



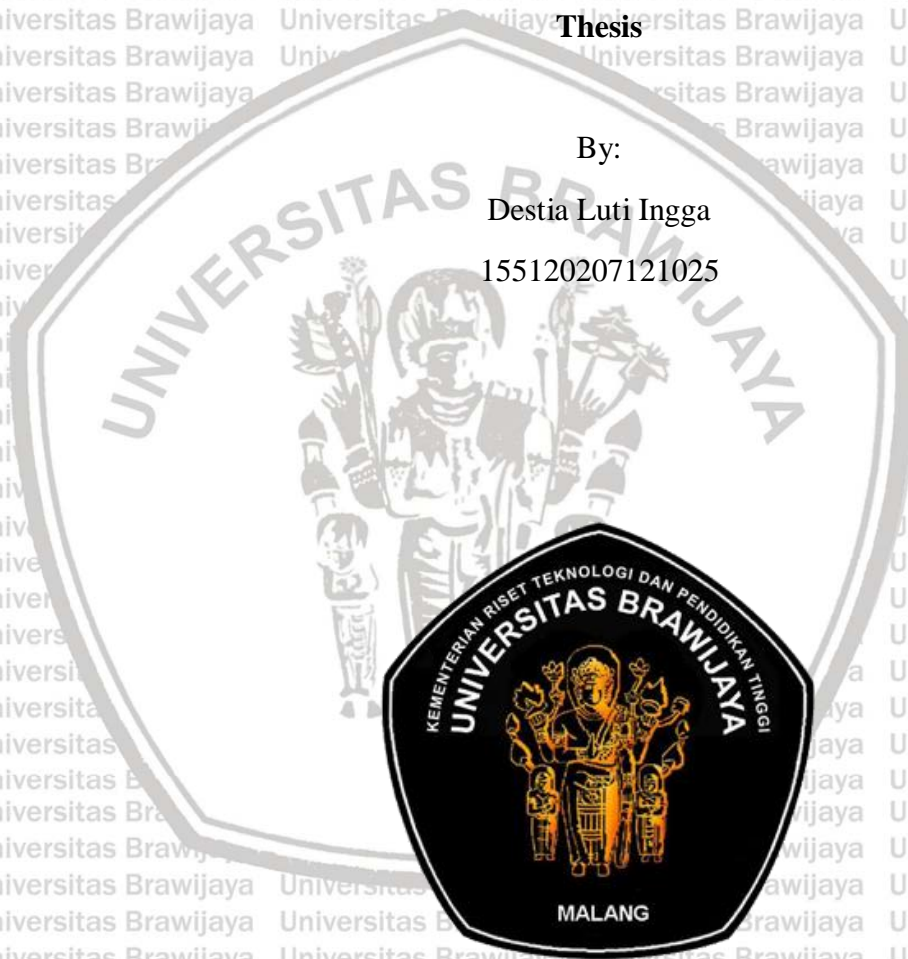
**Abiwara as a medium to introduce the figure of Communication
Science in Indonesia Jalaluddin Rakhmat**
(Study of Communication History based on Performance Research)

Thesis

By:

Destia Luti Ingga

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COMMUNICATION SCIENCE

FACULTY OF SOCIAL SCIENCE AND POLITICAL SCIENCE

BRAWIJAYA UNIVERSITY

MALANG

2019

PERNYATAAN ORISINALITAS**Yang bertanda tangan di bawah ini:**

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Menyatakan dengan sesungguhnya bahwa skripsi yang berjudul : **ABIWARA AS A MEDIUM TO INTRODUCE COMMUNICATION SCIENCE IN INDONESIA JALALUDDIN RAKHMAT (Study of Communication History based on Performance Research)** adalah benar-benar karya sendiri. Hal-hal yang bukan karya saya sendiri dalam skripsi ini diberi tanda citasi dan ditunjukkan dalam daftar pustaka.

Apabila di kemudian hari terbukti pernyataan saya tidak benar, maka saya bersedia menerima sanksi akademik berupa pencabutan skripsi dan gelar yang saya peroleh dalam skripsi tersebut.

Malang, Mei 2019

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ABSTRACT

Destia Luti Ingga (2019), Communication, Faculty of Political Science and Social Science, Brawijaya University, Malang. **Abiwara as a medium to introduce Communication Science Figure Jalaluddin Rakhmat (Study of Communication History based on Performance Research.** Supervisor by Dr. Antoni S.Sos., M.Si.

This research departs from the lack of public interest in the history of the development of Communication Science and the figures who contributed to it. There is not many people know the figures of Communication Science who have services in the development of Communication Sciences in Indonesia. On the other hand, history is important to be known by society because history can be used as a guide in understanding contemporary conditions because history shows the formation of values, beliefs, practices, ethics and past events to understand the present conditions. This research tries to introduce the figures of Communication Sciences, especially in the field of research in Indonesia. The Figure discussed in this study is Jalaluddin Rakhmat.

This study seeks to answer the research question about how to introduce the figure of Jalaluddin Rakhmat and his contribution to the historical development of Communication Science using the perspective of communication history to see how that communication science figure becomes part of the history of communication through philosophy of communication studies. And it will be able to introduce Jalaluddin Rakhmat as a figure whose thoughts are much influenced by the development of communication science in the world (positivistic, interpretative, critics, postmodernisme, non-western – Islamic perspective). The research method used in this study is performance research method using narrative data.

The results of data analysis found that; (1) The contribution of Jalaluddin Rakhmat in the history of communication studies in Indonesia is unknown to the public; (2) learning history through art is a fun way of learning and effective; (3) Knowing the figure is an important thing to learn by the community. Data analysis also found that Jalaluddin Rakhmat's thinking in his journey towards the research approach can be seen from his educational background and social role.

Key words: Jalaluddin Rakhmat, Communication History, Philosophy of Communication, Performance Research

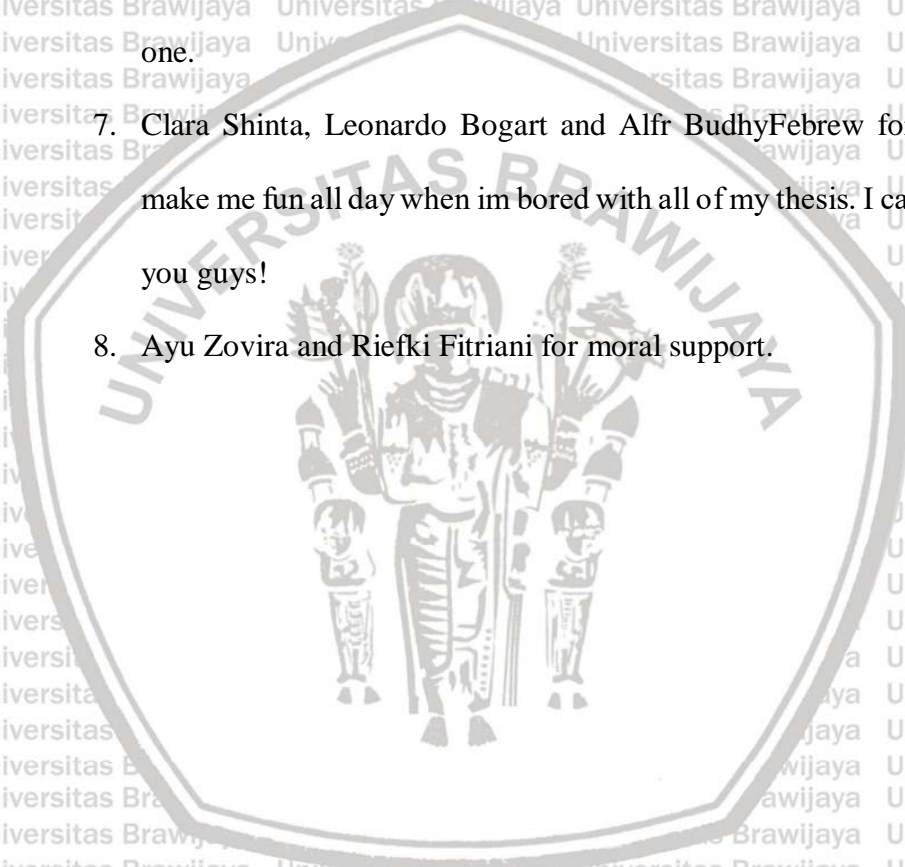
FOREWORD

Thankyou for the presence of Allah SWT for his blessings so the writers can complete this thesis entitled **“Abiwara as a medium to introduce Communication Science in Indonesia Jalaluddin Rakhmat (Communication History studies based on Performance Research)**. Arranged to fulfill the requirements of obtaining a bachelor’s degree in Communication Sciences at the Faculty of Social Sciences and Political Sciences in Brawijaya University. This thesis will not run well without a lot of help, so researchers want to thank as much as possible to the people who contributed in her life:

1. For Allah SWT who has provided the best way for researchers to complete this research.
2. My beloved family, especially to Ayah Ivan Iwangga, Ibu Tika Rostika and my big sister Ristia Puti Ingga. Thankyou for everything ayah ibu kakak!!
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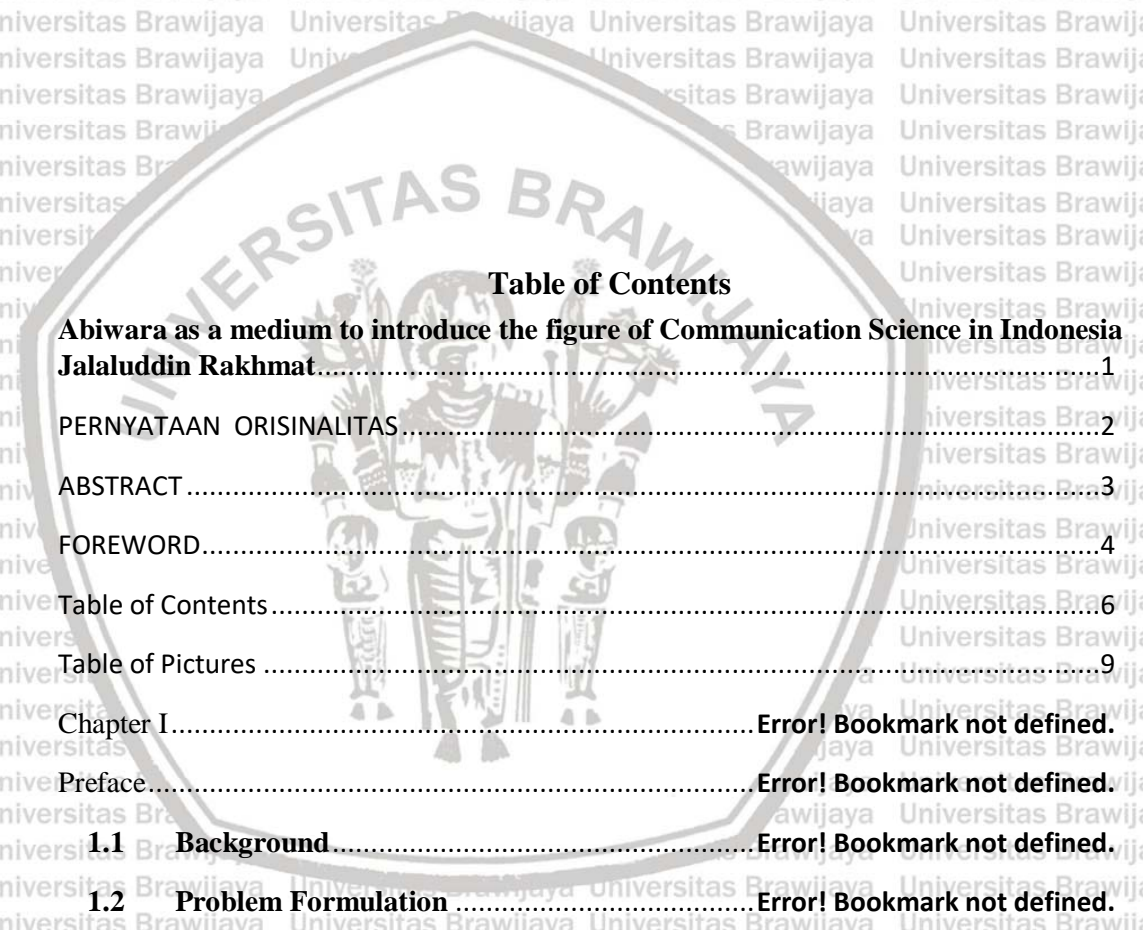


