

Symbolic Communication in Soul Independent Motor Community of Jakarta (The Phenomenological Study of Jakarta Independent Soul Fans)



Edison Bonartua Hutapea¹, Yuli Marlina²

¹Universitas Paramadina

²Universitas Islam Jakarta

ABSTRACT: The phenomenon of the Yamaha mio Soul fan community is one of the two-wheeled vehicle organizations that can continue to survive and continue to develop its positive organization so that it can be recognized by symbolic communication activities that run in an Independent Soul Fans community in Jakarta. In its establishing relationships between members with a phenomenological approach. The purpose of the study was to determine the communication of verbal and nonverbal symbols in the Soul Independent Fans community in Jakarta on building intimacy and fostering relationships among members. The research method used is a qualitative method. Basic Theory used Symbolic Interactionism. The results of this study are the use of verbal symbols using verbal symbols when conveying suggestions and conveying things to members through conversations or meetings, usually if the verbal is often conveyed by the general chairman and regional head in each meeting (kopdar), verbal symbols are often used in when they gather or open a forum to talk with fellow FSI members. It can be understood about where to know and get communication codes and symbols, all informants gave uniform comments, knew the codes and symbols from other communities on the road to the group when were driving, paying attention to the movement of the symbols shown to them. From this study it can be concluded that the use of communication symbols will be seen by the system around it, because the values or norms of society is a standard in the treatment of community members which serves to maintain the stability of the internal interactions of community members, symbols as signs that refer to certain objects outside the sign itself. . The relationship between a symbol as a signifier and something that is signified (signed by a sign) is conventional.

KEYWORDS: Symbolic Interaction, Self-Concept, Phenomenology

INTRODUCTION

Community refers to a group of people who come together or live together to achieve a certain goal, and they share meanings and attitudes. Without Communication there can be no community, community depends on shared experiences and emotions, and communication plays a role in explaining that togetherness in a community. A community organization that is considered really good is an organization whose existence has been recognized by the surrounding community, on the grounds that it can make the community as an object of human resources in the organization and can be made its members in community organizations.

A quite good organization is an organization that has good members too. To maintain the integrity of the organization, good communication is needed between fellow parties in a Community Organization, this can be well established with a sense of mutual need, and wanting to achieve the same goal by forming a desire among fellow members of the community in order to form an organization. solidarity in maintaining a communication within the community.

There are many organizations and communities that exist in Jakarta or outside Jakarta, for example, social organizations, community organizations, motorized vehicle communities such as two-wheeled vehicles and four-wheeled vehicles, car community organizations for special product brands, animal lover communities, community lovers nature and other organizations.

Based on the various types of Organizations and Communities, the organization that is taken in this research is the Two-wheeled Motorcycle Community, because basically these community organizations have the same interest in something. In recent decades, in Indonesia, especially in Jakarta, there have been many communities of two-wheeled vehicle enthusiasts, ranging from touring motorcycle communities, antique motorcycle communities, to concept motorcycle modification communities. Modifications from abroad with one particular vehicle brand and modification of domestic concepts that are in accordance with the taste of modification art that is shed in the hobbies of each motorcycle user until a motorcycle modification community is formed.

The phenomenon of the Yamaha mio Soul motorcycle fan community is one of the two-wheeled vehicle organizations that can continue to survive and continue to develop its positive organization so that it can be known by many people is the two-wheeled

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vehicle organization "FSI" (Independent Soul Fans). Therefore, the researchers chose the "FSI" motorcycle community (Independent Soul Fans). As the object of research.

The meeting activity is called kopdar "Kopi Darat (Indonesian Language; direct meeting)" where this activity aims to strengthen brotherhood and add friends to fellow Yamaha Mio Soul motorcycle users in a close conversation by drinking coffee. And that's when an idea was formed to form a community of Thai-style motorcycle modification lovers with the Yamaha Mio Soul type motorcycle.

