



**The 1st International
Seminar on Social Science
and Development (ISSSD)
Proceeding**

Kendari, 25 June 2019

**Editor
Ambo Upe**

**Knowledge,
Innovation, and Concern
in Empowering Humanity
for Social Development**

The 1st International Seminar
on Social Science and Development
(ISSSD) Proceeding

Knowledge, Innovation, and Concern in Empowering Humanity for Social Development

Kendari, 25 June 2019

Implementation of Performance Management System: The National Electrification Administration Experience in The Philippines | The Effect of Year- 5 Students' Learning Method and Critical Thinking Ability on Their Natural Science Learning Achievement | Analysis of Marketing Strategies Used by Ridgewood School of Caloocan, Philippines Based on Ansoff's Theory | Social Capital of Bajau Fisher Women in A Triple-Burden Role | The Challenge of Securitizing Actors in Health Securitization Attempt of Rohingya Muslims in Myanmar | Development Strategy on Fisheries in The City of Baubau | The Communication Management of CV Biomasher Wakatobi's Public Relation (PR) to Maintain the Image of Company | The Construction of Symbolic Communication of White Fisherman Community in the Use of Bugis and Buton Languages in Nambo Urban Village | Collaborative Model in the Slum Program of the Kendari City | An Expression of Society Empowerment Through the Management of Pindul Cave Tourist Attraction in the Village of Bejiharjo Karangmojo Daerah Istimewa Yogyakarta | Policy Recommendation of Child Labour Problems: Why Do Children Decide to Work?



Universitas Halu Oleo Press
Kampus Hijau Bumi Tridarma
Jalan HEA Mokodompit, Kendari
✉ press@uho.ac.id 📞 0811404044

ISBN 978-602-5835-14-8



9 786025 835148

The 1st International Seminar on Social Science and Development
(ISSSD) Proceeding

*Knowledge, Innovation, and Concern in Empowering
Humanity for Social Development*

Kendari, 25 June 2019

The 1st International Seminar on Social Science
and Development (ISSSD) Proceeding

*Knowledge, Innovation, and Concern
in Empowering Humanity for Social
Development*

Kendari, 25 June 2019

Editor
Ambo Upe



Universitas Halu Oleo Press

Kendari, 2019

**The 1st International Seminar on Social Science and Development (ISSSD) Proceeding
“Knowledge, Innovation, and Concern in Empowering Humanity
for Social Development”**

Kendari, 25 June 2019

Steering Committee

La Tarifu, Zein Abdullah, Eka Suaib, Sartono

Reviewer

Aahad M. Osman Gani, International Management International Islamic University Malaysia

Emiliano T. Hudtohan, Philippine Women's University

Abdul Rahman bin Ayub, Tungku Abdul Rahman University

Editor

Ambo Upe

Cover Designer

Francis

Publisher

Universitas Halu Oleo Press

Kampus Hijau Bumi Tridarma

Jalan H.E.A. Mokodompit

Kendari 93231

ph. +62 401 3190006

WA +62 811404044

email press@uho.ac.id

viii + 108 pp, 21 x 29,7 cm

ISBN 978-602-5835-14-8

October 2019

CONTENTS

Forewords | v

Implementation of Performance Management System: The National Electrification Administration Experience In The Philippines — Ruth S. Ramirez | 1-14

The Effect of Year- 5 Students' Learning Method and Critical Thinking Ability on Their Natural Science Learning Achievement — Nikolaus Pasassung, Chairan Zibar L. Parisu, Aris Suziman | 15-22

Analysis of Marketing Strategies Used by Ridgewood School of Caloocan, Philippines Based on Ansoff's Theory — Maria Cecilia Carnaje-Sualog and Joseph A. Sualog | 23-32

Social Capital of Bajau Fisher Women in A Triple-Burden Role — Muhammad Rusli | 33-38

The Challenge of Securitizing Actors in Health Securitization Attempt of Rohingya Muslims in Myanmar — Gonda Yumitro, Faturachman Alputra Sudirman | 39-50

Development Strategy on Fisheries in The City of Baubau — Tanzil, Suharty Roslan, Syaifudin S. Kasim, Sulsalman Moita | 51-56

The Communication Management of CV Biomasher Wawotobi's Public Relation (PR) to Maintain the Image of Company — Masrul, La Ode Herman | 57-70

