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People's Views on Stereotypes of Pidie and Padang Communities

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Abstract

This research aims to eliminate excessive negative assessments of a particular group or tribe before knowing and interacting with them directly. This research uses a descriptive-qualitative approach and obtains data by conducting interviews, observation, and documentation. This research uses symbolic interaction theory, which discusses some of the characteristics and processes of stereotype formation and also the factors that influence the existence of stereotypes against the Pidie and Padang communities. The results of this study show that most of the people of Banda Aceh do not judge the attitude of an individual in terms of ethnicity or the tribe where they come from. Instead, they see it directly from the person himself. Then most of them equally disagree or do not take issue with negative stereotypes about people from Pidie and Padang. In fact, they have their own stereotypes aimed at the people of Pidie and Padang, and the stereotypes are mostly positive stereotypes. The stereotypes of the people of Banda Aceh towards people from Pidie and Padang are inseparable from the interactions that occur in Banda Aceh City. In addition, stereotypes are also obtained from social environments such as family or close people. Stereotypes of negative views include people from Pidie and Padang being considered stingy, arrogant, chatty, stubborn, and selfish. However, there are also positive stereotypes, such as that people who come from Pidie and Padang are disciplined, not easily offended, frugal, good at trading, sociable, good at managing finances, persistent, enterprising, assertive, good at culinary, highly social, and have a good work ethic. The factors that influence the stereotypes of the people of Banda Aceh towards people from Pidie and Padang are not something that is brought about by birth but arise because they are learned from the social environment, perceptions, direct interaction, cultural elements, and mass media.

Keyword: Society, Stereotypes, Pidie and Padang Communities

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INTRODUCTION

Indonesia is a country rich in ethnicity, culture, and tribes. Pidie and Padang are two ethnic groups located in two different provinces in Indonesia. Pidie is one of the districts in Aceh province, and Padang is one of the cities in West Sumatra province. Aceh and West Sumatra are mostly Muslims, but there are also some non-Muslims. The people of Aceh and West Sumatra also consist of various tribes, religions, and ethnicities. This is certainly characterized by ethnic diversity; each tribe has a culture that is different from other tribes.

Cultural values are usually derived from issues that are part of a cultural environment. These values are generally normative in the sense that they serve as a reference point for members of the culture about what is good and what is considered bad, right and wrong, true and false, positive and negative, etc. Cultural values also define which behaviors are important and which behaviors should be avoided. Cultural values are an organized set of rules for making choices and reducing forms of conflict in a society.

Intercultural communication emphasizes that perception has an important role in determining the continuity of a relationship. Perceptions that tend to be negative and believed to be true will form stereotypes and prejudices. When prejudice is not confirmed, it will lead to conflict. Stereotypes about a particular ethnic group or religion are an obstacle to building effective intercultural communication. Samovar, Porter, and Jain describe stereotypes as generalized, oversimplified, or exaggerated beliefs about a certain category or group of people. In short, a stereotype is a generalization of a group of people embraced by a particular culture. Often, stereotypes are also formed in prejudiced people, assuming the person has had a chance to interact. From this explanation, we can know that stereotypes can be an obstacle in the communication process because they can cause negative judgments between tribes and ethnicities.

Stereotypes themselves are formed by social categories that are individuals' attempts to understand their social environment. Although different cultural groups (race, ethnicity, religion) interact more and more frequently, even with the same language (e.g., English, French, Indonesian), mutual understanding is not automatically established between them because there are mutual prejudices between the various cultural groups. If not managed properly, these intercultural misunderstandings will continue to occur and lead to riots.

As is still the case today, people from Pidie and Padang have one of the stereotypes of being "stingy" or "miserly." The development of these stereotypes can be a potential obstacle to intercultural communication between people who come from different cultural backgrounds. The origin of trade in Pidie, according to the head of the Pidie Young Generation Communication Forum (fokusgampi), Muhammad Rafsanjani, revealed that the Pedir kingdom is one of the oldest kingdoms in Aceh. Aceh's strategic position at the northernmost tip of Indian Sumatra provides a great opportunity for residents to carry out trading activities that touch the waters. Since the early days of shipping and trade, Aceh has been known as a provider of basic commodities for countries in various parts of the world. The people of Pidie are commonly

known as people who are good at trading; therefore, the people of Pidie must be frugal and manage between income and expenses so that others perceive frugality as a form of stinginess.

