

## **Stereotypes and Prejudices in Intercultural Communication the Indigenous Moslem and Ethnic Chinese in Medan**

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**Abstract:** *The aims of this research are 1). to analyze the stereotypes and prejudices in intercultural communication and the indigenous Moslem ethnic Chinese in Medan; 2). to obtain a pattern of communication used by indigenous Moslem and ethnic Chinese in Medan; 3). to find patterns of social interaction that exists between indigenous Moslem and the ethnic Chinese in Medan; 4). to analyze intercultural communication barriers caused by stereotypes and prejudices. This study uses a qualitative method with phenomenological approach using the target depth interviews with 40 informants with saturated the data obtained from the ethnic Chinese and indigenous Moslem. An important result of research shows that 1). In intercultural communication and the indigenous Moslem ethnic Chinese in Medan still marked the elements of stereotypes and prejudice, giving rise to social distance and become an obstacle to the harmonization of relations native Moslem and ethnic Chinese in Medan. Stereotypes are marked with various labels of each ethnic namely: happy group; Strong family ties; rude and arrogant; aggressive and uncouth; steal; cunning and like broken promises; less educated; tenacious and hardworking; prejudice against ethnic expressed in various forms, namely: anti dwelling; avoidance; discrimination; Intercultural communication between them in the end did not take place effectively, in which each ethnic group retains his ethnic identity and do not want to understand the culture of other ethnic groups. Furthermore, communication is established finally only apparent, rigid, and superficial. While effective communication occurs only limited in the public domain. 2). The pattern of communication between Indigenous and ethnic Chinese Moslem in the city of Medan is the primary communication and circular patterns. The pattern in which the primary communication occurs between the nuclear family and extended family from both sides. The pattern of circular communication where the communication pattern between indigenous Moslem and ethnic Chinese with their neighborhoods. 3). Intercultural interaction with the ethnic Chinese native Moslem is not effective and does not take place between 3 harmonis.di existing pattern of interaction then Associative Pattern is a pattern of interaction that are relevant to this study. 4). Stereotypes and prejudice are two main obstacles in intercultural communication indigenous Moslem and ethnic Chinese in Medan.*

**Keywords:** *Stereotypes, Prejudice, Intercultural Communication, Indigenous Moslem, ethnic Chinese.*

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### **I. Introduction**

Indonesian society consists of various ethnic, diversity ethnic on the one hand bringing positive influence to the richness of culture, art, and social dynamics life of Indonesian society. Each ethnic group has a different character, so it does not close the possibility of interethnic misunderstanding. With diversity of ethnicity and culture there is a problem in intercultural communication. Differences in the values, norms and perceptions of each ethnicity in the form of stereotypes and prejudices often lead to misunderstandings in communicating.

Intercultural communication is communication between people of different cultures (different races, ethnic, socioeconomic, or a mixture of all these differences.) Human communication is bound by culture, as cultures differ from one another.<sup>1</sup> Human cultures learn to communicate and view their worlds through categories, concepts and symbols. It also implies that each person from a different culture has unequal views in positioning an object and vice versa.

Stereotypes are the giving of certain attributes, labels, or stigmas to groups or classes. Stereotypes initially appear because of the prototype. Prototype is knowledge about people or group and its relation with certain attribute. Stereotypes that justify ethnicity need to be investigated whether the stereotypes are true, so they need to think about how to interact well with their character or stereotype is wrong, so that everyone who comes from outside his ethnicity does not have to worry, fret and limit himself if Want to connect with them. Prejudice is defined as a negative attitude toward something.<sup>2</sup>

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<sup>1</sup>Andrik Purwasito. *Komunikasi Multikultural*, (Surakarta: Universitas Muhammadiyah Surakarta.2003 h. 123.

<sup>2</sup>Soewaryo Wangsanegara, *Ilmu Sosial Dasar* (Jakarta: Departemen Pendidikan dan Kebudayaan.1986), h. 47.