The Construction of Symbolic Communication of White Fisherman Community in the Use of Bugis and Buton Languages in Nambo Urban Village — La Ode Jumaidin, La Ode Muh. Syahartijan | 71-82

Collaborative Model in the Slum Program of the Kendari City — Joko Tri Brata, Arisandi Sapri | 83-90

An Expression of Society Empowerment Through the Management of Pindul Cave Tourist Attraction in the Village of Bejiharjo Karangmojo Daerah Istimewa Yogyakarta — Amin Tunda, Wa Ode Lusianai, La Ode Efrianto | 91-96

Policy Recommendation of Child Labour Problems: Why Do Children Decide to Work? — La Ode Muhammad Elwan | 97-108

FOREWORDS

Social development is now an issue that has received international attention. Development is an alternative approach to improving human welfare, known as social development. The main characteristic of social development is trying to harmonize social policy with economic development goals.

Social development seeks to carry out a holistic approach (macro perspective) that focuses on the community, especially on planning interventions with a dynamic planned change approach, all of which lead to harmony between social interventions and economic development efforts. Such things are not realized that economic development only wants to achieve a higher standard of living. That is why social development has been reformulated in this opportunity which is a process of improving people's welfare with a dynamic development process. The social development approach is a unique approach that integrates economic and social goals. The concept of social development is inclusive of economic development but differs from it in the sense that it emphasizes the development of the totality of society in its economic, political, social, and cultural aspects.

The concept of social development is included in the concept of economic development, but differs in its focus, which emphasizes the development of a society that is holistic in economic, political, social and cultural aspects. Programs that are the focus of social development are education, health, employment and poverty alleviation. This is the background of the International Seminar with the theme: "International Seminar on Social Science and Development & International Round-Table Conference of the International Community on Social Science and Development".

The objectives of this international seminar are: (1) establishing cooperation between the Faculty of Social and Political Sciences Halu Oleo University by organizing international seminars with institutions/universities the sources come from; (2) to discuss and study the thoughts and concepts and issues of social development on an international scale; (3) sharing the thoughts of international speakers,

and participants of international seminars on the issue of social development in a globalized world; (4) Produce international seminar proceedings.

La Tarifu

Dean of Faculty of Social and Political Sciences

THE CONSTRUCTION OF SYMBOLIC COMMUNICATION OF WHITE FISHERMAN COMMUNITY IN THE USE OF BUGIS AND BUTON LANGUAGES IN NAMBO URBAN VILLAGE

La Ode Jumaidin¹, La Ode Muh. Syahartijan²

^{1,2} Department of Communication, Halu Oleo University – Indonesia.

Abstract: The purpose of this research is to know the construction of symbolic communication of white fisherman community in the use of Bugis and Buton Language in Nambo Urban Village. The advantages of this research are: (1) provide a factual overview of symbolic communication in the white fishing community in the use of Bugis and Buton languages in Nambo Urban Village. (2) As input materials for Nambo Urban community to understand the cultural differences in their environment (3) As a further research material for researchers who are interested in the same problem in the future. The technique of data collection in this research is done by Observation and Interview technique then processed descriptively qualitative. The result shows that regarding to the results of the research and discussion, it can be concluded that the construction of symbolic communications of white fisherman community in the use of Bugis and Buton language in Nambo Urban village is the composition or design of communication where the messages conveyed in the form of cultural symbols of white fishermen both verbally and non verbally utilized by the speakers of Bugis and Buton language where the use of words in the form of language symbols of culture in changing the behavior of the users of the language of Bugis and Buton, therefore the use of words and the utilization of white fisherman culture in Nambo village that spontaneous can be used by the user of Bugis and Buton language.

Keywords: *Intercultural Communication, Symbolic Communication, Language Use*

Introduction

Indonesian society is a heteroge-neous society consisting of various ethnic and cultural backgrounds that vary from one to another. According to Margaret

(Asy'ari, 2003) that on the one hand the difference is actually enriched the cultural treasures of the Indonesian nation. But on the other hand differences in cultural background can be a potential

conflict that can threaten the integrity of the community if not get coaching and serious handling.

Every individual in dealing with fellow members of society has different characteristics both in terms of cultural background, socioeconomic, religious, and educational level. The existence of differences in the level of education that striking between one individual with other individuals can cause obstacles in the communication process because of the difference in fulfilling a message so that what is expected a communicator to the communicant can not be realized.