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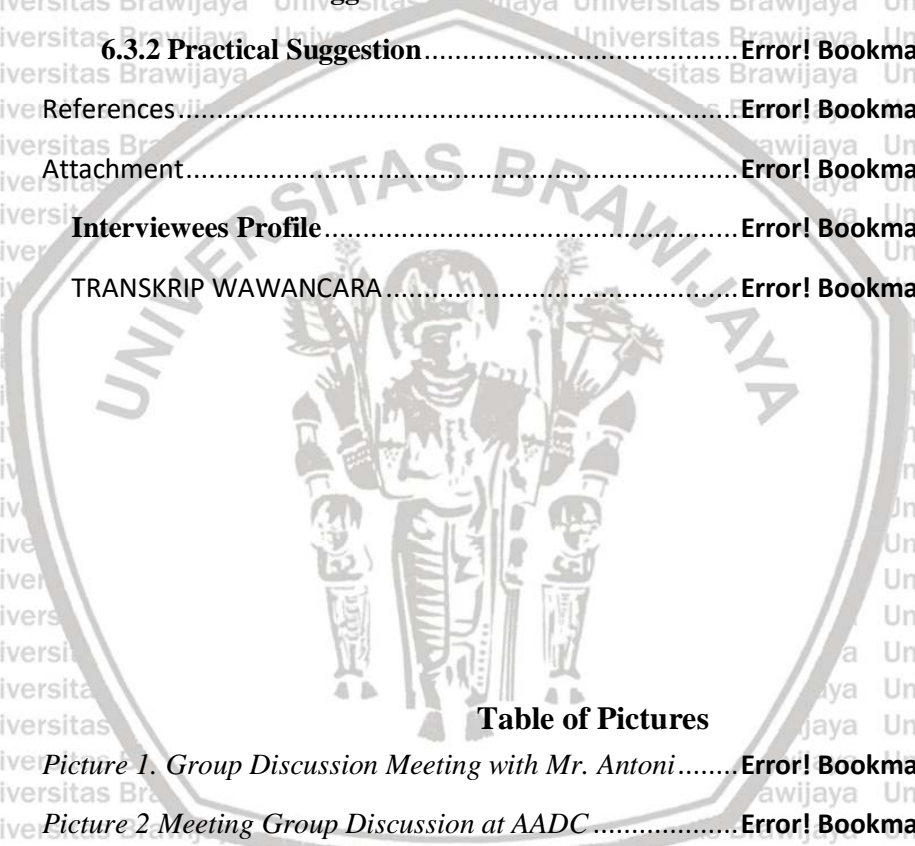


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Curriculum Vitae

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LEMBAR PENGESAHAN SKRIPSI

**ABIWARA as a medium to introduce Communication Science Figure in
Indonesia Jalaluddin Rakhmat (Communication History Studies Based on
Performance Rsearch)**

SKRIPSI


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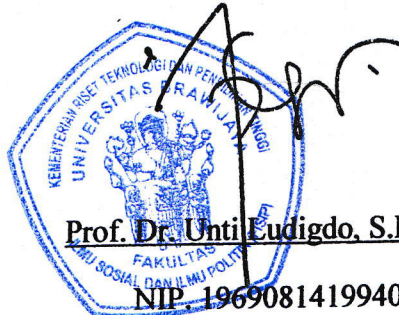


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Chapter I

Preface

1.1 Background

Communication is a prerequisite for human life. Everett M. Rogers said that the history of communication is estimated begun around 53,000 BC. In this era commonly referred as the Cro-Magnon era, it is thought that language as a communication tool was known at that time. Thirteen thousand years later, or around 22,000 BC, prehistoric experts found paintings in caves that were thought to be works of human communication at that time. Since that time until this era according to Rogers, the history of the development of communication can be divide into four era of change, namely:

1. Writing Communication Era
2. Print or Mold Communication Era
3. Telecommunication Era
4. Interactive Communication Era

The era of writing communication was thought begun when the Sumerians recognize the ability to write in clay around 4,000 BC. The era of print communication began with the discovery of a hand press printing machine by Gutenberg in 1465. The

telecommunications era when the telegraph was discovered by Samuel Morse in 1844.

The forth era is interactive communication era, began in the mid-19th century.

From the history mentioned above, it can be seen that communication has been going on from long time ago, even before the experts of Communication Sciences appeared in this world. With the emergence of communication in this world,

Communication Science has become one of the many sciences studies and also studied until now. Research in communication science has been carried out in various countries. But until the 1980s there were still many American communication scientists

who thought that everything about Communication Science came from North America.

That was conveyed by Idi Subandy Ibrahim in his introduction in the book of Critical Communication Studies (Hardt, 2007)

According to James Curran (Simonson, 2013) there are many of the fields of journalism, media and communication history are covered in national borders, especially in North America and Europe. According to Delia in 1987 (Hardt, 2007) at first, social scientific studies about communication just began in the United States in the 1930s. And then developed into an academic discipline which was marked by the establishment of the Institute of Communication Research at the University of Illinois in the 1948 by Wilbur Schramm who was known as one of the famous pioneers of Communication Science.

Wilbur Schramm who was the central figure in the study of Communication Studies was initially interested in communication because of the problems he had in

communicating, that is stuttering when talking face to face with other people (Rogers,

A History of communication study: A biographical approach, 1997). According to

Schramm, there are four founders in the study of communication namely, Harold

Lasswell, Kurt Lewin, Paul Lazarfeld, and Carl Hovland. There are a lot of debate with

what Schramm said, which ultimately distinguishes between founder and forerunner.

According to Rogers (Rogers, A History of communication study: A biographical

approach, 1997), Lasswell, Lewin, Lazarfeld, and Hovland more accurately referred as

a forerunner. This is because that four figures do not identify themselves as scholars of

communication. Lazarfeld identified himself as a sociology scholar, while Lasswell,

Lewin, dan Hovland with the political scholars, social psychology and psychology.

Rogers said (Rogers, A History of communication study: A biographical

approach, 1997) “...*Communication study came of age intellectually mainly in the*

United States during the 1900s, but its roots go back several decades earlier in

Europe”. Basically, the study of communication science has indeed developed in

America, especially in North America. However, the actual origin of the emergence of

communication studies originated in Europe. According to Jalauddin Rakhmat (Akisa,

2017) in America, the development of Communication Studies began with two paths,

namely Speech Communication and Mass Communication. This path of mass

communication comes from publicity. Meanwhile, the development of publicity

science starting from Germany was marked by the publication of the Handbook Their

Publisistic book by Emil Dovivat who was regarded as a figure who formulated Publicist Science.

According to (Effendy, 2003) the development of newspaper shows that the print media has a strong influence on the government and society. So that many of the academics who tried to study it and in the 19th emerged in England “*Science of the press*”, in Paris “*Science de la Presse*”, in Netherland “*Dagbladwetenschap*” and in Germany “*Zeitungwissenschaft*”, all of which can be interpreted as “*Ilmu Persuratkabaran*”. In Germany, Prof. Dr. Karl Bucher considered as a father of *Zeitungwissenschaft* because he was the first person who teach the Science of Press in University of Bazel, 1884. From the science of press, It then developed into publicity, which is to teach that every statement to the public by using any media, whether printed or electronic, creates a spiritual relationship between the publicist and the public (Effendy, 2003).

While the science of communication itself also arises because it comes from the aspects of press, namely from the field of journalism (Effendy, 2003). Derived from Joseph Pulitzer’s desire to establish a journalistic school to increase the knowledge of journalists in 1903. Because the school does not only provide information about journalist activities, it then develops into mass communication. Futhermore, due to the development of mass communication which is seen from the results of it researches which deteriorated more (not giving much effect to the community), it realized that communication through mass media is just one dimension. Meanwhile, there are still

many other dimensions that are objects of science. Finally the term “Science of Communication” appeared in 1960 by Carl I. Hovland in his work entitled “Social Communication”.

Although many received criticism about the study of communication as a science, but communication still as a science spelled out after the emergence of the work of James J. Bradac, “Message Effect in Communication Science”. The book presents eleven communication experts from various universities in America with the message aspects and effects of the communication process. Then, the communication science that has developed in America has also had an influence in the ASEAN region.

The development of the Communication Science in ASEAN itself is clearly illustrated leading to studies in America. According to Adhikarya (Adhikarya, 1981), communication theory, concepts, principles or techniques are widely developed and researched in the United States. Meanwhile, the results are utilized by a country that has a history, social, economic, political and cultural that is different from America. It was explained that many students were interested in entering communication schools in ASEAN and many also wanted to improve their status by continuing their education in America. Finally, a new objective view was added in communication education in ASEAN: “How can communication strategies and techniques be affective and useful to help develop countries?”, that communication applied knowledge is then referred to as “development communication” (Adhikarya, 1981).

The development of Communication Science in the world has gone through many phases until it finally arrived at the current stage of Communication Science.

Like what Simonson, etc told about communication history is a new study that also involves long practice (Simonson, 2013). History and communication are two disciplines that have different perspectives on seeing the world. History is seen as an old academic discipline, so communication is a contemporary scientific discipline.

History and communication become a singular scientific discipline. History is a guide to how a discipline today and in the past has involvement (Zelizer, 2008)

The entry of Communication Sciences in ASEAN also influences Communication Studies in Indonesia. The entry of the study of communication science in Indonesia was marked by the opening of the Publicistic Department at the Faculty of Social and Politics, in UGM 1950; The Academy of Information and Journalism College (later changed to publicity) in 1956, Faculty of Law and Science at UI in 1959, and the Journalistic and Publicity Faculty in UNPAD in 1960 (Antoni D. , 2004). The development of Communication Studies in Indonesia is also evident from the change in the name of the Publicistik Faculty to the Faculty of Communication Sciences. Like in Faculty of Communication Science in UNPAD (known as the first faculty of communication in Indonesia) who changed from Faculty of Journalistics and Publicistic (1960) become Faculty of Communication Science which is based on Republic of Indonesia's Minister of Education and Culture Decree No. 133 / O / 1983

dated March 5, 1983 concerning Unpad Organization and Work Procedure (The history of Faculty of Communication Science University of Padjajaran, n.d.)

Finally, the Publicity officially became a state faculty at Padjadjaran University based on Decree No. 145/1962. The sequence that became the Dean began with Prof. Dr. Moestopo (1960-1965), then Oemi Abdurachman, MA (1965-1970), followed by Dr. Phil. Astrid S. Susanto (1970-1975), and Prof. Onong Uchjana Effendy, Drs., MA (1975-1982). It was at the end of Mr. Onong's term of office that the Faculty of Publicity (1982) change its name to the Faculty of Communication Science. Most of the figures at that time thought that the change was due to school of tradition of studying Communication Science that had shifted from European (Germany) to Publicistic Science American style which was marked by the rise of mass media studies and the press industry, speech communication, and effect research traditions mass communication in America. While for the development of communication research in Indonesia, according to Antar Venus (quoted from Akisa, 2017), the beginning of its development is more likely to be qualitative research, research with a descriptive approach and not in accordance with the standards of research methodology. While the development of communication research in the world is dominated by quantitative research methods.

Initially, publicity science studies were developed in Indonesia due to the request of President Soekarno. According to E. Lukman (In Rokhman, 2015), that the reason for the establishment of the Publicity Department is for Indonesian journalists

have an academic foundation and can help the human revolution with the good sources.

However, the publicist concept began to change since the introduction of the concept of Communication from the United States. The development of communication science in Indonesia is also inseparable from the role of Indonesian Communication figures.

Some communication figures who are considered to have contributed to the development of communication science in Indonesia are Drs. Marbangun Sundoro, Prof. Sujono Hadinoto, Adinegoro, and Prof. Dr. Moestopo. In 1960s there is also Dr. Phil Astrid Susanto who studied publicity or communication science in West Germany and Dr. M. Alwi Dahlan who has studied communication at the American University.

In addition to the figures mentioned above, there are also Indonesian communication science experts who have contributed to the development of research in Indonesia, he is Dr. KH. Jalaluddin Rakhmat. Futhermore, the researchers made Jalaluddin Rakhmat and its contribution to the development of the history of Indonesian Communication Science as the focus of this communication history studies.

This communication history studies is at the level pf Epistemology. According to Littlejohn & Foss (Littlejohn S. &, 2009) each discussion will return to epistemolgy issues. A branch of philosophy that inverstigates the origin, nature, methods and limits of human knowledge relating to mastery of knowledge and more fundamentally concerned with the criteria for evaluating truth and falsehood. Basically, epistemology is how knowledge is arranged from the material obtained which in the process uses scientific methods (Effendy, 2003).

