Patterns of Communication in the Music Community in Relationships

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Abstract

This music student activity unit community of Semarang or known as 'Kumis', has nowgrown as an organization with positive goals that interest some people in joining it. Thisstudy aims to determine how communication patterns of an organization in maintaining a relationship. This study was directed to the communication patterns of the Semarang 'Kumis' community. This study made use of qualitative descriptive method. The technique of collecting data was conducted through participant observation supported by in-depth interviews and documentation. The subjects in this study were thirteen informants. The paradigm used in this study was the constructivist one with the sociometric theory proposed by Jacob Moreno Levy and supporting theories, such as theWest Turner Groupthink theory and Group Cohesiveness as main theories. From the results of the study, it can be concluded that in maintaining relationship, the communication patterns used by the Semarang Kumis community are categorized as horizontal or literal communication patterns. The relationship maintained is akind of relationship which forms solidarity among its members through the use of information and communication technology, such as Whatsapp social media platform. Also, frequentmeetings or face-to-face gatherings among members allow them to maintain opencommunication as to minimize communication misunderstandings and cohesiveness in the Semarang Kumis community which keep cooperation and solidarity well. The number of respondents, who was only 13 informants, is certainly not able to describe thereal situation since the object of this study only focused on communication patterns. Therefore, it is expected that the results of the study can be used as an example or reference in gaining information for further studies in the same field with different research object, regarding with a community's communication patterns in maintaining relationship.

Keywords: Communication Patterns; Community; Solidarity

INTRODUCTION

Semarang music UKM (Student Activity Unit) group is a place for young musicians with various genres who are members of a UKM or music or art student activity unit at a State or Private University in Semarang. This collection of Semarang music ukm which is often called Kumis is known for its solidarity in collaboration, and its expertise in the arts world, especially in the field of music. Kumis, which was established on April 14 2012, consists of 18 UKM formed from 17 State and Private Universities in Semarang. Kumis members are Unisbank Kandank UKM, KSB Es-A Unissula UKM, Vemus Univet Music UKM, Udinus Music UKM, Romusha Unwahas UKM, USM Music UKM, UIN

Walisongo Music UKM, Central Java BPD Serenade Stie UKM, Immortal Upgris UKM, Polines Concept UKM, Unimus art UKM, Stikes Widya Husada Medika Musik UKM, UNW Music UKM, Fiss Kiss Unnes UKM, Bminor Unnes UKM, Unika Arts UKM, Unpand Third Floor UKM, and Stiepari Seni UKM.

This Semarang music UKM group or Kumis, has now grown as an organization that has positive goals that have made some people interested in joining it. However, this community, which is a member of 17 campuses, has a rule that only college students who are members of the Arts UKM at the university can join the Semarang music group. However, even though membership of Kumis has these rules, Kumis itself has never closed ties with other individuals or communities in the world of music. As proof, on various occasions Kumis has always been invited to the biggest events held in Semarang. For example, the most popular event in Semarang is Festivaland which was held in October 2019. By invitation to the event there were several well-known bands such as Fourtwenty, Discopantera, Soegibornean, and others.

Solidarity in each individual will become a bond of responsibility in the organization. This can be realized through awareness in each individual. Social ties can be carried out in a form of mutual understanding between the communicator and the communicant which is called a pattern of communication (Yuki, 2013). The pattern of communication that occurs in the group is very influential on the continuity of the group. Moreover, Kumis is an organization that is based on kinship. The Semarang Music UKM or Kumis group utilizes communication patterns very effectively to send or provide information on each activity agenda to be carried out to get positive feedback from each Kumis member who is not bound by their personal interests to carry out various series of events. In accordance with the principle that Kumis has, namely kinship, the Semarang music ukm group has properly and correctly practiced family action in a community by completing several activities on the basis of teamwork. The pattern of communication that was built was certainly not easy considering that the Semarang or Kumis music ukm group had members who could not be forced to unite the members, but the Semarang or Kumis music ukm group managed to carry out several activities that went smoothly.