Factors associated with the emergence of prejudice that is personality, level of intelligence and environmental factors. The higher the level of one's intelligence, the more critical and therefore more difficult to prejudice. While the lower the level of one's intelligence, it has an easier tendency to prejudice. Environmental factors that are not well established are likely to prejudice. Environmental conditions that are not well established here are environmental conditions where there is competition to achieve certain material accumulation (economic competition), competition for achieving certain social status (social competition), an environment or territory where norms and the rule of law in Faltering condition.<sup>3</sup> Differences in the background of beliefs, beliefs, religions, differences in political, economic and ideological views also contributed to the emergence of prejudice and discrimination.<sup>4</sup> Ethnic Chinese who live in the city of Medan now, his ancestors came from the Hokkien tribe in the southern Fukkien Province of China. Generally they work as traders.<sup>5</sup>

Although ethnic Chinese have long lived in Medan city, they are still foreigners to indigenous ethnicity. The isolation of ethnic Chinese in the eyes of indigenous Moslem is the result of the lack of socialization of ethnic Chinese with indigenous Moslem societies. Most of the indigenous Moslems know the Chinese only in the market.<sup>6</sup> The market is a phenomenon that indicates the existence of buying and selling between the buyer and seller, either goods or services. The communication between indigenous Moslem and ethnic Chinese is limited to trade. The sellers are generally ethnic Chinese while the buyer is a native Moslem. So the time required for interaction is relatively too short, just the process of bargaining the price so that both parties do not lose each other with the price of the deal. The appearance of ethnic Chinese dominance in the trade sector, especially in Medan city, survival strategies as ethnic minorities and immigrant residents.<sup>7</sup> The ethnic Chinese views of economic status are at a higher level than indigenous peoples.<sup>8</sup>

Differences in economic status, carried on a fragmented social life. The ethnic Chinese only associate with their group. Ethnic Chinese live in an exclusive environment characterized by the appearance of a hedge that tends to be high above the fence of the indigenous people who live next to it. The existence of changing places of worship in Timor street Medan, madrasah and indigenous ethnic settlements that the majority of Moslem evicted then changed to shopping centers and residential luxury case example Center Point Building is located in Java street Medan.

An effort to create a harmonious society life, effective communication has been attempted, but stereotypes and prejudices still continue in the life of people in Medan city. Stereotypes and prejudices were obtained by ethnic groups from nearby families and neighborhoods. Each ethnic group recognizes stereotypes and prejudices from childhood to adult and takes place repeatedly.

Based on the background of problems that have been described above researchers formulate the following problems: How stereotypes and prejudices in intercultural communication of indigenous Moslem and ethnic Chinese in the city of Medan? What are the communication patterns used by indigenous and ethnic Chinese Moslem in Medan city? What is the pattern of interaction between indigenous Moslem and ethnic Chinese in Medan? What are the communication barriers that result from stereotypes and prejudices?

## **II. Reseach Methods**

This research method is qualitative research method by using phenomenology point of view. In Edmund Husserl's view phenomenology seeks to understand culture through the views of the cultural owner or the culprit. Qualitative research is an approach in conducting research-oriented phenomena or symptoms that are

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<sup>3</sup>*Ibid.*

<sup>4</sup>*Ibid.*,h. 46.

<sup>5</sup>Gondomono, *Pengantar: Upaya Mencari Jati Diri dan Keanekaragaman Kelompok Etnik Cina, dalam Intisari; Pelangi Indonesia*(Jakarta: PT Intisari Mediatama, 2002), h. 3.

<sup>6</sup>The ethnic Chinese on the island of Java is different from the ethnic Chinese outside of Java. If in Java they are more engaged in trading and speaking Indonesian, then in Kalimantan and Sumatra they still use many Hokian languages and engaged in trade, agriculture, fishermen and miners mining tin (Thee Kian Wie, 1995, h. xv).

<sup>7</sup>The term ethnic minority is less suitable for the ethnic Chinese, because if the number is an indicator to name minorities and the majority, ethnic Chinese in Indonesia is greater than the population of some ethnic immigrants residing in Indonesia. Minority names are more suited to the role or opportunity given by the government to ethnic Chinese in the past, which is only directed to economic activity alone. Although their role is now wider in both political and socio-cultural fields.

<sup>8</sup>Not all ethnic Chinese in Indonesia are economically capable compared to indigenous groups. Many among the ethnic Chinese live very poorly, such as those in West Kalimantan Province or Bagan fi re. The Chinese in both regions are many who become fishermen or poor farmers.

natural. Qualitative research aims to define the form and content of human behavior and analyze its qualities and differs from the problems faced by quantitative research that ignores the social and cultural constructions of the variables they wish to correlate.<sup>9</sup> This study sees the growth of ethnic stereotypes and biases in the phenomenological perspective.

