COMMUNICATION PATTERN BETWEEN PEOPLE WHO'S *MANYANDA* WITH FAMILY MEMBERS WHO'S *DISANDA*

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ABSTRACT

Nagari Talang was a village that located around of Mount Talang, Gunung Talang District, Solok Regency, West Sumatra. Nagari Talang was rich with unique and interesting tradition included in tradition of death. *Manyanda* is replacing the function of people who have died as a socially with people who are still alive. *Manyanda* was also intended to help the family left behind so that they do not feel so sad. This study described how the pattern of communication between people who was *manyanda* with family members who is *disanda*. This research is an ethnographic study of communication. Based on research conducted, there were two patterns of communication. This communication pattern was divided based on the level of community understanding about *manyanda*. In groups of people who understand the tradition of widow well, the communication pattern was two-way and lasts for quite a long time. Whereas in the community group that only understands *manyanda* as a adherence to tradition, the communication pattern tends to run in one direction and lasts a short period of time, at most two years.

Keywords: Tradition, *Manyanda*, Communication Pattern

INTRODUCTION

The origin of the name Nagari Talang comes from the word "blocked". In the era of the *Minangkabau* kingdom expedition, because of the increasing number of descendants, then from the Padang Panjang land of Pariangan several groups of people tried an expedition to the west, east and north and also to the south of Mount Merapi. Among these groups there are those heading towards Batipuah. Arriving there, they separated into two groups, namely those who traveled to Bukit Tinggi and one group continued their journey towards Solok around Lake Singkarak.

The group that traveled towards Solok around Lake Singkarak on its way also happened separation. The group that feels finding a suitable place, stays there. While the other groups continued their journey to find a better place, finally they arrived at an altitude area, namely at the waist of Mount Talang. Nagari Talang is led by *Urang Nan Ampek Jinih* who in principle concerns the role of the traditional, village and tribal people, in managing all the potential, affairs, and operational activities of their daily activities. Their congregations are usually held at the rumah gadang   and in the hall (Denzin and Lincoln, 2009).

There are six tribes in the Talang village, namely *Tanjuang, Sikumbang, Koto, Piliang, Jambak and Kutianyia.* Each tribe has a very close relationship in customs, social, marriage and in the family. The people of Nagari Talang in living their daily lives are governed by customary norms that are guided by syara 'which is based on the book of Allah. The culture that exists today is habits that have been passed down through generations, in the form of a developing way of life that is passed on from generation to generation. All of them are bound to a religious system and customs that we can see from the language, characteristics of traditional clothing, types of buildings, and artwork in Nagari Talang. Starting from birth, marriage, leader election and death, arranged in certain rules (Singarimbun, 1987).

Usually, in Nagari Talang, if a family member dies, the family prepares home items such as *tabia, langik-langik, aguang* and corpse, a place to bathe the deceased and a *keranda* to bring the body to the grave. After all was prepared, the next step was to inform the mamak tribe and the *bako* people who died. Although this death in Nagari Talang was called the *adat ba ambauan* , the notification was still made to the tribal *mamak.* In the death ceremony in Nagari Talang, there is a tradition of finding a substitute for a deceased person to replace his position socially. When the body was still in the house, a replacement was found. Usually, priority is given to people who have the same tribe as the person who died. According to the community leader of Nagari Talang, manyanda done in addition to replacing social functions for the deceased as well as helping the family left behind so that they do not feel too sad (Sendjaya,1999).

According to the rules in Nagari Talang, if the deceased is a father, then the person who will replace the father's function for the children left behind is to ask for

opinions and discuss. Communication that occurs between the child and the father's *sanda* is done like father and son's communication. *Sanda*'s father gave advice and also educated children whose fathers had died. Likewise, if the deceased is mother, sibling, grandmother or others. So, the person who is *manyanda* replace his function of socially. If there is a family's party or something else, the person who is a lot is considered part of the family. They will be invited to consult for any activity in the family that has appointed him to be a person who is *manyanda*. When religious days such as fasting, maulid Nabi and Eid al-Fitr, usually the person who will be visited will be visited by a family who is disanda by carrying various traditional foods (Onong, 2003).

Based on the research that I have done in 2016 with the title Community Understanding in the Customary Implementation of *Manyanda* by the Community in Nagari Talang, Solok Regency, West Sumatra found that the current understanding of the Nagari Talang community about the *manyanda* traditions from various backgrounds: 1) Understanding the Nagari Elites: a) *Manyanda* in lieu of missing family members, b). Many as a defense of social cohesion in community kinship, c). *Manyanda* increase social solidarity in society, d). *Manyanda* as cultural identity of Nagari Talang. 2) Perception of the General Community, which is divided into two, namely the Community living in Nagari Talang, and the people who migrate. They both assume that the *manyanda's* tradition is considered burdensome both in terms of material and time, but they still carry out but only as a matter of habit, although many of them do not know the true meaning of this tradition (Hymes, 1974).

