

Communication Style Organizasaun Lospalos Uan Ukani Members Student in Bandung

Gaya Komunikasi Mahasiswa Anggota Organizasaun Lospalos Uan Ukani di Bandung

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Abstract

This study aimed to reveal the communication styles in the Organizasaun Lospalos Uan Ukani Bandung organization with the influence of their original culture, namely Fataluku. This study uses a qualitative research method with a case study approach. The data sources in this study were divided into two types of data sources, namely primary sources and secondary sources. The technique of determining the informants in this study was using purposive sampling technique. The result showed that the communication style of the students of the Lospalos Uan Ukani Bandung members takes place with a formal communication style using the very standard Fataluku language. The speaking style of the members also used a verbal communication style by using words in speaking accompanied by non-verbal communication in the form of hand movements and facial mimics.

Keywords: Communication style; Fataluku language; Lospalos; Organization; Timor Leste

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana gaya komunikasi yang terjadi dalam organizasaun Lospalos Uan Ukani Bandung dengan pengaruh budaya asli mereka yakni Fataluku. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan studi kasus. Sumber data dalam penelitian ini terbagi dalam dua jenis sumber data yakni sumber primer dan sumber sekunder. teknik penentuan informan dalam penelitian ini menggunakan teknik purposive sampling. hasil penelitian menunjukkan bahwa gaya komunikasi mahasiswa anggota Organizasaun Lospalos Uan Ukani Bandung didalam organisasi tersebut berlangsung dengan gaya komunikasi formal dengan menggunakan bahasa Fataluku yang sangat baku. Gaya berbicara para anggotapun menggunakan gaya komunikasi verbal dengan menggunakan kata-kata dalam berbicara disertai dengan komunikasi non-verbal berupa gerakan tangan dan mimik wajah.

Kata Kunci: Bahasa fataluku; Gaya komunikasi organisasi; Lospalos; Timor Leste

Introduction

Organizasaun Lospalos Uan Ukani Bandung is an organization of student associations from Lospalos-Timor Leste domiciled in Bandung. This organization was formed and legalized on 27 December 2014 at Jl. PH. Hasan Mustopha, Bandung City. The aims and objectives of the establishment of this organization apart from being a 'forum' for the Timor Leste student association in the city of Bandung, also uphold the unique goals of instilling and fostering an identity in togetherness, developing and strengthening a sense of kinship, and fostering an understanding of the organization itself. This organization, even though it was specifically for Lospalos residents when it was formed and legalized, has until now become a more open platform for the people of Timor Leste from other tribes and ethnicities who live in Bandung, as part of the mission to uphold a sense of kinship (Wulandari et al., 2020).

As an organization, of course, it cannot be separated from the existence of a logo or symbol that is used as an icon of the organization. As in the picture below, the symbol of the Lospalos Uan Ukani Organization is a reflection of the aims and objectives of this organization. Specifically, the image of the traditional house symbolizes the identity of Lospalos in particular and Timor-Leste in general. The picture of the book symbolizes the Los Palos Community, which is generally a student and the hand drawing can mean togetherness to achieve the vision of the Uan Ukani Lospalos Organization, namely Creating a balance between education, organization, and the social sphere (Jelahut et al., 2020).



Figure 1. The symbol of Organizasaun Lospalos Uan Ukani Bandung
(source: Organisasi, 2015)

The colors that exist in the organizational symbol above can be interpreted as follows: Black means challenges faced, White: peace and unity, Yellow: inspiration, Gold: happiness, and Red: Courage. Overall, the circle image, Lospalos traditional house, books, and hands symbolize the purpose of the arrival of students from Lospalos-Timor Leste in Bandung, namely to seek knowledge and life. Other than that, an organization cannot be separated from the existence of an organizational structure in the form of a management body for the operation of the organization as stated in (Rachman, 2015). That is, administratively, this organization has a complete structure or management body since its inception. This large structure consists of a head or leader, the governing body, and members of the management, as seen in the structure chart below:



Figure 2. Organizational Structure of Los Palos Uan Ukani Bandung
(source: Organisasi, 2015)

The total number of members of this organization is 30 people who come from the city of Lospalos, Timor Leste. Because they come from Lospalos, all members of this organization also have Fataluku cultural background as the original culture that inhabits the city of Lospalos apart from Makasae and Makalero (McWilliam, 2008). In this Lospalos Uan Ukani organization, the members communicate using the Fataluku language as the original language in the organization, although other languages are used, such as Tetun and Indonesian. With these different cultural and linguistic backgrounds, the members of the Lospalos Uan Ukani organization certainly have a different style of communication with other organizations in Indonesia.

In the Lospalos Uan Ukani, the members consisting of students from Lospalos-Timor Leste fill various positions or ranks. Therefore, every student in the organization must communicate with one another. This can be started from superiors to subordinates, subordinates to superiors, between fellow students in the same division, or different divisions. From this activity, organizational communication will be formed. The purpose of communication of an organization, in general, is in accordance with the vision and mission that exist in the organization (Harivarman, 2017). The measure of the success of this organization in achieving its goals is the level of influence on the performance of the members consisting of students. Therefore, this communication style in this organization needs to be investigated because the factor that affects performance is the communication style.

The communication style, according to Mikk et al. (2005), is a way that a person can interact in a verbal and nonverbal way to indicate how the real meaning must be understood or perceived. There are formal and non-formal communication processes used by the students from Timor Leste in the Lospalos Uan Ukani organization. Based on the previous research on the communication patterns of students from Timor Leste in Bandung (Pereira, 2014), the researcher mentioned that the communication behavior of students from Timor Leste in the city of Bandung is generally conducted in formal communication during classes using standard Indonesian, such as when talking to lecturers or discussing something with other students. Meanwhile, non-formal communication is used when communicating outside of classes or in their daily lives. The

non-formal communication process in their daily lives is further divided in terms of verbal and non-verbal languages. Verbal language is articulated using Indonesian, Portuguese, and Tetum in communication between fellow students from Timor Leste and Indonesian. Sundanese is used in communication with students from other areas in Bandung. As for the non-verbal language, facial expressions and hand gestures are used.

The Communication Process of Students from Timor Leste in Bandung
(source: Pereira, 2014)

Communication Process	Communication Situation	Communicator	Type of communication	Language Spoken
Formal	In lectures	Lecturers and Students	Verbal	Verbal: Indonesian Nonverbal: Facial expression and hand movements
Non-Formal	Outside lectures / daily life	Students	Verbal and Non-verbal	Verbal: Indonesian, Portuguese and Tetum NonVerbal: Facial expression and hand movements

From the previous research above, a reference to this research can be drawn that in general, the communication process of students from Timor Leste in the city of Bandung has been going on formally and informally. In this study, the researchers would like to see how the communication style that occurs internally within the Lospalos Uan Ukani organization in the intra-organizational communication. The purpose of this research is to investigate the communication styles that occur in the Lospalos Uan Ukani Bandung with the influence of their original culture, namely Fataluku.

Method

This study uses a qualitative research method with a case study approach (Creswell, 2007). The sources of data in this study are divided into two types of data sources, namely primary sources and secondary sources. Primary data sources are data sources that provide data directly to researchers (Cresswell, 2013). Thus, these sources can be obtained directly by the researchers from subjects and informants who know clearly and in detail about the problem being researched. Subjects are people who become the first and foremost informants, which in this case, the students who are members of the Lospalos Uan Ukani Bandung organization. Meanwhile, informants are people who can provide information to researchers about the situation and conditions in the study. The informants in this study were the chairman and the members of the Organisasi Lospalos Uan Ukani Bandung.

Secondary sources are sources that do not directly provide data to data collectors

(Creswell, 2007). The data collected by the researcher are only as a support for primary data. This data source can be obtained from library materials in the form of school documents, books, magazines, journals, the internet, and others related to research problems.

