

The Disintegration of The Nation from Ethnocentrism, Cultural Acculturation, Mass Media, and New Media

Oktri Permata Lani¹, Sarmen Aris², Irta Sulastri³

^{1,2}UIN Mahmud Yunus Batusangkar

³UIN Imam Bonjol Padang

oktriperatalani@iainbatusangkar.ac.id

Abstract. Awareness of the importance of harmony between religions, ethnicities, races, and cultures must always be realized through an understanding of national integration. One of the barriers to this is ethnocentrism, cultural acculturation, and the media, both mass media and new media. Indonesia is one of the countries that are prone to experiencing resistance as a result of excessive fanaticism so if this is allowed to pass, it will have an impact on the integrity of the nation so that national disintegration can emerge. This is what we try to analyze in this paper, the problem of national disintegration is studied through three reviews, namely ethnocentrism, cultural acculturation, and the role of the mass media. The method used in writing this article is a qualitative approach, related to subjective social reality and uses non-participant observation or refers to literature studies. When we talk about ethnocentrism, of course, it is indirectly related to the interactions that are carried out by one person to another individual, individual to the group, or group to group. This interaction can occur with the help of communication. Whatever the form and context of communication, it always displays climate differences between communicators and communicants. Ethnocentrism is widely positioned as oil or fire that can devour people and objects around it. Likewise, ethnocentrism can be a trigger for disharmony and continuous conflict because when interacting both personally with personal, personal with groups and groups against other groups, they always understand and appreciate the superiority of their culture over other cultures. Ethnocentrism is the habit of each group to regard the culture of their group as the best culture.

Keywords: Disintegration, ethnocentrism, cultural acculturation, and the media

Abstrak. Kesadaran akan pentingnya kerukunan antar agama, suku, ras dan budaya harus selalu dinwujudkan melalui pemahaman integrasi nasional. Salah satu penghalang dari hal tersebut adalah etnosentrisme, akulturasi budaya, dan media, baik media massa maupun new media. Indonesia menjadi salah satu negara yang rentan mengalami resistensi sebagai akibat dari fanatisme berlebihan

sehingga jikalau hal demikian dibiarkan berlalu, maka akan berdampak terhadap ketuhanan bangsa sehingga bisa muncul disintegrasi bangsa. Hal inilah yang coba kami analisis dalam tulisan ini, permasalahan disintegrasi bangsa dikaji melalui tiga tinjauan yakni etnosentrisme, akulturasi budaya dan peran media massa. Metode yang digunakan dalam penulisan artikel ini dengan pendekatan kualitatif, berkaitan dengan realitas sosial yang bersifat subjektif dan menggunakan observasi non partisipan atau merujuk terhadap kajian Pustaka. Ketika kita berbicara tentang etnosentrisme, tentunya secara tidak langsung berkaitan dengan interaksi yang dilakukan oleh seseorang dengan individu lain, individu dengan kelompok, atau kelompok dengan kelompok. Interaksi ini dapat terjadi dengan bantuan komunikasi. Apapun bentuk dan konteks komunikasinya, selalu menampilkan perbedaan iklim antara komunikator dan komunikan. Etnosentrisme banyak diposisikan sebagai minyak atau api yang dapat melahap orang dan benda di sekitarnya. Demikian pula etnosentrisme dapat menjadi pemicu disharmoni dan konflik yang terus menerus karena ketika berinteraksi baik secara personal dengan personal, personal dengan kelompok maupun kelompok dengan kelompok lain, mereka selalu memahami dan menghargai keunggulan budayanya atas budaya lain. Etnosentrisme adalah kebiasaan setiap kelompok untuk menganggap budaya kelompoknya sebagai budaya terbaik

Kata kunci: *Disintegrasi, etnosentrisme, akulturasi budaya, dan media*

INTRODUCTIONS

In life and as a state, individual people must be able to maintain the integrity and unity of a nation. A nation-state requires unity for its nation which is called national integration. National integration is one of the benchmarks for national unity and integrity. As a country, Indonesia is separated into several parts and levels, geographically separated by an ocean with hundreds of large islands and thousands of small islands. In this State of Indonesia, many islands have not been named and have not been touched at all. In the sense that it has not been managed optimally. Even recently, there have been island claims from neighboring countries, namely Malaysia. This happened on two islands in the province of Kalimantan. From a regional perspective, the division between Eastern Indonesia and Western Indonesia appears in urban and rural areas.