The existence of a change in understanding of the *manyanda's* tradition by the community is a logical consequence of the difference in understanding and knowledge of the community about this tradition (Erianjoni, 2012). This is also caused by the lack of internalization of the previous generation so that it has an impact on different social actions in carrying out the *manyanda's* tradition. This difference in understanding and perception has an impact on the shift in the meaning of the tradition for the community in Nagari Gunung Talang. This of course will lead to a change in the pattern of communication between families who lost family members with those who's *manyanda*. Therefore, this paper further wants to describe how the pattern of communication between families who lost their family members with those who's *manyanda*.

METHOD

Communication patterns in this study were found using ethnographic communication. Communication ethnography is a study of the communication patterns of a cultural community. Macro this study is part of ethnography (Moleong, 2001). Dell Hymes as the originator of the ethnographic theory of communication, provides a clear boundary between linguistics and communication. Ethnographic studies of communication are not linguistic studies but are ethnographic studies, and not also about language, but about communication. "... it is not linguistics, but ethnography, not language, but communication, which must provide a reference in which the place of language and culture is to be assessed." (... this is not linguistics, but ethnography, not language, but communication, which must complete an in-depth frame of mind where language in culture and society is established). Therefore, communication ethnography is seen as being able to be able to explain the pattern of communication between people whos manyanda with the family of the person who ' s disanda because this communication pattern is inherent in the culture of the local community, namely manyanda. Communication ethnography is one of the methods of research in the field of communication that departs from the interpretative or constructivist paradigm. This method specializes in the study of communication patterns used by humans in a speech community. Ethnography which focuses on patterns of communication behavior as one part of the cultural system, which functions within the whole cultural context, and which functions to link patterns of parts of other cultural systems. Therefore this ethnographic communication study examines three main components, namely language, communication and culture. The stages of ethnographic communication research are as follows: (1) Identify recurrent events, (2) Inventory of communication components that build on communication events that arise, and (3) Find the relationship between communication components that build communication events as communication patterns (Alwasilah, 2003).

Speech Community is that all members of the speech community not only have rules to speak but also a linguistic variation (Dell Hymes) and the speech community does not have to have one language, but has the same rules in speaking (Seville Troike). In fact, one speech community can be divided into speech

sub-communities. In this study, the speech community in question is the Nagari Talang community who have the same rules of speech and linguistic variations. Nagari Talang community uses Minang language with a distinctive dialect. The selection of informants is done by using certain techniques whose purpose is to capture as much information as possible from various sources and buildings and explore information that will be the basis of the design and theory that will be built. deliberately by researchers. Criteria for research informants are (1) people who are considered to have manyanda expertise or expertise, namely ninik mamak, cadiak pandai, alim ulama and bundo kanduang, (2) people who have practiced adat manyanda, (3) people who signify. Based on the research that has been done, the total number of informants is 26 people with details of 3 Nagari leaders, 17 multiple family members and 6 people who's manyanda. Data collection is carried out in three ways, namely through introspection, which is data collection used when researchers examine their own culture. In this study, researchers were daughters from Nagari Talang. The second way is through participant observation, which is the researcher trying to find a role to play as a person who is manyanda and a family member who is disanda. To complete the observation data, data collection was also carried out by in-depth interview method. While data analysis techniques are carried out by describing findings, analyzing and interpreting.

RESULTS AND DISCUSSION

The implementation of the tradition of widening in the community of Nagari Talang is inseparable from how communication occurs in the community as a facilitator. At this stage, the researcher inventoried that the dominant form of communication is interpersonal communication, namely communication between people who signify with the family of the party being addressed.

After legally legalized who is a figure who is manyanda, the person concerned will be directly positioned as a deceased person. Called according to their status, a mother, a father, an mamak, an aunt, a grandmother, a grandfather, children and so on. The person who's manyanda, by the family who's disanda, immediately changed his call.

The most obvious communication is at the time of the procession of death and the election of who is manyanda, during the month or good days such as Eid al-Fitr, Eid al-Adha, Maulid Nabi, the month of Ramadan or when one of the parties will hold an event such as family's party. This communication happens really because of the attachment to the existing manyanda's tradition.

However, in some societies, communication can also occur beyond the above prevalence. There are some of the people's manyanda, actually carry out their roles in accordance with the status that they are dressed after. It is very evident that there is an emotional attachment between these two parties in accordance with the main purpose of making this tradition by the founders of Nagari Talang.

