



LOUDSPEAKER BAN: HOW COMMUNICATION SHAPED ROTTEN TRADITIONAL VALUES IN BOGOR REGENCY INDONESIA

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Abstract

Background. Throughout history, communication have been fundamental source of shaping values in community and society. In Rumpin District of Bogor Regency, Indonesia, communities in two villages namely Cipinang and Rabak have been shaped by communication delivered by their religious leaders and community figures related to loudspeaker ban. The biggest adherent anti-loudspeaker (ASPEK or Anti Speaker) community is in Jatinunggal Dusun or Hamlet in Cipinang Village, Rumpin Districts. In the beginning, of restriction loudspeaker had been found in the mosque. It turned out that the anti the speaker applies in the place where television, tape player and radio and all anything associated with audio, like music also are not allowed because they are still associated with the speaker. This study aims to seek better understanding how the communication has shaped the community's rotten traditional value about loudspeaker ban in the said villages. **Method.** This research is conducted through qualitative approach as the goal was to receive spontaneous, rich, specific, and relevant answers to provide the material needed for thick description (Brinkmann & Kvale, 2015. P 192). A meod for this study, semi-structured interviews were used because the focus of the study was to gain in-depth insights to the perceptions and feelings of the participants such as religious leaders, community figures, cadres, and district staff in both villages. **Results.** Respect the ancestors seeming to be the glue of every community in Rabak and Cipinang Villages and it has been shaped by the role of religious leaders and community figures who influence them over generations. **Discussion.** Religious leader and community figures shaped communication in one-way communication. Adopted a hypodermic theory, the hypodermic needle model (known as the hypodermic-syringe model, transmission-belt model, or magic bullet theory) is a model of communication suggesting that an intended message is directly received and wholly accepted by the receiver (Raddock, 2011). Despite of the said model had been used for mass-communication process, the hypodermic needle is suitable for the process in interpersonal communication when the sender deliver messages about loudspeaker-ban through generations. There have been no feedback nor discussion from the receiver. The communities agree with the power of messages spread by religious and communities figures about their what-so-called traditional values.

Keywords : One-way communication – hypodermic needle, loudspeaker ban, traditional value

1. Introduction

Indonesia is the world's most populous Muslim country and is no stranger to the Islamic prayer calls for five times a day (or Azan as it is known in Arabic). In Indonesia and other Muslim majority country, azan is called out by the Muazzin using loudspeakers from the top of the Minaret, reminding Muslims to do Salat or mandatory worship. There is something beautiful about this tradition that has been passed down for centuries

and adopted by Muslims all over the world. However, the use of modern technology (in this case loudspeakers) as a tool for call of pray is such a big problem in Cipinang and Rabak Village in Rumpin District, Bogor Regency, West Java Province, Indonesia. In the said villages, sound becomes prohibited. Apart from using loudspeakers for calling out prayer times, muslim communities in the said villages do not accept sounds coming out loud. They prohibit playing musical instruments and singing as well.



The biggest adherent anti-loudspeaker (ASPEK or Anti Speaker) community is in Jatununggal Dusun or Hamlet in Cipinang Village, Rumpin Districts. It turned out that the understanding of anti-speaker is also restricted to houses, not just mosque. Anti the speaker applies in the place where television, tape player and radio and all anything associated with audio, like music also are not allowed because they are still associated with the speaker. As described by head of Jatununggal Hamlet, Encep (interviewed in 28 June 2018), people in Jatununggal are not imposed or giving sanctions, but the influence of teachings of kyai about the loudspeaker ban are still very respected. They honor their ancestor tradition, a restriction sound in their community.

The place where the sound is prohibited located not very far from Jakarta. Cipinang and Rabak villages are in Rumpin District, Bogor Regency, only 60-80 km from Jakarta, a capital city. Rumpin is one of 40 Districts under Bogor Regency. In the 2010 census the Regency (minus the autonomous cities) counted 4,770,744 people, of which 140,465 live in Rumpin District. (<https://bogorkab.bps.go.id/statictable/2017/05/18/9/jumlah-penduduk-kabupaten-bogor-menurut-kecamatan-.html>). Rumpin is one of 40 districts in Bogor Regency which is categorized as the poorest district in Bogor Regency (<http://www.metropolitan.id/2016/10/rumpin-dan-sukajaya-jadi-kecamatan-termiskin/>).