The above conditions will result in ineffective communication process. It is as described by Siagian (1991: 55) that the communication process can be said to be effective if the message to be conveyed by the message source in to the recipient of the message exactly the same as that used by the source of the message, but in principle communication between one individual and another can lead to cultural mixing and this occurs after there is interaction between different cultures that occur in a particular region.

One aspect of culture that is typical of the latest anthropologists. Therefore, language is viewed as the embodiment of a culture. Cultural knowledge is done by using a language that has more advantages, because the nature of the language itself is efficient and effective. If an individual does not understand something or does not know something, he can ask it to others. The process of mutual membership and acceptance within the framework of cultural transmission is carried out jointly by

using existing institutions, such as, families, clogs, and others.

Language becomes very important position for individuals or groups in an effort to maintain and develop its culture. It is difficult for an individual to develop his learning spirit without using language. Language has a different level of complexity for every culture. For the simple tribe, the language used is also simple.

The language in which it is developed often uses the language of other cultures, by borrowing terms that do not exist in the local language vocabulary and retrieving it from an outside language of culture, this is done considering that adding a single word implies increases one's knowledge. That way the borrower of a series of languages from the outside means addition in some knowledge.

When we consider further, the language will show a cultural achievement for a nation. Indonesian nation once have thousands of languages, tribes, but can be summarized in the language of unity, namely the Indonesian language. The regional language remains in life because it is very functional in everyday life in the local environment. Between national and regional languages are not competing, because each has a different function.

In fact, language is essential for human communication. It is conceivable that humans do not have language to mention different intentions we have to say the same sound. One word in the language is one meaning, which means one knowledge. one language structure is a set of meanings. Because, the more the

vocabulary of a nation's language, the more its knowledge will be.

One of the main functions of language is as a means of communication among others, both written communication. In this life, a person who does not master a particular language in a community environment, he will find it difficult to communicate and integrate themselves in the community. Such a person is not yet a member of that society.

Not infrequently in the communication process we find disagreements between speakers/speakers with the respondent speech/listener. Not infrequently also we find speakers have difficulty in understanding a concept/writing. This may happen if (1) the speaker / written book owner of the same language hear the listener/reader, (2) the reader/speaker has articulation alay disturbance so vocal / he said less clear, (3) the language structure (form and meaning) speakers/writers are less clear, (4) speakers and listeners do not have the same competencies (language or language structure).

When this happens, it is certain that communication interference between speaker/speaker and listener/speech responder or author and speaker will occur. The main factor to study the culture of human society can still communicate with the language. The more advanced cultures, the structure of the discussed can be used will seem more complicated. Language is a tool that its presence is in need for the heir of culture.

As is the case with the people who live in the village of Nambo. Language used to communicate, in addition to

using the Indonesian language as a unified language, most of the community also uses the local language of Buton and Bugis. But there is also a group of people known as white fishermen using the Mandar regional language, so that in using communication sometimes there are things that are still not understood by some people who live in Nambo Village.

Based on the above background, then the problem in this paper is how the construction of symbolic communications on the white fishing community in the use of Bugis and Buton language in the village of Nambo?

Materials and Methods

Research sites

This research will be conducted in Kelurahan Nambo with the consideration that in Nambo Village there is ethnic group with Mandar culture (White Fisherman).

Informant Research

The informants in this study are the Nambo Urban community who are considered capable of providing information about the construction of symbolic communication about the use of Bugis and Butonese languages and knowing the culture of white fishermen well.

Informant Determination Technique

In order to provide guidance and information about informants, snowball sampling is used. This is intended to allow researchers to obtain continuity of data about those including informants, so that the information obtained in this research is well achieved (Moleong, 1991: 65).

Data source

To obtain data relating to this research, the data used are primary data and secondary data.

Primary data obtained through field research (field research) by using interviews and observation. Secondary data is data obtained from collecting data in the form of: research reports, scientific publications, books, magazines, brochures, newspapers, and other reading related to the problems under study

Data collection technique

Technique of data collecting researcher do by direct observation of research location by doing observation on activity of white fisherman with local community. In addition, to complete the observation, the researchers conducted interviews with informants in accordance with the variables studied.

Data analysis techniques

Data analysis technique used is descriptive qualitative which is exploring in depth. The method is more appropriate to use because in this research more describes and explains about the object of research holistically and systematically, not based on the measurement, because the explanation about a communications bent digunakan of respondents (research target) or respondents themselves who interpret about his actions.