Indonesia, which has much ethnic and cultural diversity and has a large area, is still considered vulnerable to national disintegration. Even though Indonesia has been independent since 1945 or 74 years ago, the issue of the unity and nationalism of the nation's children or the integration of the nation is still experiencing ups and downs. If there is a slight error in managing the problems of the nation's children, it can result in the threat of national disintegration. Other issues that are considered to be a threat to the unity of the nation include the increasing spirit of ethnocentrism, the emergence of a

mass media dichotomy, and the growing acculturation of culture. In addition, the tendency for disintegration to occur is even greater when one region with another that is separated from each other shows conditions of socioeconomic progress that are far different from one another.

This reality also causes the citizenship of the Indonesian population to differ in terms of culture. Such grouping of citizens is manifested in ethnic units. According to a study by Hildred Geertz (1963), there are 300 ethnic groups and 250 types of nations, each of which has its own cultural identity, including the languages it uses. In this reform era, the plurality of society tends to be a burden rather than the capital of the Indonesian nation. This can be seen from the emergence of various problems whose sources come from pluralism. At this time, the Journal of Sociology Education Socialization-FIS UNM Andi Aco Agus 20, the Indonesian nation, is still experiencing a multidimensional crisis that shakes our lives. One of the main problems of the great crisis is the threat of disintegration of the nation which until now is still not independent. Awareness of the importance of harmony between religions, ethnicities, races, and cultures must always be realized through an understanding of national integration.

Ethnocentrism is still an interesting material to present in public discussion spaces. Not infrequently, the term ethnocentrism is often associated with various political issues to conflicts in various regions both at home and abroad. This term does have many perceptions and is prone to misunderstandings if it is not interpreted correctly. Indonesia is one of the countries that are prone to experiencing resistance as a result of excessive fanaticism.

As is well known, Indonesia is a large nation consisting of many different backgrounds. Indonesians consist of various ethnic groups, religions and quite different races. This is what often triggers horizontal friction between one identity and another. In fact, one of the pillars of Indonesia's nationality is *Bhineka Tunggal Ika*, which means different but still one. The uniqueness contained in each of these identities should be able to become the strengths and advantages of the Indonesian nation in the eyes of the world. It is better for us as the Indonesian people to lower the principle of ethnocentrism in order to achieve unity. Ethnocentrism is a tendency to evaluate values, beliefs, and behaviors in one's own culture as better, more logical, and more reasonable than other cultures (Devito, 2011: 533).

More specifically, ethnocentrism is a view or perception held by an individual or group regarding the assessment of other cultures. The individual or group considers their own culture is believed to be superior and better than other cultures. Ethnocentrism's point of view or thought is also related to cultural acculturation. Acculturation can occur when two or more completely different cultures (foreign or native) combine so that the processes or the spread of foreign cultural elements are gradually processed in such a way as to become genuine cultures without losing their identity or authenticity. According to Suyono, in Rumondor (1995: 208) acculturation is the taking or acceptance of one or more cultural elements that come from the meeting of two or more cultural elements that are interconnected or meet each other. Based on this definition, it seems clear that there is a need for mutual understanding between the two cultures so that there will be a process of intercultural communication.

The development of information technology is running very rapidly and it is unavoidable that the emergence of a Global Village or a global village has emerged. As a result, every incident that occurs in a country in any part of the world at a moment can be known by all humans on all continents. Information technology removes the boundaries between various countries in the world. One of the rapid developments in information technology is the mass media. Mass media is a channel for the arrival of various information from various countries in the world. Sharing this kind of information directly or indirectly brings various cultures to the world. This is the impact of the phenomenon of globalization through the role of the media in delivering messages/information that is global.