Epistemology itself is covered in the plains of the philosophy of communication division in the International Communication Association (ICA). This association makes the philosophy of communication visible by incorporating new subjects in communication related to humanistic approaches. Thus, the philosophy of communication will be responsible for a new side in communication and differentiation. The new subject in communication is none other than human side of communication (McLuskie, 2001, h. 257). According to Billig, that pressure in language and writing is a plant of ideology. Therefore, we cannot reject the presence of human side in the knowledge itself. Like what McLuskie said that *"Ambivalence in the New Positivism for the Philosophy of Communication: The Problem of Communication and Communicating Subjects"* in *"Communication Yearbook 24"*:

"...within the ICA, the movement to create the philosophical study of communication became visible during the 1977 Berlin conference, which signified the interests brewing in the United States to engage in a critique of positivism as a route toward more humanistic approaches to communication." (McLuskie 2001, h. 257)

The new approach arose because the philosophy of communication in the United States indeed grew out of its reaction to the positivist approach to communication research, which made the communication process reduce the subject in epistemology (McLuskie, 2001). At first, the study of philosophy communication talked a lot about communication with the subject of communication itself. The first positivist period, emphasized that the subject of communication was not included in the realm of communication and avoided a humanistic approach. Hal tersebut methis

indicates that positivistic is a problem in the field of philosophy of communication.

Therefore, this study uses the epistemological aspect by presenting human side of communication related to the source of knowledge for Jalaluddin Rakhmat.

Jalaluddin Rakhmat is a communication expert in Indonesia who completed his bachelor's degree at Publicity Faculty University of Padjajaran and for his master's degree at Iowa State University USA, taking two majors namely Journalism and Mass Communication (JLMC) and Faculty of Psychology. He also studied at the Australian National University in Canberra in 1994 and completed his doctoral program in Postgraduate program at Alaudin Makassar State Islamic University by choosing a study in the field of Islamic Perspective (Rakhmat & Baharudin, 2016).

As a lecturer at the Faculty of Communication Sciences at Padjajaran University, Jalaluddin Rakhmat contributed a lot to the development of communication research in Indonesia. His arrival from America in 1981 brought a change in the academic ethos in Unpad, that is the opportunities to study American scientist thinkers who had previously been dominated by German thinkers (quoted from Akisa, 2017). Previously, indeed the thought of communication science in Indonesia was dominated by German thinkers because there are many communication science scholars studied in German, one of them is Prof. Astrid S. Susanto. while studying at the Publicity Faculty Unpad in 1967, Jalaluddin Rakhmat claimed to be interested in learning persuasion techniques after reading Emil Dovivat's book "Handbook their publicity", which was brought by Mrs. Astrid after returning from Germany.

According to Antar Venus quoted from Rizkiani (2017), an important contribution made by Jalaluddin Rakhmat is to bring communication disciplines into a discipline that can be accounted for methodologically, bringing social science disciplines because it uses positivistic approaches that have not been developed, and that apply throughout Indonesia. As someone who was once a student of Jalaluddin Rakhmat, Antar Venus stated that at first the research at Fikom Unpad was a qualitative research with a descriptive approach that was not clearly focused and not in accordance with the standards of research methodology. The completely unclear research was then overhauled by Jalaluddin by introducing quantitative research methods. Therefore, communication studies before 1982 at Unpad Communication Science Faculty are currently not accessible. This was due to the order given by Jalaluddin when he was chairman of the Communication Management Department in 1982, he withdrew all theses and was not allowed to be published.

His role as a communication science expert can be seen from his phenomenal book, *Psikologi Komunikasi*. That book is the first book which discussed about psychology communication in Indonesia. After the communication psychology book was published, many communication science students in Indonesia made it as reference material. There are even communication science majors in several Indonesian universities that make it a course, such as at Brawijaya University. The other books were published by Jalaluddin Rakhmat are *Retorika Modern* and *Metode Penelitian Komunikasi*.

It was said that the background of Jalaluddin Rakhmat who has studied in America was one of the drivers of the creation of the *Psikologi Komunikasi* and *Metode Penelitian Komunikasi* books. According to Jalaluddin, it is possible that he wrote the psychology book due to taking two majors while in America and one of them is psychology. Maybe there is no *Psikologi Komunikasi* book and *Metode Penelitian Komunikasi* if Jalaluddin Rakhmat isn't study in America.

Jalaluddin Rakhmat as an expert in communication science turned out to be raised in islamic boarding school. Therefore, Jalaluddin is also known as a religious leader. According to website "*Majulah Ijabi*", written by F. Ahmad Gaus, Ahmad Y. Samantho, and Mustamin Al-Mandary (2014) who write about the stories of Jalaluddin Rakhmat, said that he grew up in islamic boarding school. It was written that his mother was an islamic activist in his village and his father was a kyai and village headman.

Jalaluddin Rakhmat also joined a *Persatuan Umat Islam (Persis)* and actively involved in discussion groups that called themselves Rijalul Ghad or future leaders. He has also undergone education from Muhammadiyah. So, as a religious leader, Jalaluddin has a very long background. He is known as a person who always defends the weak. However, because of that, he often dealt with the military apparatus and eventually was dismissed as a civil servant who at that time worked as a lecturer at Unpad. After being fired, he left his campus and went to Qum City, Iran. There he learned to develop his intellectuals and began to learn about Irfan and Philosophy of Islamic from Tradional Mullahs. (dalam Gaus, Samantho, Al-Mandary, 2014).

His knowledge of religion is also widely poured into his works. Aside from being a communication figure, Jalaluddin is also known as a religious figure. But unfortunately, now Jalaluddin is better known as a controversial figure not as a communication science figure. Starting from 2010, Jalaluddin Rakhmat was indeed active in devoting his thoughts to religious thought. Because it has retired, Jalaluddin Rakhmat is considered to lack focus on communication thoughts. This is one of the reasons the researchers raised the figure Jalaluddin Rakhmat as a communication figure with the intention to reintroduce to the community.

Actually Jalaluddin Rakhmat never left his interest in the field of communication science. Jalaluddin always provides spices of communication in every speech and work, for example in his book entitled *Islam Aktual*. In fact, before studying in America, Jalaluddin Rakhmat taught science of communication which was later combined with the science of religion and became a broader topic. The merger between the science of communication and religion which is owned by Jalaluddin Rakhmat, makes him a unique intellectual figure.

Back again as a communication expert, Jalaluddin Rakhmat emerged as a figure who brought the positivistic in his era. His arrival from America brought a new method in the field of communication research, namely clarifying the quantitative research methods again. This is consistent with the development of social research when quantitative research was indeed widely used as a more objective statistical method.

The publication of *Metode Penelitian Komunikasi* book shows that Jalaluddin brought

the American research tradition in accordance with global developments at that time.

According to Kincaid, communication science in the United States tends to examine communication phenomena with quantitative approaches and try to determine objectivity so that quantitative methods become standard for years.

As a reiteration, the environmental history of universities in America is indeed used as a place of contemporary reference for communication research as a discipline that is maintained, but American scientists cannot deny that there are European traditions influencing it. Even many experts in America are immigrants like Kurt Lewin and Paul Lazarsfeld. In addition, there are also many American communication scientists who study for their Ph.D in European universities. The general criteria of communication research in America has been seen as very empirical, positivistic, historical, and not reflective which is then very close to the spirit of pragmatism.

According to Hardt, pragmatism is an American effort to adapt to the conditions of modern life and efforts to produce a philosophical context for social science investigations in the 20th century. Then, pragmatism itself is considered a failure because it cannot bring radical criticism of its people who can overcome idealism in facing various economic and political crises. This failure resulted in the emergence of criticisms in professional journals and organizations, including the critical approach of the philosophical traditions of European thought (Ibrahim in Hardt, 2007)

Jalaluddin Rakhmat who completed his master's degree in America in 1981, at that time clearly brought a new tradition in communication research in Indonesia,

especially at Padjajaran University. Research using statistics is a study with a quantitative approach that is indeed widely used at that time, in accordance with global developments in social science research dominated by quantitative approaches. It can be seen that Jalaluddin brought the influence of American tradition when he returned to Indonesia. But, based on the discourse that has been the focus of his attention so far, namely on the empowerment of the weak, the issue of injustice, and equality which incidentally is the basis of the entry of critical theory in the study of communication.

Like what Griffin wrote (In Hardt, 2007) the entry of critical traditions in communication studies promises that communication can be a reflective challenge to unjust discourse. This critical theory is inseparable from the Frankfurt Schol which has produced a number of influential works from its members at the Institute fur Sozialforschung, an institution which actively conducts empirical, historical, and oriented studies on solving the problems of the European working class movement (Hardt, 2007)

The explanation of the critical theory also explained that Jalaluddin also gave his attention to critical studies which could then not be separated from European traditions (*Frankfurt School*). Communication science thought that are influenced by American and European traditions, and their influence as Muslim scholars make Jalaluddin as a phenomenal figure in Indonesia even though there are still many other figures who have participated in developing communication science in Indonesia.

After being known to also pay attention to the critical study, Jalaluddin has undergone many approaches in his journey, namely having been in a critical, positivistic, interpretive approach, and then also to postmodernism which is understood to reject rationality because of pluralism. So that in Jalaluddin's thinking, it can be seen from the methodology carried out by Robert T. Craig which then produced seven traditions, namely rhetoric, cybernetics, semiotics, sociocultural, sociopsychology, phenomenology and criticism.

Craig's approach is different from most communication theory approaches used. The communication study itself has a tradition view called "transmission view", namely seeing communication as a mechanistic process in sending messages through space. But this perspective began to be criticized a lot like James W. Carey. The approach used by Carey is to combine two cultures until they cannot be distinguished from one another. Carey thinks that communication studies should be used to study human life as a symbolic form and see communication as a culture (Ross, 2004).

Besides the seven Craig traditions, the relationship between the three approaches (positivistic, interpretive, critical) is also described by Jurgen Habermas in his critical tradition. Habermas is an important figure among Frankfurt scholars who made the theory of communication and transformation of society have influence in Europe and also increased its influence on the United States. Habermas was an important figure who was regarded as a spokesperson for the Frankfurt School and was more important in his influence in the study of communication. Habermas also teaches

about three things of interest in needs in society, namely work, interaction and power (Littlejohn S. &, 2011).

Habermas said that for the first interest, work, have a very instrumental nature, accustomed to achieving tasks and completing their basic goals, have the view that a “work: is basically a technical interest. Then for the second interest, the interaction was named by Habermas as “practical interest”. This is because this second interest involves reasoned practice and makes it in the history of science and hermeneutics. Next interest is “power”. As the name implies, this interest focuses more on a power that dominates in a group. This interest assumes that groups can strengthen themselves to change society by being “aware” of dominating ideologies (Littlejohn S. &, 2011)

Besides Habermas, Dennis Mumby also divides the world of communication into four things (LittleJohn, 2002). First is the *Discourse of Representation*, entering the realm of positivism in the modern which clearly separates researchers from the world.

This section assumes that people can accept reality outside themselves and describe reality with language. The Second, *Discourse of Understanding*, including interpretive modernization which believes that the relationship between the world as a known object is mutually influential. This section considers that reality can be found from the interaction between knowing (knower), which is known (known) and the structure of research researchers who are influenced by what is seen.

The Third, *Discourse of Suspicion*, critical modernism originating from structural traditions that criticize the structure of oppressive societies. This section

criticizes the picture of structures in social structures that truly live outside of human perception. The Last One, *Discourse of Vulnerability*, include postmodernism which believes that there are various discourses and ideas that compete with each other for power. This section denies the existence of an eternal social arrangement.

Dissanayake (2009) criticizing Western theoretical formulations with various concepts and thoughts, such as Lasswell, Berlo, Shanon and Weaver, Schramm, Gerbner, Lemer who dominate communication studies. Communication that starts from the practical formula becomes a science with a western natural setting. Western justification with universality (culturally generality) promoted can actually reduce and eliminate the contextual meanings that live in non-western societies with different background (Chen in Kim, 2012). This condition which encourages the perspective of non-western communication with a variety of traditional characteristics needs to articulate its identity and meaning more holistically.

The metateory can be used as an illustration of the journey of Jalaluddin rakhmat related to his interest in the world of communication. In addition to the many interests of communication that he has lived, the knowledge of Jalaluddin Rakhmat as a figure in communication science also cannot be separated from his background which is mostly in the religious realm. So, researchers also see a tendency for non-western perspective, namely islamic perspectie in the thinking of his communication studies.

Based on the uniqueness, the researchers felt interested in researching Jalaluddin Rakhmat.

This non-western or Eastern perspective tendency can be seen from the thoughts of Jalaluddin Rakhmat now who tends to think in Islamic Philosophy.

