

Symbolic Meaning in Community Interaction with TNI-AD Family In Koto Lanang Village Depati Tujuh District Kerinci Regency

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Abstract- This article describe and map the symbolic meaning in the interaction of the community with the TNI AD family in Koto Lanang Village, Depati Tujuh District, Kerinci Regency. The theory that helps analyze the findings in this study is symbolic interactionism proposed by George Herbert Mead and Blummer. According to Mead the symbol is used as a tool in reaction and Blummer states that the elements of the perspective of symbolic interaction are self-concept, thinking, social interaction, and the social world.

This study uses a qualitative approach with descriptive research types. Informant selection technique with purposive sampling. The total number of informants was 40 people. Data is collected by interview, observation and documentation. Interviews conducted were in-depth interview techniques and observations made were non-participation observation techniques. Data were analyzed by the interactive analysis techniques of Miles and Huberman (Interactive analysis model) namely data reduction, data model and conclusion drawing.

The results of this study reveal that the symbolic meaning in the interaction of the community with the TNI AD family in Koto Lanang Village is based on the presence of TNI-AD symbols in the community of Koto Lanang Village, then the symbols are interpreted by the community in Koto Lanang Village. The symbols of TNI-AD in Koto Lanang Village consist of: 1) house and photos, 2) stickers, 3) clothes, and 4) vehicles.

Keywords- Meaning, Symbols, TNI-AD.

I. INTRODUCTION

As human social beings, they will always interact. Interaction is dynamic social relationships that concern the relationship of individual people, between groups of people and between individuals with groups of people (Soekanto, 2013: 54-55). The form of interaction that exists in society can be caused by the symbols shown, all of which create an impression in a person's mind which then determines what action he will take.

Symbols are means or mediation to make and convey a message, compile an epistemology and belief system (Soekanto, 2013: 56). In the research conducted by Yeni Rachmawati, it was said that there were non-verbal

interactions carried out as a form of meaningful transactions by each member of the artisan group. This is related to wearing jewelry such as watches, bracelets or pendants on hijabs, how to wear clothes, how to walk and how to carry bags. In addition to the consumption of non-verbal interaction items carried out by mothers of Macaners social gathering members it is also done in the form of services such as hiring photographers (Rachmawati, 2016: 5-8).

The community essentially has a culture that is distinctive and said to be a symbolic society. Symbols are also useful as a place of mediation to convey a particular message through communication within the community. Communication symbols are used as social status both in

terms of wealth and culture. In communicating, you don't have to use physical signals, but you can also use words, namely sound symbols that have a common meaning and are standard in nature. Then in the study of Zainudin (2013: 171-179) it was explained that one indication of the rising social status of the Hajj in Madurese rural communities was seen in the treatment of the Hajj, especially in religious ceremonies, the pilgrims were usually placed in the leading position. Hajj does not only have meaning as a mere religious doctrine but also as a social doctrine such as raising social status in society. The title "Hajj" gives religious logic to having more than one wife. On the women's side, being married to a hajj has also raised their social status, regardless of whether they are made into the second or first wife.

From several previous studies it was illustrated that how people interact based on the meaning of symbols that exist in society. For example, it can be seen in Macaners arisan groups when they wear jewelry such as watches, bracelets or pendants on hijabs, how to wear clothes, how to walk and how to carry bags. Then seen in the rural community of Madura, which is seen in the treatment of pilgrims, especially in ceremonies that smell of religion, the pilgrims are usually placed in the front position. it becomes one form for them to interact in the midst of society, besides that with the presence of these symbols it will give meaning that they belong to the upper class.

The same relentless phenomenon also occurs in the people of Koto Lanang Village, Depati Tujuh Subdistrict, Kerinci Regency, but there are differences in the community of Koto Lanang Village, which will be seen as a symbolic meaning of the symbol of the TNI-AD. In Koto Lanang Village, every community member who has completed high school will compete to take the TNI-AD test both in Kerinci District and outside the region. This happens because if he works as a member of the TNI-AD then he has a high position in the midst of society. Based on data obtained by the author at the Koto Lanang Village Head Office, there were 1198 people consisting of 584 men and 614 women, and consisted of 251 families and 83 families who had family members who were members of the TNI-AD.