While the communication that occurs if both parties are at a distance apart for example because of wandering to Java, Kalimantan and parts of Sumatra Island, communication occurs using communication devices such as cellphones. However, the implementation of the tradition was carried out by family members both those who's manyanda and families who's disanda, who were still living in Nagari Talang.

Inventory of communication components that builds repeated communication events In this second stage, it was found that the main component that builds this recurring communication event is the presence of communicators, communicants and messages given by the person who's manyanda and the family member who's disanda. Between these two people, sometimes people who become a communicator or communicator. Likewise, the family member of the person who's manyanda is sometimes the communicator and communicant. This depends on who died in the family member, then the status of the person who's disanda will follow the status of the person who died in the family.

As a result, this status will also affect the content of messages between communicants and communicators. Besides the status that affects the content of the message, it is also influenced by the understanding of people who's manyanda about the signaling tradition it self. When the person who's manyanda is in a group of people who understand the tradition of widows well, when he was manyanda a father, a mother, a grandmother, a grandfather, an mamak or an aunty who in a family status have a higher position than children, then they will tend to be communicators. Whereas if the person

who's manyanda is the one who is in the community group only understands many as a mere tradition, they tend to be just communicants.

Find the relationship between communication components that build communication events as communication patterns. In the explanation in point 2, it can be seen that a patern of communication that occurs in the implementation of the manyanda's tradition depends on the level of understanding of the Nagari Talang people themselves about the manyanda's tradition. The pattern is:

1. In the community that is grouped in a society that understands the tradition of manyanda well, the communication pattern goes in two directions or reciprocity and lasts for quite a long time. That is, people who's manyanda don't just wait for time to communicate if they are visited by the family of the person they are sanda. For example she is a grandmother of sanda, if she saw things that are not appropriate happened to the child and grandchildren's sanda, the grandmother will immediately intervene advising.Sanda's children and grandchildren are obliged to listen to what the grandmother's sanda said because she is now their grandmother. Sanda's grandmother in this case only exists for those who's manyanda and understand well what is the purpose of the manyanda's tradition itself. This pattern of communication lasts long even when the grandmother of sanda has passed away, her child and a family member from someone who was disanda, is considered to remain traditionally bound and a sense of family. This two-way communication pattern is also called the circular communication process. This communication process is derived from the circural word which literally means round, round or circumferential as opposed to a linear word that means straight. In the context of communication that is meant here is the occurrence of feedback or feedback, namely the occurrence of currents from communicators communicator, therefore there are times when the feedback flows from communicators communicators that are communication responses to messages he receives from communicators.

2. In the community that is grouped in a society that does not understand the tradition of widows well, the communication pattern tends to run in one direction and lasts a short period of time, at most two years.One direction only because new

communication occurs if the person who is the one who is visited is visited by a family member who's disanda. For example, during Eid al-Fitr, Eid al-Adha, Maulid Nabi or other religious holidays. It could also be when a family member who's disanda visited came to meet a person who's manyanda told him or her to inform them that there would be a family's party. The community in this group seemed to be stiffly communicating between people who's manyanda to the family members who's disanda. They really communicate only because they are bound by the manyanda'stradition. So, it's no wonder if communication doesn't last long, it's only about two years. This is also caused by the person who's manyanda also been chosen as a panyanda by another family. Not infrequently, one person manyanda for many people, even though not at the same time. At least two years apart. A one-way pattern or can also be called a linear communication process. This communication process comes from a linear word that is straight. So a linear process means traveling from one point to another straight. In the context of linear process communication is the process of delivering messages by the communicator to the communicant as a terminal point. Whereas long distance communication due to wandering with people who's *manyanda*   with family members who's disanda, is also called secondary communication process. The secondary communication process is the process of communicating the message by the communicator to the communicant by using a tool or means as the second media after using the symbol as the first media (Spradley, 1997). Communication in the secondary process is increasingly effective and efficient because it is supported by other technologies that are not communication technology.

CONCLUSION

Ethnographic studies of communication are not linguistic studies but are ethnographic studies, and not also about language, but about communication that complements the mindset in depth where language in culture and society is established. Based on the description above, it can be concluded that with the tradition of manyanda to the community in Nagari Talang, it raises two patterns of communication between people who's manyanda   with the family members whos's disandat. The first pattern is

a two-way or circular pattern while the second pattern is a one-way or linear pattern. Both of these patterns greatly affect the implementation of this tradition for generations. Although these two patterns arise because of the influence of the level of understanding of the people, these two patterns still maintain the inheritance of the manyanda tradition in Nagari Talang.

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