Although the thought of the communication study is still dominated by America and Europe, there are also divisions of western thought, namely America and Europe and also Eastern, namely Asia. Western and Eastern is a part of philosophy of science. The study of communication in Asia shows a different direction of thought and development compared to that in the West, whis is what is fattened by (Kincaid, 1987) which states that there are a number of different principles between Western and Eastern scholars in formulating communication science studies. Lawrence Kincaid showed some differences in terms of the study of communication between Western and Eastern.

The first difference for Western is focus on parts and not combine them in a single unit while Eastern tends to focus on the wholde and unit. The second is Western thinking that individual creativity takes precedence in communication to achieve goals while Eastern thinks that communication is something that is not planned and there are other factores outside the individual that can affect the achievement of goals. The third is Western dominated by language and considers the existing relationship consists of two or more people, whoever they are, regardless of their social status while Eastern is more dominated by verbal symbols. The ability to speak (speech) is underestimated, assuming that silence is better and concerned with the role, social status and power possessed bu individuals in a relationship.

Non-Western perspective studies in the Indonesian context are an important opportunity to be developed. This is because in Indonesia it is rich in various classical treatises, various ritual activities, folk dramas, and distinctive communication behaviours. This wealth is potential for researchers to develop theories or models of Asian communication (especially Indonesia). Wimal Dissayanake (1986) asserted that to be able to develop Asian Theories and models can be done by investigating them:

(1) examining classical treatises on philosophy, rhetoric, linguistics, poetry, etc., with the intention of extracting certain principles and propositions of communication; (2) check various rituals, folk dramas, etc., which has been handed down from generation to generation, and which relates to symbolic communication, with the intention to find out what is unique about their specific culture; and (3) explore the communicative behavior of different societies from an interpersonal perspective so that they can obtain a set of principles or axioms that guide communicative behavior (Antoni N. A., 2017)

Quoted from Verdy Firmantoro;s Thesis, Western domination of the Eastern in the scientific world cannot be regarded as something ordinary, because science is a tool of power. The West refers to Europe and United States as the center of a communication perspective. Makin (2015) mentions that Eastern or known as orientalism also orient in French leads to the area in the East and South. Speaking Western and Eastern is not only related to the region or geographical location, but also a set of languages, culture, politics, economics and even history, such as Australia in

terms of geography in the Eastern, but in terms of culture including the Western (Makin, 2015).

The study of thought examined by previous research, namely Rizkiani Akisa in 2017 about Jalaluddin Rakhmat, departed from the lack of development of thought studies even though it was considered important because they could contribute to mapping the study of communication science in accordance with the characters developed. While in the development of social sciences, the study of hadith thought through the Sociology of Knowledge approach, namely the study of the thoughts of figures or academic communities that can enrich understanding of the development of certain thoughts (Antoni & Alfira, 2014). In addition, Rizkiani Akisa's research is also useful for developing communication science studies from an Asian perspective, especially Indonesia. This development is very important to do because it influences the study of culture in Asia.

Peter L. Berger and Thomas Luckman is a figure who developed the sociology of knowledge study in America with his work entitled "Social Construction of Reality; A Treatise in the Sociology of Knowledge" (Manuaba, 2008). His work is trying to perfect previous thoughts that are considered or tend to use natural science rather than social science. According to Peter L. Berger and Thomas Luckman (1990) Sociology of Knowledge is "...concerned with the analysis of the social construction of reality".

One of the developments of sociology of knowledge can be seen from the work of Everett M. Rogers in his book entitled *A History of Communication Study* which is one example of thinking studies using a biographical approach. Next one is Mathew Ross's research (2013), that is *An Alternative Path: Intellectual Legacy of James W. Carey* which was then used by Rizkiani as a preliminary study. The research conducted by Ross uses analysis with a dialog method that explains extensively about Carey's thinking using hermeneutic variations. The study discusses three classifications of Carey in his works, namely his criticism of intellectual history from mass communication and positivism in the media effect tradition, Carey's scientific of North America that are more dominating and the criticism of the technology.

The study of communication thinking in Indonesia can be said start from the work of Idi Subandy Ibrahim about the communication thoughts one of the figures in Indonesia, namely Soedjatmoko. His work was later formed in a book entitled "*Dari Nalar Keterasingan Menuju Nalar Pencerahan: Ruang Publik dan Komunikasi dalam Pandangan Soedjatmoko*". After that there was the result of research conducted by Hamidah I.L. regarding thinking of Rosihan Anwar (2016) from his research in FISIP Brawijaya University. Next there are research about Astrid S. Susanto by Dwi Kurnia Pratiwi (2016) and Dedy N. Hidayat by Muhammad Aga (2016).

Research by Rizkiani Akisa about Jalaluddin Rakhmat is considered important and can be also processed more by researchers so that it is more useful for the wider community. The researchers intends to use research from Rizkiani Akisa to be used

again by the community now the old material being reintroduced. So, the researcher tried to use the research of Jalaluddin Rakhmat to reintroduce the history of Communication Science and also the figures and their contribution by using a method called Performance Research.

The notion that history is synonymous with something that is memorizing and also boring makes the researcher use the touch of art to research Jalaluddin Rakhmat and his contribution to the development of communication science in Indonesia.

Performance studies are a form of scientific discipline that categorizes and limits what is captured and then describes, so that the scope will be seen. Performance research tries to explore and consider the breadth of human activities as an expression by adopting communication, anthropology, sociology, ethnography, cultural studies and theater or other fields (Denzin & Lincoln, 2000, p.414).

Subjects from performance studies are human activities as a natural activity, socialization and norms that are intertwined from a human social process and active activities in making human reason (Schechener in Denzin & Lincoln, 2005). And then Schechener (Denzin & Lincoln, 2005) revealed that the study of performance research has been used for a long time. For example, the use of poetry by Plato as a means of delivering his philosophy, the use of mahabharata stories, and theater performance from Shakespeare's works. Looking back on Indonesia, puppet shows (*pagelaran wayang*) are a medium for disseminating Islamic teachings by Sunan Kalijaga is also part of the performance.

In FISIP University of Brawijaya previously the study of communication history based on performance research was also conducted by Sadajiwa Team in 2016.

Sadajiwa Team uses performance research to introduce Indonesian press figures.

Sadajiwa Team held an exhibition that featured paintings, poems, songs and also theater in introducing and telling stories from the leaders of Indonesian press. The use of performance research in making people aware of history has also been done by Firmantoro (2016) before. (Firmantoro, 2016) using performance research to poster the love of society for Indonesian ancient manuscripts which have gradually begun to disappear. So from that also comes the method of performance research or critical art based research to accommodate interest in answering the framework of this research.

The approach to performance research used in the field of communication research will enrich the researcher's perspective in explaining the symptoms of communication. Because this performance research appears as a criticism and answers to various limitations of the existing cultural approach. Because it also has a critical spirit in his attachment to the world of human life, this perspective enriches our understanding of communication researchers that performance can also be a means of social criticism that acts and frees up communication actions. (Subandy, 2019)

Referring to the explanation of performance research that has been explained, researchers use the method of performance research as a critical implementation to try to introduce the figures of Communication Sciences and their contribution to the development of Communication Studies in Indonesia especially Jalaluddin Rakhmat

and aim to provide knowledge, high awareness to Jalaluddin Rakhmat who contributed much in the development of Communication Studies in Indonesia especially in the field of research. The researcher also has the main aim to criticize public thought that communication is not only a general knowledge that has been known to many people such as Public Relations, Mass Communication and Communication Management, but Communication Science is a very broad science that covers various fields such as communication psychology, communication development and others.

This can be seen from almost all universities in Indonesia having only three mainstream studies. Quoted from T. Priyo Sadono & R. Nur Chasanah:

"The institutional conditions and values in the study of Communication Studies in general currently face the problem of quality teaching, ranging from human resources to infrastructure to support the teaching and learning process. This has become a fundamental problem in producing graduates who are competent and highly competitive. In addition, the tendency of higher education institutions in Indonesia to have a uniform focus of study. Almost all institutions carry out Communication Science education which is more or less the same, namely journalism, public relations, advertising, broadcasting, and Communication management. This reality is certainly very worrying about the return of the Agricultural Sciences and Administrative Sciences syndrome which is shunned by society. For this reason must always conduct observations of social change trends in the community about changes in the needs of experts in the field of Communication, and the need for changes in the institutional structure and values governing the field of study in Communication Sciences."

This research requires researchers to think philosophy in the epistemology aspect in the critic constructivism paradigm, which studies how people know what is known. Mentioned by Supriyanto (2013) that the aspect of epistemology is the truth of fact or reality from the point of view of why and how that fact is true which can be

verified or proven again. Clarified again by Littlejohn & Foss (Littlejohn S. &, 2011) that the way academics conduct research and compile theories relies heavily on epistemological assumptions which lie in how these academics think about knowledge and how that knowledge is obtained, which in turn will determine what they find (academics).

This study uses the critical constructivism paradigm because the focus of the issues raised is related to the effort to reintroduce the figure of communication science Jalaluddin Rakhmat and his contribution to the development of the history of communication science in Indonesia which is still unknown to many people. The introduction of this figures is not using formally event, but is packaged using art both in seminars and video mapping that has been prepared before. The introduction of this character has a psychological effect on the people who attended the event related to what the ABIWARA research team wanted to say.

In this qualitative research, in particular Jalaluddin Rakhmat made researchers interested in introducing communication science leaders in Indonesia and recalled the contribution of Jalaluddin Rakhmat to the history of the development communication studies in Indonesia. So, research with entitled **"Abiwara as a medium to intriduce the figure of Communication Science in Indonesia Jalaluddin Rakhmat (Study of Communication History based on Performance Research)"** expected to be able to revive the history of the figures of communication sciences and provide an introduction to a rwlatively new approach to science studies namely performance research.

1.2 Problem Formulation

Based on this background, the formulation from this research is “How to introduce the figures of Communication Science in Indonesia Jalaluddin Rakhmat to the public and their contribution to the historical development of Communication Science in Indonesia through Performance Research”

1.3 Research Purposes

The purpose of this research is to introduce the figures of Communication Science in Indonesia Jalaluddin Rakhmat to the public and his contribution to the development of Communication Science in Indonesia and remind the community that the study of communication is not only Public Relations, Communication Management and Mass Media, but is very broad though performance research. This research also aims to give alternative presentations communication through performance research methods and overcome the lack of interest in learning history.

1.4 Research Benefits

1.4.1 Theoretical Benefits

This research is expected to contribute in developing the study of Communication Studies about the figures of Communication Science in Indonesia through the philosophy of communication and also communication history approach. As well as reviewing research through methods of performance research. This research can be also used as a reference for further research related to research performance.

1.4.2 Practical Benefits

The results of this study are expected to encourage people to be more aware of the history of the development of Communication Science and also the figures who contributed to it, and this research is expected to be reference for stakeholders about the Communication Science in improving the communication science curriculum.



Chapter II

Literature Review

2.1 Communication History

The study of communication history has an important position in developing Communication Sciences. Although on the other hand this study is relatively new compared to various other studies in Communication Studies. The communication history perspective focuses on the study of communication from a historical perspective (Nisa Alfira). Literature is related to the historical perspective of communication that is familiar to scholars or students of communication including Explorations in Communication and History (editors of Barbie Zelizer, 2008) and The Handbook of Communication History (editor: Peter Simonson, Janice Peck, Robert T. Craig, John P. Jackson, Jr., 2013). While from The European tradition, there are works by James Curran, including the latest from his work which is his work that reviews the history of the internet.

In Indonesia, the historical perspective of communication seems to be used in several academic works including dissertation by Bachtiar Aly, dissertation of Yulandre Darwis, Thesis of Ignatius Haryanto, thesis of Akhwad Zaini Abar, and dissertation of Akmat Adam (Malaysia). From the aspect of literature that has been a reference to Simonson, Michael Schudson, James Curran, Barbie Zelizer, James W. Carey. While in the context of Indonesia Soebagio I.N. One of the important figures was

appreciated for his diligence in documenting the journey of the Indonesian press besides Abdurahman Surjomihardjo and Ignatius Haryanto (quoted from Nisa Alfira & Sri Handayani). In general, the historical perspective of communication has not been sufficiently strong in Indonesia. For the sake of exploring the strength of national identity in facing the challenges of globalization today, it is necessary to develop a historical communication perspective (quoted from Nisa Alfira & Sri Handayani).

Although there are those who use research with a historical approach, but in Indonesia it is still not very strong development, so the approach to the history of communication has not been widely known among academics and students. As (Schudson, 1999) said that "The writing of communication history is woefully underdeveloped". The communication history approach is more widely used in America and Europe. Especially in the United States which began in the 19th century with the study of mass culture such as newspapers, magazines, then in the 12th began to film and broadcast (Nerone, 2006).

