

## ABSTRACT

*Tina Kartika, The Communication Pattern of Besemah Ethnic, promoted by Prof. Dr. Engkus Kuswarno, MS; Prof. Dr. Soeganda Priyatna, MM, Dr. Atwar Bajari, MSi*

*The term of Besemah refers to the ethnic community in Gunung Dempo and Pegunungan Gumai surrounding which are popular with the local wisdom Kelurahan Jangkar Mas, North Dempo Administrative District, Pagaram City. In Jangkar village, the language used daily is Basemah. The Basemah ethnic knows the taboo languages. One of those languages is singkuh, which is the art to convey the oral messages through guritan, petata/petiti/proverbs, and anday-anday/folklores. The oral cultures are among others : likuh (one is banned to marry with someone who is still a relative). Tunggu tubang (the first one must live in his parent's home, bekagoan (marriage) and others. These cultures and languages are explained by communication ethnography theory of Dell Hymes.*

*The theoretical foundations used are: symbolism interaction, Social Construction of Reality, and communication ethnography. The research method is qualitative with interpretive paradigm. The informant taken were 18 persons. The research focus is How is the communication pattern of Basemah Ethnic in Jangkar village, Jangkar Mas, North Dempo, Pagaram.*

*The research results show that the communication activity of Basemah ethnic in Jangkar village was built from communicative events, communicative situation and communicative acts. The communication components of communicative events consist of: genres of communicative events such as: the specific greeting of Basemah ethnic "samlekum". The folklores such as Jambu Manak Kulak. Gadis Perawan Di Sarang Penyamun, Dirut. The message forms used are verbal and nonverbal. The content of the message used depends on the situation or what messages are needed. The norms during the interaction use base tutughan and singkuh. The traditions are: cultivation, relationship with a born of someone/profit, marriage/bekagoan, death/mate, a man is responsible for the family needs, incidental thanksgiving/sedekah such as accident refusal. The value interpretation such as: singkuh, likuh, cemetery visit, base tutughan, traditional proverbs, speak loudly. Work: worker and beggar, a male headed household.*

*From the relationship of those communication components, it is obtained the communication patterns, which are: 1) The communication pattern of Basemah Ethnic family core, 2) Communication pattern of Keluarage Pasat of Besemah Ethnic, 3)The communication behavior pattern of Singkuh in Basemah Ethnic, 4) The communication behavior through pepatah jeme tue, 5) The message pattern in Basemah ethnic, and 6) The communication pattern among Basemah Ethnic.*

**Key Words : Communication Ethnography, Basemah Ethnic, singkuh and Likuh, Symbolism interaction, and Social Construction of Reality**