Nonverbal Communication Study Human Behavior Reflection As Local Wisdom

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Abstract: This article discusses, among others: 1. Human behavior is the study of nonverbal communication as a reflection of local wisdom in the city Pagaralam, South Sumatra, Indonesia. 2. Human behavior as an act of local wisdom in several places in Indonesia. 3. Human behavior as a construct that gave birth to ethnic identity in the study of the theory of social construction of reality. Methods This study used qualitative methods, the informant as a source of information. In-depth interview technique is used to produce accurate data. The results of the discussion of this article are: 1) Nonverbal communication in Singkuh are distance between men and women in one family. Local wisdom is found in singkuh are: a) Mutual respect between a man and another man in a family, kinship by marriage, b) Mutual respect between brothers and sisters, c) Prevent the occurrence of incest in the family. 2) Local wisdom in Indonesia is a heritage that is passed down from generation to generation to keep the harmony between man and nature and man and man. 3) Local wisdom in community Purwogondo village in Central Java, Ethnic Sundanese are in West Java, Ethnic Besemah are in South Sumatra is a set of behaviors, language and culture manifest in the unity of their individual identities.

Keywords: Behavior, Nonverbal Communication, Theory Social Construction Of Reality, Singkuh, Local Wisdom, Ethnic Identity

I. Introduction


Generally, every Ethnic in Indonesia has rules relating to the sustainability of ethnic themselves, The rules can be seen from their daily behavior. Ethnic Besemah are one of the ethnic is in South Sumatra, inhabited the valley of Mount Dempo Pagaralam City. Singkuh are rules governing Ethnic Besemah, about what is feasible/worth it and not worth it. Singkuh can be the form of verbal and nonverbal. When singkuh not adhered to, then the moral sanction applicable, the person said is not polite, shameless, etc. Singkuh is one of the local wisdom of the local culture, they did it as the Code of Conduct. Wisdom in the form of rules, they do with awareness for peace between them. The regulations are generally known to local wisdom.

Nicoll Soumilen (2014), describes the definition of local wisdom are in the dictionary consists of two words: wisdom and local. In English Indonesian Dictionary John M. Echols and Hassan Syadili, local means local, whereas wisdom is equal to kebijaksanaan. In general, the local wisdom can be understood as ideas that are thoughtful, full of good value, which is embedded and followed by members of the community. In the discipline of anthropology known term local genius.
II. Research Local Wisdom

Research on local wisdom for example done by Siswadi, Tukiman Taruna, Hartuti Purnaweni entitled Preserving Local Wisdom the springs (Case Study in Purwogondo Village, District Boja, Kendal). In the village there is the springs Purwogondo called Tuk Serco. Water from Tuk Serco used by residents for everyday purposes. The conclusion of this article are: (1) Village Community Purwogondo, perceiving Tuk Serco as a gift of God that is very supportive of livelihood, a sacred place, awaited by a supernatural force that should not be disturbed, to be honored as a fellow creature of God’s creation. With a debit of 12.03 liters/second, or 1,039.392 liters/day, Tuk Serco used for domestic purposes 106 families/351 souls and 5.75 hectares of irrigated rice fields, in Dusun Ngijo 527,124.6 liters (50.71%). The rest of 512,265.6 liters (49.29%) have not been used. Another benefit Tuk Serco are for treatment, purify himself, and ritual activities. (2) There are local wisdom inhabitants of the village Purwogondo include: knowledge, values, ethics and morals, and norms in the form of suggestions, prohibitions, and penalties, as well as phrases that are used as a guide attitudes and behavior in maintaining, keeping and preserving the springs Tuk Serco. To maintain the flow of water necessary forest management around the spring and the area above it. To preserve and maintain local wisdom, people do by providing insight and advice to families, neighbors, relatives and descendants of the values, ethics and morals, and norms, including the norms of religion to be used as a guide to behave and act in appreciate its traditions and instincts of nature Tuk Serco. (3) In order to maintain the the future local wisdom, necessary steps: a) Strengthening community spirit b) Increase understanding, consciousness, awareness, and community participation towards environmental community wise c) Providing legal protection to the Village Regulation d) Encouraging village Purwogondo as Religious Tourism Village. (Siswadi, Tukiman Taruna, Hartuti Purnaweni. 2011)