The large number of people who work as TNI-AD in Koto Lanang Village makes a lot of TNI-AD symbols that have their own meaning in society which is the basis for the community to interact. Having a family who works as a member of the TNI-AD can change the way someone interacts in the community in Koto Lanang Village. This can be seen when the public sees the symbols shown by the

family members of the TNI-AD such as attaching stickers on the vehicle and at home, camouflage clothing that they wear or seen from the color of the house painted in green, so that with these symbols the community can interpret it like talking quietly, using polite language and the attitude of society's reluctance when interacting in the midst of society in Koto Lanang Village, Depati Tujuh District, Kerinci Regency.

Yestri (22 years old) explained that when there were members of the TNI-AD or TNI families carrying out a wedding reception the people in Koto Lanang Village would flock to them and feel embarrassed if they did not come. Other things can also be seen when the implementation of village events or activities in Koto Lanang Village such as festivity, building mosques or building bridges, the community in the village will provide the opportunity to put the first stone by members of the TNI-AD who also serve as customary people or as village officials.

The symbol is shown members of the TNI-AD as a soldier whose connotation as a human being trained, educated and armed. This is practiced in society in the form of discipline and firmness. In addition to members of the TNI-AD, the community also gave an assessment of the symbols that are shown members of the TNI-AD, namely they assumed that a member of the TNI-AD would be a good reference for families and communities, especially in the community of Koto Lanang Village, Depati Tujuh District, Kerinci Regency. The reference is like the high desire of parents to make their children as members of the TNI-AD.

Another phenomenon is that there is a tendency when people want to speak both with members of the TNI-AD and with family members of the TNI-AD in general who will use polite words, reluctant and with facial expressions and body language that has been noticed first. Apart from that, at the present time there are still phenomena of the TNI-AD which are seen by the community as something that threatens them such as the fear of children when dealing with children of TNI-AD members such as the designation among children namely ' the x father of the TNI-AD 'and so on.

From the various phenomena above, it can be seen how the community in interpreting military symbols such as politeness and reluctance, social stratification, discrimination, fear and even distance in society. This condition, if it continues, will have an adverse impact on the social interaction of the community. The researcher was interested in examining this phenomenon because in Koto

Lanang Village quite a lot of people have families who work as TNI-AD so it is interesting to study further how the symbolic meaning in the interaction between the people and the TNI family in Koto Lanang Village, Depati Tujuh District, Kerinci Regency .

II. REVIEW OF LITERATURE

A. Social Interaction

According to Gillin and Gillin in Soekanto, social interaction is a dynamic social relationship that involves relationships between people, between human groups. If two people meet, social interaction begins at that time. They rebuke each other, shake hands, talk to each other or maybe even fight. Such activities are forms of social interaction.

B. Theory of Symbolic Interactionism

Symbolic interactionism theory is a newcomer in social studies, but this study can be part of social science studies such as communication (Uchana, 2014: 59-63). George Herbert Mead, a figure known as the pioneer of the symbolic theory of interactionism, stated about the position of symbols and circles of social life. He is interested in interactions where non-verbal cues and the meaning of a verbal message will affect the minds of people who are interacting. According to him the symbol in this circle is something that is used in communicating to convey the message intended by the actor. The process of understanding these symbols is part of the interpretation in communication.

While according to George Herbert Blumer, as one of the figures who have popularized the theory of symbolic interaction, it rests on three sustainable premises, (1) humans act on something based on the meaning inherent in social reality for themselves; (2) the meaning originates or arises as a result of someone's interaction with another person; and (3) then the meaning will undergo a refinement process through the process of interpretation at the time of social interaction. Meanwhile, this social reality does not have intrinsic meaning, because the meaning that exists in social reality is more a product of symbolic interaction (Mufid, 2010: 148).

