

**COMMUNICATION PATTERN OF YEMEN ETHNIC SOCIETY ON  
INTER-MARRIAGE IN PASAR KLIWON OF SURAKARTA CITY**

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INTER-MARRIAGE IN PASAR KLIWON OF SURAKARTA CITY**

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**ABSTRACT**

Yemen ethnic are comer ethnic and live in Indonesia around 15<sup>th</sup> century. Until now, this ethnic are hereditary have a descent and now the populations of Yemenis are very high. Many populations of Yemenis make a spread of Yemen settlement on some city, one of them is in Pasar Kliwon Surakarta. On a cultural issues, Yemenis are very strong to keep their ethnic purity, one of them is prohibit intercultural marriage. Power of this etnic on keep their purity lead to big resistance when intercultural marriage implemented. The aim of this research is to know intercultural marriage from Yemen ethnic with descriptive qualitative method and Miles huberman analysis model. Result of this research show that resistance still exist on some family, smallest resistance is rejection to communicate and on biggest resistance is expulsion from house.

**Key Words: Ethnic purity, resistance, intercultural communication.**

## A. Preface

Intercultural communication is a process of exchanging message between 1 culture and other culture. Exchanging message above input a elements that very unique, its culture. Culture is unique, because culture teach how people talk, or how people behave on a daily life. That unique point whether want or not carried, kept, and done since human born. Back to intercultural communication, means integrate 2 elements that unique and tend to different. Can say as different because every place teach different culture compared to other places.

When intercultural communication actors don't know the culture of their communication partner, it will make some problem. Just like story of Melayu Kingdom in Indonesia who still having war with colonizer. Caucasian commander kiss hand of king wife that intended to be the sign of honour. But commander don't know that king of his wife angry and argued it as not polite treatment (Mulyana & Rakhmat (ed), 2003: v)

Story above happen because cultural actors not understand the

culture of communication partner. However in this global era, society already open their mind to study the culture of other society. Culture not argued as like it used to be that can enjoyed, learned, and performed for some people from several region. Openness mind of society on this era whether want or not raise acculturation and assimilation. Because society are smart enough to socialize on society and can choose what culture that they like. Even its not surprising thing when intercultural marriage held by many people.

Intercultural marriage on modern society not argued as taboo, its normally happen. Both in Indonesia, many indigenous done intercultural marriage with immigrants. But fact above not mostly law that happen in Indonesia and sure will done by all people in Indonesia, there's 1 ethnic that argued intercultural marriage is one thing that cant be held. This ethnic have been live and have descendants in Indonesia hundreds years ago, this ethnicity is ethnic Yemen. Yemenis are called by indigenous as Arab people, in essence they are came from Yemen. Brief history about Yemen, on 15<sup>th</sup>

century Walisongo came from Hadramaut city that located on Yemen country to Indonesia. Walisongo came from Yemen to *dakwah* or having religious mission. On that time Walisongo success change Hindu Budha way to Islamic understanding (L.W.G Van Den Berg, 1989: 192-204).

When first came to Indonesia, Walisongo have a pure aim to spread understanding of islam. For having proximity with society, marriage done by Walisongo with indigenus. But now, intercultural marriage Yemenis with indigenus are rarely happen. Because Yemen society prohibit intercultural marriage for keeping their ethnic purity. Ethnic purity is a n ethnically pure from other cultures and kept untuil now. Cultural fence is intended for other culture except Yemen culture cannot enter and change origin or Yemen culture. This is awkward and unreasonable, because Walisongo on the past marry with indigenus, but the descent prohibit intercultural marriage. Cultural practices and blood mixing on intercultural marriage are not justified on Yemen culture. On a social life,

Yemenis tend to done acculturation on some cultural practice, however not completely take the culture from their place that they live.

Until now, Yemen society are spread much on many location in Indonesia, for example in Jakarta famous with Condet, on Surabaya famous with Ampel, and in Surakarta famous with Pasar Kliwon. Some location of Yemen settlement on Indonesia is a be evidence that intercultural communication not learned well, because they live in same scope and as their culture are something that cant be debated. Similarity of location of Yemenis make they just like locked on Yemen cultural pattern.

Yemen cultural Pattern on Indonesia are very binding, when Yemen culture not run, it will bring out resitence from families or social environment. Just like on intercultural marriage, when intercultural marriage held, resistance will happen can in high scale or in small scale. Small scale is resistance from families that not agree with marriage. Highest scale is when intercultural marriage held, it make

families, and Yemen society argued as out from Yemenis.