Results and Discussion

Aspects of Communication in Intercultural Communication

Based on interviews conducted in coastal villages nambo terntang often communicate with white fishermen and do cooperation with them such as

brainstorming about the state of income, as well as activities on the livelihood of life, sports, and other community activities such as community environmental issues.

In the coastal communities of Kelurahan Nambo there is a change that occurs in the community caused by a change that is under the white fishing communities, such as the association with fellow local communities of different cultures that occur in coastal communities, where there is interaction in the process of giving each other and accept different cultures without eliminating the original culture in the context of one culture with other cultures that are done together, for example before the white fishing community comes on the coast in the village of nambo the process of social interaction in doing hanmya involving several cultural communities such as tribal communities bugis, tribal community buton and tribal communities that deepen the urban village of Nambo, but after the white fishing community inhabited the coastal villages nambo different cultural influences after the interaction between different cultural cultures in the coastal villages nambo.

Social life in the community of white fishermen with local communities are done together without eliminating the original culture culture and this is still thick in the community. A genuine desire to effectively freeze communication is important, because successful communication may not only be hampered by cultural differences, but also by hostile or hostile attitudes. Racial and tribal prejudices can hamper intercultural

communication. When there are these issues, cultural knowledge and communication skills will not help. Our concern is primarily on situations where there are cultural differences in encryption and the back-coding of verbal and nonverbal messages during intercultural interactions and the problems inherent in those situations.

The coastal communities of Nambo Urban Village generally work as fishermen, and the day-to-day activities are to fish in the sea, and then sold in the market market of kendari, whilst the white fishermen have the same profession as the coastal community of Nambo Urban Village, making it easier for them to have a livelihood live as a fisherman. The changes that occur in the community are very strong, this can be seen in terms of daily income must be because the income level of white fishing communities is quite high ranging from 2 to 10 million per month.

The tendency of coastal communities to blend in white fishermen communications caused by economic factors, because it can support their lives, with high levels of income and this led to the acculturation of white fishermen language in some coastal communities in villages nambo and this happens for individuals who often contact with the community white fishermen and most of those who routinely communicate with the white fisherman community have enough knowledge and even been able to communicate using their language.

Economic factors have led to the association between the white fishing community and the local community in Nambo Sub-district, as a result of the

dominant profession in the coastal area, namely the same livelihood as fishermen and this facilitates the process of social interaction because it has good cooperation opportunities between white fishermen and coastal communities local.

The association that occurred in the coastal community of nambo village caused communication between various ethnic groups inside and related in various situations and in various situations and in the forms of communication both verbal and non verbal, verbal communication occurred through the language with the interaction between white fishing community with the user Bugis and Buton languages, while for non-verbal communication occurs through behaviors that are performed, the three communities such as facial expressions, body, voice, and other signs, both language and non-verbal communication emphasize the perpetrators of communications combine several related signs the corresponding sign into an almost infinite complex variation of the disclosure of meaning.

Social Aspects of Intercultural Communication

Intercultural and communications relationships are importantly understood to understand intercultural communication, because it is through cultural influence that people communicate. Cultural similarities in perception make it possible to give similar meanings to a social object or an event. The ways we communicate, the state of our communication, the language and the style of language we use, and our non-verbal behaviors are all bound by culture.

Different cultures differ from one to the other, hence the practice and communication behavior of individuals cared for in these cultures will also be different.

The use of different languages on the nambo coast in their lives involves the values, norms prevailing in society. The activities of the white fishermen in interacting with the local community, which relate and mingle with one another, in addition to following certain patterns based on the behavior of local people, that is followed by the level of tolerance in using the language, therefore for the level of tolerance to that culture itself in the life of society.

Based on the results of the interview above shows the attitude of language tolerance for fellow community in this area, therefore in interacting fellow members of the community is more based on the language of each community and to communicate between different languages prefer to speak Indonesian each ethnic each using dialects which is different, as the white fishing community has a dialect of "O" suffixed language and a subtle punctuation that has many differences between the bugis and the buton.

Symbolic Communication Construction of White Fishermen

The construction of symbolic communication is an arrangement or model of the communication process undertaken by white fishermen to the surrounding cultures in the context of a message that has symbols of a white culture that is different from the surrounding cultures in the form of

language in which there is a dialect- the typical dialect of white fishermen. White fishermen have the language elements that are typical of them, for example the style of white fishermen in everyday use around the coast of Nambo Urban Village by emphasizing the subtlety (majas, euphemisms, litotes) that have a style of art for the white fishermen to the population around.