The phenomenology of ethnicity is interesting to be studied, let alone Medan city has ethnic diversity. The stereotypes and prejudices that flourished amongst indigenous Moslem and ethnic Chinese in Medan city have the potential to foster communication misunderstandings. Therefore, it is important to seek the root of its growth through the Phenomenology perspective. Edmund Husserl argues that phenomenological understanding seeks to understand culture through the views of the cultural owner or the culprit. Science is not free of any value but has a value relationship.<sup>10</sup> According to Creswell: Where as a biography reports the meaning of the phenomenon.<sup>11</sup>

The study using phenomenological methods attempts to explain the cultural experiences of indigenous Moslem and ethnic Chinese, regarding the stereotypes and prejudices in intercultural communication of each ethnicity in viewing and assessing other ethnicities making it easier between the two ethnicities in intercultural communication.

### **III. Theoretical study**

#### **A. Stereotypes and Ethnic Prejudices in Medan City**

This research uses symbolic interaction theory Symbolic Interaction is one approach that leads to interactions that use symbols in communication, whether through motion, language and sympathy and so on, so that will emerge a response to the stimulus that comes and make People react or action against the stimulus. Stereotypes basically occur in different ethnic groups, each individual or society has views on other ethnicities. Then the view extends and forms a distinct stigma attached to individuals, groups, ethnicities, nations and religions. Stereotypes are the most frequently used alloy of time from one group to another. Ethnic stereotypes are stereotypes held by ethnicity about other ethnicities.

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Suparlan (1989) defines stereotypes as generalizations of the impression we have about a person, especially a psychological character or personality trait. Some examples of well-known stereotypes concerning ethnic origin are stereotypes attached to Javanese such as sluggish and submissive. Batak ethnic stereotypes are stubborn and selfish. Minang ethnic stereotype is a clever trade. Ethnic Chinese stereotypes are stingy and hardworking.<sup>12</sup>

Stereotypes are a view or outlook on a social group in which the worldview is then used on each member of the group.<sup>13</sup> Stereotypes can be inherited from generation to generation through verbal language without any contact with stereotyped objects. For example, stereotypes against ethnic Chinese may have belonged to ethnic Minang ethnicity, although he never met even with the ethnic Chinese. Stereotypes can also be reinforced by television, movies, magazines, newspapers and all kinds of mass media. The hereditary stereotype is still attached to each of these ethnicities.

Indigenous Moslem stereotypes against ethnic Chinese are due to differences in the competition of economic resources, due to the large number of exclusively ethnic Chinese-dominated elite settlements, plus striking lifestyles and linguistic factors. So from the various ethnic groups in the city of Medan, generally have the same attitude in the face of Chinese ethnic groups. Prejudice is one form of negative attitudes toward other ethnicities. Prejudice also means making decisions before knowing the relevant facts about the object.

Prejudice is one of the obstacles in building good relationships between individuals.<sup>14</sup> Each ethnic group usually has views or judgments against others outside of its ethnic group, stereotypes and prejudices belonging to each ethnic group. Although ethnic citizens have stereotypes about other ethnicities, different social and ethnic relationships remain. Based on the observation of the authors in Medan city, stereotype

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<sup>9</sup>Deddy Mulyana, *Metodologi Penelitian Kualitatif Paradigma Baru Ilmu Konomikasi dan Ilmu Sosial* (Bandung: Remaja Rosdakarya, 2001), h. 152.

<sup>10</sup>Edmund Husserl, *The Idea of Phenomenology*. 4<sup>th</sup> (ed), (Netherlands: Martinus Nijhoff, 1970), h. 12.

<sup>11</sup>Creswell, Jhon W. 1998. *Qualitatif Inquiry and Reaserch Design: Choosing Among Five Traditons* (Thousand Oaks: Sage Publication, 1998), h.51.

<sup>12</sup>Parsudi Suparlan, *Interaksi Antaretnik..*, h. 342.

<sup>13</sup>Muhammad Mufid. *Etika dan Filsafat Komunikasi*, (Jakarta: Kencana Predana Media Group, 2009), h, 260.

<sup>14</sup>MyersD.G, *Social Psychologi* (USA: Mc Graw-Hill Book, Co, 1999), h. 68.