The technique of determining informants in this study used purposive sampling technique based on a specific objective (the selected person really has the criteria as a sample) (Sugiyono, 2016). These informants are needed to know in detail about the Lospalos Uan Ukani Bandung organization. As the technique in selecting informants used purposive sampling, it means that the technique of determining data sources was considered first and not random. The informants are determined according to the selected criteria that are relevant to the research problem (Moleong, 2017). The sample selection of purposive sampling in this study is guided by the following requirements:

- Sampling must be based on certain traits, traits or characteristics, which are the main characteristics of the population.
- Subjects taken as samples are really the subjects who have the most characteristics found in the population (key subjectic).
- Determination of population characteristics was carried out carefully in the preliminary study

By using purposive sampling as a technique to determine the key informants in this study, there are several special criteria for selecting subjects to be the sample informants with the population of students from Timor Leste studying in Bandung. The criteria for the sample of informants include:

- Active students from Lospalos-Timor Leste who are studying in Bandung and are members of the Organisasi Lospalos Uan Ukani Bandung organization.
- Has a position/place in the Lospalos Uan Ukani Bandung organization as chairman, representative and member.
- Students in the organization with ethnic Fataluku culture.
- The length of time joining the organization is 3-6 years.

Based on the purposive sampling technique, seven informants were obtained and the informant data described were data from the seven informants who acted as the key informants in this study. The seven key informants selected from 30 members of the organization based on the criteria can be seen in the following table:

Tabel 2. The Informants

No.	Name	Age	Place of work/college	Position in Organization	Length of Joining Time
1.	Julio Correia	24	Universitas Sangga Buana (YPKP)	Chairman	3 years
2.	Reinaldo Da Costa Vilela	29	Universitas Sangga Buana (YPKP)	Member	3 years
3.	Jose F. Loureiro	36	Entrepreneur in the city of Bandung	Member and advisor	6 years
4.	Azeglio Fenichi	30	Universitas Sangga Buana (YPKP)	Member	6 years
5.	Albino Martins	29	ITENAS	Member	6 years
6.	Sergi De Jesus Reko	22	Universitas Pasundan	Member	5 years

7.	Ricardo Carlos Nono	32	Universitas Kebangsaan	Member	6 years
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Data collection can be done in various settings, multiple sources, and a variety of ways. Bungin (2005) argued that data collection method is a part of the data collection instruments that determines the success or failure of a study. In this case, it is necessary to have data collection techniques that can be used quickly and precisely in accordance with the problem being investigated and the research objectives. Therefore, the researchers used several techniques that can facilitate this research. Observation is a data collection technique used to collect research data through observation and sensing. In this research, the observation method was carried out by the researchers at the place where this student organization is located, which is at Jln. Katamso Canal, kec. Cibeunying Kidul-Bandung City.

Interviewing in a study that aims to collect information is a major assistant to the method of observation. Although the researchers are assisted by many assistants who can substitute their observations because of the lack of data obtained from observations, they still need to collect data from interview (Bungin, 2001). The interview is a data collection technique used to obtain respondents' information through direct and face-to-face conversations. An interview is a process to obtain information for research purposes by means of face-to-face question and answer between the interviewer and the interviewee, with or without using the interview guide. The interview conducted in this study involved the head organization of Lospalos Uan Ukani Bandung along with the organization's advisors. The documentation method is a method used to trace historical data in the form of images, related documents, and reports of the governing body of the organization. The documentation in this study was carried out by tracing related data along with pictures to support the other data in this research.

Results and Discussion

Individual Communication Behavior in Organizations

During observations, the researchers examined the communication events that took place and studied the behavior of individuals in the organization. Theoretically, individual behavior in organizations is a form of interaction between individual characteristics and organizational characteristics. Every individual in the organization will behave differently from one another, and each different environment determines their behavior. Individuals bring their abilities, personal beliefs, expectations, needs, and past experiences into the organizational structure (Fahmi, 2014). In this organization, researchers saw differences in behavior caused by each individual's relationship factor because even though they are members of the organization, these students have different residences or boarding houses. The unique thing that was observed was that several individuals had mastered the Sundanese language and accent well. This is also evidence that there are changes in communication behavior caused by relationship and adaptation factors.