These stereotypes can be negative toward the people of Pidie and Padang. So, it is feared that it will lead to negative attitudes and behaviors towards the Pidie community, and if the truth of the stereotype really happens to some individuals, of course the accusation will be directly directed at the Pidie and Padang communities, who do not necessarily have these traits, causing misunderstandings. Similarly, the people of Padang have one tradition where Minangkabau (Padang) men are encouraged to migrate to foreign countries. Their lives as migrants make them have to live frugally. However, their frugality is perceived or assumed by non-Minang people as a form of stinginess. It has become a form of identity for the Minang (Padang) ethnicity itself among the community.

According to data from the secretariat of the Minang Student Association (IPMM), every year the number of Minang students in Banda Aceh is increasing. From 2007 to 2013, IPMM members reached 354 registered people. Of the 364 people, including 12 people from 2007, 15 people from 2008, 31 people from 2009, 40 people from 2010, 61 people from 2011, 77 people from 2012, and 128 people from 2013, several people were declared unrecognized because they had returned to their areas of origin without continuing their studies in Banda Aceh. The emergence of stereotypes or perceptions between groups or individuals towards one another is usually gratuitous, assuming that all members of the group have something in common. However, negative stereotypes are more often an obstacle to the social process of intercultural communication; even the negative nature of stereotypes can cause people to create distance, separate themselves, and avoid interacting.

From the experience of the author himself, who comes from Pidie, when he was eating in the canteen, it happened that the author was having a birthday, and his friends wanted the author to treat the food. As we all know, as students, the author only brought mediocre money; therefore, the author did not treat his friends, so he said he would treat them the next day. Then the author's friend at that time immediately considered him stingy and said, "Amar, don't be too reflective of the stingy Pidie people." Although in a joking tone, the author wondered why this stereotype was attached to Pidie people who did not necessarily represent all Pidie people, so there was a distance when we communicated. There were also several people who were asked about this stereotype of Pidie people, and the answers were that they were aware of the stereotype.

A person's view or perception is a stimulus that is sensed by the individual, organized, and then interpreted so that the individual can realize and understand what he is sensing. Thus, perception is a process that involves the entry of messages or information into the human brain. Perception is integrated within the individual towards every stimulus he receives. What is within the individual – thoughts, feelings, and individual experiences – will actively participate in the perception process. From the perspective of psychology, perception is defined as a kind of information management activity that connects a person with his environment. Individual social perception is a process of gaining knowledge of the process of thinking about other people, for example, based on their physical characteristics, qualities, or even personality.

Individuals build images of others in an effort to establish, enable, and be able to manage their social world.

In English, society is called society, which means a social system that produces culture. In the Indonesian dictionary, society means a group of people who live together in a place with certain regulatory ties, or crowds. Society is a group of people who get along with each other; in sociological terms, it is interacting with each other. A human unit can have infrastructure through mutual interaction among its citizens. Several experts also provide definitions of society, including Maclver and Page, who say that "society is a system of habits and procedures, authority and cooperation between various groups and classifications, and supervision of human behavior and freedoms." This ever-changing whole we call society "Society is the fabric of social relations." "And society is always changing."

Meanwhile, Selo Soemardjan states that society is made up of people who live together and produce culture. From this definition of view and society, it is understood that a community view is a person's perspective in assessing a particular object regarding what he senses. In social life, perspectives will always arise from individuals according to the social phenomena they experience. In this case, what is meant by community views is how the Banda Aceh community views the stereotypes of the Pidie and Padang communities.

In the Big Indonesian Dictionary (KBBI), a stereotype is a conception of the nature of a particular group based on subjective and inaccurate prejudice. Stereotypes come from the Latin language, consisting of the words "stereot," which means rigid, and "tipos," which means impression. From the combination of these two words, stereotypes can be interpreted as an assumption from others that is rigid and as if it does not change towards another group. In the dictionary of psychology, the definition of stereotypes is the perception of an object, individual, or group that is rigid or unchangeable.

