

Conference Paper

Teenager Perception Toward Aceh Cultural Value: Communicative Competence Versus Cultural Competence

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Abstract

This study deals with teenager perception toward cultural value: communicative versus cultural competence. The research aims: 1) to find out how teenager perception toward cultural value, 2) to describe how their cultural value can be affected to their communicative competence. There are 20 teenagers became subjects of this research. The research instrument that used are: observation and interview. The data analysis done through interactive Model of Miles & Huberman (1984: 23). The result found: 1) There are eight teenagers use Aceh language with positive Aceh cultural value, while twelve of them use Indonesia Language with positive Aceh cultural value. 2) from eight teenagers who have communicative competence in Aceh language only three of them that had Aceh cultural competence.

Keywords: cultural value, communicative competence, cultural competence

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Received: 1 July 2019

Accepted: 18 July 2019

Published: 31 July 2019

Publishing services provided by

Knowledge E

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Selection and Peer-review under the responsibility of the AICLL 2019 Conference Committee.

1. Introduction

Language and culture are an essential part of human life. Language is used by all communities for conveying many purposes that they have in their mind. Language exist because of the existences of culture. Everything that humans perceive, know, think, value and feel are learned through participating in a cultural system. (Holmes, 2013: 13). When the communication happens in a society, some points that they need to consider are context and culture belief in society. Context covers suitable time, appropriate language, participant involve in the interaction and soon. Beside the context, the speaker should have skill of making communication in different way. (Maria, 2013: 7). When the context in society has been understood, the listeners can analyze the meaning that the speakers have expressed. Because meaning had a part for making the language users understand each other. That is why language and society are two things that support their function each other.

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2. Literature Review

2.1. The relation between language, culture and thought

Everything humans perceive, know, think, value and feel is learned through participating in a cultural system. Human potential can only be realized within the structure of human culture and through growing up in close contact with other humans.

According to Hudson (1980) culture may be defined as the kind of knowledge which we learn from other people, either by direct instruction or by watching their behavior. However, we distinguished kinds of knowledge, shared non cultural knowledge, non-shared cultural knowledge and non-shared non cultural knowledge. Between language, culture and knowledge have relation each other, as showed in the picture below:

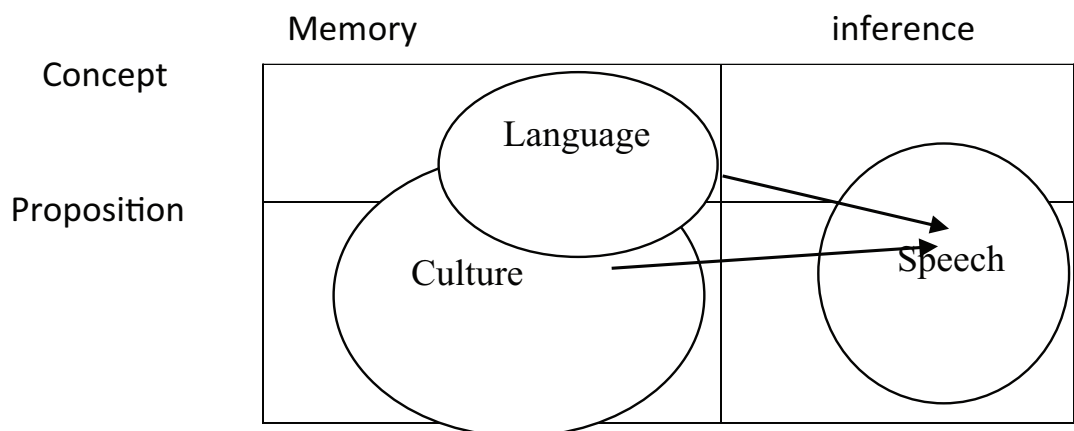


Figure 1: The relations between though, culture, language and speech, (Hudson 1980:84).

It can be seen from the figure above that the area between language, culture and knowledge not only consists of all those parts of language which are learned from other people but in other side there are some aspect concept of language which is not learned from other, for example the concept of the structural of language, for example: noun and verb, even though language has strongly bound with culture but is not wholly contained within culture itself.

2.2. Communicative competence Vs Cultural Competence

Communicative competence involves not only knowing the language code but also what to say to whom, and how to say it appropriately in any given situation. Further, it involves the social and cultural knowledge of speaker share presumed to have which enables the use and interpret the linguistic forms. Saville (2003: 20).