III. METHODOLOGY

This research was conducted in Koto Lanang Village, Depati District, seven Kerinci District. It was conducted from November 2018 to January 2019. Judging from the approach, this study included qualitative research with descriptive research types (Emzir, 2011: 3). The selection of informants in this study was conducted by purposive

sampling with the number of informants of forty people, consisting of families of the TNI-AD, members of the TNI-AD, community leaders and communities living in the neighborhood of Koto Lanang Village and people living outside the environment of Koto Lanang Village. Data was obtained through observation, in-depth interviews and documentation studies (Haris, 2013: 131). So that the data obtained can be trusted (valid), then in this study triangulation is done, namely triangulation of sources, times and methods (Haris, 2010: 201).

Triangulation is carried out, namely, first source triangulation in the form of questions submitted to various sources (informants) both to the families of the TNI-AD, members of the TNI-AD, community leaders and communities living in the Koto Lanang Village and communities living outside the Koto Village. Repeatedly. Furthermore, triangulation is also done by means of time triangulation. Research is not only done at one time but many times at different times. Then, triangulation is also done by means of triangulation methods, namely the method of observation, interviews and documentation. If the work of the three methods of data collection produces data that is different, the authors conduct further discussions with the relevant informants to obtain data that is considered correct.

The data obtained were analyzed by referring to Miles and Huberman's analysis model with steps namely data reduction, data model (data display) and conclusion (Emzir, 2010: 129-135). These stages are something that cannot be separated from one another, repetitive and continuous during and after data collection in a parallel form, thus forming a complete configuration. In this study see how the symbolic meaning in the interaction between the community and the Indonesian TNI-AD family in Koto Lanang Village, Depati Tujuh District, Kerinci Regency. Then the researcher attempts to explain using the relevant theory. Based on the results of this understanding the researcher compiled a report in the form of a scientific work in the form of a thesis and this article.

IV. RESULTS

The findings in this study were analyzed of the results of observations, interviews and documentation studies conducted by the authors. The results of the analysis of the data obtained are the research findings that illustrate statements about how symbolic meaning in community interaction with family members of the TNI-AD in Koto Lanang Village, Depati Tujuh District, Kerinci Regency and answer questions from research. Then from the results of interviews that the researcher did, it will be supported again

by observation and by study documentation. So in this special finding, we will discuss what symbols are in the interaction of the people with the TNI-AD family, the meaning of the community in interacting with the TNI-AD family and the pattern of community interaction with the Indonesian TNI-AD family in the Koto Lanang Village, Depati Tujuh District Kerinci Regency.

A. TNI-AD symbols that are in the community in Koto Lanang Village, Depati Tujuh District, Kerinci Regency.

The symbols of wariness in Koto Lanang Village consist of: 1) house and photo, 2) sticker, 3) clothes, and 4) vehicle. These five symbols are displayed by actors, which in this study acting as actors are families of members of the Indonesian TNI-AD, whether they are doctors, parents or other relatives and members of the TNI-AD itself. The four symbols are shown by actors and are used as symbols or tools when interacting and communicating which in this case the interaction seen is the interaction of the community with the TNI-AD family.

B. The meaning of TNI-AD symbols in interactions in Koto Lanang Village, Depati Tujuh District, Kerinci Regency.

The meaning of TNI-AD symbols in the interaction of the families of TNI-AD members with the community in Koto Lanang Village shows how members of the Koto Lanang Village in particular and the community outside the Koto Lanang Village generally see symbols shown by members. The TNI-AD and the TNI-AD from the TNI-AD were seen from the color of the house paint and the photos displayed in the house, the clothes used, the stickers attached to the vehicle and the vehicles used, so that when interacting the community would point to the disrespectful and respectful attitude height and embarrassment were intended because they considered that being a member of the TNI-AD was something to be proud of.

C. Pattern of interaction between the TNI-AD family and the community in Koto Lanang Village, Depati Tujuh Subdistrict, Kerinci Regency.