This study will discuss how the symbolic communication that runs in a Soul Independent Fans community in Jakarta in establishing relationships between members with a phenomenological approach. The researcher describes the elements of the members because basically the members of the Independent Soul Fans do not know each other even though some are known but only a few, but only because of the similarity of hobbies these members know each other and are even very familiar with other fellow members of the Independent Soul Fans.

Researchers understand how important communication is in establishing relationships with members of Independent Soul Fans. By using organizational communication, members of the Independent Soul Fans can become close friends and foster relationships with fellow members, one element of the author says that this is because members of the Independent Soul Fans in Jakarta very often gather at the headquarters which they often call Angkringan (a place where eating and coffee shop lesehan) which is often encountered by other motorcycle communities.

There they communicate with each other with fellow Yamaha Mio Soul users and they communicate with friends or other members of Independent Soul Fans by discussing starting from the general chairman, deputy general chairman, inter-zone chairman of the Jakarta area to other members. This way of communication forms a close relationship so that they know each other. Organizational communication which is their main foundation as well as establishing good communication between fellow members of Soul Independent Fans so that they can become more familiar.

Based on the background above, it is used as research on how members of the Independent Soul Fans in Jakarta communicate with fellow members, especially organizational communication in the community. The theory used is Symbolic Interactionism, Information and mutual understanding are key concepts in the convergent view of communication (Rogers and Kincaid, 1980: 56). Information in this relationship is basically in the form of symbols or symbols that are exchanged by or between communication participants.

Furthermore, the theory of symbolic interactionism views that meanings are created and perpetuated through interactions in social groups. Social interaction provides, perpetuates, and changes various conventions, such as roles, norms, rules, and meanings that exist in a social group. The existing conventions in turn define the cultural reality of the society itself. Language in this connection is seen as a carrier of reality (information) which therefore occupies a very important position. Symbolic interactionism is a movement of perspectives on communication and society which in essence holds that social structures and meanings are created and perpetuated through social interaction.

METHODOLOGY

This study uses a phenomenological study. Phenomenon refers to the visible. Phenomena are nothing but facts that are realized, and enter into human understanding. So an object exists in relation to consciousness. Phenomenology reflects direct human experience, insofar as that experience is intensively related to an object. (Engkus, 2009: 1).

Bogdan and Taylor (1975: 1) briefly state methodology as the process, principles, and procedures by which we approach problems and seek answers. Then Bogdan further stated that the methodology in qualitative research is basically, research procedures which produce descriptive data: people's own written or spoken words and observable behavior (research procedures used to produce descriptive data: written or spoken by people and behavior). -observable behavior) (Bogdan and Taylor, 1975: 4).

The object of research in this study uses Key Informants and Informants. From Key Informants and Informants obtained very accurate information as qualitative research data. The determination of who is the Key Informant and Informant is based on the purpose of the study. So the sampling technique used in this study is purposive sampling. Purposive sampling is a purposive sampling conducted by taking subjects not based on a scale, random, or regional (but based on a specific purpose). This technique is usually done for several reasons there are; one of limited time, energy and funds. (Arikunto, 1992: 113).

Data Collection Techniques in qualitative research, a researcher is the main instrument of research so that he can make adjustments in line with the realities that occur in the field (Alsa, 2003: 39). Research with a qualitative approach is highly dependent on the accuracy and completeness of the field notes made by the researcher. Field notes made contain the results of interviews, observations, and documentation which are elements of research instruments besides researchers.

The data collection techniques used in this study are as follows:

1) Primary data sources, including: (a) Observation. Observation is the systematic observation and recording of the phenomena being studied. Observation becomes scientific research there are:

1. Refers to the aims and objectives of the research to be formulated;

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2. Systematically planned;
3. Recorded and linked systematically with more general propositions and;
4. Can be checked and controlled for accuracy (Mantra, 2004: 82).