Cultural competence defines as a set of behaviors, attitudes, and practices that come together in relationships (interpersonal and professional) that empowers the individuals to work effectively in cross-cultural situations. Communication that used by people in the same society may be differ in different society. To be competent is to be appropriate and effective; to be culturally competent is, therefore, to be appropriate and effective in a particular cultural context. Cultural competence as one of the crucial factors that make language can be maintained, as what found by Ulfa (2013: 72); The tradition become one of the reasons of the maintenance of addressing terms in Aceh.

3. Research Method

This study was conducted in qualitative research design. According to Guba and Wolf in Bogdan & Biklen (1992:62) qualitative research is frequently called naturalistic because the researcher frequents places where the events, he or she is interested in naturally occur. The subject of this study was from language users of Acehnese family in Langsa. Then, the data are taken from Acehnese Teenagers that locate in Langsa.

The data were analyzed through two procedures. Miles & Huberman (1984: 21-25) points out the procedures are: the first analysis is during data collection and second analysis is after data collection. The first procedures of data collection is questionnaire. The data from the questionnaire analyzed through the following steps:

1. data reduction, such as identification, how teenager's perception toward cultural value.
2. data display and
3. verification and conclusion.

The second procedure the data from the interview analyzed through the following steps such as:

1. transcribe the data from tape recorder
2. classify the data from tape recorder
3. verify the relation between communicative competence and Cultural competence.
4. conclusion

In qualitative research, data must be auditable through checking that the interpretations are credible, transferable, dependable and confirmable. All of those are called as the trustworthiness.

3.1. Credibility

In order to make this research is credible, the researcher uses triangulation technique. The technique is used to verify the finding of data through informants such as the Aceh language user, first generation and third generation in Acehnese family. To verify the findings, the researcher will interview the informants.

3.2. Transferability

The transferability of this research is achieved by a thick description of the research processes to let the readers to see whether the results can be transferred to other different settings.

3.3. Dependability

The researcher's interpretation and conclusion will discuss with other people, in this case with the researcher's thesis consultants. The discussion is done to examine the product-the records from their point of view. The discussions attempt the dependability of the research.

3.4. Confirmability

In order to make this research result is confirmable, coding and referring to the appendixes will be done.

4. Result and Discussion

4.1. Teenager's perception toward cultural value

Data analyzed were done based on interactive models of Miles and Huberman, which analyze the teenager perception toward cultural value, teenager communicative competence versus cultural competence. The figure from eighteen respondents shown below:

From the figure shows that there are ninety percentage of teenager have positive perception toward Aceh culture and there are six percent of eighteen respondents have negative attitude toward Aceh culture. Example as shown by R8 below:

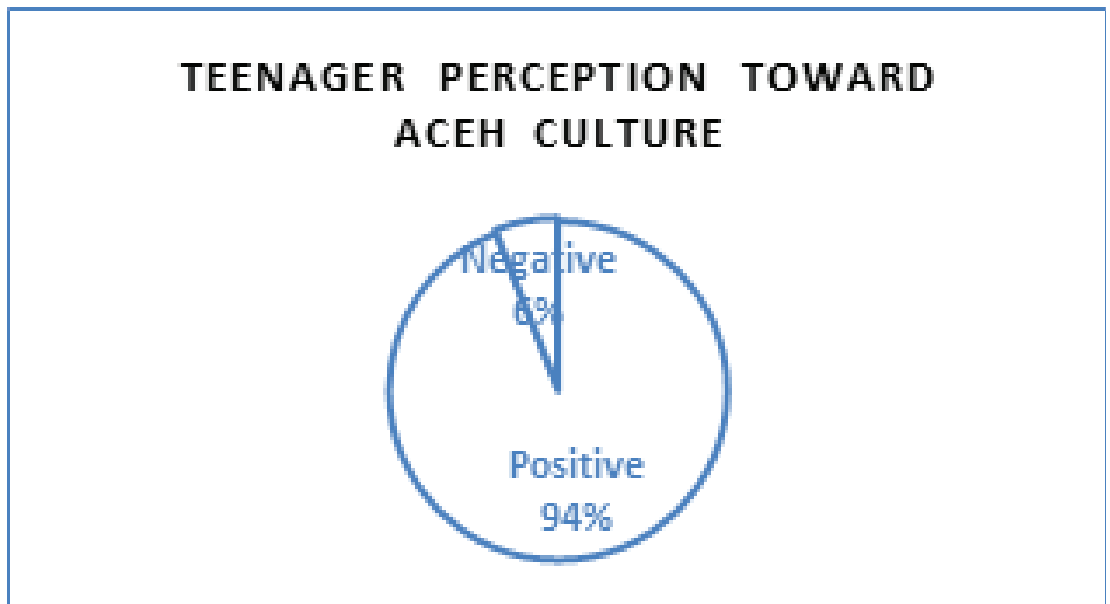


Figure 2: Teenager Perception toward Aceh culture.

Researcher: *Bagaimana pendapat anda tentang budaya Aceh* (What's your opinion about Aceh culture?)

R8: *Bagus, budaya nya...banyak...adatnya beragam unik sih. karena banyak,, maksudnya banyak –banyak,, ini nya,, maksudnya adatnya itu banyak, beragam, kayak dari.. dariiii kita lahir aja itu ada adatnya sendiri sampai kita nikah dan punya anak pun ada adatnya sendiri* (Good, the culture.. have lots of things, its unique. because, lot of.. I means.. so many variation..statrt from new baby born it has a custom.. and until marriage and have a child also has its own custom.)

It can be seen that in R8 teenager has positive attitude toward Aceh culture, by knowing about a kind of culture that used by Aceh family in wedding ceremony

In the other condition that example of R2 below:

Researcher: *"Bagaimana pendapat anda tentang budaya Aceh?* (How your opinion about Aceh culture)

R2: *"biasa saja, gak ada yg istimewa* (it's simple, there's no special things)

But the different situation with R2 that has no argument about Aceh culture.it can be said that R2 doesn't have cultural competence. The term cultural competence is used to describe a set of skills, values and principles that acknowledge, respect and work towards optimal interactions between the individual and the various cultural and ethnic groups that an individual might come in contact with, but how the way the teenagers

in can respect to various cultural ethnic group if he (she) doesn't respect his (her) own ethnic and culture.

4.2. Communicative competence and cultural competence of teenagers in Langsa (Aceh)

The ability of each person in acquire a language maybe differ from other, as same as found in eighteen respondents in Langsa (Aceh) even though the children able to speak in Aceh language fluently but it does not mean they also know about Aceh culture in other words the maybe have a communicative competence in one language but it doesn't guarantee they also have cultural competence in that language too, and they maybe lack of competence in one language but it can't be guarantee they also lack of competence in that language. The result of all the question above will be answered below in the figure below:

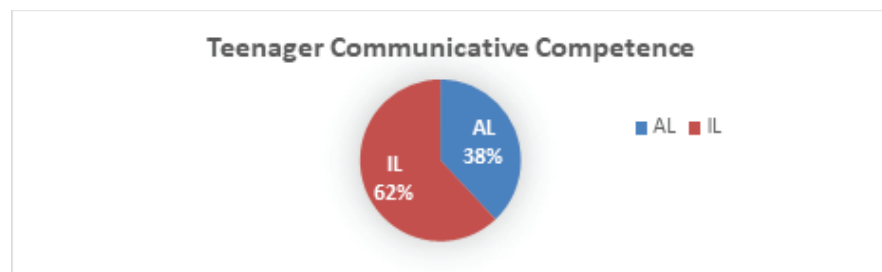


Figure 3: Teenager Communicative Competence.

From the figure above it can be seen that there are sixty-two teenagers have ability in speak Indonesia language and there are thirty-eight respondents have a competence in speak Aceh Language, in other condition the cultural competence have a different case with their competence in using Aceh language. It will show from the figure below:

From the figure above it can be seen that from eighteen respondents only three of them have cultural competence, the cultural competence shown by asking a question about the example of Aceh culture, R1, R8 and R14 shown the ability of cultural competence, the example of that showed below.