Communication history still has extensive studies, including media, institutions, systems, flows, and communications such as symbolic expressions and exchanges that span all epochs, national borders, and world regions (Simonson, 2013).

Although communication history still has research studies, communication history contains many reflections and important things that develop throughout development.

This study is still not widely used by other fields to provide information about

fundamental aspects of the ways in which human life has spread from the beginning of humanity to the digital era as it is today.

(Simonson, 2013) also argues that data collection in communication history is not much different from general historical studies, namely through oral, handwriting, print and broadcast media. In addition, communication history can also be seen through quotations of words or those seen. History is a communication problem from time to time and each selected media can be tracked such as document records, artifacts, bones, and everything that has a visible appearance or habit (Zelizer, 2008).

Historical studies in general, communication history has the potential to explain the past in new ways and to redirect thoughts and practices in the era of media, information, and develop communicative practices. Communication history is also a new field and a very long practice in its journey. We can understand communication history in broader terms, such as writing, oral representations or other media that show events and practices in the past (Simonson, 2013). It can be concluded that communication history is a field that presents a series of events from the past that produce various knowledge to be oriented at this time.

Peters (quoted from Zelizer, 2008) says that communication history offers wealth in the study of history of communication, not just putting media history in the center of history. Peters also examined that the problems in his study are at the fundamental level. Peters observed that historical research problem bear a striking resemblance to communication problems, because they lie at the fundamental level.

The task of historians is to adjust the conditions of perfect communication with death (Zelizer, 2008). Communication history will be used as a basis for researchers to categorize existing communication studies. Then this study is also intended to see the historical development of communication.

2.2 Development of Communication Science

Communication science research has been carried out in various countries, but until the late 1980s there were still many American communication scientists who thought that everything about communication science came from North America. That was conveyed by Idi Subandy Ibrahim in his introduction in the book *Critical Communication Studies* (Hardt, 2007). According to James Curran (in Simonson, 2013), much of the field of journalism, media and the history of communication is overwhelmingly covered in national borders, especially in North America and in Europe.

In the beginning, new social scientific studies on communication began in the United States in the 1930s (Idi Subandy in Hardt, 2007). Then it developed into an academic discipline which was marked by the establishment of the Institute of Communication Research at the University of Illinois in 1948 by Wilbur Schramm who was known as one of the foremost pioneers of Communication Science. Wilbur Schramm was the central figure in the study of Communication Studies, was initially interested in communication because of the problems he had in communicating, namely stuttering

when talking face to face with others (Rogers, A History of communication study: A biographical approach, 1997).

According to Schramm, there were four founders in communication studies, namely Harold Lasswell, Kurt Lewin, Lazarfled, and Hoyland are more accurately referred to as forerunners. This is because the four figures do not identify themselves as scholars of communication. Lazarfled identified himself as a sociology scholar, while Lasswell, Lewin, and Hovland with political science, social psychology, and psychology. Rogers said (1997) “... *Intensive communication came in of the United States during the 1900s, but there were several decades earlier in Europe.*”

Basically, the study of communication science has indeed developed in America, especially in North America. However, the actual origin of the emergence of communication studies originated in Europe. According to Jalaluddin Rachmat (Akisa, 2017) In America, the development of the science of communication begins with two paths, namely spec communion and mass communication. This path of mass communication comes from publicity. Meanwhile, the development of publicist science starting from Germany was marked by the publication of the Handbook Their Publicistic book by Emil Dovivat who was considered a figure who formulated publicist science. The same thing was said by Antoni (2004), that the tradition of mass communication research in the United States has the influence of journalism, political science, social psychology, and sociology. Likewise in European tradition, the study of mass communication was also influenced by the journalistic tradition compared to

sociology. So, it can be said that journalism or journalism also has a role in influencing the development of Communication Science.

Referenced from Effendy (2003), the development of Communication Studies itself began to be marked by the development of Rhetoric in Greece and Rome. Own rhetoric according to Aristoteles is the art of persuasion, a description that must be concise, clear, and convincing, with the beauty of the language arranged for things that are corrective, governing (instructive), encouraging (suggestive), and maintaining (defensive). The figure known as the Rhetoric figure was Cicero, who develop Rhetoric as a science. Furthermore, the development of Publizistik Wissenchaft is more abbreviated with the word publisistic. At this time, journalistic activities did not develop due to the government of the dark Roman Empire. Until 1609, the emergence in Germany of the first newspaper in history with the name "Avisa Relations Oder Zeitung", continued with "Weekly News" English newspapers in 1622.

Still according to Effendy (2013), the development of newspapers in showing that the print media has a stroing influence on the government and society. So that many of the academics try to learn it. So that in the 19th century, it appeared in England "Science of the press", in Paris "Science de la Presse", in the Netherlands "Dagbladwetenschap" and in Germany "Zeitungswissenschaft", all of which can be interpreted as the science of translation. In Germany, Prof. Dr. Karl Bucher is considered to be the fatre of Zeitungswissenschaft because he was the first person to teach the knowledge of news correspondence at Bazel University, 1884. From his

correspondence, developing later became publicistic, namely teaching that every statement to the public using any media, whether printed or electronic, creating a spiritual relationship between the public and the public.

While the science of communication itself also arises because it comes from the press aspects, namely from the field of journalism (Effendy, 2013). Derived from Joseph Pulitzer's desire to establish a journalistic school to increase the knowledge of journalists in 1903. Because the school does not only provide information about journalist activities, it then develops into mass communication. Furthermore, due to the development of the results of studies of the effects of increasingly degrading mass communication (not much effect on society), it is realized that communication through mass media is only one dimensions that are objects of science.

Finally came the term Science of Communication in 1960 by Carl I. Hovland in his work entitled "Social Communication". Although many get criticism about the study of communication as a science, but after communication remains a science spelled out after the emergence of James J. Bradac's work, "Message Effect in Communication Science". The book presents eleven communication experts from various universities in America with the message aspects and effects of the communication process. As explained above, according to Jalaluddin Rachmat (Akisa, 2017), in America, the development of the science of communication starts with two paths, namely speech communion and mass communication. This statement is reinforced by the writing of Simonson (Simonson, 2913) that there are differences

of opinion about the development of communication in America. Some say that the development of communication was preceded by a study of communication that has a history of media studies that is broader and larger than the study of communication itself. Others claim that the development of communication began with Rhetoric, whose field of study did not come from discipline of communication. So, the history is divided into two, namely the history of the parts of “speech communication” and “mass communication”.

In the end, communication studies extensively covered studies of media history, journalistic history, history of rhetoric and public, and studies of the history of communication itself (history of the fields of communication) The development of communication research in the 1950s and 1960s was dominated by empirical studies using quantitative methods and focusing on the effects of communication. This development is similar to its development with sociology studies, social psychology, and political science, which followed the development of social science at that time.

The first doctoral program in communication studies was made by Schramm at Illinois and Stanford, which emphasized statistical methods. Likewise with the communication research conducted by Lewin and Hovland along with their followers, who used experimental research with quantitative methods. The rise of the use of quantitative methods is motivated or support measurement techniques and expand the use of data analysis using computers in social science which are supported by quantitative research styles (Rogers, 1997). As Tankard said:

“The dominant research paradigm in the social sciences is the use of statistical analysis to study human beings and their society. Basically, this paradigm involves gathering quantitative data and applying a statistical test that allows the researcher to draw conclusions.” (Tankard dalam Rogers, 1997, h. 491)

The development of the science of communication in ASEAN itself is clearly illustrated clearly leading to studies in America. According to Adhikarya (1981), communication theory, concepts, principles or techniques developed and were investigated in the United States. Meanwhile, the results are utilized by a country that has a history, social, economic, political, and cultural that is different from America. It was explained that many students were interested in entering communication schools in ASEAN and many also wanted to improve their status by continuing their education in America. Finally, a new objective views is added in communication education in ASEAN: “how can communication strategies and techniques be affective and useful to help efforts to develop the country?”, The application in communication knowledge is then referred to as “development communication” (Adhikarya, 1981)

Still according to Adhikarya (1981), there are two reasons why ASEAN students have a high dependence on schooling in America, namely the high number of ASEAN communication scholars who study in the United States and the high level of communication publications conducted by the United States that are often connected with outside countries United States and available in ASEAN. Communication science in America emphasizes more on commercial media, high communication on technological developments and less attention to the social and economic issues of development which actually provide many uses in ASEAN countries.

The entry of the study of communication science in Indonesia was marked by the opening of the Public Relations Department at the Social and Political Faculty, UGM in 1950. The Academy of Information and Journalistic Higher Education (later changed to publicity) in 1956, Faculty of Law and Science at UI in 1959, and Journalism and Publicity Faculty in Unpad in 1960 (Antoni, 2004). The development of Communication Studies in Indonesia itself can be seen when many Communication Science scholars continue their studies in Europe and America. It can be seen that the amount of literature used by Master and Doctoral students are a theoretical reference in several universities in Indonesia. (Ibrahim in Hardt, 1997).

The Academy of Information and Journalism of Higher Education (later changed to publicity) in 1956, Faculty of Law and Science at UI in 1959, and Journalism and Publicity in Unpad Faculty in 1960 (Antoni, 2004). The development of Communication Studies in Indonesia can be seen when many communication continues their studies in Europe and America. Students can use theoretical references in several universities in Indonesia. (Ibrahim in Hardt, 1997).

The development of Communication Studies in Indonesia is also evident from the change in the name of the Publicistic Faculty to the Faculty of Communication Sciences. For example, as in Padjajaran University (the first Faculty of Communication Sciences in Indonesia), there was a change in name from the Journalistic and Publicistic Faculty (1960) to the Faculty of Communication Sciences in 1982 based on the Decree

of the Indonesian Ministry of Education and Culture No. 133 / O / 1983 dated March 5, 1983 concerning Unpad Organization and Work Procedure.

Based on its history (fikom.ac.id), the name change began with the establishment of the Journalistic and Publication Faculty (FDP) which was pioneered by Prof. Dr. Moestopo, Azhari Selaeman, A.Z. Palindih, Djamal Ali SH, S. Roehandi, A.K. Yacoby, R. Roekomy, and Prof. Iwa Kusuma Sumatri SH. This faculty is under the auspices of the Unpad Trustees Foundation led by Prof. Dr. Moestopo and has the first batch of 220 students. In 1962, a panitian for the Supporting of Publicist Faculty Administration was formed. The formation of this committee was due to the dissatisfaction of the FDP leader for its development under the auspices of the Unpad Trustees Foundation. The members of the organization consisted of national figures and press and information leaders in West Java, such as Prof. H. Moh. Yamin, Prof. Iwa Kusuma Sumantri SH, Sartono SH, Sudjarmo Tjondronegoro SH, Adam Malik, B.M Diah and Adinegoro.

After much struggling, finally the Publicistic officially became a faculty of the state at Padjajaran University based on Decree No. 145/1962. The order that became the Dean of the FDP began with Prof. Dr. Moestop (1960-1965), then Oemi Abdurachman, MA (1965-1970), followed by Dr. Phil. Astrid S. Susanto (1970-1975), and Prof. Onong Uchjan Effendy, Drs., MA (1975-1982). It was at the end of Sir Onong's term of office that the Faculty of Publicistic (1982) changed its name to the Faculty of Communication Sciences.

Most of the faculties at that time thought that the change was due to the school and tradition of studying Communication Science that had shifted from European (German) Publicistic Science to American Communication which was marked by the rise of mass media studies and the press industry, speech communication, and research traditions the effect of mass communication in America. While for the development of communication research in Indonesia, according to Antar Venus (Akisa, 2017), the initial development was more likely to be qualitative research, research with a descriptive approach and not in accordance with the standards of research methodology. While the development of communication research in the world is dominated by quantitative research methods.

2.3 Philosophy of Communication

2.3.1 Western Perspective Communication

Philosophy is the beginning of a discipline that is closely related to wisdom taken in human life in order to behave, act in accordance with existing norms to achieve goals or intentions in solving a problem or an attempt to find a truth, principle and the causes of reality. According to Susanto (1995), in explaining the position of science, the question arises for that knowledge for scientists: for the purpose of whether a science is used and disseminated by it? Will the knowledge be used only for his own sake, scientific satisfaction for the experts, or will the form be perpetuated to members of the community for the improvement of live and human relations?

