

## Communication construction of religious and cultural dialectives on the time group in accessing the online media

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### Abstract

Taklim groups are unique because they are based on traditional membership. Traditional membership is characterized by modern religious life and adat beliefs that are still united. In the new media era, online media becomes a necessity owned and utilized by any community. With a unique life how online media is to support their life and how the construction of religious communication is interpreted from their communication practices in online media. The study of theoretical research is done by exploring theories about the constructivism of Peter L Berger and Thomas Luckman and the practice of religious communication as contained in the Qur'an and Hadith. The research method is done by appointing informants according to the criteria and research objectives and selecting the group of informants by purposive and snowball system. Primary data experience the process of reduction and presentation of data with Miles and Huberman analysis to get good data quality. Also conducted triangulation process researchers, sources and methods for more perfect. This study resulted in the conclusion that the construction of religious communication is interpreted as dialogue and the result of group agreement that the practice of religious communication should always dialogue with the local custom system and not stand alone. Religious studies must be in harmony with the interests of geographically bound group members and the social and cultural conditions that surround them. There is a strong client relationships in this group not only in conventional life but also in the online media. The relationship affects content and communication behavior in online media. Future recommendations for future research are focused on researching the constructs on the patterns and behaviors of taklim groups in relation to new media functions.

*Keywords:* Communication construction; Religious communication; Online media;

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### 1. Introduction

The practice of religious communication arises when the individual faces a unique group of people. Communication can be effective in group one but there may be communication barriers in different groups. Some communication barriers that often arise include so-called Physical obstacles, such as noise, lights out, rowdy and others. The second is the semantic barrier, is the barrier that relates understanding of meaning can be due to different languages, accents or accents. Third is a psychological barrier, which can be due to the individual is not focused, confused, do not understand and others. (Deddy Mulyana, 2005)

There is a distinct and distinct practice of religious communication in each group. The group taklim for example, is a group whose base is a traditional village community already exist in a region for generations. They are not from a particular community like housing or new settlements. The peculiarity of this traditional taklim group is tied to strong traditional cultural roots, and the formation of a natural group. One of the examples is the study group of mothers who have been formed from generation to generation.

The traditional taklim features are not pure again in this group. Because the demands of the era and the demands of communication dipakailan auxiliary media such as cell phones. Similarly, in the case of group management, to meet the needs of social services then formed the board, and appointed a chairman. Initially the group was formed by mutual agreement based on commitment to worship and study.

The main activities of this traditional taklim groups are recitation, cultural rituals, religious rituals and others. Nevertheless, activities develop into deeper social relationships such as arisan, saving, borrowing, sick people, tasyakuran, commemoration of religious holidays, pilgrimages, giving compensation, working with other traditional groups in an event and others. .

The communication practice is directly related to the communication activities performed by group members in daily life. Each group activity that allows the process of passing messages that communication. Or any deliberate or deliberate action that may be interpreted as a process of transmitting a message by the receiver or receiver is referred to as a communication action.

The practice of religious communication in this study is that communication in the concept of Islamic possibilities has indirectly been practiced in everyday interactions. But how is the concept of Islamic communication practiced in a traditional group of taklim. Traditional groups refer to groups of people who live and form groups with a strong religious ritual base. In addition to the traditional religious group concept it also has a very strict custom ritual customs with a strong cultural commitment. Rituals such as alms earth, nyadran, selamatan are typical rituals as a form of communication implementation.

The use of information and communication technology in the form of smartphones that penetrated the area of the village and as a phenomenon of interest groups participate in coloring the interaction and communication of group members. In a unique unique group will certainly provide uniqueness also in the behavior of accessing communication in online media. Online media provides almost all facilities for human life needs. In the traditional group life they also take advantage of this media.

Revealing the pattern and behavior of communication as well as the practice of Islamic communication in the traditional group will provide information to the public, about the uniqueness and uniqueness of each group in communicating. It is expected that policy makers can develop communication programs that meet the needs and behavior of their group members. Likewise, the application of Islamic communication practice in establishing relationships with more conductive groups needs continuous input and improvement so that communication barriers can be minimized as minimally as possible.

Especially with regard to new media or online media how traditional group behaviors access the media. Given online media is used mainly as a supporter in communicating. How does it play in supporting traditional group social relationships and how content is acceptable to the group. The gap arises when online media with young community users ( Kominfo) is a potential medium for riches, with instant access and creative content is best suited for creative dynamics. How is it consumed by traditional groups, how are the patterns, behaviors and practices of Islamic religious communication practiced there?

Research predecessors that inspired the researchers on this issue done by Ditha Prasanti, Kismiyati el Karimah in 2016 with the titled *Health Communication in using traditional medicine in the digital age: Qualitative descriptive study of Health communication in use traditional medicine as a healing medium in the digital age* . This study deals with the use of online media in optimizing something that is traditional. The second research is about the behavior of the community in accessing online media done among students with the title *Motives and the level of student satisfaction in accessing online media website saatlagi.com* Murti Kurnia Dewi in 2016. And research on traditional media and online media conducted by Farida and Sari Implemented in 2015.

## 2. Method

The method used quotes the steps of Seiddel (Sutopo, 2002, p. 33), as follows:

- Record that generates field notes, with it coded to keep the data source searchable
- Collect, sort through, classify, synthesize, create an overview, and create an index.
- Thinking, by making the categories of data have meaning, searching and finding patterns, and relationships; and
- Make general findings

### *2.1 Data Analysis and Collecting Techniques*

Analytical techniques will be performed using an interactive analysis model (Miles & Huberman, in Sutopo, 2002, p. 186). In this analysis model, the three components of analysis are data reduction, data presentation, and drawing conclusions or verification, the activity is done in an interactive form with data collection process as a cycle process. Furthermore, after all the data collected will be carried out also the analysis of konstruktivisme from Peter L Berger and Lucman.