The writing in this thesis is divided into five chapters, with the following systematics: Chapter one is an introductory chapter consisting of the background of the problem explaining that Indonesia consists of various tribes and the beginning of the problems that will be studied in the thesis; the problem formulation consists of questions to be answered; the research objectives are the objectives to be answered in the thesis; the benefits of research discussing the benefits of research theoretically and practically; the definition of concepts explaining the various definitions of variables in the thesis such as views, society, and stereotypes; and writing systematics that explain the details of writing in the thesis from chapter one to chapter five. Chapter two is a literature review discussing the theoretical framework in which it discusses the stereotypes of the Pidie and Padang community, the origin of stereotypes in the two regions and the definition of stereotypes in general, ethnic differences in Islam, and the theories used and relevant previous research.

Chapter three discusses the research methodology that will be used when conducting research, such as the type of research, the presence of researchers, research settings, data sources, data collection, data analysis, data validity checks, and research stages. Chapter four discusses the results of the research and discussion. In this chapter, an overview of the research location,

namely Banda Aceh City, and the results of interviews with the people of Banda Aceh about the stereotypes of the Pidie and Padang people in Banda Aceh will be discussed. Chapter five concludes with some conclusions from the previous discussions, and finally, suggestions are put forward as the final part of the research. Meanwhile, the procedure for writing and preparing this thesis is fully guided by the thesis writing guidebook of the Faculty of Da'wah and Communication, Ar-Raniry State Islamic University Banda Aceh.

The objectives of this research are as follows: 1. To find out the stereotypes that develop in Banda Aceh society towards people from Pidie and Padang. 2. To find out the factors that determine the formation of stereotypes in Banda Aceh people towards people from Pidie and Padang.

METHOD

The method used by researchers in this research is a qualitative approach with a descriptive type, which is a research process and understanding based on a methodology that investigates a social phenomenon and social problems. As stated by Creswell in Juliansyah, qualitative research is a complex process that involves examining words, providing detailed reports from the views of respondents, and conducting studies in natural situations. Descriptive research is a study that aims to provide or describe a situation or phenomenon that occurs today using scientific procedures to actually answer problems. Qualitative research is expected to reveal the real conditions that occur in the city of Banda Aceh and address hidden phenomena (hidden values) in all community dynamics. Qualitative methods in the approach are in-depth and holistic, which will produce more useful explanations. Because, basically, this research will describe and explore in detail the problems studied. In addition, qualitative research methods that articulate research results in the form of words and sentences will be more meaningful. This qualitative research was chosen because it is in the form of words, sentences, paragraphs, and documents. With this approach, it is hoped that an objective picture will be obtained about how stereotypes develop in Banda Aceh society towards people from Pidie and Padang, as well as what factors determine the formation of stereotypes in Banda Aceh society towards people from Pidie and Padang.

This research uses symbolic interaction theory. In the perspective of symbolic interactionism, Mead, as cited in Nasrullah, emphasizes symbols or texts as representations of messages conveyed to the public. Adherents of symbolic interactionism are interested in how humans use symbols that represent what they mean to communicate with each other and also in the influence that the interpretation of these symbols has on the behavior of the parties involved in social interaction. The essence of symbolic interaction theory is communication, or the exchange of symbols that are given meaning. This theory explains that a group environment that shows symbols has an influence on individual judgment, so there will be a tendency to take the same actions as the group.

FINDING AND DISCUSSION

Banda Aceh City is one of 23 districts or cities in Aceh Province and the capital of Aceh Province. Before becoming the center of Aceh Province, the city had been the center of the Kingdom of Aceh Darussalam in the 13th century AD under the name Banda Aceh Darussalam. When it was captured by the Dutch in 1874, the city's name was changed to Kutaraja. After 89 years of carrying the name, in 1963, based on the Decree of the Minister of General Government and Regional Autonomy dated May 9, 1963, Number Des 52/1/43-43, it was changed to the City

of Banda Aceh. Banda Aceh City is the capital of Aceh Province. Geographically, Banda Aceh City is in a position located between 050 16'15" and 050 36'16" north latitude and 950 16'15" and 22'16" east longitude. The mainland of Banda Aceh City has an average altitude of 0.80 meters above sea level. The city of Banda Aceh has an area of 61,359 ha (61.36 km²). With an area of 14.24 km², Syiah Kuala Sub-district is the largest sub-district in Banda Aceh City, with 61,359 ha, or a range of 61,36 km².

