toraja Ethnic who live in urban areas have three categories, among other things: first, a dialogical approach both parents and children play an active role in sending and receiving Toraja Ethnic language learning. Dialogical approach Model is a form of involvement both parents and children to apply the Toraja language in everyday life. Second, activeness approaches of the parties that their parents or the child of an active role. Means one of parent or child active in transferring and or receiving Toraja ethnic language understanding in the family. Third, the monologues approach both parties do not participate actively in transferring Toraja ethnic language understanding either parents or children. These monologues approach causes more dominant Toraja ethnic families are using Indonesian language in everyday life.

The first family which become informants were married couples who had three daughters and a son. Based in Jalan Lanraki Makassar City since 2002. The informant is likely to have a approach to activeness one parties model in transferring Toraja language to their children. Life in the big city causes the mother has a high concern if their child didn't know the language of their ancestors.

The first case indicates that mothers more dominant than fathers in introducing, embed, and apply the Toraja language to their children. It means that in transferring the Toraja language, parents tend to be more active than children. Based on observations, the mother used to using language Toraja to their children even they are less likely to understand it. For example, in using Toraja Language, Children did not give feedback to the parents with the same language. However, they still use Indonesian as a language of everyday in this family when communicating between them. Based on the results of the study, the first case showed us the bottleneck in transferring language Toraja is external barriers that peer of children.

The second family is a married couple who have four daughters. Although both parents are busy because working as a civil servant, but they consistently cultivate an understanding of the language Toraja in their family. The second informant more dialogical approach in families with fathers and mothers activeness tendency to get children as early as possible to understand the mother tongue of both parents. Forms of involvement of parents cause children to participate actively use the language Toraja in their family environment.

The second family has its own way in transferring Toraja Language understanding to their children, for example, for example in childhood familiarized using language Toraja at home. Father or mother also uses Toraja language in their daily lives. This pattern was initially very difficult, but gradually accepted by the child so their daughters are all fluent in Toraja. Based on the research results, this second case has obstacles in transferring Toraja language is external barriers that peers of their children from diverse ethnic cultures.

The third family is a couple of Toraja, who has two children. The informants from third family tend to monologues approach, the two parties do not actively participate in transferring Toraja ethnic language understanding either parents or children. This family has a different approach with the first and second family. In the third family, parents and children are not active in transferring Toraja language understanding within their children from an early age. For example, in the daily lives of parents very rarely speak the Toraja language wear with their children.

Daily language in this family is Indonesian, while the Toraja language is only used by people at any time if they met big family. In this family, children are not accustomed to using Toraja language at home, because the parents did not teach their children Toraja language. According to the research, these three cases have a bottleneck in transferring the Toraja language is internal barriers which are their parents (father and mother) and the children themselves do not make the Toraja language in daily interactions at home. It can be seen in Figure 1 below:

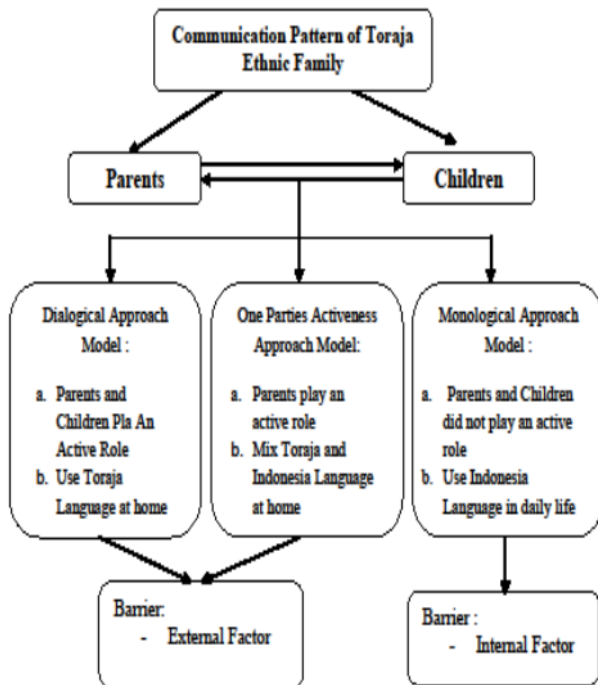


Figure 1. Toraja Family Communication Pattern in Transferring Toraja Language (Source : Primary Data, 2016)

Based on this research results, Toraja Ethnic family communication patterns can be described: first, a dialogical approach, both parties play an active role (parents and children) in the sending and receiving Toraja Ethnic language learning. Second, activeness approaches of the parties that their parents or the child of an active role. Thirdly, the monologues approach, both parties do not actively participate in transferring Toraja ethnic language understanding-- either parents or children. Dialogical approach Patterns and active role of the parties are more likely to have an external

obstacle, whereas the monologues approach pattern internal barrier is more dominant.

The pattern of family communication is a means of interaction between parents and children in the transfer language Toraja as a symbol of their identity. The closeness of interpersonal relationships between parent and child able to a positive impact on children's development particularly aged 7-15 years. Effective family communication patterns through openness, positive attitude, mutual support, equality, and develop empathy able to help the parents to know more about the characters, feelings, expectations, and relationships of parents and children.

Differences in family communication patterns which is applied in transferring the Toraja language is determined by a proactive attitude and a high participation of parents either paternal or maternal. Dialogical approach Patterns and the role of the parties to have Toraja language transfer value were higher than monologues. The assumption of this study is that the higher the level of active participation of parents (father and mother), the higher the absorption child understand language Toraja.

Interpersonal communication in the perspective of family communication must involve all elements in the family, especially parents and children. The results of this study strengthen the concept that the more effective interpersonal relationships between parents and children then growing those relationships. It means that, Toraja language understanding transfer process must involve parents and children, so that the cultural values and meaning of life can be embedded in the child.

## 5. CONCLUSIONS

Based on the results of research and discussion, it can be concluded that there are three patterns of family communication in transferring Toraja ethnic language in South Sulawesi urban areas. This study found a pattern of family communication Ethnic Toraja are; first, a dialogical approach both parties play an active role of parents and children in the sending and receiving Toraja Ethnic language learning. Second, activeness approaches of the parties that their parents or the child of an active role. Third, the monologues approach, both parties do not actively participate in transferring Toraja ethnic language understanding either parents or children. Barriers in transferring Toraja language from parents to children is an internal factor occurs within both parents and children. External barriers is influence from children peers from diverse ethnic cultures.

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