According to Patton (in Poerwandari 1998) the purpose of observation is to describe the setting being studied, the activities that take place, the people involved in the activity, and the meaning of the event seen from their perspective seen in the observed event.

- a. Researchers will get a better understanding of the context in which the thing being researched will or will occur.
- b. Observation allows researchers to be open, discovery-oriented rather than proof and maintain the choice to approach the problem inductively.
- c. Observation allows researchers to see things that the research subjects themselves are less aware of.
- d. Observation allows researchers to obtain data about things that for various reasons are not disclosed by research subjects openly in interviews.
- e. Observation allows researchers to reflect and be introspective of the research conducted. Impressions and observations will be part of the data which in turn can be used to understand the phenomenon under study.

In this observation or observation, the researcher goes directly to the field in an actual situation. Some reasons for the need for observation (Lincoln and Guba, 1981: 191-193) are:

1. Add hands-on experience.
2. It is possible to see and record behavior and events in real situations.
3. Allows researchers to record events.

In conducting observations, a researcher who uses a qualitative approach needs to involve himself in the life of the subject. This involvement is more or less due to his relationship with the subject. The researcher tries to capture the interpretive process while maintaining a distance as what the so-called "objective" observer does and refusing to act as an acting unit (Furchan, 1992: 26-27).

(b) Interview

Interview is a process of interaction and communication. In this process, the results of the interview are determined by several factors, such as: the interviewer, the respondent, the research topic stated in the list of questions, and the interview situation (Singarimbun, 1989: 192). In the event that the results of the interview are not satisfactory because they are still general in nature, then probing is carried out or dig deeper information. Probing is one of the most difficult parts of the interview, so it is recommended to write down the probing question sentences, in addition to the informant's answers.

Another thing that needs to be considered is rapport, which is a psychological situation that shows that the informant is willing to cooperate, is willing to answer questions and provide information according to his thoughts and actual circumstances.

Creswell calls it "Gaining Access and Making Rapport" (Creswell, 1998: 130).

Secondary data sources, including:

(1) Documentation

How to obtain secondary data, researchers will collect written materials such as research on drugs contained in the literature and sources. The use of documents consists of internal and external records. Internal records are mostly in the form of written material and include examples of input and output, archival records, memorandums and letters, reports containing information about existing and planned systems. According to Szhatzman and Strauss (in Mulyana, 2002:195), states that documents are an important material in qualitative research. In addition to part of the field method, researchers can use and examine historical documents and other secondary sources, because most of the situations studied have a history and these documents are often described as aspects of the situation.

(2) Audio Visual

Documenting research objects and subjects in the form of printed photos or video recordings to be attached to the writing of research results so that the results are more valid and can be held accountable to the reader. Recording was carried out by research in the collection as Guba and Lincoln stated, that documentation included written items as well as notes written in the field. This document by the researcher is used as supporting data and attached to the results of the study (in Alwasilah, 2003:155).

DISCUSSION

Symbolic interaction essentially describes a frame of reference for understanding how humans, together with other people, create the symbolic world and how the world shapes human behavior. Based on the statements of several informants, it can be understood that communication is seen as a process of production and exchange of meaning. When viewed from a constructivist approach, it can be described as follows: First, it emphasizes the politics of meaning and the process of how one makes a picture of reality. Second, viewing communication activities as a continuous and dynamic process. The constructivism approach examines the

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formation of how messages are displayed, and on the receiving side, it examines how individuals construct meaning when receiving messages.

The basic assumptions of constructivism are: First, an event (reality) does not exist by itself objectively, but is known or understood through experience. Second, reality is understood through situational language categories that grow from social interactions within a social group at a certain time and place. Third, how a reality can be understood, is determined by the communication conventions carried out at that time. Fourth, the understanding of socially structured reality forms many other important aspects of life (Sasa, 1994:325-326). This means that when we think and behave in daily life, it is basically a matter of how we perceive our reality.