Population data in Banda Aceh City from the projection results amounted to 270,322 people in 2019. The male population was 138,994 and the female population was 131,327. Kuta Alam sub-district has the largest population, with 53,677 people, followed by Syiah Kuala sub-district with 38,683 people and Baiturrahman sub-district with 38,192 people. The population density of Banda Aceh City in 2019 was 4,405 people per km². Baiturrahman sub-district has the highest population density at 8,412 people/km². Kuta Raja sub-district has the lowest population density at 2,668 people/km². The male population outnumbers the female population. This is indicated by the sex ratio, which is that for every 100 female residents, there are 106 male residents. The people of Banda Aceh City have quite diverse professions or livelihoods. Based on the author's observations in the field, the majority of people in Banda Aceh City work as traders. However, there are also people who earn a living as civil servants (PNS), fishermen, and breeders. In addition to working as civil servants (PNS) and breeders, the people of Banda Aceh City also work as small traders and in the wood industry. In addition, the profession of trader is also pursued by some of the people of Banda Aceh City, such as restaurant owners, service providers, shops, coffee shops, and grocery stores.

The people of Banda Aceh are very diverse. consisting of various backgrounds, be it professional or occupational background, education, economy, ethnicity, and also religion. So this is the reason researchers want to conduct research in Banda Aceh; this is because of the plurality of Banda Aceh society earlier. Regarding the stereotypes of the people of Banda Aceh towards the people of Pidie and Padang, the researcher has compiled and has also asked several questions to informants related to the topic and theme of the research.

The stereotype of the people of Pidie and Padang that they are stingy is still very much in place. As Badratun Nafis said as follows: "The assumption that happens now is like a symbol for these two regions; almost all Acehnese know that Pidie and Padang people are stingy, even though not all Pidie and Padang people are stingy just like other tribes."

Afridayani shares the same opinion as Badratun Nafis: that it is a common term to assume that Pidie and Padang people are stingy. As Afridayani said as follows: "It is common knowledge that people from Pidie and Padang are stingy and frugal, especially since they are also both known to be good at trading."

Similar to Badratun Nafis and Afridayani, Firmanda, S.Sos also agrees about the stereotypes of the Pidie and Padang people that have become common, which he also expressed because of their champion trading and work ethic. As Firmanda, S.Sos said as follows: "When talking about Pidie and Padang, what comes to mind is that people are stingier, but maybe other people are also like that because they are indeed champions in terms of trading and also because of their work ethic."

Likewise, Idris, a trader who has a lot of experience with the Pidie community, considered the stereotype of Pidie and Padang people to be stingy in terms of trading. As Idris

said as follows: "For me, usually in terms of shopping, it is rather stingy compared to other Acehnese tribes; traders from Aceh who are also around me say that people from Pidie are indeed stingy in trading; it is difficult when it comes to trading with Pidie people; if it's Padang people, I don't really know."

Trade, or trading in general, is the work of buying goods from one place at one time and selling them at another place at another time to make a profit. While business is all the activities of making, buying, and selling goods and services, which are then exchanged for money, activities or work is a job and the number of activities completed by a company, factory, or shop. As recognized by Riski Septiadi, S.E., the people of Pidie and Padang are very good at trading and doing business, so it is still within a reasonable context if the people of Pidie and Padang are considered stingy. Here's what he said: "In my opinion, the assumption that Pidie and Padang people are considered stingy is reasonable, because Pidie and Padang people, as far as I can see, are almost all good at trading, so if in terms of business or dealing with money, people will definitely be stingy."

The same thing was also expressed by Saiful Bahri, still in a reasonable context if the stereotype of the Pidie community developed because people from Pidie dominated trade in Banda Aceh, so that the stereotype of Pidie people who were considered stingy also developed, following his narrative: "It is natural that the Pidie people are considered stingy because they are good at trading; we can see that in Banda Aceh in terms of trade, the dominant Pidie people and the Chinese are the ones who control it; if Padang people mostly open food stalls, so I think it is natural that this assumption develops in the community."