Rumpin is known for the potential mining that is very abundant natural resources such as materials of stones, sands, and other natural resources. In contrary, Cipinang and Rabak represent the condition of Rumpin as poor villages. The existing condition in Cipinang and Rabak are as follows: 1). Child marriages happen in 137 times annually (Rumpin statistics, 2016), 2) Low-rate education; people in age of 25, not finished elementary school, 3) Poor households (strategy planning data of Rumpin District, 2013-2018). In general, the causes of poverty in Rabak and Cipinang Village are low level of the average length of schools and illiterate communities as well as lack of economic growth. Poverty and ignorance have been causing community to hardly learn and seek knowledge. They always follow messages, any traditional-value messages delivered by community figures without studying it further. This is to include a comprehension of using any form of modern technology such as television, radio, or anything

produces sound. The people in Cipinang and Rabak village are prohibited to discuss the ban. The community figures or religious leader urge to halt discussion for loudspeaker bans. The people of the two villages keep the Anti-Speaker tradition alive for such a long time, over generations.

The majority of villagers in Cipinang and Rabak are Muslim. There are 12,046 muslim of the total 13,007 who live in the said village. Despite of following Islamic ways, the villagers also follow what have been told by their ancestors about the rules to practice their religion, to include prohibition of loudspeaker in calling for daily pray from the mosque.

2. Method

This research is conducted through qualitative approach as the goal was to receive spontaneous, rich, specific, and relevant answers to provide the material needed for thick description (Brinkmann & Kvale, 2015. P 192). A method for this study, semi-structured interviews were used because the focus of the study was to gain in-depth insights to the perceptions and feelings of the participants, and not to quantify, for example, how often traditional values were seen in use. Semi-structured interviews are adequate for researchers who want to learn about specific themes, and they let people describe freely, while following a general thread of through their own experiences

This study use purposive sampling techniques which are primarily used in qualitative studies and may be defined as selecting units (e.g., individuals, groups of individuals, institutions) based on specific purposes associated with answering a research study's questions. Participants of the research are purposively as follows; a) community figures, b) neighborhood chairman, c) cadre of 'posyandu', d) district officials, e) village chief-secretary. In addition to the said participants for the interviews, this research conducted Focus Group Discussion (FGD) to collect data from different participants, with the same questions, in the same situation. FGD was conducted in Jatununggal Hamlet where the biggest community of Anti-Speaker resided, and consist of the community figures; head of hamlet (kepala dusun), chairman neighborhood, head of community units, and village activists.

3. Results



Islamic views for Loudspeaker ban

According to several staff in District Office of Rumpin, the ban of loudspeaker had been explained by religious leaders that the ban is in line with example of Prophet Muhammad (peace be upon him) in his era. At that time, the calling for ummah to pray five times a day, was done by muezzin, Bilal. They said it was the example of the Prophet's daily life that has to be followed by muslim community in the said villages.

Respect ancestors

Respect the ancestors seeming to be the glue of every community in Rabak and Cipinang Villages. The answers mentioned from participants hardly to define when it came to the question why the loudspeaker ban still occurs. There were no logical reasonings but similar points, their parents, grand parents, great grandparents, and the ancestors must be respected. Respect was also delivered as an important message by participants because they could not explain in general or in their belief that the audio usage coming out speaker only restricted within the village.

The use of modern technology

However, many of participants agreed that they did not want to leave behind by modernization. For those who have the ability to buy, they use modern technology such as cellular phone having features to listen to various songs or to watch television via youtube. Head of hamlet in Jatinunggal described the feelings of 'normal people' standard that they need entertainment so that they tried to go outside village to find any karaoke's.

Role of religious leader

In general, participants agreed that the matter of loudspeaker ban or anything associated with audio have to be discussed by none. It is their religious figures who have the ability to discuss and share reasoning of the importance of loudspeaker ban in the said villages. The role of religious figures are strong in the community.

One-Way Communication

Messages on how and why loudspeaker is prohibited in villages, is communicated by religious leader and community figures in a one-way communication. The information is transferred to community without any opportunity for the receiver to give feedback to the religious and community leader. When asked about how participants received information about loudspeaker or audio ban, they said that there were not any possibilities to give

feedback, just to asked why the said matter was prohibited.

Different Location – Different Values

When asked about traditional value to be followed by community in the two villages, they admitted that if they go outside their villages, the whole norms are left behind. They could play and listen to the music loudly, singing songs, heard they they The loudspeaker ban and the use of modern technology with sound coming out from. Respect has not been nothing to do with location.

Two Sides of The Same Coin

Having loudspeaker prohibited, the community in Cipinang and Rabak seem to seek negotiation between modernization and rotten traditional values. In one side, they could hardly resist modernization through pop culture; musical events, karaoke, and else's. They also use IT by using cell phone with modern features and up-to-dated information disseminated by their online-based-group

One family in Jatinunggal who live in modern house, is committed not to watch TV, listening to music, nor playing musical instruments. Another fact is when a staff from District office made fun of a religious leader who kept spreading about Loudspeaker prohibition, at the same time, his cell phone loudly rang with a famous singer song as ringtone.

