

# Stereotypes of non-Lampung ethnic groups towards Lampung ethnicity

*by Putri Lestari Mangunan Et Al.*

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## Stereotypes of non-Lampung ethnic groups towards Lampung ethnicity

Putri Lestari Mangunan<sup>1</sup>, Farida Ariyani<sup>2</sup>, Iqbal Hilal<sup>3</sup>

<sup>1</sup>(Master of Lampung Language and Culture Education, FKIP, University of Lampung, Indonesia)

<sup>2</sup>(University of Lampung, Indonesia)

<sup>3</sup>(University of Lampung, Indonesia)

### Abstract :

**Background:** Stereotypes of non-Lampung ethnic groups against Lampung ethnicity. Stereotype is a form of prejudice that can cause obstacles in an intercultural communication related to cultural differences. Stereotypes occur not because of something that is brought by an individual from birth, or arises because of instinct. Stereotypes can occur because of certain factors. First, stereotypes can arise from parents, siblings or anyone who interacts with individuals. The experiences of the closest people from an individual create a stereotypical attitude towards other individuals. Second, there is encouragement from personal experience that creates a stereotypical attitude towards other individuals.

**Material and Methods:** this study uses qualitative research methods and uses the theory of symbolic interaction.

**Results:** The results of this study indicate that the stereotypes of non-Lampung ethnic groups against Lampung ethnicity are very balanced between positive and negative stereotypes.

**Conclusion:** The implication of this research can be used as reference in society behavior and it can be used as effort to preserve oral literary product, especially stereotypes of non-Lampung ethnic groups against Lampung ethnicity

**Keywords:** intercultural communication, symbolic interaction, stereotypes.

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### I. Introduction

Intercultural communication emphasizes that perception has an important role in determining the continuity of a relationship. Perceptions that tend to be negative and are believed to be true will form stereotypes and prejudices. When prejudice does not find certainty, it will lead to conflict.

Stereotypes against certain tribes, ethnicities, and religions are an obstacle in building effective intercultural communication. Samovar, Porter, and Jain in Sendjaya, et al (2001: 315) describe a stereotype as referring to a belief that is generalized, too easy, simplistic, or exaggerated about a particular category or group of people. In short, a stereotype is a generalization of a group of people who are held by a particular culture. Often stereotypes are also formed on people who are prejudiced before the person has had the opportunity to interact. From this explanation we can see that stereotypes can lead to negative judgments between tribes and ethnicities.

Stereotypes are formed by social categories which are an individual's attempt to understand their social environment. The development of these stereotypes can be a potential obstacle in intercultural communication between ethnic Lampung students and non-Lampung ethnic groups within the Faculty of Teacher Training and Education, University of Lampung. These stereotypes could be a negative assessment of ethnic Lampung. In addition, if the truth about these stereotypes really happened, of course the accusations would be directly aimed at all ethnic Lampung without exception. Even though not all individuals experience as alleged. This will trigger and lead to misunderstandings.

Based on these assumptions, the author wants to examine the stereotypes of non-Lampung ethnic groups against the Lampung ethnicity by selecting students from the Faculty of Teacher Training and Education, University of Lampung as resource persons. The title of the research that will be carried out is "Stereotypes of non-Lampung ethnic groups towards the Lampung Ethnic (Study of Intercultural Communication for Students of the Faculty of Teacher Training and Education, University of Lampung)."

### II. Material and Methods

Stereotypes are a form of prejudice that can cause obstacles in an intercultural communication related to cultural differences (Soelhi, 2015, p. 19-20). Perception basically arises because it is influenced by stereotypes. Stereotypes occur not because of something that is carried by an individual from birth, nor arises

because of instinct. Stereotypes can occur because of certain factors. First, stereotypes can arise from parents, siblings or anyone who interacts with individuals.

The experiences of the closest people from an individual create a stereotypical attitude towards other individuals. Second, there is encouragement from personal experience that creates a stereotypical attitude towards other individuals. Third, this possibility can occur through the mass media, where stereotype attitudes can arise through things that can be learned by an individual through the mass media (Daryanto, 2014, p. 260).