### *2.2. Data collection technique*

So in accordance with the form of qualitative research and also the type of data sources utilized, data collection techniques that will be used in this study is in-depth interviewing and direct observation dilakukan by direct observation where the researchers choose the passive direct observation role (Spradley , In Sutopo, 2002, p. 185). This direct observation will be done informally (Sutopo, 2002, p. 66). Direct observation aims to observe directly the interaction activities of group members in the traditional group.

### *2.3. Snippet Technique (Sampling)*

Qualitative research tends to use selective snippet techniques with consideration based on the theoretical concepts used, the researcher's personal curiosity, empirical characteristics, and others. It is therefore "purposive sampling", or "criterion-based selection" (Goetz & LaComte in Sutopo, 2002, p. 185).

### *2.4 Data Validity*

To ensure and develop the validity of data to be collected, in this qualitative research using the technique of data validity is triangulation technique. Of the four kinds of triangulation techniques, which include data triangulation, research triangulation, methodological triangulation, and theoretical triangulation, (Patton, in Sutopo, 2002, p. 186) will use triangulation of data or source triangulation.

## **3. Result**

The analytical technique was performed using an interactive analysis model (Miles & Huberman, in Sutopo, 2002, p. 186). In this analysis model, the three components of analysis are data reduction, data presentation, and drawing conclusions or verification, the activity is done in an interactive form with data collection process as a cycle process. Data reduction is a process of selecting, focusing, simplifying and abstracting data from field notes. This process takes place during the course of the research. Data reduction is done by making a summary of the field notes. Researchers also make coding, focusing themes, setting boundaries, and also writing memos. While the data presentation is an assembly of information organization, description in the form of narration that allows conclusion research can be done.

Data presentation other than in the form of sentence narrative, also matrix, drawing or scheme, network of activity and table linkage. The conclusions and verifications are done from the beginning of data collection by recording rules, patterns, statements, possible configurations, cause and effect directions and various propositions. Conclusions need to be verified to be fully accountable with repetitive activities for the purpose of consolidation, retrieval of data back quickly or discussion.

In conducting this cycle process, the activity researcher keeps moving between the components of the analysis and the data collection during the data collection process is still ongoing. Then the researcher moves only between the three components of the analysis after the data collection is completed. Based on the above research findings can be analyzed as follows.

Traditional group communication patterns in using online media are two-stage communication and many stages. One informant was communicated in two stages where the informant was very fluent in technology and understood the message in the online media because it was able to exchange information and use it for transactions and trade. One of the infomations uses two-stage patterned communication and many stages where he has not fully understood and needs second, third or even fourth person to explain the message in the online media.

Viewed from the nature of the informant also uses a type of secondary communication where the informant should be assisted by media mediation in accessing information. Informants also use the type of verbal communication and wheel communication networks.

Their communication behavior in accessing online media is for communication, entertainment, selling and trading. The practice of Islamic communication is done by traditional groups by using online media to greet each other. Speaks the complete greetings in submissions on social media and sends each other religious messages either in the form of role models, hadist narrations or word of God in the Quran sent thematically. The interesting thing about communication is the power of *patron-client* group specific for centralized communication tends to be seen dn pattern and its communications network.

#### 4. Discussion

In this study the informant is a member of the traditional group, so the researcher uses a variety of available data sources, so the same data is not searched from several data sources. But researchers are looking for and focusing on data variations and uniqueness of data.

Taklim group members who live in the area of Semarang numbered 109 mothers who joined in the group Nurul Huda Nurul Huda Banyumanik Semarang. They meet to do taklim activities every night of the week and done regularly. Because they meet regularly the group leader no longer needs to inform the members, but simply informed through the mosque hardeners. At a round-the-clock meeting they meet, tell each other and share the news. Besides the core event is taklim.

In everyday life they make communication in various arena of friendship. Friendship do when they meet to shop, visit neighbors or *sonjo*, when a routine recitation at RT or RW, gathering RT or RW, or when devotedly, in the event of intent color, stricken families lelayu or death. The traditional environment of news and information quickly spread from mouth to mouth.

Some members of this group work in fields, or fields, sell at home, work in factories, housewives or wives of employees and raise as sideline. In everyday life, group members are already busy with various work and household activities. Uniquely the workers in this field do not miss information about the condition of its citizens. As to know when the arisan RT held, who will have the intent or who is sick. In the relatively dispersed settlement of villages, the distribution of information is quite rapid.

In the ownership of communication tools Some group members have HP communication tools with smart phone technology that can be used to disseminate and exchange information. Group members take advantage of HP already connected to the internet or online media. Proven some information spread through social media. And the owner of this smart phone that will disseminate information from social media.

Smartphone media is used by members to disseminate information and exchange information that must be quickly distributed. The media is also used for means of selling and used to open product information and shopping. The informants stated that although the traditional groups that the relationship between customs, religion and cultural environment are quite strict, but the use of communication technologies such as online media on their smartphones have been mastered. With their social media facilities stay bersilaturahmi.

#### 5. Conclusion

- The practice of religious communication in Semarang's clan group is by practicing Islamic content in communication relationship in online media.
- Online media content is influenced by the religious aspect and local cultural aspects of the local community
- The construction of religious communication is interpreted in the local religious and local dialectical aspects of culture.

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