Intergroup for example: ethnic Batak eat people, ethnic Aceh mate, ethnic Mandailing stingy (Manipol), ethnic Padang (Minangkabau) thieves (pencilok) and others.

Communication between the two ethnic groups on the basis of different cultures, stereotypes and prejudices color their behavior. Both of these are used as the basis for interaction between groups with one another group. The stereotypes attached to both the majority and minority groups of which delighted in living in groups, strong family ties, rough and arrogant, aggressive and ignorant, stealing, looping, lowly educated, lazy, extortionate, tenacious and likes work hard; Materialistic and eaters of all kinds of animals. Ethnic prejudices are expressed in various forms, namely: antilocation, avoidance, discrimination. The intercultural communication between them ultimately does not work effectively, where each ethnic group retains its ethnic identity and does not want to understand the culture of other ethnic groups. The interwoven communication is ultimately pseudo, rigid, and superficial.

Studies on culture, ethnicity or ethnicity in addition to the social sciences, are also found in Islamic approaches. In the Qur'an is taught human life tribes and nations to interact and know each other. Then all human beings have the same degree in Allah's sight except those who are pious. Quran 49:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, We created you from a man and a woman and made you tribes and nations so that you may know one another. Verily the most honorable among you in the sight of Allah is the most devoted among you. Allah is the Knower, the Knower.<sup>15</sup>

In the Qur'anic verse, Allah has commanded humanity to know each other, in the sense that there is no need for social prejudice, inter-ethnic prejudice, intergroup prejudice, in essence we have to live in love one another. Because since the Qur'an was revealed we have been given normative values, how should intercultural, group and ethnic relationships be done.

#### **A. Communication Patterns**

Communication Pattern is a process or pattern of relationships conducted by two or more people to deliver the message as desired. Communication process that has been included in the category of communication pattern that is; Primary communication communication pattern, secondary communication pattern, linear communication pattern, and circular communication pattern.

##### **1. Primary Communication Patterns**

Primary Communication pattern is a process of conveying the mind of communicators to the communicant by using a symbol as a medium or channel. In this pattern is divided into two symbols namely the verbal symbol and symbol of niverbal.

##### **2. Secondary Communication Pattern**

Secondary communication pattern is the delivery of messages by communicators to the communicant by using tools or means as a second medium after using the symbol on the first media.

##### **3. Linear Communication Patterns**

Linear here contains a straight meaning which means the journey from one point to another point straight, which means delivery of messages by communicators to the communicant as a terminal point.

##### **4. Circular Communication Pattern**

In the circular process the occurrence of feedback or feedback, namely the occurrence of the flow from communicant to communicator, as the main determinant of communication success. In this kind of communication pattern the communication process goes on ie there is feedback between communicator and communicant.<sup>16</sup>

This study found the communication process that has been included in the category of communication pattern. In this pattern is divided into two symbols namely the verbal symbol and the symbol of nirverbal. Verbal symbol is the language as a verbal symbol that is the most and most often used, because the language is able to express the minds of communicators.

Samovar suggests that in the pattern of primary communication using the symbol of nirverbal is a symbol used in communicating that is not a language, is a gesture with members of the body such as eyes, head, lips, hands. In addition the image is also a symbol of nirverbal communication, so that by combining both, then the communication process with this pattern will be more effective.<sup>17</sup>

The results of this study lead to two forms of intercultural communication patterns, namely the pattern of primary communication and circular communication patterns. Dimension of communication pattern consists

<sup>15</sup>Tim Depag RI, *Alquran dan Tafsirnya*, cet ke-3 jilid 5 (Jakarta: Departemen Agama RI, 2009), h. 517.

<sup>16</sup>Samovar Larry, Richard E. Porter, Edwin R. McDaniel, *Komunikasi Lintas Budaya* (Jakarta: Salemba Humanika, 2010), h. 79.

<sup>17</sup>*Ibid*, h. 184.

of two kinds, that is pattern oriented to concept and pattern oriented to social system having direction of different relationship.<sup>18</sup> The pattern of communication among ethnic Chinese in Medan is evident from the choice of language used by ethnic Chinese to communicate with others. Often, ethnic Chinese individuals use Chinese to communicate with their ethnic peers.

a. Social Interaction Pattern

Interaction is a reciprocal relationship between individuals with other individuals, individuals with groups and vice versa. Interaction allows people to process in such a way that builds a relationship pattern. The interaction can be compared to what Weber calls an individual social action that is subjectively directed against another individual. So it can be said that the interaction is a stimulation or response between humans.<sup>19</sup> These meanings are communicated in symbols, for example pleasure will be expressed with smiles, handshakes, and other positive actions in addition to the sensory stimulus or full sense stimulation.