Electronic and print media have caused shifts in cultural values. It is marked by the entry of foreign cultural elements which gradually get attention and are accepted by the existing community culture without losing the values of the cultural personality. This reality shows that the process of acculturation and enculturation of foreign cultures tends to shift local Indonesian cultural values. This will have an impact on changes in the order of Indonesian cultural values. This cultural phenomenon requires the Indonesian people to balance changes by conducting a selection and screening of incoming foreign cultures. With the above phenomenon, researchers can focus on research problems, namely "The Disintegration of the Nation Viewed from the Perspective of Ethnocentrism, Cultural Acculturation and Mass Media".

The qualitative approach according to West & Turner (2013: 77) in Turistiati (2019) is related to subjective social reality. In line with this view, the researcher did not perform statistical analysis. However, the researcher summarizes and analyzes various sources of literature review. The researcher concentrates the study on a particular object as an example case to be analyzed more deeply. In the critical theory approach, communication and other interrelated elements are usually inseparable. It can be emphasized that a critical theory of communication, whether viewed from an economic or political perspective, needs to involve a critique of society as a whole. Critical communication theory itself relates to various related elements, namely language, organizational structure, interpersonal relations, and studies of the media (O. P. Lani et al., 2021). It is undeniable, in general, humans in life use communication to interact both individually with other individuals, as well as individuals with groups and so on. Communication can be in the form of verbal communication and non-verbal communication. (O. P. Lani et al., 2021). It is undeniable, in general, humans in life use communication to interact both individually with other individuals, as well as individuals with groups and so on. Communication can be in the form of verbal communication and non-verbal communication. (O. P. Lani et al., 2021). One of the important points in realizing this expression is that communication has many aspects as elements that form the creation of harmonious relations for all communication participants who are in it. (O. Lani et al., 2022)

This study aims to interpret the meaning of nonverbal messages using Gillian Rose's visual methodology from the site of self and the site of the production side to find the meaning of nonverbal messages (Lani, Oktri Permata, Maijar, Andri, 2021). Data analysis and data validity were carried out using comparative and semiotic approaches. The results of this study indicate that there is a consequence in the understanding (Fadri, 2021)

RESULT AND DISCUSSION

A. Disintegrasi Bangsa Ditinjau Dari Sudut Pandang Etnosentrisme

Ethnocentrism comes from the Greek *ethnos* (nation) or nation and *kentron* (center) or center. We tend to be ethnocentric about our country, our region, or our ethnic group. We tend to think that for example our music, food, art, or our political system is the best and most important (Mulyana, 2014). Nanda & Warms (Samovar, Porter, & McDaniel, 2014) state that ethnocentrism is the view that one's culture is superior to other

cultures. The view is that other cultures are judged by our own cultural standards. We become ethnocentric when we see another culture through the lens of our culture or our social position. Ethnocentrism is the "understanding" that adherents of a culture or ethnic group always feel superior to other groups outside of them. Ethnocentrism can evoke "us" and "them" attitudes, more specifically, it can form subcultures that originate from a large culture (Liliweri, 2013).

When we talk about ethnocentrism, of course, it is indirectly related to the interactions that are carried out by one person to another individual, individual to the group, or group to group. This interaction can occur with the help of communication. Whatever the form and context of communication, it always displays climate differences between communicators and communicants. This is the assumption and even the main principle of intercultural communication. Because of these differences in cultural climates, in general, the attention of both theory and practice focuses on messages that connect individuals or groups from two different situations. If it is related to disintegration from the point of view of ethnocentrism, it is certainly very obvious.