The following things that the researchers obtained related to the organizational communication climate were about interpersonal or interpersonal conflicts. Dwijanti (2000, as cited in Aristantya Dewi & Wibawa, 2016) stated that interpersonal conflict is a conflict-related to disputes between two organizational members and occurs because of individual differences or limited resources and mismatching of actions between related parties. According to the researchers' observations, during the observation, there was

never any evidence that there was any conflict between persons in the organization. In fact, according to informant data, it was said that all members of the organization have full awareness of their position as students and always uphold the principle of kinship that exists in the organization.

Peterson and Pace (1976, as cited in Suparna et al., 2013) presented six factors that influence the organizational communication climate: 1) Strong trust and acceptance of the goals and values of the organization and a great desire to maintain membership in the organization. 2) Joint decision making in a deliberation to reach consensus. 3) Honesty and candor between individuals in the organization. 4) Openness in downward communication, which in this case, is providing honest motivation and input. 5) Listening in upward communication, which in this case, is done by members of the organization to the leader. 6) The existence of a commitment to high-performance goals that are the expectations of the organization.

Of the six factors offered, the most relevant for the Lospalos Uan Ukani organization as an opportunity to grow and develop in terms of individual communication and organizational communication climate is the openness factor. Openness is not only about openness within the organization but also openness to interactions and relationships with individuals outside the organization. In other words, openness in the organization can foster a climate of organizational communication and openness outside the organization and foster communication with local students (Simatupang, Lubis, & Wijaya, 2015) and those from other countries. This is shown in the following table:

Table 3. Message Content in Organizational Member Communication

No	Informant	The contents of the message are in Fataluku language	Translation in English	Formal	Non-Formal
1.	Julio Correia	<i>Nehen ta maartelira o wapalhuru lani.</i>	When hanging out outside the organization, you must always respect other people, you must hang out with anyone.	√	-
2.	Reinaldo Da Costa Vilela	<i>horu laune, mucu lauhe nacum apprende</i>	We live inside and outside the organization so we must have a willingness to learn new things.	√	-
3.	Jose F. Loureiro	<i>Afi relasaun ho ma'ar telira afa tenke purupale, tamba organizaun e'nen akam la'an halam I formal iwi nacoto mais organizaun en</i>	We must maintain good relations with anyone, because this organization is not only formally as an organization but also as a family roof.	√	-

		<i>nau'wara le lafai unu wa'anet afa nitam ina nukani.</i>			
4.	Azeglio Fenichi	<i>Afa tenke a'nawaarana responsabiliza, nita purutene, nita fiare, fai-fai'n I'rauni fai no nita aci i'maisina ta'a</i>	We must be responsible, be loyal friends, respect each other, build good relationships and open to each other and must be honest	√	-
5.	Albino Martins	<i>Afa tenke afi organizasaun i'ne iwi purutene tarut afa la'an malupela'a. I'aplikasaun I'it nita suare no nitam horupale maske afi ma'u-ma'un ho afi tradisaun mamine.</i>	We must maintain the reputation of this organization when we are outside. The application is by being respectful and embracing each other even though we have different origins and cultures.	√	-
6.	Sergi De Jesus Reko	<i>Tarut afa ma'ar telira horuluku-luku afa tenke fiarana fa'I nauwara I'maisina ta'a</i>	We must maintain the reputation of the organization when we are outside.	√	-
7.	Ricardo Carlos Nono	<i>Horu aperrende jenin ekakar fiare tapa nitafalana ia em</i>	We must maintain the reputation of this organization when communicating with others, we must remain polite	√	-

From the table of informant interviews above, it can be seen that the contents of communication messages in the organization use Fataluku language, which, when translated into Indonesian, contains messages to be open with anyone, maintain the good name of the organization, willing to learn new things, be loyal to friends, build relationships, be kind, be polite to everyone and should embrace each other.