The interaction of indigenous Moslems with ethnic Chinese in the city of Medan has not been harmoniously intertwined, the interaction is limited to economic activity. Social jealousy and harmonious relationships are still a pent-up problem between the two ethnic groups. In the interaction that occurs among members of the sterilized category, it is understood that the interaction between them occurs mutually and the habits in which individuals in each group strategically manipulate the opinions and negotiation aspects of the role - the sterilized role. Prejudice often stems from the stereotype attached to the group.

The pattern of social interaction has the following characteristics:<sup>20</sup>

- a. Based on social status and role;
- b. An activity that continues and ends up obtaining the outcome of activity;
- c. Contains dynamics;
- d. Do not know the time, place and certain circumstances.

There are three patterns of interaction that can be used as a reference in determining patterns of interaction in this study are:

1. Associative Patterns

The interaction between indigenous Muslims and ethnic Chinese in the city of Medan has been done with an associative pattern. In various aspects of community life with indigenous Muslims has not been harmonious. Stereotypes and prejudices still color interactions between them and become obstacles in interaction.

2. Assimilation Pattern

Exclusive ethnic Chinese life, it is difficult to mix with indigenous Muslims causing social distance and assimilation can not work properly. Closing themselves to local communities, especially indigenous Muslims, the success of Assimilation is characterized by no more ethnic Chinese using Hokkian or Mandarin.

3. Accommodation Pattern

Since the presence of ethnic Chinese in Medan City until now has been a variety of interethnic misunderstandings, this is because between indigenous Moslem and ethnic Chinese have not built tolerance and compromise in various aspects of community social life.

The three pattern of interaction above, the researcher believes that the associative pattern is an appropriate interaction pattern for dissertation research entitled stereotypes and prejudices in intercultural communication between ethnic Chinese and indigenous Moslem in Medan city.

#### **IV. Research Result**

Based on the research, the result of the research is the stereotypes of indigenous Moslem against the ethnic Chinese due to the assumption of ethnic superiority, the difference of competition of economic resources, the number of exclusive elite settlements dominated by ethnic Chinese, plus the striking lifestyle and language factor. So from the ethnic berebagai existing in the city of Medan generally have the same attitude in the face of Chinese of ethnic groups. Stereotypes and prejudices can actually be reduced, if the social boundaries that hinder the realization of a harmonious relationship. Government's suggestion that Chinese citizens replace their names with the original Indonesian name. The use of Chinese letters or languages should not be used in schools. Various attempts to establish a harmonious relationship have been made but still found a distance soisal between indigenous Muslims and ethnic Chinese, so it is potentially cause various communication barriers. It is felt by the informants among them are:

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<sup>18</sup>Deddy Mulyana, *Nuansa-Nuansa Komunikasi* (Bandung: PT. Remaja Rosdakarya, 1999), h. 75.

<sup>19</sup>Soerjono Soekanto, *Kamus Sosiologi*, (Jakarta: PT. Raja grafindo Persada, 1993), h. 246.

<sup>20</sup>Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT. Raja Grafindo Persada, 2003), h. 118-132.



Mr. Muhammad Hatta, Chairman of MUI Medan said that stereotypes developed with various attributes in the person or group is commonplace when humans interpret something against other tribes. Prejudice and stereotypes against indigenous Moslem and ethnic Chinese are the two sides that thrive on the people of Medan. Society saw the reality that existed because of the emergence of the opposition between the enlarged groups exactly like the politics *divide et impera* (political divide) used by the Dutch colonial government. Ethnic Chinese stereotypes are known for persistent people, not extravagant. Stingy due to eating porridge every day, the stingy effect resulted in them greedy to seize land and homes domicile indigenous Moslem, this affects the cornering of this group in social groups. The exclusiveness of ethnic Chinese is presented by choosing coexistence with their fellow groups as well as the selection of schools for their children and closed to indigenous Moslem. China in the eyes of the Moslem community if converted to Islam isolated from the family, If making a mosque housing complex was also demolished This illustrates the ethnic Chinese displeasure against Islam. In fact China remains China and will not become indigenous even though in state practice it is regulated in the Laws and Regulations.<sup>21</sup>