As for communication, there is no single definition in it. The definition of communication itself is not easily defined especially for scientific purposes. Therefore, Frank Dance (in Little John & Foss, 2011) underlines a number of elements to distinguish communication so that it produces three points of conceptual difference. The three points are the level of observation, purpose, and normative assessment. However, Effendy (2003) provides a definition of the philosophy of communication, namely a discipline that examines fundamentally, methodological, systematic, analytical, critical, and holistic understanding (*verstehen*) of the theory and process of communication which includes all dimensions according to their fields, characteristics, objectives, its functions, techniques, and methods.

Philosophy as a discipline is usually categorized into the main sub-fields according to the type of justification that can be accommodated by answers to questions: what do I know? How do I know it? Am I sure? Am I right? These questions are written in a work entitled "Communication Models in Philosophy, Review and Commentary" by Richard L. Lanigan, which then relates to the study of metaphysics, epistemology, axiology, and logic (in Effendy, 2003. H. 322).

a. Metaphysics

According to Lanigan, metaphysics in relation to communication theory has to do with human nature and its contextual and individual relationships with reality in the universe; the nature and facts for goals, behaviors, causes, and rules; choice problems, especially freedom versus determinism in

human behavior. So, metaphysics is a study of the nature and function of theories about reality

b. Epistemology

A branch of philosophy that investigates the origin, nature, methods and limits of human knowledge relating to mastery of knowledge and more fundamentally concerned with the criteria for assessment of truth and falsehood. Basically, epistemology is how knowledge is arranged from the material obtained which in the process uses scientific methods. Whereas according to Supriyanto (2013, p. 32), epistemology tries to answer questions about the source of knowledge; smenatis concerning the relationship between our knowledge and the object of knowledge; do you know that? ; what is the origin of knowledge? ; how do we know?; existing knowledge patterns?; how do we get knowledge? ; how do we distinguish knowledge and opinions ? ; what is that error?

c. Axiology

A branch of philosophy that deals with research on values (Littlejohn & Foss, 2011, p. 27). According to Lanigan, in conjunction with the philosophy of communication said that axiology is a study of ethics and aesthetics. So, axiology is a study of what human values are and how to institutionalize them or express them.

d. Logic

Related to the study of the principles and methods of reasoning correctly.

Logic is an important thing in communication, because a thought must be communicated to others, and what is communicated must be a decision as a result and process of thinking, which is logical.

According to Littlejohn & Foss (2011), in addition to axiology and epistemology, there are other assumptions, ontology. These three assumptions are three parts of the philosophical assumptions of a theory that is often used by theorists.

e. Ontology

This branch of philosophy questions human existence. Epistemology and Ontology go hand in hand because our ideas about knowledge largely depend on our thinking about who knows. Whereas in communication, ontology is centered on the nature of human social interaction. Added

according to Supriyanto (2013, p. 30), Ontology's philosophy of study wants to get knowledge about the object being studied (limited to "what"), discussing what we want to know, how far we want to know, or a study of theories about there

Pratiwi (2016) makes a table to facilitate an explanation of how communication positions are viewed through the eyes of three paradigms, namely positivistic, interpretive, and critical which are quoted from T.Craig (1999) in "Communication

Theory as a Field” and Hidayat (2008) the journal “Qualitative-quantitative dichotomy and paradigmatic variants in qualitative research”.

Table 1 Philosophy of Communication paradigm

Paradigma	Ontologi	Epistemologi	Aksiologi	Komunikasi
Positivistik	Critical Realism Ada “real” yang diatur oleh kaidahkaidah tertentu yang berlaku universal; walaupun kebenaran pengetahuan tersebut mungkin hanya bisa diperoleh secara probabilistik.	Ada realitas objektif sebagai suatu realitas yang eksternal di luar diri peneliti. Peneliti harus sejauh mungkin membuat jarak dengan objek penelitian.	Observer -Nilai, etika dan pilihan moral harus berada di luar proses penelitian. -Peneliti berperan sebagai disinterested scientist. -Tujuan penelitian: Eksplanasi, prediksi dan kontrol realitas sosial.	Communication as transmission; deliver information: komunikasi adalah proses pengiriman dan penerimaan pesan atau mentransfer informasi dari satu pikiran ke yang lain.
Interpretativ/ Konstruktivis	Relativism Realitas merupakan konstruksi sosial. Kebenaran suatu realitas bersifat relatif, berlaku sesuai konteks spesifik yang dinilai relevan oleh pelaku social	Adanya realitas subyektif, pemahaman suatu realitas, atau temuan suatu penelitian merupakan produk interaksi peneliti dengan yang diteliti.	Facilitator -Nilai, etika dan pilihan moral merupakan bagian tak terpisahkan dari penelitian. -Peneliti sebagai passionate participant, fasilitator yang menjembatani keberagaman subjektivitas pelaku sosial. -Tujuan penelitian: rekonstruksi realitas, sosial	Communication as a culture or meaning: Komunikasi pada hakikatnya sebagai makna/budaya berdasarkan interaksi manusia yang bermakna dan tidak dapat diukur tetapi dapat ditafsirkan.

			secara dialektis antara peneliti dan yang diteliti.	
Kritis	Historical Realism Realitas yang teramati merupakan realitas “semu” (virtual reality) yang telah terbentuk oleh proses sejarah dan kekuatan-kekuatan sosial, budaya, dan ekonomi – politik.	Hubungan peneliti dengan yang diteliti selalu dijembatani nilai-nilai tertentu. Pemahaman tentang suatu realitas merupakan value mediated findings.	Activist -Nilai, etika dan pilihan moral merupakan bagian tak terpisahkan dari penelitian. -Peneliti menempatkan diri sebagai transformative intellectual, advokat dan aktivis. -Tujuan penelitian: kritik sosial, transformasi, emansipasi dan social empowerment.	Communication as a power: Komunikasi adalah fenomena pembentukan kesadaran palsu oleh elit yang berkuasa. Komunikasi sebagai salah satu proses empowering membela yang lemah dan mendekonstruksi hubungan yang asimetris

Quoted from Neuman (2013), there are three ideal approaches that reflect differences in alternate views and assumptions regarding social research. The three approaches are positivist social science (PSS), interpretative social science (ISS), and critical social science (CSS). This approach is a developing position, providing a variety of different ways to observe, measure, and understand social reality. In addition, this approach is also similar to research programs, research traditions, and scientific paradigms. In general, paradigms are a way of thinking as a whole. It is a general arrangement for theory and research that includes basic assumptions, core issues, models of quality research, and methods for answering questions.

Western European philosophers developed positivism in the late 18th and early centuries of 19th. Positive social science is an approach to the natural science. This approach is one of the main approaches to social research that emphasizes the discovery of causal law, careful empirical observation, and value-free research. Interpretive social science, related to hermeneutics. Emphasizes meaningful social action, meaning socially formed, relativism. This approach is at the *verstehen* level, seeing from the point of view of everyday human life experiences in certain historical settings. Critical social science, agreed with various criticisms aimed at interpretive approaches to the PSS approach, and ISS for several things. Emphasize on efforts to combat surface level distortion, pluralistic reality, and value-based activism for human empowerment. (Neuman, 2013)

In general, there are three paradigms in the social sciences, including the objective, interpretive, and critical paradigms. The three paradigms are influenced by Emile Durkheim, Max Weber, and Karl Marx. The three figures are considered the most dominant among the others. Theory under the auspices of the objective paradigm, always associated with positivistic research (quantitative, deductive), for theories under the interpretative and critical paradigm is always associated with humanistic research (qualitative, inductive) (Mulyana, 2002).

This research requires researchers to think philosophy in Epistemology aspects in the critical constructivism paradigm, which studies how people know what is known.

The aspect of Epistemology is the truth of fact or reality from the point of view of why

and how that fact is true which can be verified or proven again. Reiterated by Littlejohn & Foss (2011) that the way academics conduct research and compile theories depends on Epistemological assumptions which lie in how the academics think about knowledge and how that knowledge is acquired, which in turn determines what they find (academics).

A similar study was conducted by Everett M. Rogers with his book “A History of Communication Study (Biographical Approach)”, a book that has become a lesson in history and philosophy of communication research and as supporting material in communication theories (doctoral level) at the Annenberg School for Communication, University of Southern California (Rogers, 1997). Rogers wrote a brief explanation of his book:

“Much of this book is organized around approaches to communication study that are closely associated with one theorist or a small group of theorist. This biographical approach to analyzing the history of communication study by focusing on the individual scholars who moved it forward is only one way to organize this material. Alternatively, a historian of communication study might organize this chronology by historical eras, by dominant philosophies (for example, progressivism), by the communication technologies of study (film, radio, television), or by other contextual factors. I chose to make sense out of the history of communication study on the basis of people, by means of biographical historiography.” (Rogers, 1997)

“A History of Communication Study (Biographical Approach)’s” Book indeed focuses a lot on the study of Communication Sciences in North America. Rogers said (1997) “...Communication study came of age intellectually mainly in the United States during the 1900s, but its roots go back several decades earlier in Europe”. Basically,

the study of communication science has indeed developed in America, especially in North America. However, the actual origin of the emergence of communication studies originated in Europe. Therefore, it can be seen that the book touched a little about the status of the study of Communication Science in Europe, the Frankfurt School.

Roger's findings show Epistemology's qualitative thinking in compiling the knowledge it has to create a history of Communication Science, how knowledge of communication becomes a science through the perspective of its history. In connection with these findings, this study tries to imply understanding related to the sociology of knowledge aspects of Jalaluddin Rachmat as one of the communication figures in Indonesia. So that the data possessed by researchers about Jalaluddin Rachmat becomes specific from the level of Epistemology. Back again according to Littlejohn & Foss (2009) who said that each discussion will return to Epistemological issues.

The researcher used the Epistemology subject which was covered by the division of the Philosophy of Communication division. In the field of Communication Studies itself, the epistemological aspects of communication are actually much influenced by positivist developments in their time. In the field of communication, "knowledge" is regulated in an association called the International Communication Association (ICA) division of Philosophy of Communication. This association made the philosophy of communication visible, starting from the Berlin Conference in 1977. This event marked the existence of brewing interests in the United States which later



became involved in the criticism of positivism. This criticism is used as a pathway to lead to a more humanistic approach to communication (McLuskie, 2001).

Starting from the culture of the United States that supports the growth of positivism. In the middle of the century, supporters of academic, empirical logic, succeeded in moving to social research. Later, empiricism was masked by interests in knowledge (such as mass communication research in 1940), sustainable for generations of Ph.Ds throughout the social sciences, at least from the end of World War II in the 1960s and early 1970s (Gitlin, 1981). An alliance with inductive building theory methodology still dominates the current social sciences (McLuskie, 2001, p. 256).

In this regard, the philosophy of communication in the United States indeed grew out of its reaction to the positivist approach to communication research, which made the communication process reduce the subject in epistemology (McLuskie, 2001, p. 255). At first, the study of communication philosophy talked a lot about communication with the subject of communication itself. The initial positivist period, emphasized that the subject of communication was not included in the realm of communication and avoided a humanistic approach. This indicates that positivistics are a problem in the field of communication philosophy. As McLuskie wrote in the "Communication Yearbook 24" book edited by William B. Gudykunst:

"linked to postmodernist developments in other fields, it joined the old positivist skepticism that subtracted epistemological subject from knowledge by suggesting a path that would subtract "communicating subjects" and even "communication" from the work of the "philosophy of communication". most recently, the new positivism has produce ambivalence over the prospects for communication with communicating

subjects. i will argue that the ambivalence signals a reconsideration of postmodern influences on the philosophy of communication subjects.” (McLuskie, 2001, h. 256)

As McLuskie said, the influence of Postmodernism plays an important role for the growth of "new positivism", which also contributes to the subject of communication in communication. Postmodernism in philosophy and social theory, aims at freedom of science from Enlightenment beliefs and reasons in knowledge itself. This argument raises a discourse about "the destruction of knowledge". Questions in epistemology; how we know, what we know, and how justification in the epistemology of our research, there is a suspicion of empirical observation of the destruction of the foundations in knowledge itself. Breaking in knowledge is described by Lyotard as computerization, Baudrillard as consumerism, and by Derrida as a split in politics, economics and engineering. Lyotard (1948) in the end, establishes knowledge in contemporary society, namely "Altered as societies enter into what is known as the postindustrial age and culture enter what is known as the postmodern age". (McLuskie, 2001, p. 259).

McLuskie (2001, p. 261) says that in the past 15 years, the philosophy of communication has been pursued by communication channels without the subject of communication, as explained earlier. Then, Billig connected it with cultural studies which were then ready to be revealed in the philosophical communication movement at the International Communication Association (ICA). Billig criticized Grossberg, Nelson, and Treichler's or rejecting the truth of human subjects (actual subject human) in the source of knowledge. Billig views that pressure in language and writing is a plant

of ideology. Therefore, we cannot reject the presence of human side in the knowledge itself.