Cultural symbols on white fishermen are more viscous in their language use of dialects that they use in communicating both fellow and the surrounding community. Basically communication is any form of behavior of a person both verbal and non verbal to express a particular message, which identifies a form of communication interaction that must take into account the role and function of culture in the communication process. The construction of the symbolic communication of white fishermen, emphasizing the interaction of white fishermen to the surrounding community, in the form of messages both verbal and non verbal to express a particular message. hakikatnya white fisherman communication in the process of sending symbols that mean for the common interest such as in terms of language, -how to communicate, body language, outbursts of sadness, joy, anxiety, emotion, and other habits.

Verbal processes are the primary tool for the exchange of thoughts and ideas, but these processes can often be replaced by these processes being replaced by nonverbal processes. While there is no agreement on this field of nonverbal processes, most experts agree that the following matters included:

gestures, facial expressions, posture facial views, and body movements, touch, clothing, artifacts, silence, space, time, sound. In nonverbal processes relevant to intercultural communication, there are three aspects we will discuss: nonverbal behavior that serves as a form of silent language, the concept of time, and the use and arrangement of space. It is not wise to investigate all the elements that are nonverbal behaviors because of the many activities that are nonverbal behaviors. One or two examples may allow us to illustrate how these nonverbal issues are relevant to intercultural communication. Touching as a form of communication can show how nonverbal communication is a cultural product.

Language Usage

The activity of language is basically communication activity, therefore language is the same as communicating. One of the factors that lead to poor communication is often ignored by a country's citizens is to use their language and teachings (speech) in different ways. Language is a communication tool that conveys further language messages and it has strengths and weaknesses that reflect the character and even national philosophy.

We have cultures that use teachings that are not only based on the limitations that require grammar, vocabulary and syntax, but in ways designed to achieve maximum impact, these different styles of teaching are not used in the culture because of the translation to improve communication in international forums. Communicating to

a community between certain cultures, which needs to be noticed is the use of certain languages from other communities, to coastal communities in the villages of nambo, the use of bugis and buton languages in each community is emphasized in interaction among communities, each community can only communicate within the community.

The use of Bugis and Buton languages on the coast of Nambo Sub-district is basically in day-to-day use in the interaction process between fellow users of Bugis and Buton languages, as it is in line with the development and cultural changes in the coastal areas of Nambo Urban Village and the arrival of white fishermen communities leads to interaction between cultures, different cultures occurring in the coastal areas of Nambo Urban Village.

This condition leads to the cultural transmission process which is done in the three different cultures in having their own language which often interacts involving cultural symbols. Use of Bugis and Buton Language in Nambo Sub-district whose development has utilized the language of the white fisherman community using the language of mandar, by borrowing the terms of the language but in the usage of the language used by the white fishermen many experiencing difficulties and sometimes there are things that are still poorly understood by some people who live in the coastal villages nambo especially the penguna Bugis and Buton language.

The difficulty of using language used by white fishermen in because of the nature of the white fisherman language has a different level of

complexity between Buton language and Bugis language such as language style, form *bentuk* language, the use of words in the language. The style of the white fisherman has the characteristic of the Mandar language that is more directed to euphemism such as phrases that do not offend other people, such as a subtle expression when meeting with others, whose steadiness emphasizes on feeling with others who are communicating.

This type of language style used by the white fishing community does have a comparison with the Bugis and Buton languages that describe attitudes and feelings or circumstances. They are, in principle, a feature of the art of language to create a particular impression on the language partners. The characteristic of the white fisherman's language is to create a new style in the coastal community of Nambo Sub-district, which makes the Language of Buton and Bugis utilize the Mandar Language in social life. This is done considering that adding one word alone will imply adding one knowledge. For example when white fishermen meet their fellow white fishermen they always say hello "HALLO KOPA" which means friends or friends. Meanwhile, the Buton and Bugis tribe community always use the word to meet with fellow community and white fisherman is proving that the symbols of white fisherman's culture has influenced the language in the surrounding environment, although only as small as the language in use.

The use of the word in the Mandar Language performed by Bugis and Butonese languages can be seen from the

languages spoken by the local daily in all activities in the society of the use of the word in Mandar against Bugis and Buton on the meaning of the word.