Symbolic interaction is all things that are interconnected with the formation of the meaning of an object or symbol or symbol, both inanimate objects, and living things, through the communication process both as verbal messages and non-verbal behavior, and the ultimate goal is to interpret symbols or symbols (objects). Based on a mutual agreement that applies in a particular area or community group. Symbolic interaction exists because the basic ideas in forming meaning come from the human mind (Mind) about the self (Self), and its relationship in the midst of social interaction, and the ultimate goal is to mediate, and interpret meaning in society (Society) where individuals is settled.

Meaning comes from interaction, and there is no other way to form meaning, other than by building relationships with other individuals through interaction. Brief definitions of the three basic ideas of symbolic interaction, including:

- 1) Mind is the ability to use symbols that have the same social meaning, where each individual must develop their thoughts through interactions with other individuals.
- 2) Self is the ability to reflect on each individual's self from the assessment of the point of view or opinion of others, and the theory of symbolic interactionism is a branch of sociological theory that proposes about the self and the outside world.
- 3) Society is a network of social relationships that are created, built, and constructed by each individual in the community, and each individual is involved in the behavior they choose actively and voluntarily, which ultimately leads humans in the process of taking roles in their society.

Individuals who are understood as a whole person, is an important actor in life together. Each individual has various statuses and roles, these statuses and roles are very dependent on the situation and conditions of the individual's existence. A collection of individuals is not a common life but an aggregation and an aggregation can turn into a group when they are united by a common goal.

A symbol is something that is intentionally used to denote another thing. The object pointed to by the symbol is what is meant by the social group itself. There should be no significant relationship between the symbol and the object it points to. Because people agree that certain symbols refer to certain objects, community members tend to view symbols and objects as inseparable. (Blake and Haroldsen, 2003: 7).

The symbol in the Matik Fans Soul Independent (FSI) Jakarta motorcycle community represents a subjective experience, the benchmark of which is on the subject of motorcyclists, with the determining factors being experience and intellect. So that subjective experience is represented as an objective reality that exists as a form of abstraction of reality through nouns, objects, motions and others.

Humans use symbols in their communication. The symbol is interpreted by the recipient, who then makes meaning associated with social life. Whatever meaning someone gives to something, it is the result of interaction with other people about the object being discussed. An object has no meaning to a person who is far from interacting with other people.

The uniqueness and dynamics of symbols in the process of social interaction requires humans to be more critical, sensitive, active and creative in interpreting symbols that appear in social interactions. The correct interpretation of the symbol also determines the direction of human development and the environment. On the other hand, misinterpretation of symbols can be disastrous for human life and the environment. The primary communication process takes place through the process of conveying one's thoughts and or feelings to others by using symbols (symbols) as media. The symbols of primary media in the communication process are language, tips (communicating through body movements such as winking), signs, images, colors, and so on, which directly "translate" the thoughts or feelings of the communicator to the communicant. While the secondary communication process is the process of delivering messages by one person to another by using a tool or means as a second medium after using a symbol as the first medium.

Motor community and meaning formation, namely differences in meaning starting from differences in the way individuals interpret the phenomena they face. This difference occurs because the cultural framework affects the process of individual perception. The process of perception contained in the internal mechanisms of individuals, greatly determines their communication actions.

Thus, the possibility of communication failure due to differences in cultural background is greater as a result of the different perception mechanisms. This happens because the meaning that is built through perception already has a frame of reference for experience wrapped by these different cultures. In everyday life, the individual has indirectly judged himself. Self-assessment

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includes his character, other people can respect him or not, he includes people who look attractive, beautiful or not. In the context of the motorcycle community, Matik Fans Soul Independent Jakarta will have an appearance that reflects the appearance of the community. Because of its exclusive nature, even an automatic motorcycle community will certainly be different from other motorcycle communities. This is done to maintain the confidentiality of the community for outside the community.