Research on other local wisdom is done by Ira, Indrawardana entitled Local Wisdom Peoples Sundanese are In Relationship With The Natural Environment. In Abstract Indrawardana explains: Basically local wisdom Sundanese people Kanekes abstracted from the experience of the old Sundanese people very familiar with the environment and culture have long lived in farming communities. Local wisdom tradition, a social and cultural conditions contained there in repertoire of cultural values that respect and adaptive to the environment, and arranged in an order of monotonically mores of a society. Although often considered old-fashioned, the values they teach and practice that they run is still the best way to preserve the environment in the post-modern era. Examples of local wisdom in the form of proverbs are used as a guide behavior are described by Indrawardana Ka cai jadi salewi, ka darat jadi salebak (water to become a lake, to land into a region) meaning of life must keep pace or harmonious. Gamung talingakeun, leuwung kanyahokeun, kebon garaeu, gawir awieun, lebak balongan, sampalan sawahan, walungan rempekan (Mount must be maintained, the forest should be studied / considered, the garden must be processed, the cliffs must be planted with bamboo, valley made ponds, plains should be used as paddy fields, rivers planted with trees at the edges). (Indrawardana. 2012) Other articles about local wisdom written by Kartika titled Meaning Construction pepata Tue Jeme In Behaving and Building Ideology. In conclusion Kartika explains: pepata Jeme tue is the result of human interaction. The interaction is initiated by the joint meaning through ongoing communication, they even passed on to the next generation. Pepata Jeme tue were then interpreted later to guide behavior in everyday life. Cycle of mind, meaning and interaction is inevitable turnaround in activity and community. (Kartika. 2013). Furthermore Kartika exemplifies pepata Jeme tue/oral tradition in Ethnic Besemah example Jangan banyak tangge ndek dinai (wedding should not be divorced), Ndek kecik Nurut Ndek Besak Ngipat (Caring and protecting society), Antak ka lemak naggung kudai (work hard then success), etc.

III. Local Wisdom And Ethnic Identity

Local wisdom is an action taken by the people who got passed down from parents. Such action implies a positive for the local community harmony. Local wisdom associated with such behavior springs maintain the Tuc Serco performed by village community Purwogondo. Water debit should be maintained by the management of the forest around the the springs and the area above it and should not damage it. This understanding is not only done by the local community, but this understanding is given to all citizens, children, teenagers, parents, and community members Purwogondo

Oral tradition or perubahasa or pepatah jeme tue (language Besemah), is part of folklore. Danandjaja explanation, as follows: folklore is only part of culture, which is spread generally through speech or verbal; That is why some call it as an oral tradition. Oral tradition only include folktales, riddles, proverbs and song of the people; whereas folklore includes more than that, such as folk dance and folk architecture. (Danandjaja. 2007). Oral tradition as local wisdom in the form of and is associated with nature such Gamung talingakeun, leuwung kanyahokeun, kebon garaeu, gawir awieun, lebak balongan, sampalan sawahan, walungan rempekan (Mount must be maintained, the forest should be studied/considered, the garden must be processed, the cliffs must be planted with bamboo, valley made ponds, plains should be used as paddy fields, rivers planted with trees at the edges). This oral tradition is in society Sundanese, West Java. Nation of Indonesia have
vast forests, forests that must be learned, gardens should be processed or not to be tampered. The cliffs must be planted with bamboo meant to prevent landslides.

Oral tradition in the form of regulations/ordinances behavior example _Jangan banyak tanggap ndek dinaii_ (wedding should not be divorced), _Ndek kecik Nurut Ndek Besak Ngipat_ (Caring and protecting society), _Antak ka lemak naggang kudai_ (work hard then success), etc. This oral tradition as a guide behave Ethnic Besemah as communities in South Sumatra. The meaning behind from _singkuh_, Tamrin menjelaskan: “_Singkuh teach courtesy, manners, differences in how to get along, limiting interaction, make men more wise in socializing_”. Date of Interview: August 29, 2014. That mean, value are contained in _singkuh_: 1) politeness, 2) make human more thoughtful/respect to one another in socializing, 3) how to behave in family members.

