

CBR Riders Bekasi Community Communication Patterns in Maintaining Members' Solidarity

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ABSTRACT

Communication has an essential role in the differences in a community in maintaining the solidarity of its members. Of course, in the CBR Riders Bekasi community, there is a way of communication. However, it can be seen in the daily communication patterns in this community. This community also has managed to organize and maintain members to maintain solidarity, stay active and build a good community. Several members were appointed to take on the chairman, daily chairman, secretary, treasurer, public relations officer, and others. Of course, the role of the chairman is to be a leader figure in this community as well as a person who maintains the solidarity of the members. The approach used in this research is descriptive qualitative, and the method used is a case study. The subject of this research is the CBR Riders Bekasi Motorcycle Community. The object that must be investigated is the communication pattern in the solidarity of CBR Riders Bekasi members. Data were collected by conducting interviews and documentation. The conclusion in this research is that this motorcycle community uses primary and secondary communication patterns. There are no boundaries in communicating in this community, and different backgrounds make the solidarity that occurs organically.

Keywords: *Communication, Communication Pattern, Motorcycle Community, Solidarity*

1. INTRODUCTION

Communication is one of the important basic parts that cannot be separated from human needs as social beings and related to society; Professor Wilbur Schramm said that communication and society are two twin words that cannot be separated from each other. Because without communication, society can't form and vice versa. Without society, humans can't develop communication [1].

In everyday life, humans always communicate by involving other people to relate to each other with both verbal and non-verbal communication processes to establish relationships between individuals and between social groups. With communication, we can exchange information both in daily activities and more specifically by considering individual similarities in hobbies, interests, self-existence, and expanding friendships.

The CBR Riders Bekasi community is a motorcycle community that is domiciled in Bekasi and was formed because of the similarity of motorcycle mounts and love for Honda CBR motorcycles. This community contains individuals from various age, educational, economic, and cultural backgrounds. And has a Honda CBR motorbike, and is interested in activities related to activities to channel hobbies and interests with two-wheeled vehicles. The purpose of this community was to establish ties of brotherhood and embrace CBR users and a forum for exchanging information, discussing and carrying out good

activities related to CBR motorbikes. Do not forget that social activities that are beneficial to the community in the Bekasi city area are also carried out by this community.

This community had previously been established since 29 June 2011, with the initial name CBR 250 Club Jabodetabek that consists of CBR users from the cities of Jakarta, Bogor, Depok, Tangerang, and Bekasi located in Jakarta. However, due to the increasing intensity of meetings between CBR users in various regions and the long-distance to Jakarta to hold regular meetings every week, it has created a new community who live in Bekasi. The initiative to separate itself because of the increasing variants and CBR users in Bekasi. This community made a declaration to become CBR Riders Bekasi, on February 23, 2014, at A&W Harapan Indah restaurant, with the first chairman elected to serve as Dafitri Nur Akbar. The elected chairman also took the initiative so that this community could embrace all CBR users in Bekasi, by making this community which initially only accepted CBR 250 members began to expand its reach by allowing other CBR variants ranging from 150cc to 1000cc to be part of CBR Riders Bekasi. Of course, the process goes through individual approaches to groups in order to achieve intimacy, or in theory, it can be called social penetration.

The CBR Riders Bekasi community cannot be separated from the word solidarity. The solidarity that underlies the common bond between members of the Bekasi CBR Riders community is because they respect each other, maintain

trust, and accommodate the communication built by members of this community. On this basis, individuals in social interaction in this community cannot be separated from the role of elements of the communication process in the activities carried out; communication is the main focus to find out patterns of interaction between individuals. Interactions between individuals or between personas that are repeated give an indication that the interaction forms a pattern. [2]

The formulation of the problem in this study is how is the communication pattern of the CBR Riders Bekasi community in maintaining the solidarity of its members?

The research objective to be achieved by the author is to determine the pattern of community communication in CBR Riders Bekasi in maintaining solidarity with members.

2. THEORETICAL REVIEW

2.1. Communication

Communication is a necessary skill because of its very wide reach, all aspects both in the community and our work environment are required to be proficient in communicating so that there is no misperception.