The main problem in everyday life is finance. It is very important for humans to manage their finances to be able to meet their needs. In an interview quote with Firmanda, S.Sos, the informant said that the informant saw that people from Pidie and Padang were almost all very good at managing finances, so that stereotypes about Pidie and Padang people, who were negative and considered stingy before, changed after the informant interacted and observed people from Pidie and Padang being good at managing finances: "Pidie and Padang people, yes, in the past I often heard from people around me saying that Pidie and Padang people were stingy, so I thought that Pidie and Padang people were indeed stingy. But after a long time, I have also often communicated with Pidie people; even though I have friends from Padang, I see that they are not stingy, but they are only good at managing finances. We can see that the average Pidie and Padang people are rich."

Firmanda, S.Sos, who was met at that time, was very open and told a lot about his experience. The informant also admitted that this informant was against Pidie and Padang people, who could be disciplined in managing finances in the household.

Without loyalty, humans would not be able to walk upright. With the help of others, humans can communicate, interact, and develop all their human potential. Loyalty is devotion or the nature of giving and receiving from a person, group, or community that causes a harmonious reciprocal relationship. Based on the results of interviews with Badratun Nafis, it was said that Pidie people are like Padang people, who often migrate, and that people from Pidie, according to the informant, are the opposite of stingy. The informant assumes this because he has observed and interacted with Pidie people. The following is his narrative: "My brother-in-law happens to be from Pidie, but it turns out that he is not like what people say, kriet; even

in terms of social relations, it is better; there are many of my friends like that; Pidie people are also even more loyal than us." "I have never met a stingy Pidie person."

Another case is Saiful Bahri, who had a negative experience with Pidie people, so that the belief in the stereotype that Pidie people are stingy and do not have a sense of solidarity in socializing is getting stronger because of his experiences, as stated below: "I once had a bitter experience with a Pidie person, so at that time I was experiencing a disaster when my cellphone was lost, so I wanted to borrow a cellphone to call my parents, but he didn't give it to me, even though he had just returned from topping up my credit. It made me a little offended; even so, we must accept gracefully."

Just as Saiful Bahri had a negative experience with the people of Pidie, Auliadi Nur also had a bitter experience with people from Padang, which reinforced stereotypes of Padang people, as follows: "I once had an experience with a Padangese who was on campus with me. At that time, I used to often pick him up to campus because he didn't have a motorcycle, and then his parents bought him one, so he started going alone. Then, when my motorbike was damaged, I asked him to pick me up, but instead he didn't want to pick me up, like he didn't thank me from the first time I picked him up when I asked for help; he was like someone who didn't know him."

Idris, who is a trader, has also had unpleasant experiences with people from Padang, as follows: "There must have been bitter experiences with Padang people, as fellow traders, like when we buy goods, we give this price, he asks for less, but when we have given an agreed price to him, we have wrapped it up and canceled it because he thinks the price is still expensive."

Although the stereotypes in question are still in a negative assessment, most informants argue that stereotypes of Pidie and Padang people do not interfere or hinder interaction with Pidie people, as expressed by Riski Septiadi, S.E. below: "In terms of communication, I don't think it is disturbed if Pidie and Padang people are stingy, but if in terms of business or dealing with money, it will only be disturbed; if we are not stingy, how can we fulfill other needs? "So, stinginess is natural in my opinion; it's more about being frugal, not stingy."

Similar to Riski Septiadi's statement, Firmanda, S.Sos also said that stereotypes have never been felt in his daily life, so that according to the informant, these stereotypes do not interfere with communicating and interacting with Banda Aceh residents, as follows: "Since I have lived in Banda Aceh, I have never met stingy Pidie and Padang people; many of my friends are from Pidie and my relatives are from Padang, not like what people say. So, I think it doesn't interfere with communication with Pidie and Padang people."

The same thing was also expressed by Badratun Nafis: that the stereotypes that occur against the people of Pidie and Padang do not interfere in terms of interacting, following his words: "No, communication is still communication; it doesn't mean that because Pidie and Padang people are stingy, they don't want to talk to them anymore." "It's not because Pidie and Padang people are stingy; we don't want to talk to them anymore; it's not."

Some informants from Pidie said that the stereotypes that had been attached to them were not disturbed when communicating with Banda Aceh residents, as expressed by Mujmal below: "For me, it doesn't bother me at all; most of the time, it's just a joke to hang out, nothing more; if for communication, it's just fine."