The self-concept of the Matik Fans Soul Independent Jakarta motorcycle community is a combination of the beliefs that individuals have about themselves which include physical, psychological, social, emotional, aspirations and achievement characteristics. According to William D. Brooks that the notion of self-concept is our views and feelings about ourselves (Rachmat, 2005:105). While Centi (1993: 9) suggests that self-concept is nothing but the idea of oneself, self-concept consists of how we see ourselves as a person, how we feel about ourselves, and how we want ourselves. become human as we wish.

It can be assumed that self-concept is defined in general as a person's beliefs, views or judgments, feelings and thoughts of individuals towards themselves which includes abilities, characters, and attitudes possessed by individuals. As the author understands about where to know and get communication codes and symbols, all informants gave uniform comments, knew these codes and symbols from other communities on the road the group was walking, and I noticed the movement of the symbols which is shown to its members in the back, knows the symbols when I have joined another motorcycle community that uses these symbols and memorized it to communicate on the road when walking side by side, knowing these symbols from the chairman's instructions and suggestions from other members and I also understand the meaning of these symbols including the FSI symbols.

Likewise, the use of communication symbols is a necessity of the motor community, the use of symbols not only forms shared meaning through building consensus among the community but also the formation and use of symbols is an effort to maintain and maintain the integrity of the community. Meanwhile, new members who join, need time based on the passage of time or because of the high frequency and intensity among the community will learn the norms in the group. Every member of the motorcycle community has an equal chance of producing the symbol. The process by which the symbol is received and disseminated among the community is called the process of socialization.

Effective communication occurs when the communicator and communicant feel the same, status, attitude and mutual trust. Simons explains why communicators who are perceived as having similarities with communicants tend to communicate more effectively: First, similarity facilitates the decoding process, that is, the process of translating received symbols into ideas. Second, similarities help build a common premise. Third, the similarity causes the communicator to be attracted to the communicator. Fourth, commonality fosters respect and trust in communicators.

After mutual trust, loyalty to the community emerges. This means that in this community there are strong ties and this community demands loyalty or conformity from each of its members. Thus the process of interaction within the community is based on various factors as follows; imitation factor; imitation factors encourage people to obey the rules and values and rules that exist in their community. Such as encouraging a member of the community to take for granted what symbols have been applied in their community or when symbols have been socialized in their community.

Receiving symbols is part of the commitment of community members.

Then the suggestion factor, takes place when giving advice, opinions or views or attitudes from himself and then accepted by others. Usually they are the figures in their community, for example in terms of age, physical strength and others. The party giving the suggestion usually has a great influence.

Furthermore, identification is a process of tendency or encouragement in a person to become the same as other parties. This means that each member will identify themselves in the group through symbols. the use of symbols means that community members try to maintain the integrity of their community.

Finally, the sympathy process, a process in which you become interested in the other party. What drives the sympathy process is the desire to understand the other party and the desire to cooperate. This means that after having sympathy and trust, every member of the community feels comfortable when they are in their community.

How about members of the Matik Fans Soul Independent Jakarta motorcycle community. Maintaining the continuity of the community depends on the social perception that is formed. Social perception is the process of capturing the meaning of social objects and events that we experience in our environment. Humans are emotional, so evaluating them is risky. (Rahmat, 2001:176).

Through words and symbols they unravel, reveal all things. Through words, they express their feelings, emotions, thoughts, ideas or intentions, convey facts, data, and information and explain them, exchange feelings and thoughts, argue and quarrel with each other. (M. Harjana, 2003:22). The meaning of a symbol or word is not in the symbol or word itself but in people's minds. The meaning is obtained as a result of interaction with other people. The relationship between words and things exists only in people's minds. But people's minds differ due to differences in culture, education, and experience. Therefore, for different people, the same thing that is mentioned with the same word can be different – different. The difference in the meaning of the word is still getting different because it is used in different places or at different times.