At least before doing this research, author have been make little research on some Yemen settlement on Indonesia. Author found 6 case of resistance on intercultural marriage. Resistance cover rejection, resistance, conflict, and considered as out from Yemen. Little research that author done most of it happen in 2013 and 2014, its very surprising when society on this modern era still questioned about ethnic purity then lead to resistance to the actors. This case happen because there is cultural fence that carried by Yemenis to fence their ethnic purity. This thing is the message of intercultural communication Yemenis with indigenous society, that Yemenis have a strong fence to keep their culture and if it violated, resistance will happen.

With the fact of Yemenis that keep their ethnic purity, author has observe some Yemenis people that done intercultural marriage. Its very interesting when see the characteristic of Yemen culture that very limit about that thing. Then author have a additional data related with family type

of Yemen, first is conventional family and second is modern family. Modern family is a family that have more openness and more flexible in using Yemen culture, and conventional or traditional family is family that fully still use Yemen culture. On the end of research, author will make sub tittle findings, which contains comparation between characteristic of its family. With the fact and description above, author want to know communication pattern of ethnic Yemen Society on inter-marriage in Pasar Kliwon Surakarta.

## **B. Literature Review**

### **1. Intercultural communication**

Communication of Yemenis with indigenous running well, because Yemenis already live in Indonesia from long time ago. Culturally, there's no problem that Yemenis have with indigenous. Yemen society just push their ethnic to use Yemen culture, not use indigenous culture. But not necessarily on social life Yemenis on Pasar Kliwon not use Java culture, they use some element of Java culture such as *siraman* on marriage and on social life use Java language. This

acculturation have some limitation, limitation is when Yemen culture are very kepted so that mixing on ethnicity are prohibit.

Using Java culture on several aspect in essence is a way that done by Yemenis for seen as blend with society, actually their intercultural communicatin still very different. Just like what have been said by Deddy Mulyana (2002: 23), people that on same area, talk with same language, have same religion, and study on same school still have different culture. On line with what Deddy Mulyana said, Yemen ethnic live long time ago in Indonesia and can be said as obtain on same culture, on social life they still different. The difference is located on how Yemenis see their culture as something that must held firm and cannot be contested.

## **2. Ethnicity**

Ethnicity have a deep meaning, is a attitude of the culture that stand out and carried on social life. Ethnicity not can seen from biological characteristic, but ethnicity can seen from how people apply a culture. Attitude of Yemenis in society tend to clarify how behavior of Yemen culture on set their cultural

actors. Cultural actors of Yemen that still want argued as Yemenis, must obey and implement all rule that Yemen culture make.

For example on seeing other ethnicity, Yemenis tend to exclusive to done approach either from communication or from culture. In communication, they tend to enjoy to communicate with Yemenis, and from culture they just use Yemen culture to be the main culture. This happen because ethnicity that they carry just like teach that their culture is something that must obey everytime, that's why they fear to sign out from Yemen environment because they fear their ethnic purity will lost.

On line with what have been said by Chapman, ethnicity is a half hearted phenomena that involve someone to live on vocabulary to be the sign of strangeness and unfamiliarity (Chapman on Marcus Bank 1989: 16). Culturally, ethnicity of Yemen society saved half heartedly to be the guidance of Yemenis life. Start from it, that's why they see strangeness and unfamiliarity of someone happen when Yemenis see other ethnic that have different culture and give a resistance

when Yemenis use other cultural ethnic, because it argued as are strangeness and violate Yemen culture.

### **3. Inter-ethnic marriage**

Intercultural marriage is a marriage that involved 2 cultural group who have different cultural experience one with another. Intercultural marriage not only unite, but also integrate 2 culture to be the unity of household. On intercultural marriage, culture are important point that cannot separated, when cultural differences cannot addressed well, it will give rise to conflict

Cultural differences not come only from mate, but also can came from social factor such as relatives, friends, and also family. Differences arise when value on each culture cannot be disputed. If addressing cultural differences must back to value, because culture carry their own value. Cultural value is a something that very worth, who knows culture dominant on what couples side. Value came from culture, that's why diversity of value formatting and affected intercultural marriage, Frame on (Tiffany 2011: 20)

Quote from Frame statement above, it simply can give the red line,

that on intercultural marriage the most important thing is how value on a both partner culture. Value decide and very affected how sustainability of intercultural marriage.