Understanding of the language community of buton and the language bugis has indicated the existence of a third cultural transmission which in reality, the use of the word language has gradually influenced the use of the word on the bugis and buton in the coastal villages nambo, the above conditions that caused the third cultural transmission due to from harmonious relationships and the balance of communication made by the three communities, such as the existence of joint activities between the three communities within the community, even though their languages are different but they are united by the Indonesian language, therefore the dialogues are done in the community of Nambo Kelurahan about the development of the sdi environment do together even though the language used is different.

In principle, communication between cultures with other cultures that have different levels of language differences can lead to cultural mixing in terms of language, this occurs after there is continuous or routine interaction is done in certain areas because the nature of the language give each other and accepting within the framework of cultural transmission from one generation to another that always uses the language. The process of cultural transmission is done together with using existing institutions such as family, relatives, and others.

Symbolic Communication Supporting Factors in the White Fishermen

Community

Social Factors

The social life in Nambo Sub-District that interacts with each other shows the social relationship between different cultures and the participation of the white fishermen community in the activities carried out by the surrounding community causing social relations among them, thus supporting the process of transmitting the culture of the white fishermen in acculturate their culture to the local community both verbally and non-verbally

Changes underlying a community change, based on the process of social mixing and building good social relationships in society, which demands the change of a society class, so that will add a knowledge that is useful for the life of society. Habits in social relationships of each individual and have a broad personality in relationships or social interaction can realize his life, basically human person can not live alone without the environment or society is not easy because each individual can not simply follow the scheme of society or society follow the individual . But every individual must be able to judge according to his conscience, his norms and personal aspirations, therefore the society's condition is very complex, the society in question is not only a broad society but the environment, so in the simplest sense of social relations which is effective is the relationship between two or more individuals with the environment in all aspects of life in accordance with the conscience and

norms and the system of prevailing values, which become guidelines and in the guidance by the wider community.

Tolerance in Using Language

Language is a means of communication between members of the public in the form of sound symbols produced by human speech utensils. basically language is a communication system that uses symbols vowel (speech sound) that is arbitrary, which can be strengthened with real movements. In the community of Nambo Villages that have a variety of different languages consisting of various cultures from each member of the community group consisting of the community of Buton Language and Bugis Language and Mandar Language have tolerance in the language shown in each community group, as in Bugis-speaking societies in interacting with Buginese language only aimed at groups of people who know Bugis and vice versa in the community who use Buton and Mandar, but when they make contact between those who have different cultures, they use Bahasa Indonesia in dialect as well as the language style of each ethnic.

The tolerance of language in Nambo Urban Village, which provides an opportunity for each community to interact with members of a community group by using their individual language that is essentially individual that will bring about a change within a community.

Working Together and Dialogue

The existence of activities that are carried out in the village community is

always followed by the community of white fishermen is intended as a process of socialization to immigrant communities with local communities such as sports activities, weddings, and dialogue on environmental issues for change in society both socially, economics, and culture.

The role of the white fishermen community in the Nambo urban community is very prominent in because every activity both in the form of materil and non materil they always follow, this is for the common good. These activities are like working together in cleaning the environment, participating in providing assistance in weddings, football games, and others. This cooperation is expected to establish a harmonious and dynamic social relations that will in the future will make the environment of Nambo Urban will be better and hopefully in the future there will be a better change.

After good social relations in the community it is hoped that the renewal of different cultures of language in this area can occur due to good cooperation from both white fishermen and Bugis and Butonese language users.

Symbolic Inhibiting Factors In The White Fisher Community

Every heterogeneous society has many factors that hamper the process of communication that all depend on each individual from different communities living it. Inhibiting factors such as:

1. The rise of social sentiment
2. Social jealousy
3. Less understanding of the use of white fishermen language.

Social sentiment that has arisen in the community since the arrival of the white fishing community in Nambo Urban Village is only a few individuals who feel it, as a result of differences in terms of values and norms prevailing in the local community. Social jealousy can be viewed from an economic point of view where some members of the urban village community Nambo assess the presence of white fishermen have taken their livelihoods with the condition of coastal communities that depend on the results of the sea that can be, while the white fishing community using adequate equipment, resulting in an attitude of jealousy social.

Lack of understanding of the use of white fishermen language, this is also a factor inhibiting the ongoing process of communication where the dialect is often in use white fishermen many are not understood so that there is an error in the disclosure of meaning in communicating, this is only part of the factors that make a mistake in communicate.