Etymologically, the word communication comes from the Latin "Communicare", which means that there is a common understanding or common perception [3]. The Big Indonesian Dictionary states that communication is a means for sending and receiving messages or news between two or more people. so that the intended message can be understood. Harlod D. Laswell also defines the communication process as the process of delivering messages from communicators to communicants using media that create certain effects. Laswell's view is commonly known as the statement who, say what, in which channel, to whom with, what effect (who, say what, through what channel, to whom, with what effect) [4].

2.2. Social Penetration

Social penetration discusses how the process of opening level by level individuals in order to be closer, open, and comfortable with the group, according to Irwin Altman and Dalmás Taylor. Social penetration theory was developed to explain how the intimacy process takes place. In the CBR Riders Bekasi community, there are many people who are different in terms of economy, social, work, and others. With a fairly dynamic diversity, individuals must interact out of these differences in order to get to know other members better in establishing interpersonal relationships. In the stages of interpersonal relationships consist of: [5]

2.2.1. Orientation Stage

In this stage the relationship can be called like the first layer of onion skin. The exchange of information is very general in nature such as name, address, age, and others. Most of this exchange of information occurs in communication with

people we just know. In the CBR Riders Bekasi community, this stage is commonly referred to as *ca-ang* or prospective members, in this phase the *ca-ang* is required to approach members who have already entered with the aim of getting positive feedback.

2.2.2. Affective Assessment Stage

This stage is a continuation stage from the previous stage, this stage begins to communicate to a more intimate level than the first stage. In this second onion skin stage, individuals begin to ask questions about things they like, such as hobbies. These individuals also begin to show themselves to others, which were initially considered taboo, slowly becoming commonplace. Because the more intimate the individuals are, the freer they are in communicating with the interlocutor. At this stage, the Bekasi CBR Riders Community changed from a *ca-ang* to a temporary member. The individual who was appointed as a temporary member was considered to have mingled both in humor and communication in the Bekasi CBR Riders community.

2.2.3. Affective Exchange Stage

In this stage, or you could say the third onion skin stage, information is added about individual personal experiences. The two individuals began to expose themselves with personal information. In the CBR Riders Bekasi community, this stage is usually passed when temporary members start to get closer to members who have been around for a long time and start sharing stories about what they have been through while riding.

2.2.4. Stable Exchange Stage

In the fourth layer of the onion skin is the last stage which is known as stable exchange. At this stage the individual expresses himself through thoughts, feelings, and behavior openly and spontaneously. The relationship between individuals at this stage is very intimate as well in what is done can be predicted by other individuals, as well as individual interpretations in communication, there are rarely misunderstandings about other individuals in the Communication stage that was built in the Bekasi CBR Riders community, members have nicknames that are intimate and have meaning between other members, either through the stories they go through or the respect they get from members which signify intimate intimacy.

2.3. Communication Pattern

The communication pattern is a simple representation of the communication process that shows the link between one communication component and other components. [6]

Communication patterns also have a relationship with community achievements. Good communication patterns can produce more observant and accurate problem solving outcomes, so the community can be called building a good communication pattern in their community. Structured

communication patterns can also accelerate the goals to be achieved in the community, because structured communication processes also run efficiently so as to accelerate what is to be achieved in the community. There are various types of communication patterns that occur. The pattern is as follows: [7].

2.3.1. Primary Communication Pattern

The primary communication pattern is the process of delivering messages by communicators to communicants who use symbols that are channeled as media or channels. In this pattern there are two symbols, namely verbal and nonverbal. Verbal is the most frequently used because it is considered to represent the communicator's mind. On the other hand, nonverbal uses gestures with body parts to communicate such as hand waving, eye blinking, head nodding, and so on.

2.3.2. Secondary Communication Pattern

This pattern goes through a process by using a tool or medium that is useful as a medium to convey what the communicator wants to communicate to the communicant. Secondary communication is increasingly in demand because it is effective and efficient due to the development of increasingly advanced information technology in this 4.0 era.