Thus, the word has two aspects or aspects: symbol and meaning. In spoken language, the word symbol is in the form of spoken speech. In written language, word symbols are in the form of writing. In non-verbal language, word symbols are in the form

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of motion, body language (face expression, head movement, hand movement, gestures), action signs, objects. Meaning is the content contained in the symbol. Content refers to objects: people, things, or circumstances. So, when you hear sounds in spoken language, see writing in written language and find signs in non-verbal language, and are able to grasp their meaning, in the person who experiences a response or reaction arises. The relationship between symbols and meanings is formed because of the agreement or convention of the speakers or users. (M. Harjana, 2003:24-25).

Non-verbal symbols also have a specific influence on human communication behavior. According to Burgoon in Littlejohn (2002:104) nonverbal messages have the following characteristics: (1) nonverbal codes tend to be analogic rather than digital, (2) but now all, nonverbal code is iconicity, or resemblance. Iconic (as when you depict the shape of something with your hand), (3) certain nonverbal codes seem to elicit universal meaning, (4) nonverbal codes enable the simultaneous transmission of several messages, (5) nonverbal signals often evoke an automatic response without thinking, and (6) nonverbal signals are often emitted spontaneously.

Non-verbal messages have the ability to be selective in verbal messages, reinforce verbal messages, contradict or deny verbal messages, or even represent verbal messages themselves. Most communication experts say that nonverbal messages have a greater influence than verbal messages themselves.

As a community, when motorcycle users interact with their community, they build meaning about the community and themselves. This is where the role of subjective and objective meaning emerges when social interaction occurs. As stated by Berger and Luckmann in the theory of Social Reality, as stated by Horton and Hunt (1984:17), namely: Society is an objective reality, in the sense that people, groups, and institutions are real, regardless of our view of them. However, society is also a subjective reality in the sense that for each person, other people and institutions depend on that person's subjective view.

According to the tradition of Symbolic Interactionism (Ritzer and Goodman, 2003:289), the formation of meaning in individuals cannot be separated from aspects (1) human ability to think, (2) thinking skills are shaped by social interaction, (3) humans learn meaning and symbols in social interactions, which enable them to use their special thinking abilities, (4) meanings and symbols enable humans to carry out specific actions and interact, (5) humans able to change the meanings and symbols they use in their actions and interactions based on their interpretation of the situation, (6) people are able to make modifications and change policies, in part because of their ability to interact with themselves, which allows them to examine a series of action opportunities, assess their relative advantages and disadvantages, and then choose one among the course of action opportunities, and (7) Interrelated patterns of action and interaction will form groups and communities.

Constructivism theory states that individuals interpret and act according to various conceptual categories in their minds. According to this theory, reality does not show itself in its gross form but must first be filtered through how one sees things. As applies to the Motor Matik Fans Soul Independent Jakarta Community, the concepts in the motorcycle community such as loyalty, openness, and helping each other form a separate reality for them which can be seen in their very exclusive and distinctive lifestyle.

CONCLUSION

Every individual needs a community to express himself and add input to be used as a reference, as stated by the majority of informants, wanting to add or find friends through the community, because through the community one can make friends. Increase knowledge about motorbikes and share advice with friends about motorbikes in a community with high togetherness and solidarity with other members. To channel a hobby that is modifying motorcycles as well as increasing friends through the community.

The use of verbal symbols, usually using verbal symbols when conveying suggestions and conveying things to members through conversations or meetings, Usually if it is verbal that is often conveyed by the general chairman and regional head at each kopdar, verbal symbols are often done at gatherings or open a forum to talk with fellow FSI members.

Every member of the motorcycle community has an equal chance of producing the symbol. The process by which the symbol is received and disseminated among the community is called the process of socialization. Effective communication occurs when the communicator and communicant feel the same, status, attitude and mutual trust.

As a community, when motorcycle users interact with their community, they build meaning about the community and themselves. This is where the role of subjective and objective meaning emerges when social interaction occurs.

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CONFLICTOFINTEREST

There is no conflict among the authors and the sponsors.

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