DISCUSSION ANALYSIS Symbolic Communication Construction In The White Fisher Community In The Use Of Bugis And Buton Language

Based on the results of the above research it can be concluded that the construction of symbolic communications in the white fishing community in the use of Bugis and Buton language is the arrangement or model of communication model of white fishermen in situations of messages that have the language symbols both dialect and the style of fishing language

white that emphasizes social interaction between white fishermen with the user of bugis language and buton to the surrounding community.

In essence the use of cultural symbols both verbal and non verbal by the community around in terms of language, every behavior and custom is done spontaneously and walk according to the will of the environment and realized together so that the community in the Village Nambo the use of cultural symbols are often done spontaneously by members of community groups both using buton language as well as users of Bugis language while undergoing activities together.

The use of words that are done by penguna Bugis and Butonese language can be seen from the activities bermasyarakat around the coast. As the word "hallo koppa" is understood by white fishermen as friends or friends, while the Bugis and Butonese speakers spontaneously greet with the word "hallo koppa" to their fellow speakers of the same language, all of whom are aware of all members of the community. Attitudes and behavior can be seen when white fishermen move in communicating or working, where the cultural symbols either through the words of deeds and in the association of fellow members of the local community, the use of cultural symbols in the community either directly or indirectly as when we interacting with their white fisherman community of attitudes, staring into our eyes constantly until interaction, while their behavior at work outside their home is always not wearing clothes.

Man communicates not with words alone, the tone of his voice, his facial expressions, his movements, all of which contain meaning to be reckoned with. Thus, it is not only the language that can be confusing, but also the gestures of cultural cues. Each culture has its own rich circuit consisting of meaningful signs, symbols, emotional connotation gestures, historical references, traditional responses as well silent that contains the meaning of communication, verbal, nonverbal systems, distinguish a group from other groups so that almost everyone needs social relationships with other people

Become a consideration when the users of Bugis and Buton language to take advantage of the culture of white fishermen in terms of language and customs that can make them take the habits and behavior of white fishermen in accordance with the values and norms that apply in the community. The use of different cultures from the culture we live must be noticed in terms of positive and negative aspects for the sustainability of society by looking at the values and cultural norms of the community accordingly.

Constructivism recognizes that ideas have a social origin and are learned through interaction with others. Furthermore, culture appears to be crucial in determining the meaning of events, culture can influence the means of communication goals set. Constructivism is based in part on the personal notion that humans understand experience with groups and distinguish events according to similarities and differences, the perceived difference

does not occur naturally, but is determined by contradictory things in the individual's cognitive system.

Conclusion

Based on the results of research and discussion it can be concluded that the construction of symbolic communications in the white fishermen community in the use of language bugis and buton in urban nambo is the composition or design of communication where the messages conveyed in the form of cultural symbols of white fishermen both verbally and non verbal which is utilized by the user of bugis language and buton in urban village. In the use of language in the form of language, cultural symbols are useful in changing the attitude of the users of the language of bugis and buton, so the use of words and the use of white fisherman culture in the village of nambo either spontaneous can be utilized by the user of bugis language and buton. The social and cultural aspects of white fishermen involve values, norms that prevail in the community in their interaction with the local community. Supporting factors in the interaction of white fishing communities with local communities show the social relationship between different cultures and the participation of white fishermen in the activities of the surrounding community. Spontaneous

can be utilized by the user of bugis and buton language. The social and cultural aspects of white fishermen involve values, norms that prevail in the community in their interaction with the local community. Supporting factors in the interaction of white fishing communities with local communities show the social relationship between different cultures and the participation of white fishermen in the activities of the surrounding community.

References

- Lewis, Richard. (1996). *Komunikasi Bisnis Lintas Budaya*. Bandung: Rosda Karya.
- Lubis, Hamid Hasan. (1994). *Analisis Wacana Pragmatis*. Bandung: Angkasa.
- Mulyana, Deddy. (2000). *Ilmu Komunikasi Suatu Pengantar*. Bandung: Remaja Rosda Karya.
- Sobur, Alex. (2004). *Semiotika komunikasi*. Bandung: Remaja Rosda Karya.
- Soeparno. (2002). *Dasar-dasar linguistik Umum*. Yogyakarta: Tiara Wacana.
- Spradley, James. (1997). *Metode Etnografi*. Yogyakarta: Tiara Wacana.
- Wirjosoe Darsono, Soekarno. (1987). *Tata Bahasa Indonesia*. Surabaya: Sinar Wijaya.