4. Discussion

The results have shown several important communal traditional values and connected traditions over generations in Rabak and Cipinang Village. This study was the first when it comes to the said villages of their traditional values, and as such, it offers valuable insight into the topic. Even though the results cannot be generalized, they do provide a first orientation on how communication shaped and stand on the issue. The first research question did covered wthe traditional values and practices relevant to the participants. Respect ancestors reigns above them all, which shows in continuously anti-speaker practices without ever exploring why. The messages of loudspeaker- ban over generation delivered through one-way communication. Religious leader and community figures shaped communication in one-way communication. Adopted a hypodermic theory, the hypodermic needle model (known as the hypodermic-syringe model, transmission-belt model, or magic bullet theory) is a model of



communication suggesting that an intended message is directly received and wholly accepted by the receiver (Raddock, 2011)

This is consistent with findings that participants as receiver of the messages of loudspeaker ban, received messages from sender (religious or community figures) in their community through a communication model, one-way without having a chance for feedback as hypodermic needle when it absorbed strongly under human's skin.

The hypodermic needle model suggest a very simplistic view of the mass-communication process. Initial fears about media reflected this simplicity. This was because much of this research concentrated on the concept of propaganda. It is easy to see why propaganda should have been such a concern during the 1920's and 1930's. There was little to dwell on hidden forms of persuasion, concentrated on by more recent scholars, at a time when governments and industry were engaged in blatant efforts to induce certain behaviors among gullible viewers, how susceptible media audiences were to mass persuasion (Raddock, 2011). Almost one hundred years later, the fact that one-way communication through hypodermic needle model unbelievably still exist in Cipinang and Rabak village. Despite of the said model had been used for mass-communication process, the hypodermic needle is suitable for the process in interpersonal communication when the sender deliver messages about loudspeaker-ban through generations. There have been no feedback nor discussion from the receiver. The communities agree with the power of messages spread by religious and communities figures about their what-so-called traditional values.

The existing condition of people in the said villages were highlighted to be the poorest with higher illiterate because few people graduated from elementary school so that they hardly explore the knowledge of all. According to the head of hamlet in Jatinunggal, before the year of 2000, many people did not graduated from elementary school. This led to ignorance and poverty in both villages. However, after the year 2000, the number of people graduated from elementary school have been increasing. But surprisingly, the traditional value, rotten value that passed down generation, still alive. This show as the power of communication shaped by religious leaders and community figures as the result of receiver problems.

From findings through interviews and observations in the villages, there seem to be

problems in shaping communication in three levels as early explained by Weaver (1949) as follows; 1) technical, 2) semantic, and 3) influential. The technical problems are concerned with the accuracy of transference information from sender to receiver. They are inherent in all forms of communication, whether by sets of discrete symbols (written speech), or by a varying signals (telephonic or radio transmissions of voice or music), or by a varying two dimensional pattern (television). The people in the two village hardly understand the information disseminated by sender through oral speech by community figures. The only see the figures, not the messages.

Weaver also stated about semantic, concerned with the interpretation of meaning by the receiver, as compared with the intended meaning of the sender. This is a very deep and involved situation, even when one deals only with the relatively simple problems of communication through speech. In the restricted field of speech communication, the difficulty may be reduced to a tolerable size, but never completely eliminated. The community, who largely unfinished from elementary school, have difficulties in dealing with certain meanings such as loudspeaker ban and its rotten values.

As observed, Villagers in Cipinang mostly work as miners. In general, they live in poverty. To comprehend the meaning of loudspeaker ban delivered by community figures or religious leader, they interpreted the meaning as the messages from ancestors. When instead, the understanding of loudspeaker ban would easily be interpreted through Islam teaching. But people in general, explained that they did not want to discuss any meanings of the ban, but tried to become pious muslim with following what the influencer had stated about the rotten values, not the Syariah law. Syariah came from the Kyai, who also banned the Loudspeaker.

Shaping communication about rotten traditional values of loudspeaker ban in Cipinang, similar with the one in Rabak Village. The differences are that in general, the men work for living as farmers and many others unemployed. There are several family who have children as many as 10-13 and the fathers work as part timers. They also received messages about the loudspeaker ban and anything associated with audio from the head of neighborhood or 'ketua RT', who had passed the information from their community figures and religious leaders.

Overall, there are no problems with influence as stated by Weaver that the problems of influence or



effectiveness are concerned with the success engineering details of good design of a communication system, while the semantic and the effectiveness problems contain most of it not all of the philosophical content of the general problem of communication. The communication shaped for traditional values of loudspeaker ban concludes that there is a success of good design of a communication system in delivering the value of the ban, through one-way communication, by influencer such as community figures and religious leaders who passed down the value over generations.

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