Ethnocentrism is widely positioned as oil or fire that can devour people and objects around it. Likewise, ethnocentrism can be a trigger for disharmony and continuous conflict because when interacting both personally and personally with groups and groups against other groups, they always understand and appreciate the superiority of their culture over other cultures. Ethnocentrism is the habit of each group to regard the culture of their group as the best culture. All groups hold and have a tendency to be ethnocentric, but not all group members are equally ethnocentric. Fourth, prejudice arises because of a painful impression or unpleasant experience. Fifth, prejudice arises because of assumptions that have become public opinion or habits in certain environments (Ahmadi, 2007). Whereas Indonesia, of course, has a variety of cultures, languages, and even religions. Therefore, if this thought tends to be closed, it can become a crew of division and collapse of the Indonesian nation. There are several aspects that cause ethnocentrism including physical or biological differences, environmental or geographical differences, differences in wealth, differences in social status, differences in religious beliefs, and differences in social norms (Ahmadi, 2007).

So that the existence of this ethnocentrism will also lead to other turmoil, including: Prejudice is a misperception of different people. Prejudice is an unfair attitude towards a person or group. Prejudice also means a judgment based on previous decisions and experiences. Richard W. Brislin defines prejudice as an unfair attitude that deviates or is intolerant of a group of people. Like stereotypes, although they can be positive or negative, prejudice is generally negative. (Mulyana, 2014).

Discrimination is an open action taken by someone to exclude, avoid or alienate someone from a group. This discrimination contains stereotypes and prejudices and goes a step further because it is accompanied by both covert and overt actions. A person can be considered discriminatory if he/she turns away when in a conversation, uses physical violence to exclude people from a group, or excludes people from getting job opportunities. Acts of discrimination can occur between individuals, groups of certain people, or institutions against a certain person or group of people. (Hybels & Weaver II, 2009). In fact, Indonesia has an extraordinary ethnic diversity. Quoted from Tempo. co, the Central Statistics Agency released data in 2010 which stated that there were 1,128 ethnic groups in Indonesia spread over 17,000 islands. These tribes are scattered throughout Indonesia with their own uniqueness. This uniqueness can be a characteristic or a marker of a certain tribe. For example, the Balinese with their dung, the Sundanese with their dialect, and so on.

One of the causes of the diversity of Indonesian ethnic colors is the existence of transmigration or wandering culture that causes population movement and mixing between one culture and another. They move for various reasons, the main reason being the economy. In the destination area, the person continues his life, has a family, and has children. Overseas, the person began to look for relatives and make associations. Not infrequently they also invite relatives in their hometown to migrate to their place. An association was formed that over time could become a village of a certain tribe. Of course, those who from the beginning were born or lived in a certain culture adhered to that culture, and felt that their kinship overseas with one tribe became closer.

One of the causes of the diversity of Indonesian ethnic colors is the existence of transmigration or wandering culture that causes population movement and mixing between one culture and another. They move for various reasons, the main reason being the economy. In the destination

area, the person continues his life, has a family, and has children. Overseas, the person began to look for relatives and make associations. Not infrequently they also invite relatives in their hometown to migrate to their place. An association was formed that over time could become a village of a certain tribe. Of course, those who from the beginning were born or lived in a certain culture adhered to that culture, and felt that their kinship overseas with one tribe became closer.

1. Tragedi Sampit

Tragedi ini bermula dari konflik antara kelompok etnis Dayak dan Madura yang terjadi di Sampit, Kalimantan Tengah. Tempo mencatat konflik bermula pada 18 Februari 2001 saat empat anggota keluarga Madura, Matayo, Haris, Kama dan istrinya, tewas dibunuh. Warga Madura lantas mendatangi rumah milik suku Dayak bernama Timil yang dianggap telah menyembunyikan si pembunuh. Massa meminta agar Timil menyerahkan pelaku pembunuhan itu. Karena permintaan mereka tidak dituruti, massa marah dan membakar rumah. Insiden malam itu dapat dihentikan polisi. Sayang, pembakaran terus meluas ke rumah-rumah lainnya.

Warga Dayak pinggiran Sampit pun mulai berdatangan, baik melalui darat maupun sungai. Etnis Madura dikejar dan dibunuh. Penduduk asli sepertinya tahu di mana kantong-kantong warga Madura berada. Tua-muda pria-wanita menjadi sasaran pembunuhan. Di beberapa ruas jalan, tampak bergelimpangan tubuh korban tanpa kepala.