Hasnawati explanation of the values contained in _singkuh_ are: "_Singkuh are one of the ancestors of Ethnic Besemah tool to create descendant that are aware of the manners, limits the association, consciously put themselves in communication, who should be aware of the formal and informal talk, avoid the occurrence of incest in the home, because it is not aligned with religious and social law_”. Date of Interview: August 29, 2014. Rubaya explanation of the value contained in _singkuh_ are: “_Singkuh teach socially limitation, the Indonesian “limitation” in socializing courtesy. Avoiding sex crimes such as between parent and child, uncle and nephew and others_”. Date of Interview: August 9, 2014.

Actually, our behavior is communication. What was done by someone else would interpret the result. When we behave people will interpret, and make sense of our actions depends on what they perceive. Mulyana explain: when people communicate, they predict the effect of their communication behavior. In other words, communication is also bound by the rules or etiquette. That is, people choose a particular strategy based on how the person receiving the message will respond. (Mulyana, 2005).

Ethnic Besemah interpret that when brother and sister siblings adjacent to linger, especially within 3 feet, then this should not be done except in urgent situations (Data taken from the observation research, in July-August 2014). This means that _singkuh_ teaches: 1) Social distance, 2) Prevent the occurrence of incest in the family, such as between the siblings, father and daughter, mother and son, uncle and nephew, et al. The point is not to happen in the family of sexual crimes. The following explanation of local wisdom in Indonesia:

![Diagram](https://example.com/diagram.png)

**Figure 1.** Local wisdom in Indonesia gave birth to Ethnic Identity

Certainly local wisdom has long been done, as the Code of Conduct and crystallize in culture. Habits, language and behavior are the foundation of the onset of ethnic identity. The Village Community Purwogondo with Tac Serco the springs maintain and friendly to nature is a behavior that also crystallizes in the community. Likewise with Ethnic Sundanese are in West Java and Ethnic Besemah is in South Sumatera, both have rules and regulations in the form of folklore behavior as the ethnic identity for both.

### IV. Research Method

This research used a qualitative approach. Sources of research data derived from informants, sentences/words then be processed into information research. Expected from people who understand the local culture to get accurate data. Data retrieval technique using purposive sampling, informants chosen ten peoples. In-depth interview technique is a step to get the expected data. The research site is Pagaralam City in South Sumatra Indonesia.

1. **Behavior as nonverbal communication Reality**

The behavior is an act of what we think, the mind is part of the stimulus that we receive. Community to behave and speak is a unity that can not be separated. Likewise with the research informants. Some informants...
explained that the Ethnic Besemah in South Sumatra Indonesia a lot of behaviors that they inherited from their parents. The rules they believe to be the norm for maintaining harmony in society. One informant was Tamrin, he describes the behavior is related to singkuh: “Sister dress immodestly in front of near a brother, a woman by ride together motorcycles with brother-in-law”. Date of Interview: August 29, 2014. Tamrin explanation suggests that women dress immodestly prohibited near brother, and vice versa brother immodestly dressed near sister. Immodest clothing/dress such: looked underwear and stomach, tight clothing until the seem contours of the body, and others. Other behavior deemed singkuh by Tamrin is a woman by ride together motorcycles with brother-in-law. Those behaviors are local ethnic customs. With dress modestly/clothing polite, is expected someone's eye not saw body parts that are considered vital. Furthermore, a woman is also prohibited by ride together motorcycles with brother brother-in-law, it is expected not happen things that are not desirable, for example, there is an interest to each other.

Clothes are included in the category of non-verbal communication, expressed by Istiyanto (2010), Clothing or dress deliver nonverbal messages, including nonverbal communication it. Messages artifactual in nonverbal communication is expressed through body appearance, clothing, cosmetics, and also the color of clothing. Tamrin explanation about a woman, ride together motorcycles with brother-in-law, can be assessed in nonverbal communication that is how close we are to other people would provide the specific message. Fiske explains, about proximity as follows: "The distance in a circle 3 feet is intimate, more so personal to 8 feet; more than 8 feet of semi-public, and so on. Actual distance will vary from one culture to another ". (Fiske. 1990)