The paradigm used by the author in this qualitative research is the constructivist paradigm which is almost the antithesis of the notion that places observation and objectivity in discovering a reality or science. This understanding explicitly explains that positivism and post-positivism are wrong in expressing the reality of the world and must be abandoned and replaced by constructive understanding (Salim, 2006). Research with this paradigm aims to explain that knowledge is not only the result of experience of facts, but also the result of the thought construction of the subject under study. The constructivist paradigm is a paradigm in which the truth of a social reality is seen as a result of social construction, and the truth of a social reality is relative.

The theory used in this study is the theory of Sociometry. This theory is one of the group communication theories proposed by Jcob Moreno Levy and developed by Jennings and other experts. This theory relates to the attraction and rejection felt by an individual towards another individual with the implications of feelings in the formation and structure of a group. In addition, this research is supported by Groupthink Theory and

Cohesiveness Theory. Groupthink theory is defined as a mode of judgment used by group members when their desire for agreement outweighs their motivation to judge all existing action plans. Meanwhile, Cohesiveness Theory is the process of unity, attachment, or individual attraction to groups in order to fulfill goals and motivation to be together in them who have a level of interest and confidence to be together in the success of the group.

METHODS

This research is a descriptive study using a qualitative approach. Sources of data were obtained through documentation, literature study, and interviews with informants or resource persons, daily administrators, members, and collaboration teams from the Semarang Music UKM Group or Semarang Kumis which fall into the category. Data collection techniques in this study used interviews, observation, and documentation. The research was carried out from August 2019 to February 2020 in every activity held by Kumis Semarang. The subject of this study focuses on communication patterns of the Kumis Semarang Community in establishing relationships.

The type of data used is descriptive data. The data collected in qualitative research takes the form of pictures or words rather than numbers. This study uses direct observation and interviews in the field to determine communication patterns that occur in the Kumis Semarang Community. Primary data was obtained directly from the source through observation and interviews with daily administrators and members of Kumis Semarang. These results are in the form of basic data from interviews and observations made. The results of the interviews will be supported by secondary data in the form of observations and support from other sources such as literature studies and other sources of information related to research. The data analysis used was a qualitative descriptive analysis to process the data obtained from the research.

RESULTS AND DISCUSSION
Results

Community is a group of people who are bound by elements of similarity, such as similarity in ethnicity, race, religion, class, occupation, social status, economy, geography and territory, age group and others who always appear different and make these differences to live life. everyday (Chipuer and Pretty in Liliweri, 2013). Like the Kumis Semarang music community, which was formed from a hobby of a group of students who joined the UKM (Student Activity Unit) on their respective campuses, then attracted several individuals from several groups of University Music Arts UKM in Semarang who had the same hobby. and a passion for music and organization.

Kumis's development has been quite rapid: Established on April 14 2012, currently there are 18 UKM from 17 public and private universities in Semarang. Kumis is able to become one of the most popular music communities in Semarang. Not only because of its existence in music but also being popular as a good organization. Of course, a good organization will not be separated from communication because communication is the most important thing in fostering human relations involved in an organization. Each member of the organization who has personal interests unites to form common interests.

Talking about community, of course the pattern of communication plays a very important role. A communication pattern is a form or pattern of relationship between two or more people in the process of sending and receiving messages that link two components, namely an image or plan that includes the steps in an activity, with components that are an important part of the occurrence of communication between people. or groups and organizations. As in this community, the communication process is needed to form relationships in building communication to move members to carry out routine activities in this community. But before the relationship can be formed, fellow members must know each other and communicate with each other. The pattern of communication or how the habits of the Kumis Semarang community are in interacting, exchanging information, thoughts and knowledge that occur within a certain period of time so that solidarity is created by holding a meeting is always by holding a meeting or meeting to discuss the design of the event face to face. In its interactions within the organization, Kumis communicates to convey information to fellow members which takes place face to face. In addition to face-to-face communication, Kumis also uses symbols or symbols as media or channels, namely language. If language is a verbal symbol, the Kumis communication pattern is included in the primary communication pattern, namely the process of conveying thoughts through a medium or channel. The pattern of communication that exists in the Kumis Semarang music community can be said to be very good, not only when holding a meeting or meeting for members, but even outside the Kumis, communication between members is well established with one another.