Similar to Mujmal, Gusnandar also said that stereotypes of the Pidie community did not interfere with his communication with Banda Aceh residents, as follows: "I am originally from Pidie, and now, thank God, I have a house and settled here in Banda Aceh. "As long as I am here, there are no communication problems with the residents here, especially since I am a trader who meets many people from Banda Aceh every day."

The discussion of the research results requires further and in-depth interpretation to find the meanings behind the facts. Based on the results of observations, each community in Banda Aceh City has a different perception of the Pidie and Padang communities. Each individual has their own judgments and stereotypes according to their personal experiences and the influence of their social environment, such as family and close people. This is closely related to the theory of symbolic interactionism. This theory states that the group environment shows symbols that influence the individual. From this explanation, it can be understood that a person's assessment of a group is based on the surrounding environment. The stereotypes held by the people of Banda Aceh are motivated by their interactions with the people of Pidie and Padang.

Stereotypes are generalizations about groups of people that greatly simplify existing realities. Usually, for people who have stereotypes, it is difficult to change their views on the stereotyped person unless the individual seeks to eliminate the stereotype that exists in them. Some factors that can support changes in stereotypes are: (1) similar social status; (2) more intimate personal contact; (3) satisfactory rewards or results; and (4) joint participation in important activities for the same purpose.

Direction is an indication of stereotypes that occur more towards an assessment, whether positive or negative. From the results of interviews that researchers have collected from these informants, the direction of stereotypes has not developed, namely the assessment has developed in a more positive direction, and the impact of stereotypes in question does not affect most informants in interacting and socializing with Pidie and Padang communities. The development of a positive assessment of the people of Pidie and Padang also directly provides opportunities for ease in intercultural communication; these facilities can be in the form of desire and courage to start communicating. This can be seen from the informants' communication activities with the people of Pidie and Padang in their daily lives. Informants routinely and deliberately take the time to communicate with the people of Pidie and Padang. Informants who communicate with the Pidie and Padang communities can also be indicated as evidence that although the stereotypes that occur against the Pidie and Padang communities are inherent in society, they do not interfere in the process of interacting in social circles. This was seen by the researcher when making observations around the Banda Aceh area.

This aspect of accuracy greatly affects the intensity and direction of stereotypes because accuracy is related to the truth of the stereotype itself. Beliefs will be stronger against stereotypes if they contain truth value or have happened. Stereotypes are a cognitive framework consisting of knowledge and beliefs about certain social groups and certain characteristics that may also be possessed by people who are members of the group. In this sense, some stereotypes can still be doubted, meaning that they are only conjectures or possibilities that are generalized to all group members and have not necessarily happened. Of the fourteen informants, some of them who have been interviewed have never seen firsthand the negative stereotypes that have developed; these stereotypes are obtained from the informants' closest people, such as family and friends, without any direct experience, while some other informants have experienced them so that the informants think this stereotype is true.

Intensity is defined as how strong or weak the belief in a stereotype is. Beliefs are strongly related to one's attitude towards something; for example, someone who believes that members of a certain racial group are less intelligent might treat those people differently. Information that corresponds to activated stereotypes is often processed faster and remembered better than information related to other things. This explanation is clearly seen in informants: weak and strong beliefs about stereotypes have a big effect on intercultural communication.

Intercultural communication will not occur if one or both people involved in communication have a strong belief in the negative stereotypes of group members—strong beliefs that will only be a negative assessment of each party involved in communication. In this explanation, we can see how much influence the belief in stereotypes of the people of Banda Aceh has on the people of Pidie and Padang. Most informants said that not all Pidie and Padang people are stingy. The belief in stereotypes weakened, so their treatment changed; there were no more worries or negative assumptions about the people of Pidie and Padang.

This is due to the truth of the stereotype itself: the negative stereotypes that develop have never been experienced and observed directly by informants during their interactions with the Pidie and Padang communities but are only limited to issues whose truth is still in doubt. However, it is different from informants who have had negative experiences with people from Pidie and Padang, so the belief in this stereotype is even stronger.