The forms of interaction that occur between individuals and individuals, individuals and groups and groups with groups are dynamic and have a certain pattern. The pattern of interaction that took place in the village of Koto Lanang was between members of the Indonesian Armed Forces and the people and families of the Indonesian TNI-AD with the community, especially the people of Koto Lanang Village.

a. Interaction between TNI-AD members and the community.

The interaction between members of the TNI-AD and the community generally occurred when the TNI-AD participated in events in the Koto Lanang Village. Interaction is carried out based on military symbols that exist within the community of Koto Lanang Village. With the presence of symbols displayed by members of the Indonesian Armed Forces, it has an impact on the interactions carried out by TNI-AD members with the community, where the community is reluctant to speak with members of the TNI-AD and pay attention to their expression and tone.

b. Between the community and the TNI-AD family.

Interactions that occurred between the community and the family of the TNI-AD were both parents, wives, children and relatives of the TNI-AD. This interaction took place when the Indonesian TNI-AD's family was chatting in the midst of the community. The interaction is based on the presence of symbols shown by the TNI-AD family, such as when they leave their homes using official vehicles or private vehicles, but there are TNI-AD stickers attached to the vehicle, both four-wheeled and two-wheeled vehicles.

The research on symbolic meaning in the interaction of the community with the TNI-AD family in Koto Lanang Village, Depati Tujuh Subdistrict, Kerinci Regency was analyzed using Symbiotic Interactionism theory by George Herbert Mead. Mead revealed that the symbol in this circle is something that is used in communication to convey the message intended by the actor. The process of understanding these symbols is part of the interpretation in communication. Like one premise developed by hermenutics which states that basically human life is to understand and all human understanding of life is possible because humans do interpretations, both consciously and unconsciously (Uchana, 2014: 63).

In Blumer's perspective, the theory of symbolic interaction contains several basic ideas, among others: a). Humans act or behave towards other people based on meaning to others, b). Meaning arises from social interactions exchanged between humans, c). Symbolic interactionism illustrates the process of thinking as a conversation with oneself.

Humans referred to in this study are people who are in the village of Koto Lanang against the families of members of the TNI-AD, the community will act and behave towards members of the TNI-AD Family based on the meaning of

the military symbols that exist in the community of Koto Lanang Village namely consists of houses, photos, stickers, clothes and vehicles. Furthermore, the meaning will emerge at the time of the interaction carried out by the community with members of the TNI-AD family and then the process of thinking as a conversation with oneself carried out by the community of Koto Lanang Village.

In addition, George Herbert Blumer explains the elements of the perspective of symbolic interaction are self-concept, thinking, social interaction, and the social world. self-concept that is a view that he is like what others expect. Thinking that symbols are used as social objects that are used to present whatever is agreed to be presented. Furthermore, social interaction is a process and the social world is a social world as a process in which individuals interact continuously. George Herbert Blumer emphasizes that the social world is formed from social actors who interact with each other and from their actions in relation to others.

In this research, what is meant by self-concept is the view of the family members of the TNI-AD towards themselves in accordance with what is expected by the people in Koto Lanang Village and then the thought process carried out by the community and the families of members of the TNI-AD symbols of the TNI-AD that are used as sausage objects that present whatever is agreed to be presented.

The social interaction carried out here is a reciprocal relationship between the community and members of the Indonesian Armed Forces family, here they act as actors and the existence of the social world as a process in which people with members of the TNI-AD family interact continuously. In social interaction, between the community and family members of the TNI-AD will learn about other people and hope for something from the person through taking roles or understanding the situation through other people's perspectives to further understand what is done and expected. Therefore, interpretation is the dominant factor in determining human actions.

V. CONCLUSION

The interaction of the families of TNI-AD members such as parents, wives, and relatives of TNI-AD members with the community in Koto Lanang Village is based on the presence of symbols from members of the TNI-AD, then these symbols are interpreted by the community in Koto Lanang Village. The symbols of wariness in Koto Lanang

Village consist of: 1) house and photo, 2) sticker, 3) clothes, and 4) vehicle.

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