Source: tempo.co

The Sampit tragedy began with a dispute between families of different ethnic groups, this dispute then grew and led to clashes between tribes that caused many lives to be lost. Of course, this can lead to divisions between ethnic groups in Indonesia or the disintegration of the nation. Differences in values and culture are then followed by a lack of tolerance which causes bloodshed in Indonesia and causes divisions everywhere.

JAKARTA, KOMPAS.com - Kepolisian RI mengatakan bahwa berita bohong atau **hoaks** menjadi pemicu rusuh di Kota **Wamena**, Papua, Senin (23/9/2019)

"Boleh dikatakan sebaran berita hoaks tersebut lah yang memicu kejadian-kejadian yang ada di sana. Saat ini sedang ditangani," kata Kepala Biro Penerangan Masyarakat Divisi Humas **Polri** Brigjen (Pol) Dedi Prasetyo di Gedung Humas Divisi Polri, Jakarta Selatan, Senin (23/9/2019).

Hoaks yang dimaksud masih terkait dengan isu rasisme, yaitu perkataan bernada rasis yang dilontarkan seorang guru.

Sumber: kompas.com

Another case that occurred recently was the case that occurred in Wamena, Papua in 2019. This case began with a hoax at the PGRI Wamena

High School regarding the issue of racism raised by a teacher. Even this riot had a long tail and claimed dozens of lives. News of this riot spread widely so that other issues emerged in various parts of Indonesia. One example is quoted from Jawapos.com with the news title "Kaleidoskop 2019, Because Hoax News of the Wamena Riots Broke", Papuan students in Malang, and Surabaya who reportedly received intimidation from certain community groups, this incident caused a number of students from Papua to return home. to his hometown and interfere with education.

B. The Disintegration of the Nation From an Acculturation Point of View

In the Big Indonesian Dictionary (2003), acculturation is the mixing of two or more cultures that meet and influence each other. Meanwhile, Kim (2005:132) states that acculturation is a process carried out by immigrants to adjust to the natives, which ultimately leads to assimilation. The existence of cultural influences included in the background of individual experience forms patterns of thought perception. The difficulty of equating perceptions between humans is due to differences in age, experience, and education. Based on these causes, there will be a gap between generations, which will lead to differences in viewpoints and in terms of the use of verbal/nonverbal messages and the relationships between them.

According to the results of research by Brown and the Midrand Institute. shows that based on the characteristics of each generation are described as follows:

- a) The mature Generation is the generation born between 1900-1945, the period between world war 1 and world war 2. In the generation born and growing up in wartime, the spirit of survival is certainly very high. This generation tends to have a structural approach, the influence of structure, age, position, and strata play an important role. The plus side is that there is a very high level of respect. Given that technology is a limited area among certain circles, this generation tends not to really care about technology. Conditions do not allow people in this generation to think about the future but tend to think about how to survive.
- b) Baby Boomers (1946-1964/1974) Generation after the 2nd world war. Because this is a post-war generation, the vision to build is very thick. Naturally, optimism, workaholic, spirit, character and rize this

generation. This spirit makes people in this generation willing to do anything with enthusiasm, responsibility, and while maintaining ethics as the influence of previous generations. Growing old is a fear for this generation because the spirit of culture is so high. In some references, there is a period between this generation and the next generation (transitional generation) which is often called the Jones Generation. The transitional generation is marked by the development of social movements (social rights) and awareness of rights. This generation is between the 60s - 70s.