Stereotypes affect intercultural communication experienced by an individual. The influence includes three things. First, strong negative stereotypes cause people to choose to live and work in places that reduce the possibility of contact with people from unfavorable cultural/sub-cultural groups. Second, stereotypes that tend to produce negative things during the intercultural communication process will affect the quality and intensity of interaction. The three very deep stereotypes involve individuals in antilocutionary behavior and active discrimination against groups of people they do not like. This encourages confrontation and open conflict between both parties (Daryanto, 2014, p.261).

This study uses a qualitative method. Bogdan and Taylor (Moleong, 2010: 4) define qualitative research as a procedure that produces descriptive data in the form of words written or spoken by other people and observable behavior. Qualitative research also produces descriptive data, which is a method that describes as accurately as possible about individuals, language conditions, symptoms, or certain groups. This research was conducted at the Faculty of Teacher Training and Education, University of Lampung. The informants are active students of the Faculty of Teacher Training and Education, University of Lampung who come from non-Lampung tribes (immigrant communities) who have long lived in Lampung and have stereotypes of ethnic Lampung ethnic groups.

This study aims to determine the stereotypes possessed by non-Lampung ethnic groups against indigenous Lampung ethnic groups. The focus of this research, namely:

1. To find out what stereotypes the non-Lampung tribes have towards the original Lampung ethnic groups.
2. To find out what factors determine the formation of stereotypes on students of non-Lampung ethnicity against indigenous Lampung ethnic groups.

### III. Result

The stereotypes that students of non-Lampung ethnicity have against the original Lampung ethnicity are generally very balanced between positive and negative stereotypes. Positive stereotypes that are formed are upholding brotherhood, easy to get along with, hardworking, assertive, and have a strong commitment. But there are also negative stereotypes that dominate, namely intonation when communicating in a loud tone, irritability, selfishness, anger, and rarely using the Lampung regional language.

No.	Stereotypes	Informant (1)	Informant (2)	Informant (3)	Informant (4)	Informant (5)
1.	Selfish	√	√	√	-	-
2.	Strong Intonation	√	√	-	√	√
3.	Grumpy	√	√	-	√	√
4.	Easily offended	√	-	√	-	√
5.	Rarely uses the local language	-	√	-	√	-
6.	Uphold brotherhood	-	√	√	√	√
7.	Sociable	-	√	√	√	-
8.	Hard worker	-	-	√	√	-
9.	Firmly	-	-	√	√	-
10.	Have a strong commitment	-	√	√	-	-

Table of Stereotypes of Non-Lampung Tribes towards Ethnic Lampung.

In addition to collecting data through interviews with informants, researchers also made observations or direct observations of the interactions that occurred between non-Lampung ethnic groups and indigenous Lampung ethnic groups. Researchers made observations in public areas around the Faculty of Teacher Training and Education, University of Lampung, such as the lobby area, classrooms, and canteen.

From the observations, the researchers found that it was very rare for fellow Lampung ethnic groups to communicate using their local language. In addition, ethnic Lampung when communicating with each other and with non-Lampung tribes use a high intonation, so that the temperament is shown to be rude and angry. The researcher found that it was very rare for Lampung ethnics to communicate with non-Lampung ethnic groups. They tend to separate themselves. So it is often seen that the Lampung ethnic group sits in groups without students from other ethnic groups. Researchers occasionally see communication between non-Lampung and Lampung ethnic groups when they pass each other to greet each other. When in class, there is very little interaction between tribes.

However, there is a slight difference when fellow Lampung ethnic groups meet, they can interact well. This illustrates one of the characteristics of culture, namely beliefs and attitudes, as stated in Mulyana (1998: 62), can influence the attitudes of a person or group towards themselves, others, and what happens in their world.

**Factors that determine the formation of stereotypes on non-Lampung students (immigrants) against ethnic Lampung:** there are three factors that determine the formation of stereotypes on students of non-Lampung ethnicity against ethnic Lampung. The first is the social environment factor. The social environment such as family and community in the neighborhood has a big influence on the formation of stereotypes between tribes. As explained in the theory of symbolic interactionism regarding the concept of self and society that the group environment that shows symbols has an influence on the assessment of the individual self, so there will be a tendency to take the same action as the group.