Meanwhile, the role of communication philosophy as an academic support for the subject of communication communication was received by the ICA leader.

Therefore, it seems that the communication philosophy will be responsible for the new side of communication and differentiation. The new subject in communication is nothing but human side of communication (McLuskie, 2001, p. 257).

2.3.2 Non-Western Perspective Communication

Starting from a question that questions about social science as science. Then the great philosophers and theologists such as Auguste Comte, Emile Durkheim, David Hume, Karl Marx, John Stuart Mill, and Max Weber have pondered many of these questions. The question is of course still there and certainly has a simple answer. The discussion continued until the discovery of several alternative approaches. Every approach to social science is on a philosophical assumption and has a stand on the various things that make up the best research. According to Porta and Keating, the approach is a broader term than theory and methodology. This approach is included in the realm of epistemology or questions about the theory of knowledge, the purpose of research, whether evaluation of understanding, explanation, or normative. (Neuman, 1994, h. 103).

In the late 1960s, the field of communication in the United States experienced a shift in emphasis from a process approach that was almost entirely devoted to understanding the process of persuasion. The process approach has only emerged due to the influence of alternative approaches driven by historical causes with the encounter of different social thought traditions from various continents (Ibrahim, 2011, p. X). The thoughts of leaders and experts in communication science are then called schools or schools. The study of communication science can be seen from two different schools, namely the Frankfurt School (European critical tradition) and the Chicago School (American pragmatic tradition) that have been considered to provide a critical spirit in the study of communication.

The scientific development of communication as a scientific science, theorists cannot be denied is dominated by the western philosophical point of view. According to Dissayanake (2003) most communication scientists learn and train in the Western world, use books, journals or publish academic work in the West, so there are not many typical eastern theories and communication models that can be widely taught. Even so, according to Littlejohn and Foss (2009) as development progressed, several communication academics began to emerge that tried to develop meta-theories that specifically referred to philosophies and religious concepts in the eastern region.

Dissanayake (2009) criticizes Western theoretical formulations with various concepts and thoughts, such as Lasswell, Berlo, Shanon and Weaver, Schramm, Gerbner, Lerner who dominate communication studies. Communication that starts

from the practical formula becomes a science with a Western natural setting. Western justification with universality (culturally generality) carried by tendencies can actually reduce and eliminate the contextual meanings that live in non-western societies with different backgrounds (Chen, 2011). This condition which encourages the perspective of non-western communication with its various traditional characteristics needs to articulate its identity and meaning more holistically.

As explained above, in addition to the approach that is widely used, namely America and Europe, the approach can also be divided into two more namely Western and Non-Western or can also be called Eastern. One manifestation of the effort to develop a study of non-western philosophy of communication is the work of Lawrence Kincaid, entitled "Communication Theory: Eastern and Western Perspectives", published in 1987. From the book written by D. Lawrence Kincaid it is stated that from the Western point of view the most frequently discussed human communication in Eastern perspective is his spiritual goal. Although this is no longer the most important or general communication goal in Eastern perspectives, an understanding of how communication functions in spiritual processes can provide insight into the use of contemporary communication in China, India, Japan and Korea (Kincaid, 1987). Historically, the purpose of communication in this religious process was to achieve spiritual harmony between humans and nature. The essence of the process of achieving spiritual harmony with nature is the ability of individuals to transcend personal interests and prejudices to become one with the universal essence that forms harmony in nature.



If communication is to serve the function of releasing a person from personal interests and inclinations to achieve harmony in nature, then individuals must learn how to use rituals, reflective imagination, metaphors, and myths to achieve spiritual life (Mohanty, 1980).

What is seen from some important characteristics of the use of the Eastern Communication process spiritually is the First, conquest of individual interests and the tendency for strong hierarchical authority. Second, this conquest is achieved and maintained by symbolic perceptions of harmony. Third, this harmony is upheld and maintained by the belief that everyday events discover the only true meaning as a manifestation of sacred and universal principles. Finally, all this is achieved through ritualistic and imaginative reflection on the metaphorical quality of life and its manifestation in the holy myth. (Kincaid, 1987).

Between the use of traditional Eastern communication and the use of contemporary communication in Eastern to achieve a vibrant life, a group of political and social leaders who seek to transform Eastern communication and spiritual principles into a set of dynamic political principles capable of guiding significant national actions . The first generation of such leaders sought to integrate religious and philosophical principles in such a way as to achieve national identity. Often, generations of leaders then try to supplement philosophical principles with the authority of military government or to replace philosophical principles with the principles of political ideology. The transformation of the main spiritual goals of

communication and the means to achieve these goals has taken three rather specific patterns in contemporary Eastern society.

First, some societies such as India and Japan have sought to integrate democratic and capitalistic principles from political and economic organizations with their original religious principles. Secondly, some societies such as China have tried to replace traditional religious spiritually with political and economic ideologies from their unique brand of communism and socialism, such as in the People's Republic of China, or democracy and capitalism, such as in Taiwan, while maintaining traditional traditions. Respect for authority, unity and harmony. Third, some societies such as Korea have developed a military government whose communication objectives and principles are parallel, but remain separate from, philosophical desires for authority, unity and social harmony.

From Eastern's point of view, the communication aspect most often discussed in Western's perspective or more specifically the perspective of the United States is its role in building and maintaining political, social, and economic freedom for individuals. This communication function has historical and contemporary meaning. Historically, the United States has become a haven for people who want to escape political, economic and social persecution. It is a place where one can seek individual freedom from such obstacles. is to provide for individual self-realization (Yankelovich, 1981).

Eastern and Western perspectives on communication theory come in interesting contrasts related to their goals, the means to achieve that goal, and the role of individuals in the communication process itself. Eastern Perspective emphasizes selflessness and submits to central authority as an institutional means to achieve unity and harmony between humans and nature as the main goal for communication. The Western perspective emphasizes self-realization and conquest of human and natural resources for individual control as the main means of achieving individual and group goals. Eastern Perspective emphasizes ritual, reflective imagination, metaphor, and myth as the main instruments for changing the prejudices and tendencies of individuals through symbolic meditation to unite human institutions with nature. The Western perspective emphasizes self analysis, rational reflection, audience analysis, and message adaptation as the main instruments for achieving practical cooperation from others needed for self-realization. Eastern's perspective asks an individual to communicate imaginatively with himself and nature to transform his subjective temporal experience into a universal philosophical and ideological experience. The Western Perspective asks someone to communicate rationally with others in such a way as to enable the development of the realization of himself and others. Finally, Eastern's perspective focuses on and motivates human actions with individual participation in the collective institutional structure and controls communication for that purpose. The Western perspective focuses on and motivates human action by individual desires for political, social, and economic self-realization and uses communication for that purpose. (Kincaid, 1987).

What makes the traditional difference between Eastern and Western perspectives so relevant and worthy of consideration at this time is due to the fact that social and economic change is happening so rapidly throughout the world today, regardless of artificial boundaries that might point to one part of that perspective the world as Eastern and others as Western. The amount of communication that occurs between people from the Eastern and Western traditions is increasing every year. Western ideas about individual freedom and progress have spread throughout much of Asia and coexist contradictively with traditional values and the way of thinking just discussed. At the same time, the whole idea of uncontrolled individual freedom at the expense of the natural environment and harmony in human relations is increasingly challenged in the West and has become a major political factor in the United States. Eastern's way of thinking about such things had an impact in Western countries and caused contradictions that could no longer be ignored.

Non-western perspective studies in the Indonesian context are an important opportunity to be developed. This is because in Indonesia it is rich in various classical treatises, various ritual activities, folk dramas, and distinctive communication behaviors. This wealth is potential for researchers to develop theories or models of Asian communication (Indonesia, in particular). Wimal Dissayanake (1986) asserts that to be able to develop Asian Theories and Models can be done through investigation including: (1) examining classical treatises on philosophy, rhetoric, linguistics, poetry, etc., with the intention of extracting principles and propositions of communication

certain; (2) checking various rituals, folk dramas, etc. , which has been handed down from generation to generation, and which relates to symbolic communication, with the intention to find out what is unique about their specific culture; and (3) explore communicative behavior of different societies from an interpersonal perspective so that they can obtain a set of principles or axioms that guide communicative behavior. (Antoni N. A., 2017).

Quoted from Verdi Firmantoro's Thesis, Western domination of the East in the scientific world cannot be regarded as something ordinary, because science is a tool of power (Makin, 2015). The West refers to Europe and the United States as the center a communication perspective (Chen & Starosta, 2003). Makin (2015) mentions that the East, know as orientalism (eastern) also orient in French, leads to the region in the east as well a the south. Speaking West and East is not only related to the region or geographical location, but also a aset of languages, culture, politics, economics and even history, such as Australia in terms of geography in the East, but in terms of culture including the West (Makin, 2015).

The study of communication in Asia shows a different direction of thought and development compared to that in the West, whis is what is fattened by (Kincaid, 1987) which states that there are a number of different principles between Western and Eastern scholars in formulating communication science studies. Lawrence Kincaid showed some differences in terms of the study of communication between Western and Eastern.

The first difference for Western is focus on parts and not combine them in a single unit while Eastern tends to focus on the whole and unit. The second is Western thinking that individual creativity takes precedence in communication to achieve goals while Eastern thinks that communication is something that is not planned and there are other factors outside the individual that can affect the achievement of goals. The third is Western dominated by language and considers the existing relationship consists of two or more people, whoever they are, regardless of their social status while Eastern is more dominated by verbal symbols. The ability to speak (speech) is underestimated, assuming that silence is better and concerned with the role, social status and power possessed by individuals in a relationship.

2.4 Sociology of Knowledge

The sociology of knowledge comes from the thinking of Karl Mannheim, a sociology scientist who views that the sociology of knowledge is knowledge that shows how individual and group social situations can shape their knowledge (Swidler and Arditi, in Laksmi 2017). The study of sociology of knowledge is increasingly developing until it is known and gets a positive response in several countries including in America. Peter L. Berger and Thomas Luckman were leaders who developed the sociology of knowledge study in America with his work entitled "Social Construction of Reality; A treatise in the sociology of knowledge". (Manuaba, 2008). His work is trying to perfect previous thoughts that are considered or tend to use natural science rather than social science.

So according to Peter L. Berger and Thommas Luckman (1990) the sociology of knowledge is “....concerned with the analysis of the social construction of reality”.

This means that the sociology of knowledge focuses on analyzing the process of the occurrence of social construction and reality. Further explained by Basrowi and Sukidin (2012) in the social construction process, how individuals or groups create continuously a reality that is owned and subjectively through actions and interactions in society. So it can be concluded that someone's experience cannot be separated from the community.

From the view of Peter L. Berger and Thomman Luckman above, according to Demartoto (2013) individuals are seen as creators of objective social reality that have undergone an externalization process. This externalization process is called dialectical because there are individual processes with a sociocultural world that are interconnected. As Berger and Luckman (1990) views society as a product of humans and humans as product of society. So both have relevance and are interconnected with each other in shaping social reality. In the dialectical process there are three tings that affect individuals in shaping the reality of their social environment. First, externalization is how individuals mke adjustments to their environment. Second, objectivation is how individuals interact with the intersubjective world that has been institutionalized. Third, internalization is how individuals can identify themselves when they become part of members of social institutions (Demartoto, 2013).

From the explanation above, here the researcher uses sociology of knowledge to understand the thoughts of Jalaluddin Rkhamat as individuals who cannot be separated from the social conditions of Jalaluddin's at that time. As a figure who influences the development of communication science research in Indonesia, it is inseparable that Jalaluddin Rakhmat is part of the community. The ideas given through his works are able to form a certain reality which then becomes a "knowledge" in society, especially in the style of critical study and the paradigm of communication science research in Indonesia.

2.6 Performance Research

Performance Research is a method that places critical work with social and cultural imagination that is applied through individual experience practices (Lincoln, 2005). In Denzin and Lincoln's statement it is also concluded that in the spread of culture there is collaboration with the power of performance contained in a particular culture, aspects of performance research are highly prioritized in this method. Performance research in this research uses the practice of art to absorb culture through actions that are critical of the reality perceived by the community. Performance research or other critical art-based names is a method that places critical emphasis on the continuity of social and cultural imagination that is implemented through work practices from individual experiences (Denzin & Lincoln, 2005).