Furthermore, community leaders and leaders of Parliament of Medan are:

Mr. Ihwan Ritonga, said that stereotypes and prejudices still exist today, especially in indigenous Muslim societies with Chinese ethnics. According to him Ethnic Chinese are ethnic immigrants outside of indigenous ethnic Indonesia, who have very big differences with indigenous Muslims in terms of religion, culture, language, manners, economy, exclusive life politics and other matters which are all very different from customs and customs Indonesian society in Medan city. With these differences, the stereotypes and prejudices against ethnic Chinese still remain attached and difficult to remove. Personally he himself has been deceived several times by ethnic Chinese. So it is difficult to trust them in terms of cooperation let alone to mingle with indigenous Muslim citizens.<sup>22</sup>

Ethnic Chinese figures:

Mr. Hasyim, (47 years old), chairman of the PDIP Party (Partai Demokrasi Indonesia Perjuangan) said that stereotypes and prejudices still exist; The real example should be with the most votes in the elections in 2014 he is entitled to serve as chairman of the DPRD Medan, but due to the stereotypes and prejudices that still exist among indigenous people and within his party led him only as chairman of the faction and members of the Regional House of Representatives in the city of Medan . He honestly said that I was born in Indonesia and hope matipun in Indonesia, In social life we still experience discrimination he said, although not as heavy as the New Order. With the issuance of Law number 12 of 2006 enabling them to experience a more comfortable life and being recognized as a descendant, the Lunar New Year is made a national holiday, this is a tremendous breakthrough. When asked about the use of the Hokkien language, Cheng Beng (the grave pilgrimage), Barong Shai, Feng Sui, according to him all the traditions are still done on the grounds that the ancestral tradition that was planted by the previous parents is preserved and not just disappear. When asked about exclusive life, lifestyle, school selection and more. He said it was done to create a sense of security and avoid discrimination from other ethnic groups in the city of Medan.<sup>23</sup>

The other ethnic Chinese figures are:

Mr. Wong Chung Sen, said that he still feels stereotypes and prejudices so they prefer exclusive schools and choose to settle in an exclusive area to be safer because it is guarded by the security guard, if mixed directly worried about discrimination from some people who are less responsible Answer. In interacting with the community he thought it was better, especially after the change of New Order government to the era of Reformasi also greatly affect the mindset of society, so that they can live more comfortably. He is proud as a citizen of the Republic of Indonesia and has the rights set forth in the laws of the State. Regarding the use of Hokkien or Mandarin according to him is a natural thing as other ethnic groups in the city of Medan, such as Java, Mandailing, Batak, Karo, Nias, Padang and others. Then about the mastery of the economy he thinks it is related to religious teachings that inherit the ancestral heritage that if we are poor in the world, then in the hereafter will also experience poverty. Conversely, if we are rich in the world then we will also be rich in the

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<sup>21</sup>Muhammad Hatta, Ketua majelis Ulama Indonesia kota Medan, wawancara di Medan, tanggal 15 September 2016.

<sup>22</sup>Ihwan Ritonga, Wakil Ketua II (Pimpinan) DPRD kota Medan, wawancara di Medan, tanggal 20 September 2016.

<sup>23</sup>Hasyim, tokoh masyarakat Cina (Anggota DPRD kota Medan), wawancara di Medan, tanggal 09 Agustus 2016.

afterlife. For that reason, we are working hard, persistently seeking unhealthy living needs.<sup>24</sup> Chairman of Chinese Indonesian Islamic Association, namely:

Mr. Muhammad Ihsan (44 years), said that stereotypes and prejudices still he felt even though he had become a convert, especially when he was outside his environment. Discrimination is still felt both among the ethnic Chinese themselves and the indigenous communities. When on the way for example the police will still consider it Chinese and quote more money if there is a shortage of travel documents Sim or Stnk. Pak Ihsan himself married an indigenous Muslim of Malay ethnicity and had five children and attended public school, as he was still worried about his son because he still got Chinese labels and always received the banter of his friends at school. According to him, if one of the ethnic Chinese has embraced Islam then by ethnic Chinese he will be ostracized and considered to have become Indonesia. Unlike the ethnic Chinese who converted to Christianity. He is still considered Chinese because he can still perform the habits that are practiced in their religion such as eating pork, playing gambling and so on. In the ethnic Chinese community there is also Marga unity, so those who have converted but are still allowed to enter the organization of the clan association They always do Islamic activities such as: Mawlid celebration, Isra'Mi'rajand others.<sup>25</sup>