- c) X Generation (1965 - 1982/1985) This generation is characterized by issues of freedom, dissatisfaction, rebellion, and so on. The individualistic side develops and tends to be skeptical of the existing situation. Freedom of expression, especially through art, music, literature, and culture, has grown drastically, even at certain times this is known as the MTV generation. The impact of previous generations who tend to spend time working and working, this generation has a tendency to enjoy life, trying to maintain a balance between work and personal life. Besides that, their displeasure with bureaucracy also characterizes them.
- d) Y Generation/ (1982-1992). There is a lot of debate about the era of Generation Y and the Internet generation. This period is the beginning of the computer revolution and the beginning of awareness of the power of information. This period is also a result of the understanding of previous generations, social and technological awareness is present in this era. This generation has high hopes and beliefs about the future and enjoys a dynamic, fast-paced life. The fondness for technology begins with this generation.
- e) Net Generation (1983/1990-1999). This internet generation is marked by the golden age of information. mastery of information is everything. This generation tends to be very dependent on technology. At first glance, this generation tends to look individualistic, pretentious, indifferent, and does not want to share, but the correct understanding process will take this generation in the opposite direction: the pleasure of socializing and gathering, a high spirit of sharing.
- f) Mobile Generation (1995/2000). Mobile Generation is the current generation. A generation that really worships mobility, doesn't like being limited by anything, even by time, place, and distance. All can be done

and the king. The characters tend to be similar to the Net generation. but more radical

This acculturation can gradually lead to the melting of geographical and cultural boundaries so that various interests ranging from economics, politics, and culture to ideology are exchanged or the occurrence of cultural imperialism. Of course, this can lead to national disintegration. One example of cultural acculturation in Indonesia is the inclusion of Korean culture in Indonesia through digital media in the form of music and films. Many teenagers and adults in Indonesia like the event, they are known as Kpop fans. Indonesia is also listed as the country with the fifth most Korean fans (antaranews.com). Some of them even adopt a lot of ways of dressing, hair, and even food from Korea which has been in several Indonesian supermarkets such as ram yum, kimchi, and topokki.



source: antaranews.com

The erosion of the identity and local wisdom of the Indonesian people such as customs, ways of dressing, way of life and so on is a negative impact of this cultural acculturation. If we take a reference from historical research, even during the Old Order era, cultural attacks from outside Indonesia had already occurred, one example being rock and roll music. At this time, where access to information is very wide open, it increases the chances of negative impacts from cultural acculturation. If it continues continuously, of course, the disintegration of the nation can occur.

C. The Role of Mass Media and New Media in Shaping Cultural Acculturation

1. Mass Media

Mass media will be seen clearly in the process of acculturation and enculturation of culture through several mass media including television. The development of television technology is currently so rapid that the broadcast effect makes it seem as if there are no longer boundaries between one country and another. Especially after using satellites to transmit television signals. Based on the observations of several television experts, it is stated that information obtained through television broadcasts can settle in human memory longer than the acquisition of the same information through reading. This effect expands in all aspects of human life, regardless of the culture of the various nations that exist in various parts of the world, as quickly as the serum is injected into the body. Television is so influential for human life, so that it can change people from various aspects of life, be it ideological, cultural, social, political, economic and defense, or security.

2. New Media

Mass media will be seen clearly in the process of acculturation and enculturation of culture through several mass media including television. The development of television technology is currently so rapid that the broadcast effect makes it seem as if there are no longer boundaries between one country and another. Especially after using satellites to transmit television signals. Based on the observations of several television experts, it is stated that information obtained through television broadcasts can settle in human memory longer than the acquisition of the same information through reading. This effect expands in all aspects of human life, regardless of the culture of the various nations that exist in various parts of the world, as quickly as the serum is injected into the body. Television is so influential for human life, so that it can change people from various aspects of life, be it ideological, cultural, social, political, economic and defense, or security.

In addition, a small number of New media outlets have the potential to spread hoax information or fake news. The spread of false news in the public can cause division among the nation's children. This is a serious problem for the nation and state. Hoax news can trigger various bigger conflicts, even if it does not rule out the possibility of giving birth to a new nation or resulting in the disintegration of the nation.