Another informant was Amarsin, the following explanation: “Brother and sister eat in the same place, father in-laws and daughter in law against live in the same house where no one else, the brother in-laws visit to the sister in-law's house, (no husband), although the reason to look nephews”. Date of Interview: August 20, 2014. In line with Amarsin, another informant named Redi, he explains as follows: “Brother and sister drinking coffee/tea together (in the same glass) berame ayek” Date of Interview: August 29, 2014. Actually nonverbal communication comes from the local culture and reflects cultural values, etc. that is described by Wood as follows: Nonverbal communication Reflects cultural values (Kartika. 2014). So actually nonverbal communication that exist in Ethnic Besemah in South Sumatra Indonesia has the hereditary from generation to generation. Cultural values that are understood by the people, for good or bad behavior is a unity born of cultural significance. Redi and Amarsin explain that siblings are not allowed to eat and drink at the same place, this is to avoid physical proximity between men and women. The following the meaning singkuh for Ethnic Besemah:

Figure 2: Meaning of Singkuh in Ethnic Besemah

2. Construction Culture In Society

Fishman explains that the language and behavior in a society is related. The following explanation: 1) The description of the linguistic and functional characteristic of the language varieties involved in the verbal repertoire of the speech community. 2) The discovery of the societal rules or norms that explain and contain language behavior and the behavior toward language in speech communities. 3) The determination of the symbolic value of language varieties for their speakers. (Gudykunst. 1983). It is clear that language is a culture of the local community. And the language is a norm for the local community. Culture is a set of rules that are embedded within the individual or group of people and then transformed into a symbol, meaning that serves as a guiding individual or group itself, as Clifford Geertz described as follows: defines Culture as “socially constructed and historically transmitted of symbols, meaning, primises, and rules”. As such, culture functions to guide and constrain behavior, to coordinate behavior in a recognizable way, and to integrate and bind cultural members (Miller. 2002)

Language and behaviors are like two currencies inseparable from one another. Wood, explains the principle of non-verbal communication is Nonverbal communication can regulate interaction (Kartika. 2013). At the end, nonverbal communication in society Ethnic Besemah is as a tool to regulate the harmony in the local community. So is the construction of human culture itself, which they created for harmony between them. So identity is formed by social processes. Berger
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explains: Identity is formed by social processes. One crystallized, it is maintained, modified, or even reshaped by social relations. The social processes involved in both the formation and the maintenance of indentity are determined by the social structure. Conversely, the identities produced by the interplay of organism, individual consciousness and social structure react upon the given social structure, maintaining it, modifying it, or even reshaping it (Berger.1979: 194)

V. Research Results

Nonverbal communication studies in singkuh discourse above can be summarized as follows: 1) Eating and drinking at the same place between brother and sister, or father and daughter, 2) Brother and an adult sister, are in a house, when at home/room is no one else, 3) Adult children, still one bedroom with parents, 4) father in-laws and daughter in-law against are in the house, while in the house no one else, 5) Men visit to the sister-in-law's house (no husband), although the reason to look nephews, 6) Dating with some one that still exist kinship, 7) Women with brother-in-law or a man with a sister-in-law sitting close together, 8) Joking with close proximity between sister and brother-in-law, 9) husband and wife making out in public, 11) Sister dating near to front of her brother, 12) Woman wear with dress immodestly near/front her brother or her father, or brother dress inmodestly near/front his sister, 13) Women by ride together motorcycles with a brother in-law, man by ride together motorcycles with a sister-in-law, 14) The brother and sister were sitting close together, 15) The husband and wife sleeping in the adjacent open space in one house, 16) Daughter in-law and father in-law are very familiar both verbal and nonverbal.

VI. Conclusion

Local wisdom in Indonesia is a heritage that is inherited from generation to generation to keep the harmony between man and nature and man and man. Local wisdom in the village of Purwogondo Central Java, Ethnic Sunda are in West Java, Ethnic Besemah are in South Sumatra are a set of behaviors language and culture manifest in the unity of their identity as a construction respectively. Local wisdom is found in singkuh are: 1) Mutual culture manifest in the unity of their identity as a construction respectively. Local wisdom in Indonesian is a heritage that is inherited from generation to generation to keep the

References


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