Apart from being included in the primary communication pattern, there are also Horizontal Communication Patterns or Lateral Communication Patterns. This form of communication is useful not only for informing but also for requesting support and coordinating activities. Horizontal communication is needed to save time and facilitate coordination to speed up action. Horizontal communication consists of various messages between members in an organization with equal or balanced power. Horizontal communication is also called lateral communication and has several purposes, namely: task coordination, problem solving, tasking information, conflict resolution, and building rapport.

Horizontal or literal communication also has several advantages and disadvantages, namely as follows. The advantages of Horizontal Communication are as follows: 1) There is a dialogue between the communicator and the communicant, giving rise to satisfaction between the two parties; 2) The information received becomes clearer, more accurate, and more precise because the explanation is directly obtained; Bringing up a sense of kinship and kinship; and avoid misunderstandings. While the weaknesses are: 1) Information is delivered more slowly so it is less efficient; Decisions cannot be made quickly; Providing opportunities for communicants to be aggressive, so that the atmosphere becomes less conducive; and raises the possibility of problems that have no relevance to the actual problem.

Based on observations made by the author and also from several interviews with informants, communication in the Kumis Semarang music community occurs when the chairman, administrators, and other members can communicate with each other. When

communicating face-to-face at a meeting or when Kumis is carrying out a routine activity or participating in other media partner activities, information exchange occurs between members and allows general member participation which makes members have a strong sense of kinship among themselves. This makes this community survive to this day. The existence of freedom in communication within the Kumis Semarang music community makes each member free to convey aspirations, suggestions, and input for the community. This aims to establish solidarity within the community so as to make the community stronger and cohesive. Members of the Kumis Semarang music community share knowledge about the art of music and techniques for playing various musical instruments. This sharing is not only done face-to-face but also through social media such as in the WhatsApp group belonging to the Kumis Semarang music community. Sharing goes well when members respond to one another. The existence of honesty and transparency in the community or being open to each other can avoid misunderstandings and advance the Kumis Semarang Music Community. If linked in an Islamic perspective, a communication that occurs within an organization or community must have easy-to-use characteristics, including knowledge, fairness, courage, moral purity, generosity, forgiveness, keeping promises, truthfulness, firmness, wisdom, good thinking, etc.

In an organization or community, patterns of communication and solidarity only need to be done with a relationship or openness of individual attitudes and how interactions can be established between individuals in a group. Communication patterns within a group have a structure consisting of complex interpersonal relationships, how the personal views of other members in the group regarding social status, personality, and so on. Social status is usually reflected in whether or not accepted by group members.

Sociometry is also referred to study the "attraction" (attraction) and "repulsion" of members of a group. Measurement of attraction and repulsion in sociometry can be done analytically through various types of sociometry.

Nominative Type (nomination)

Each individual in the group was asked which friends he liked or disliked to be invited to do a particular activity. The choices must be written sequentially from the first choice (most preferred), the second choice and so on. This is evident in every evaluation held after important Kumis events such as the Road to Campus, Milad, and daily meetings by active members and daily administrators. In this evaluation, a habit of being open to each other and reminding each other of the shortcomings of each member is created without any resentment or hatred.

Multilevel Scale Type

In this type, a number of statements are arranged in stages. In each statement to the individual, they are asked to fill in the name of one of their friends whose relationship corresponds to that stated. This usually happens at daily meetings before the D-day of the event to be held, so that in their Kumis the members can find out the performance of each member in accordance with a predetermined job desk. Confidently helping each other and reminding some of the faults of individuals in the community.

Siapa Dia Type

This type provides a number of statements about individual characteristics. Group members are asked to choose their friends who have the characteristics that match those expressed by the statement. Realized when individuals get a mandate in carrying out their duties, usually they will choose friends who match the individual's personality with each other and also according to their abilities. So that with the same habits and abilities, good cooperation can be realized and carried out optimally and correctly in the job description.