Communication Style of Student Members of Organizasaun Lospalos Uan Ukani Bandung

Theoretically, the study of communication climate is a reference to the incorporation of perceptions of a macro evaluation of communication events, individual behavior, expectations, interpersonal conflicts and opportunities for growth in the

organization (Ruliana, Lestari, Andriani, & Atmaja, 2018). Based on the results of the interviews and observations regarding the communication climate that took place within the Lospalos Uan Ukani Bandung organization, the researchers also saw some visible symptoms in relation to communication events within the organization. Those communication events occur by highlighting that there are two communication styles in this organization, namely formal and non-formal communication.

First, the formal communication style is a communication that is official in nature and is usually carried out by people in the organization structurally using formal language according to the rules of the Indonesian language (Mulawarman & Rosilawati, 2014). This is used when speaking for argument, speaking in public, and talking to other students who are higher in study level or older in terms of age. Second, the non-formal communication style is an informal communication and is usually carried out regardless of the existing organizational structure and uses everyday language or social language (Mulawarman & Rosilawati, 2014).

This communication style occurs when students in the organization talk to their classmates or people of the same age. Usually, this informal communication pattern tends to be mixed with the native language of the students, namely Fataluku Language. When communicating, student members of the Lospalos Uan Ukani organization tend to use spontaneous sentences that directly touch the context of the conversation and explicitly convey their verbal messages. Internally, in organizational meetings, these students will state directly and straightforwardly their disapproval and approval of the arguments given by the chairman when asking for an opinion on a matter. This was noted by the researchers when observing one part of the conversations in organizational meetings:

Tabel 4. The Conversation at Organizational Meetings

No	Researchers' Observation	Verbal Conversation	Non-verbal Conversation
1.	Conversation 1	Chairman: <i>'To strengthen the sense of kinship between the students outside this organization and us, tomorrow there will be a futsal match at 4 pm on the YPKP campus field. '</i>	Hand movements and facial expressions
		Member 1: <i>'tomorrow I will not participate, because I am unable to'</i>	Hand movements and facial expressions
		Member 2: <i>'yes, I will attend tomorrow.'</i>	Hand movements and facial expressions
		Chairman: <i>Then tomorrow those who cannot attend, their position will immediately get replaced today</i>	Hand movements and facial expressions
		member 1: <i>Okay, thank you.</i>	Hand movements and facial expressions

2.	Conversation 2	Chairman: ‘ <i>Our Organizational meeting today has ended. Are there any questions?</i> ’	Hand movements and facial expressions
		Member1: <i>Yes, I have one question. Next month, some students will be busy with midterm exams, will the next month’s meeting still be held?</i>	Hand movements and facial expressions
		Chairman: ‘ <i>Next month’s meeting schedule will be shifted to the next month.</i> ’	Hand movements and facial expressions
		Member 1: <i>OK, Chairman!</i>	Hand movements and facial expressions

Conclusion

From the results of this study, the researchers conclude that the communication style of the students in the Lospalos Uan Ukani organization in the internal organization takes place with a formal communication style using very standard Fataluku language. The speaking style of the members also uses verbal communication style by using words in speaking accompanied by non-verbal communication in the form of hand movements and facial mimics. Thus, the communication style of student members in Organisasiun Lospalos Uan Ukani internally has similarities with their external communication style in the process of non-formal communication outside of lectures. The similarity lies in the use of verbal and nonverbal communication styles. Meanwhile, the difference in their verbal communication style in external organizations is in lecture situations. They only use Indonesian as a communication language with no indication of using their native cultural language, Fataluku. The recommendation for further research is to examine the context of communication that occurs in this Lospalos Uan Ukani organization because this organization has a unique cultural background, namely Fataluku, which is one of the non-Austronesian cultural groups that is different from the cultural groups in general in Indonesia.

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