Specific contents are specific traits or characteristics about a group that may change over time. This aspect can be said to be a form of stereotyping in general because stereotyping is defined as the depiction of a group of characters or traits that belong to a particular group. This dimension is also related to the direction of the informants' assessment of the Pidie and Padang people, meaning that the assessment is obtained from the Banda Aceh people's depiction of the characters or traits seen by the Pidie people, so that the character depiction will change based on the informants' observations. Direct interaction, which then affects the intensity and quality of interactions over a long period of time, directly affects changes in stereotypes of the Pidie and Padang people.

Experiences experienced together in social life led to new knowledge; this is in accordance with Jhonson's assumption in Liliweribah that stereotypes are formed due to shared knowledge and experiences. 108 As a result of changes in the depiction of character or traits, it will certainly become a generalization of other Pidie and Padang communities, even though not all of these depictions are owned by Pidie and Padang communities in other areas. This is because individuals who are members of the group are assumed to have the same characteristics and habits of action as the generalized group. Changes in the depiction of specific characters or traits also directly affect intercultural communication.

With the depiction of the nature and work ethic of the people of Pidie and Padang, which means that it is acceptable to the people of Banda Aceh, the people of Banda Aceh do not need to feel worried about starting communication or interacting. This attitude is in accordance with the 5 Immutable Laws of Effective Communication, which are also the basis for building intercultural communication effectively, including respect and clarity. Respect is defined as an attitude of respect, and clarity is defined as the clarity of the message, which is also interpreted as an open attitude that must be owned by everyone involved in communication.

From the informants' statements that have been completed and then analyzed, in general, stereotypes, according to researchers, are not always followed by prejudice and negative assumptions, as expressed by several informants when receiving stereotypes as information. How to respond either positively or negatively to the stereotypes that develop is a factor that influences the direction of stereotypes toward prejudice. In this case, the dimensions of stereotypes are taken into consideration in responding to the developing stereotypes. So that the stereotypes that occur against the people of Pidie and Padang, which were once considered stingy, have now begun to shift and develop in a more positive direction.

CONCLUSION

As can be seen from the discussion above, on average, most of the residents of Banda Aceh revealed that they judge people based on where they come from and what stereotypes are attached to the area, including people who come from Pidie and Padang, because they do not see someone from which ethnicity or tribe they come from. But they see someone based on the personality of each individual, and they also think that things about the individual have nothing to do with where someone's ethnicity or tribe comes from. Then, on average, most of them do not agree with or do not take issue with negative stereotypes about people from Pidie and Padang. In fact, they have their own stereotypes aimed at the people of Pidie and Padang, and the stereotypes are mostly positive stereotypes.

The stereotypes of the people of Banda Aceh towards people from Pidie and Padang are inseparable from the interactions that occur in Banda Aceh City. In addition, stereotypes are also obtained from social environments such as family or close people. Stereotypes of negative views include people from Pidie and Padang being considered stingy, arrogant, chatty, stubborn, and selfish. However, there are also positive stereotypes, such as that people who come from Pidie and Padang are disciplined, not easily offended, frugal, good at trading, sociable, good at managing finances, persistent, enterprising, assertive, good at culinary, highly social, and have a good work ethic. The factors that influence the stereotypes of the people of Banda Aceh towards people from Pidie and Padang are not something that is brought about by birth but arise because they are learned through:

The first is the social environment, which is the source of the stereotype received as a message or information, be it from family or other people. Second is perception, in this case related to the observations of Banda Aceh residents on the behavior of the Pidie and Padang people in their daily lives and the meaning of the Banda Aceh people regarding the stereotypes that develop. Third is direct interaction, namely the formation of opportunities for communication both personally and in groups so that the people of Banda Aceh and the people of Pidie and Padang can understand each other. The fourth is cultural elements such as beliefs, values, attitudes, and social institutions. The last is mass media such as newspapers, magazines, movies, radio, TV, books, and so on, because it is assumed that what is conveyed through mass media is factual and objective. This research is expected to be material to address the factors contributing to stereotype formation. For the community, it is hoped that they can eliminate excessive negative assessments of a group or tribe before getting to know and interacting with them. Likewise, people who have stereotypes based on personal experience should be able to have limits to judgment because stereotypes that are owned indirectly have an impact on all people who come from Pidie and Padang.

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