Nominative, graded scale, and Siapa Dia type are three types of sociometry which are simultaneous in the process of establishing a relationship. On an ongoing basis, individuals in groups who feel attracted to each other will take more communication actions, whereas individuals who reject each other will only do little or less communication. From the explanation above, it shows that the pattern of communication in a community comes from three types of processes, namely nominative, multilevel scale, and who it is that occurs in each individual or its members in establishing relationships.

The Semarang Kumis Community chose to make a decision-making group consisting of active members because they thought about things that an individual or passive member might fail to consider because they had less access to information than active members of the Semarang Kumis Community.

The three conditions of the Semarang Kumis Community that encourage groupthink are: the high cohesiveness of the decision-making group which is filled with active members of the community; Characteristics of the environment in which the group works within the scope of young people, who like freedom of expression in music without any binding rules and are also free to establish relationships with various personalities; Internal characteristics, namely from within the Semarang Kumis Community itself, or externally, namely the community outside Kumis Semarang which can cause pressure from the existing situation.

The level of cohesiveness between the Kumis Semarang Community and other communities is of course different, and different levels of cohesion will lead to different results. In some groups, cohesion can lead to positive feelings about the group's experience and that of other group members. Highly cohesive groups are more enthusiastic about group tasks. Despite these advantages, highly cohesive groups can also produce disruptive results. Janis (1982) argues that groups with high cohesiveness place great pressure on group members to comply with group standards. When a group reaches a high level of cohesiveness, it tends to turn off other opinions and alternatives.

CONCLUSION

Based on the results of the previous research and discussion, the following conclusions can be drawn: Communication patterns in a community occur for several reasons, firstly because there are regulations from within the community which include having face-to-face meetings to evaluate or discuss an event, or share knowledge, knowledge and information with each other between members, must maintain good communication with each other, provide information based on honesty and transparency or mutual openness

to avoid misunderstandings between members, members must participate in every activity held by the community. Second, because of these regulations there has been development which includes two things, namely the development of members and the development of the community which is supported by technological developments. And the third is after the community can develop, the community's response to the existence of a community appears. Over the past few years, the community's response, especially Semarang City students, to the emergence of the Kumis Semarang Community has been considered good because it has become a pioneer of the Music Community in Semarang and can invite students to do positive, fun activities. The response was shown by the enthusiasm of students who joined as members of the Kumis Semarang Community, the appearance of offers from individuals outside the membership to work together on a project, the emergence of offers for performing bands to open several Indonesian artists, the appearance of invitations to attend several major events in Semarang, filling out invitations from Music from Jengjreng Semarang TV, as well as other responses from several other communities who often invite the Kumis Semarang Community as performers. There are three communication barriers that occur in the Kumis Semarang Community when communication does not occur face-to-face, namely through social media such as Instagram and WhatsApp. First, information is conveyed slowly. Second, decisions cannot be made quickly. Third, in the discussion there are often problems that have no relevance to the actual problem.

From the results of the research and conclusions that have been described above, the authors provide a suggestion that the Kumis Semarang Community is expected to continue to develop and excel through works in the world of music with new and innovative characteristics, making the most of social media developments for the promotion of activities carried out by The Kumis Semarang Community is not only through the community's official social media accounts but is also supported by personal social media accounts belonging to Semarang Kumis Community members so that it is easier to maintain relationships between music lovers and also among other members, especially students in Semarang. Semarang Kumis Community should not only be a medium for student expression in channeling hobbies and talents and being organized, but also a medium for the self-development of its members. And as an active student, you must be able to choose which media is good and positive to maintain group solidarity and invite other students so they do not get lost and can control themselves in establishing relationships with anyone. The number of respondents is only 13 informants, of course it is still insufficient to describe the real situation, the object of this research is only focused on communication patterns so that it is hoped that the results of the research that has been carried out can be used as an example or reference as additional information when you want to do the same research as the object of the research. differ regarding Community communication patterns in establishing relationships.

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