Because humans understand their experience through the meanings found in the symbols of their main group and language is an important part of social life (Littlejohn & Foss, 2009: 231). The second is the individual experience factor that forms the stereotype of the informant.

According to psychologist George Kelly, experience is created by the way we interpret events and each person is different from each other in instructing events. Experience consists of continuous interpretation of events. The third factor is a more intimate personal contact factor. In Grace (2006: 162) it is said that among the various factors that influence interpersonal communication, the trust factor is the most important. Trust can improve interpersonal communication because it opens communication channels, clarifies the sending and receiving of information, and expands communication opportunities to achieve their goals. Without trust there will be no understanding and without understanding there will be primary communication failure.

#### **IV. Discussion**

Stereotypes of non-Lampung ethnic groups against Lampung ethnicity. Intercultural communication tends to be easier if communicators of different cultures have a degree of equality and perception, the communication that takes place will not be effective and cause a tendency to strengthen group differences. As discussed earlier, a stereotype is an image that a group of people has about another group of people in the form of a description and is usually considered an overgeneralization or misrepresentation. Stereotypes and prejudices arise because they are learned and in various ways. First parents, siblings or anyone who interacts with us. Second, from personal experience. Third, from the mass media. In general, stereotypes have four dimensions, namely:

- 1) Direction (direction) shows the direction of the assessment, whether positive or negative. For example, liked or hated.
- 2) Intensity. Shows how strong the belief of a stereotype is.
- 3) Accuracy. There are stereotypes that really don't represent the truth or are partially untrue.
- 4) Special contents. The special characteristics of a group. Stereotypes about a group can vary meaning that stereotypes can change from time to time.

The stereotypes and prejudices have an influence on intercultural communication. These influences include and lead to 5 kinds of manifestations, namely: antilocutionary, self-avoidance, discrimination, physical attack, and extermination. Stereotypes and prejudices have an influence in at least three ways on intercultural communication, namely:

- Stereotypes and prejudices can prevent intercultural communication from occurring. Strong negative stereotypes and prejudices, causing people from cultural groups or sub-cultures to be disliked.
- Stereotypes and prejudices tend to produce negative things during the process of intercultural communication, thus affecting the quality and intensity of interaction.
- If stereotypes and prejudices are deep-seated then people will engage in antilocutionary behavior and active discrimination against groups of people they don't like. This in turn will lead to confrontation and open conflict.

The theory used in this study is the theory of symbolic interaction. In this study, the theory of symbolic interaction is closely related to the research results. Communication is the main alternative in building a good relationship between the communicator and the communicant. Of course, differences in cultural backgrounds must be a consideration for the two in interacting. As explained in the theory of symbolic interactionism regarding the concept of self and society that the group environment that shows symbols has an influence on the assessment of the individual self, so there will be a tendency to take the same action as the group.

Because humans understand their experience through the meanings found in the symbols of their main group and language is an important part of social life (Littlejohn & Foss, 2009: 231). In this case, the process of interpretation and reinterpretation becomes very important so that the message conveyed by the communicator to the communicant can be well received in accordance with the intended meaning.

## V. Conclusion

Stereotypes affect the intercultural communication experienced by an individual. First, strong negative stereotypes cause people to choose to live and work in places that reduce the possibility of contact with people from unfavorable cultural/subcultural groups. Second, stereotypes that tend to produce negative things during the intercultural communication process will affect the quality and intensity of interaction. Third, deep-seated stereotypes involve individuals in antilocutionary behavior and active discrimination against groups of people they do not like. This encourages confrontation and open conflict for both parties (Daryanto, 2014, p. 261).

Stereotype is a form of assessment of individuals and also an ethnic group against various other ethnic groups, which is where the assessment is done subjectively and will have an impression which is positive or negative depending on how to capture it. Various stereotypes arise because of common sense towards certain ethnicities. This is because in general people do not give a genuine introduction to the various ethnic groups in which they meet.

Schneider (2004) reveals that it turns out that culture provides a number of stereotypes for a person to spread strategically, provides a number of motives to explain some group differences, or a channel of one's social experience in ways that encourage some stereotypes. Thus, the role of culture and individual experience cannot be separated in forming stereotypes or various other products of the human thinking system, namely where culture provides various categories for individual cognitive activities.

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