R1: *"kalau berbicara tentang budaya aceh, budaya aceh terdapat begitu banyak budaya, yang dapat kita ambil, salah satu ketika,, apa,, menyambut pengantin baru, itu diiringi dengan tarian ranup lampuan, ada disambut dengan, apa namanya,, ada,,, sirih, dibawa dengan sirih,, nanti,, adat-adat,, yang seperti mempelai pria ini seperti kerjaanlah, dipangku pakai, apa,, seperti kerajaanlah, dibawa, di bopong, dan ada adat-adat lain yang memang*

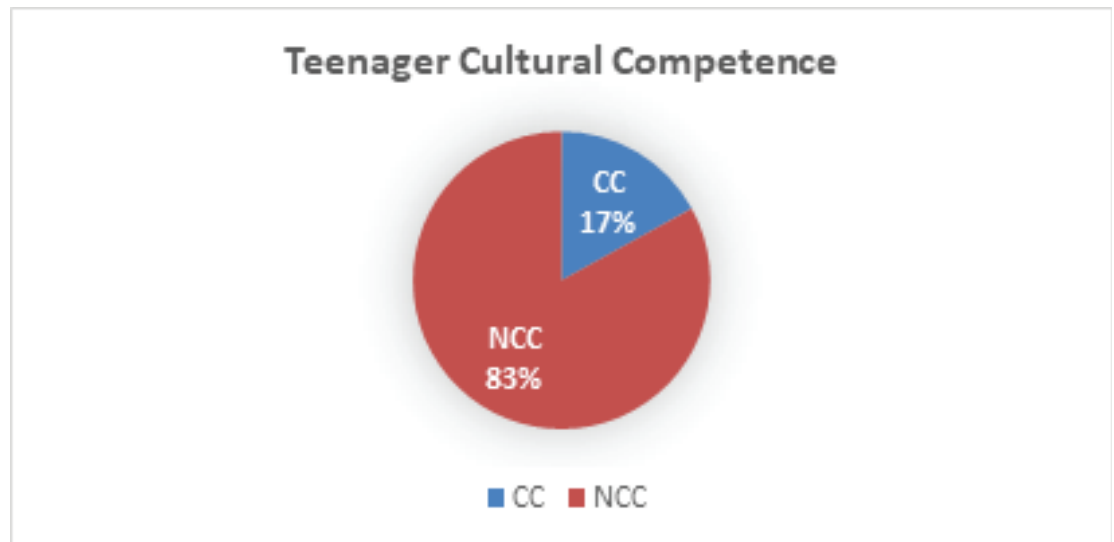


Figure 4: Teenager Cultural Competence.

sangat luar biasa, kalau untuk wilayah kota langsa dengan aceh timur itu ada berbeda adatnya masing-masing, baik dari segi agama atau sosial budaya, maupun nanti daerah-daerah lain seperti banda aceh itu berbeda lagi melaboh berbeda lagi nanti aceh selatan berbeda lagi adatnya. jadi kaya, aceh ini kaya akan adat” (if talking about the culture of Aceh, Aceh’s culture there are so many cultures, which we can take, one when... what, welcome new brides, it is accompanied by dance performance, there are welcomed with, what is the name... there are... betel, carried with betel., later, customs, which, like the bridegroom, is like working, using a lap, what, like the kingdom, in carrying, and there are other customs that are very extraordinary, if for Langsa city and East Aceh have different customs, both in terms of religion or socio-culture, and later on other regions such as Banda Aceh are different again and different again later South Aceh is different from its customs. become rich, Aceh is rich in *adat*”)

As the theory mention on literature review that “Communicative competence involves not only knowing the language code but also what to say to whom, and how to say it appropriately in any given situation. Further, it involves the social and cultural knowledge of speaker share presumed to have which enables the use and interpret the linguistic forms. Saville (2003: 20)”. Guide the researcher in one conclusion that language must be spoken and culture must be released in human life.

5. Conclusion

There are ninety percentage of teenager have positive perception toward Aceh culture and there are six percent of eighteen respondents have negative attitude toward Aceh culture. The ability of communicative competence in one language doesn't guarantee have cultural competence in that language too, and people maybe lack of competence in one language but it can't be guarantee they also lack of competence in that language. From eighteen teenager conclude that there are sixty-two percentage of teenagers have ability in speaking Indonesia language and there are thirty-eight percentage of respondents have a competence in speaking Aceh Language, in other condition the cultural competence has a different case with their competence in speak Aceh language. from eighteen respondents only three of them have cultural competence and seventeen of them lack of cultural competence.

Communicative competence and cultural competence are extremely important in human life. by having cultural competency it will occur an effective communication that bring us to be more respect and empathy to each other.

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