2.3.3. Linear Communication Pattern

This pattern is meaningful as a journey that requires individuals to go from one point to another in a straight line to achieve a goal. In practice the communicator communicates to the communicant as the final recipient by planning before carrying out the communication process, it is hoped that the message conveyed can feel its influence. This communication pattern usually occurs when we meet eyes or meet face to face.

2.3.4. Circular Communication Pattern

In this pattern, feedback occurs between the communicator and the communicant. What happens can be explained because circularly means circular or around, with this pattern the communication process that occurs by two or more people who convey information to each other and return to the same point with similar input of information.

2.3.5. Luneberg Communication Pattern

There are other meanings of communication patterns as well. This communication pattern is divided into 5 parts. The pattern consists of a chain pattern, a Y pattern, a wheel pattern, a circle pattern, and a star pattern [7].

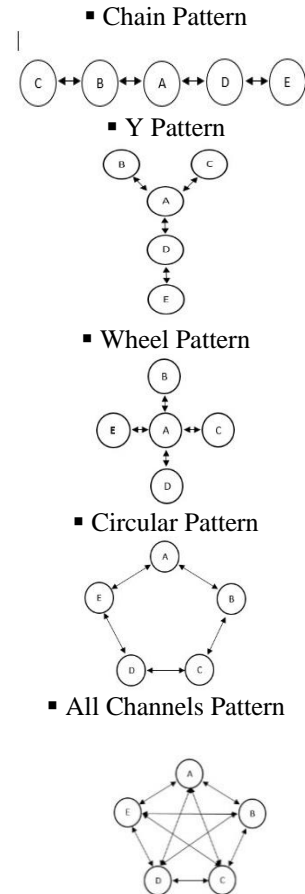


Figure 1 Luneberg Communication Pattern

2.4. Solidarity

Solidarity In the KBBI, it is stated that solidarity is a feeling between individuals who feel mutual sharing between group members and also feelings of solidarity. These feelings are needed in a community to maintain a group which is a common interest to achieve goals in the community. According to Durkheim, solidarity is a standard element in society and can be divided into two types: organic solidarity and mechanical solidarity [8].

2.4.1. Organic Solidarity

In this type, solidarity is considered to have a common bond that is built from existing differences, but from the differences that exist in it, they can survive. Whereas in reality people in this type have different responsibilities and jobs [8]. This type is usually found in urban areas where the population is heterogeneous on average. The interactions that are built are also based on material needs or work relationships. The differences that exist also cause dependence between individuals and further clarify the differences that occur between individuals.

2.4.2. Mechanic Solidarity

This solidarity generally exists in primitive societies, mechanical solidarity is created as a result of the involvement of individuals who carry out the same activities and responsibilities. This type has a strong foundation, this foundation is based on similarities that are formed both from activities and responsibilities so that the solidarity that is built is also more durable and not only temporary [9].

This solidarity also has a high degree of homogeneity. With high homogeneity, individual characteristics can be characterized by the nature of totality and the bonds of togetherness that are formed based on a strong sense of brotherhood and concern between individuals [10].

3. RESEARCH METHODS

In this study the method used is a qualitative research method with a case study approach which is part of a field research technique. Case study is a process of searching for answers to a question based on experience gained from phenomena that exist in real life [11].

Case studies also demand to conduct careful research, as well as analyze what happened through programs, events, activity, process, or group of individuals [12].

While qualitative research is research that focuses on information from words or pictures collected, so there is no significant emphasis on numbers [13].

4. FINDINGS AND DISCUSSIONS

In the community there must be a process of social penetration and communication. Communication is the main thing in carrying out its activities in society. Of course, from the communication that exists, there is a pattern of communication, especially to achieve member solidarity and the goals of the CBR Riders Bekasi community.

The approach at CBR Riders Bekasi uses a social penetration process. According to Irwin Altman and Dalmas Taylor [1] Social penetration theory was developed to explain how the intimacy process takes place. The process is divided into 4 parts, namely the orientation stage, affective assessment, affective exchange, and stable exchange.