Sumber: <https://www.voaindonesia.com/a/berita-hoaks-ancaman-serius>

CONCLUSION

In terms of maintaining the characteristics of local culture, people may think ethnocentrically, but at the national level, the ego of ethnocentrism must also be able to be balanced and refer more to the understanding of ethnocentrism in the form of nationalism. Example: the spirit of nationalism towards the nation's culture. So that the spirit of togetherness in maintaining Bhineka Tunggal Ika for the sake of the integrity of the Republic of Indonesia is still realized (Sustainable).

People may consume foreign cultures as long as the culture is in accordance with local wisdom without losing the original culture. The government is expected to be able to become a backup to maintain local culture by creating policies that favor the integrity of local culture. The community should be able to become a gatekeeper in becoming a media user, both mass media and new media. So do not consume information that will trigger the emergence of national disintegration.

REFERENCES

- Devito, J. A. (2009). *The Personal Communication Book* (12th Edition). New York: Pearson Education.
- Flew, Thery. (2008). *New Media and Introductions*. New York: McGraw-Hill Companies.
- Hybels, S., & Weaver II, R. (2009). *Communicating Effectively*. New York: McGraw-Hill Companies.

- Kim Young Yun. (2005). *Komunikasi Antarbudaya: Panduan Berkomunikasi orang-orang berbeda budaya*. Editor Deddy Mulyana dan Jalaluddin Rakhmat. Bandung. Remaja Rosdakarya.
- Liliweri, A. (2013). *Dasar-Dasar Komunikasi Antarbudaya*. Yogyakarta: Pustaka Pelajar.
- Demina, D., Lani, O., Maimori, R., Yuliani, T., & Asnely, A. (2022). *Education Harmony in Society Cultural Perspective*. 2020.
- Fadri, Z. (2021). The Utilitarianism Perspective in A Life of Harmony to Reduce Mass Violence. *Isblab: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 3(2).
- Hovland, I. (2012). Ingie Hovland,. *Komunikasi Antarbudaya : Berbagi Makna*, 1–14.
- [Http:// www.edo.web.id/wp/2021/09/21/generation-gap/](http://www.edo.web.id/wp/2021/09/21/generation-gap/)
- [Http:// www.antaranews.com /2021/09/21](http://www.antaranews.com /2021/09/21)
- [Http:// www.kompas.com/2021/09/21](http://www.kompas.com/2021/09/21)
- Lani, Oktri Permata, Maijar, Andri, F. M. (2021). *Non-Verbal Communication And Meaning In Jungle Beat-Munki And Trunk Season 4 Episode 3*. 02 (Indonesia Journal of Visual Art and Design).
- Lani, O., Mastanora, R., Sari, E., Hariyantoni, H., & Miko, A. (2022). Dynamics of Long-Distance Relationship Communication Between Husband and Wife in Maintaining the Marriage. *EAI*.
- Lani, O. P., Shidqi, M. H., Havifi, I., & Fitri, M. (2021). Organizational Communications on the Meaning of a Critical Approach To Feministic Theory. *AGENDA: Jurnal Analisis Gender Dan Agama*, 3(2).
- Lubis, S. A. S. (2019). Hadis Rasulullah Seputar Komunikasi Antarbudaya. *Jurnal Interaksi: Jurnal Ilmu Komunikasi*, 3(1).
- Nugroho, O. C. (2016). Interaksi Simbolik Dalam Komunikasi Budaya (Studi Analisis Fasilitas Publik Di Kabupaten Ponorogo). *Aristo*, 3(1).
- Razali, G., & Delliana, A. S. (2020). *Integration of MNC Group Media in Improving Efficiency and Competition in the Media Broadcasting Industrial Market*. 439(Ticash 2019).
- Mulyana, D. (2014). *Pengantar Ilmu Komunikasi*. Bandung: Rosda Karya
- Nurudin, 2007, *Pengantar Komunikasi Massa*. Jakarta. RajaGrafindo Persada
- Samovar, L. A., Porter, R. E., & McDaniel, E. R. (2014). *Komunikasi Lintas Budaya* (Terjemahan Communication Between Cultures) (Edisi 7). Jakarta: Salemba Humanika.