#### Constraints in Intercultural Communication

The barriers in intercultural communication between indigenous and ethnic Chinese Moslem in Medan city occur for various reasons. These barriers can occur from all parties, among others; There are several factors inhibiting intercultural communication between ethnic Chinese and indigenous Moslem in Medan: first; There is no change in the pattern of ethnic Chinese culture into the indigenous Moslem population, or the strong feeling of in-group feelings of ethnic Chinese people against their culture. Second; The assumption of Chinese ethnic culture is higher than the indigenous Moslem community. Third; Stereotypes and prejudices against lazy, stupid native people who can not take advantage of opportunities.

This illustrates that the problem of communication barriers between ethnic Chinese that occurred in various regions, both in the city of Medan and other cities in Indonesia have the roots of similar problems. The Chinese have some stereotypes inherent in the eyes of indigenous Moslem populations, such as cheating, stingy, suspicious, filthy, industrious, and loyal to their families. In this study there are major obstacles that hinder the interaction between indigenous and ethnic Chinese Moslem that are barriers derived from cultural elements, barriers caused by stereotypes and prejudices.

### V. Conclusion

The results of this research find answers from the problems of research are:

1. In the intercultural communication between ethnic groups in Medan city is still colored by stereotypical elements and prejudices, thus causing social distance and become an obstacle to harmonization of relations between Chinese and indigenous Muslims in Medan city. Stereotypes are characterized by various labels of each ethnicity: fun in groups; Strong family ties; Rude and arrogant; Aggressive and unfamiliar; Likes to steal; Cunning and disobedient; Low-educated; Tenacious and hard-working; Ethnic prejudices are expressed in various forms, namely: antilocation; avoidance; discrimination;
2. The pattern of communication between indigenous Moslem and ethnic Chinese Moslem in Medan is the pattern of primary and circular communication. Where the primary communication pattern occurs only in the nuclear family, and the extended family. Circular communication patterns in which patterns of communication between indigenous Moslem and ethnic Chinese with their neighborhoods;
3. Patterns of intercultural interactions of indigenous Moslem with ethnic Chinese are patterns of associative interaction. The interaction that exists is merely a trade between producer and consumers
4. Stereotypes and prejudices are two major obstacles in intercultural communication between Indigenous Moslem and ethnic Chinese in Medan.

#### Suggestions

1. Intensity of intercultural communication needs to be done continuously in order to establish good communication and harmonious relationship. To overcome these obstacles requires the active participation of the participants of the communicant in seeking equality. Then the barriers caused by stereotypes and prejudices. The mindset of each ethnic should be changed, As Chinese ethnic behavior should be changed do not look at indigenous Moslem it all lazy, blackmailers, angry, disrespectful time and unlucky friends with indigenous moslem.

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<sup>24</sup>Wong Chun Sen, tokoh masyarakat Cina (Anggota DPRD kota Medan), wawancara di Medan, tanggal 09 Agustus 2016.

<sup>25</sup>Muhammad Ihsan, Ketua Persatuan Islam Tionghoa Indonesia' wawancara di Medan, tanggal 29 September 2016.

2. ethnic Chinese is expected to foster a feeling as a member/part of the Indonesian society completely, so as to create a fair life in harmony with the level of progress of society is evenly balanced and the harmony of life in accordance with the progress of the nation.
3. To overcome these obstacles require an active role of the participants of the communicant in finding equations. Then the barriers caused by stereotypes and prejudices. Each ethnic group must create and foster equality of values, attitudes and behaviors, so that unity and national unity, fate, arms, countrymen, country of the land, and a common will to achieve the ideals of the Indonesian nation and state are based on the Pancasila State philosophy.
4. For further researchers who are interested to conduct research on intercultural ethnic communication, is expected to see the various issues of intercultural communication, especially those that have links with interpersonal communication. And can develop theories about intercultural communication, especially about the different ethnic families, so that research can be done successfully and satisfactorily.

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