Communication which is a means to establish closeness also begins to form communication patterns. The communication pattern is a simple representation of the communication process that shows the link between one communication component and other components [9]. According to DeVito (2015) there are various types of communication patterns that occur. Starting from the primary, secondary, linear, and circular communication patterns. There is also an understanding of other communication patterns. This communication pattern is divided into 5 parts. The pattern consists of a chain pattern, a Y pattern, a wheel pattern, a circle pattern, and a star pattern.

4.1. Communication Patterns in CBR Riders Bekasi Community

In the CBR Riders Bekasi community. Communication has an important role. Both in the way members adapt when they first meet, the communication patterns that occur, and in maintaining the solidarity of CBR Riders Bekasi community members. The author will describe the findings in the interviews that have been carried out.

In individual activities in the CBR Riders Bekasi community, the approach built uses the Social Penetration Theory. This can be seen from how things were done in the first meeting to the ongoing meeting through processes called onion skin layers.

In the first layer in the CBR Riders Bekasi community there is an exchange of information in the form of names, addresses, ages, and others. This is very general information, which is obtained when we first meet. The first stage allows individuals to go to the second layer, in this second layer individuals have the same motor hobby of course. Individuals also begin to show themselves and communicate more freely, because they are more familiar with the atmosphere in the CBR Riders Bekasi community. The second layer that the individual passes through, becomes a provision in penetrating the third layer. This third layer is the growth of information that is more personal in nature, starting from the way of speaking, the openness of individuals to the community, and also problems that become jokes that often occur in the Bekasi CBR Riders community. The stages that occur from this openness open the gate to the fourth layer which is the last layer or stage in the theory of social penetration. In this fourth layer in the CBR Riders Bekasi community, intimate communication occurs, both spontaneous communication to individuals, and body movements can be interpreted well and there is no ambiguity in the interpretation of the meaning. Because this certainly happens to certain individuals who have experienced intimate closeness, have also gotten a comfortable feeling in communication and have gone through the three layers of onion skin.

In this Bekasi CBR Riders community, there is also a communication pattern that occurs [9]. Starting from the Primary communication pattern which is the process of delivering messages by the communicator to the communicant. In conveying information in the CBR Riders Bekasi community using symbols or verbal and nonverbal language in their activities, communication of course occurs more often through verbal language, of course more representative of what the communicators want to talk about, both the general chairman, public relations, and members. For example in kopdar activities, deliberation, and other events. Of course, this way of communicating through verbal is dominantly used compared to nonverbal. However, nonverbal language can also be a means of communicants to find out what the communicator wants to convey through things that are implied. Of course, this nonverbal language can be translated accurately by individuals through the closeness formed by the four layers of the theory of social penetration. Like we are angry, other

individuals can know through the attitude shown by us as communicators, so that the individual as a communicant can accept and know what is implied.

Not only primary communication patterns that occur in this community. Secondary communication patterns also arise in the CBR Riders Bekasi community, this pattern is certainly useful as a medium to convey the things that communicators want to convey. Due to time constraints and the development of technology, of course, it is easier for individuals to communicate. In the CBR Riders Bekasi community, they also use social networks, especially whatsapp in their daily lives, either to provide information or interact with one another. CBR Riders Bekasi certainly has a management structure in its community, the communication pattern that occurs in CBR Riders Bekasi does not affect the management structure. All administrators, prospective members and members can communicate freely without any obstacles and limitations. This communication pattern is a stellar communication pattern or you could say the communication pattern of all channels because there are no boundaries either from position or others in communicating. Of course, the CBR Riders Bekasi community upholds solidarity, a lot of variety kinds of members from different backgrounds. Both from work, finances, and so on. But in the purpose of community, of course, we must find commonalities in these differences. This solidarity is an organic solidarity that occurs in the CBR Riders Bekasi community. Management and members have a dependency as well as in management, the general chairman of course has a dependency with other administrators in managing the community.

5. CONCLUSION

In this type, solidarity is considered to have a common bond that is built from existing differences, but from the differences that exist in it, they can survive. Whereas in reality people in this type have different responsibilities and jobs [8]. This type is usually found in urban areas where the population is heterogeneous on average. The interactions that are built are also based on material needs or work relationships. The differences that exist also cause dependence between individuals and further clarify the differences that occur between individuals

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