### **C. Research Method**

This study uses qualitative and descriptive to make a systematic explanation and focus on data quality. The location is in the sub-district Pasar Kliwon Surakarta, because most ethnic Yemen stay at this location. This is the reason for the selection of the site as the location of a research. Study will take 2 days to take care of the research letter. Observation takes 7-10 days after the interviews were conducted for 4 days with one informant per day. The data source of this research is the ethnic communities who have been doing marriage Yemen ethnic later.

The author has chosen four informants including one woman from the conventional or traditional, one man of the modern family, and one man from a conventional family. Data retrieval technique is 2, interview and observation. Semi-structured interviews were made with the structure but can

ask other appropriate informant feedback.

Then the second is the observation, observation of participants committed researchers to increase the intensity of the encounter between researchers with sources at certain hours. The intention is to adjust the characteristics of sources for researchers to know how many sources there are at home, so researchers add intensity meeting at which the sources were in the house to facilitate the communication process suitable observation point by summarizing the problem. Data analysis techniques should start from beginning and the data must set in writing and analyzed. One way that use on this research is recommended by Miles and Huberman (in Ardianto, 2011:223), there are three types in analysis data, including data reduction, data display, draw conclusions. Triangulation of data done to check validity of data. Triangulation methods use to match result of interview and observation, at last will include the photo.

#### **D. Discussion**

In this section the authors create and describe 5 points according to the number of informants. The first is the process of inter-ethnic marriage. Four informants who have been interviewed having a different process from one another. Informant 1 and informant 2 done intercultural marriage because of on communities more gathered with Javanese ethnic rather than Yemenis. Unlike the previous informant, intercultural marriage happen because of comfort factor, not because communication. while informant 4 done intercultural marriage with rarely communication, but informant have a stereotype that all ethnicity is same and do not to be special.

Further is about culture that exist on intercultural marriage, on informan1 culture that dominant are from their side not from their partner. That domination is came from persuasive process, including how to dress, how to pray, must fit with informan 1. Almost same with informan 1, informan 2 still dominant in using their culture on their marriage. On informan 1 have some persuasive, and on informan 2 have some pressures to partner when talk

about Yemen culture. Based on Informant 2, culture that who brought by his ancestors must run, not use culture of partner. Then informant 3, this informant perfectly allow their partners culture to enter their marriage.

On a point number 3, is communication with partners, communication with partner on informant 1 and informant 2 is very fluent, because both have understanding each othre. Next ist informant 3 and informant 4 are same with previous informant, they don't have any problem especially on communication. point number 4 is communication with family, informant 1 have biggest resistance on communication with family. From parents, and her children not give any chance to communicate and do expulsion from the house. Informan 2 have acceptance and little resistance from family. In communication are fluent, resistance came from friend, uncle, and aunt. Then informan 3, don't have significant problem and don't receive any resistance from social environment.

Point number 4 is communication with partners family. On general, informan 1 until 4 don't have any problem in communicate with partners family. Its because all informant already fluent in know how Java culture, and how manners of Java, automatically marriage are just need little bit adaptation. Because in essence, all informant already know Java culture. From partners family side, all informants greeted well without any problem of ethnic differences.

#### **E. Conclusion**

From study communication pattern of Yemen ethnic society on inter-marriage in sub district Pasar Kliwon Surakarta city, author can conclude some point, is : intercultural communication with partner are fluently running. There is not found a problem both in cultural or in communication. This is because all Yemenis that live in Pasar Kliwon are fluently know how indigenous culture, so adaptation and communication not causing a problem. But generally, author found desire of Yemenis for dominate the culture in their intercultural marriage. This domination

cover teaching style, dressing style, also how to design the house. Next is intercultural communication with Yemenis family, it still found some resistance. Smallest resistance is rejection for communicate for several years. Biggest resistance is expulsion from house and isolation from family. And then the last is intercultural communication with partner families, there's no problem in it because family partner don't have characteristic like Yemen ethnic that very restrict in receive intercultural marriage. From all intercultural marriage, Yemenis have very welcomed from family partner, so communication running well without obstacle.

Author have make 2 suggestion for this research, firstly is academic suggestion, this research expected can be reference for next research, although on this research still have many failure. For next researcher expected for riching variety of research with more exploring from theory, type, and research methodology. Next is practice suggestion, Yemen society on Pasar Kliwon Surakarta expected can more interact with various ethnic, also not argued their ethnic exclusive on

other ethnic. About cultural fence is Yemenis right, but on this modern era when exclusivity on inherent ethnic are exist, it lead to loss the respect at the other ethnic. then when Yemen society not change that perception above with blend to society, it will inhibit development and progress on education, and social life.

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