Performance research has become an academic study that has different teaching methods. This study was developed in the United States and Britain, and also in

Australia, Canada, Germany and South Africa. In some universities, performance research has become specialized studies such as at Brown University, New York University, Liverpool Hope University and Northwestern University (Brady, 2013).

According to (Bottoms, 2009) also said that performance research is an activity that combines action and study.

Performance research is explained in writing, music, shows, dance, art, film and other media. The form of image representation is in the form of short stories, novels, poetry, painting, theater, dance, songs and others (Leavy, 2009). According to Phelan (Brady, 2013) content in performance research, namely the incorporation of anthropology, promotes cultural development. This is the main point of developing performance research to date.

This method has an outline for action research. However, in performance research, it displays and utilizes the value of appearance and art as a critical action towards a developing culture. This was also confirmed by Denzin & Lincoln who explained that this method is an action or action that becomes the data of the researcher.

Robert Schechner (2013) explains that there are some expectations in performing a performance, namely:

- a. To entertain
- b. Create beauty
- c. Giving new identity

d. Helping a more developed community

e. To invite and educate

(Preece, 2011) describe the activities of performance research, researchers must go through several stages, he divides the stages in carrying out the activities of performance research into 5 parts, namely:

1. Creative Generation

The initial stage is the development of ideas, a player must know and conceptualize what will be displayed

2. Formal Planning

This stage develops with preparations that must be made for appearances such as schedules, budget calculations, and planning for appearance tools.

3. Enganging Resources

To find and collect the needs that have been in the previous planning. This is related to stage equipment and the needs of the players.

4. Preparation and Rehearsal

At this stage, player does the exercises before taking him to the audience. In addition, site preparation is also carried out at this stage

5. Performance

Last is the show itself, players do what they have planned.

Referring to the explanation of performance research that has been explained, researchers use the method of performance research as a critical implementation to try to reintroduce and remember the Communication Science Leaders, especially Jalaluddin Rakhmat, who changed the University of Padjadjaran a lot and aimed to provide knowledge, awareness and concern for Communication Leaders in Indonesia. The strength of performance research lies in its potential as an effort to enlighten and involve all researchers, participants, or spectators without ignoring minorities and being marginalized from certain races, sexes, ages and classes.

Through the performance of social reality it is formalized on stage and examined by the audience and actors simultaneously, thus enabling the power of criticism of transformative values, attitudes and practices (Lincoln, 2005). In the context of this study, researchers will present poetry shows, Video Mapping Screenings and seminars that are packaged in the form of EXSENSI events. Performance research is a means to introduce and remember the leaders of Indonesian Communication Sciences to the general public.

Researchers choose the strategy of performance research with the consideration that (i) performance research enables researchers to realize their goals by combining pure research with various other strategies, especially art strategies, with the hope that messages can be conveyed to a broad audience in a way that is easier to understand, (ii) performance research , especially with the art strategy allowing

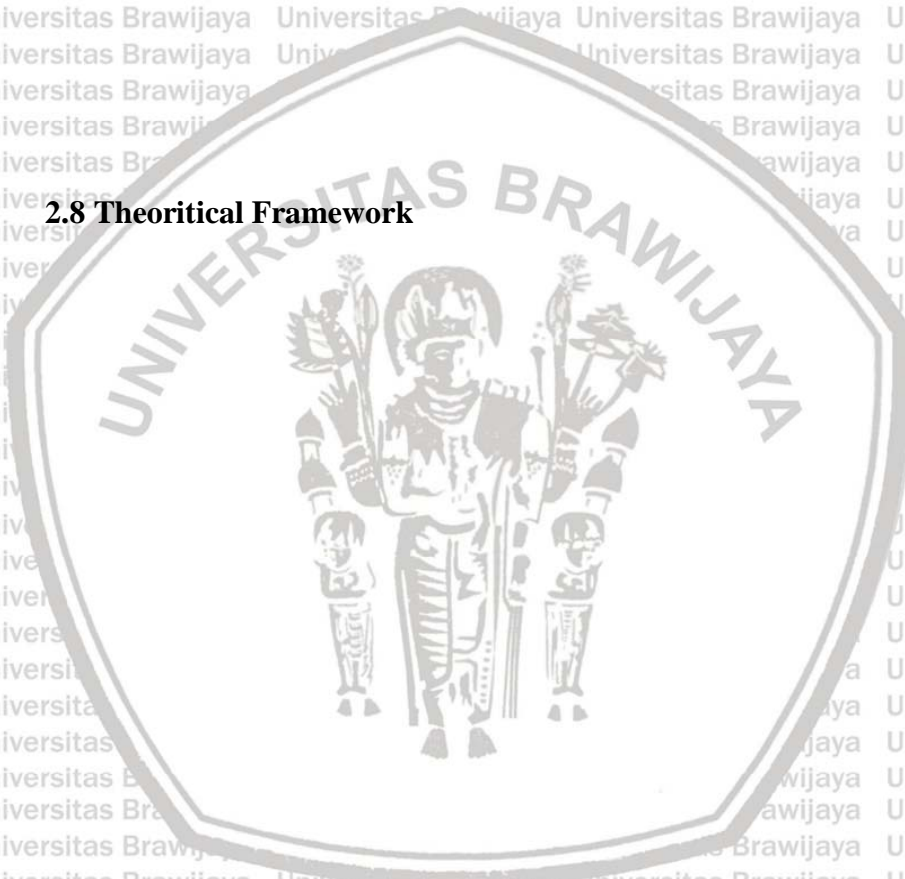
audiences to understand the results of academic research through cognitive as well as affective channels, (iii) performance research allows researchers to collaborate with various parties to disseminate their ideas.

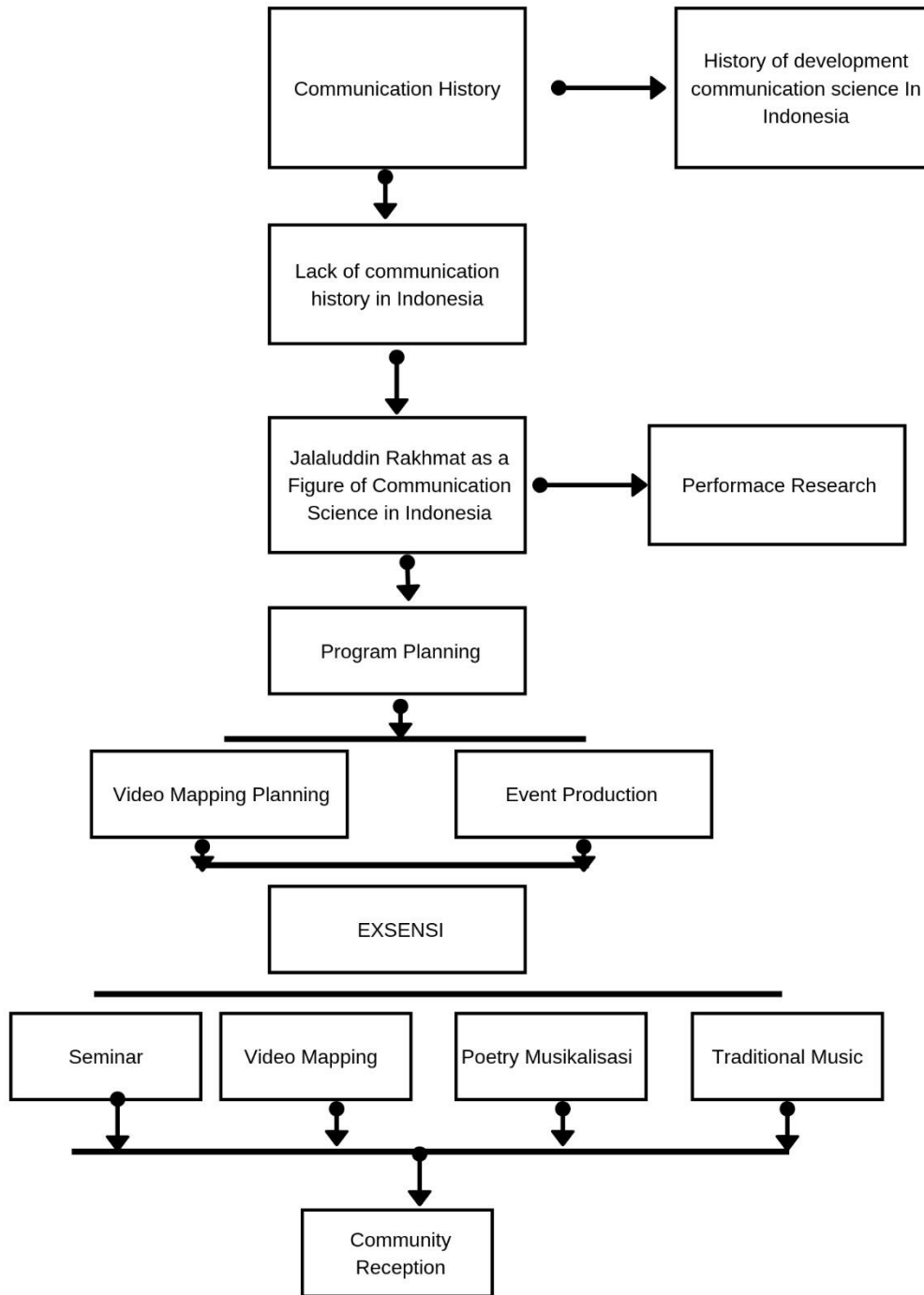
2.7 Previous Research

Title	Author	Object and The result
Rosihan Anwar “Sang Wartawan Ideologis” (Penelitian berbasis Performance Research)	LM. Ramzi Chalid (2017)	The results of this research show a more understanding of journalism thinking to the welfare of journalists
Jalaluddin Rakhmat “Si Pengelana Ilmu” ; pemikiran, biografi dan pandangan para kolega (Studi pemikiran Jalaluddin Rakhmat sebagai tokoh komunikasi di Indonesia)	Riskiani Putri Akisa (2017)	Research raises the thoughts of Jalaluddin Rakhmat in the development of Communication Science. Research uses the study of sociology of knowledge and phenomenology.
Mendekonstruksi keterasingan naskah nusantara (Studi Poskonialisme berbasis Performance Research)	Verdy Firmantoro (2016)	This research shows that more understanding of postcolonialism theory based on perform research



2.8 Theoretical Framework







Chapter III

Research Methodology

3.1 Research Paradigm

Research paradigm is seen as a model in expressing truth or in seeking justification (Moleong, 2010). Kriyantono (2014) calls the paradigm a determinant of the type of methodology of a research. In general, the paradigm is interpreted as a point of view to be able to understand social reality in the real world. Kriyantono (2014) also mentions that the paradigm is a perspective in understanding social reality. Defining paradigm by Harmon (in Moleong, 2010) says that paradigm is a fundamental way of perceiving, thinking, evaluating and doing related to something specifically about a particular vision. It can be said that paradigm is a pattern or model of how something is structured or how parts parts function (Moleong, 2010).

The paradigm used in this study uses critical constructivism. Critical constructivism is a combination of critical and constructivist views developed by the Frankfurt School. The term critical constructivism was first used in 1960 in the field of education and also used in the field of psychology. Then critical constructivism is included in political science and sociology, and also in the science of communication.

The term critical constructivism first appeared in a communication study in 1999 in the book "Questioning Technology" by American technology philosopher Andrew Feenberg (Littlejohn, 2009)

Critical comconstructivism is a practice in seeking alternative discourse and new thinking, while also dismantling the knowledge shown. Thus, Pratik from critical constructivism serves to uncover elitist assumptions that are embedded in knowledge, question the dominant forms of knowledge production, and try to find non-western epistemologies to incorporate knowledge that was previously excluded and marginalized in scientific discourse in general (Kincheloe, 2005).

The general idea of critical constructivism in education is to integrate informal logic in cognitive ideas. In this view, critical thinking skills can develop more complex cognitive abilities through well-designed pedagogical activities based on argumentation. Certain educational strategies will awaken awareness of the logical structures underlying their own curiosity through critical inquiry. This view also believes that good teaching and has been designed to enhance critical thinking can accelerate cognitive development. Thus an important component of this view does not refer to the power structure in society, but to the process of critical thinking in the manner of each individual (Littlejohn, 2009)

This study uses paradigm critical constructivism because the focus of the problems raised is related to efforts to reintroduce Indonesian Communication Leader Jalaluddin Rakhmat and also its contribution in the history of the development of Communication Science in Indonesia which is not much revealed in the history of knowledge. The introduction of this character is not done formally, but is packed using art such as playing Video Mapping. The introduction of this character is done using art

to provide psychological effects to the people who are present at the event related to what the research team wants to convey.

3.2 Research Methods

This research method uses the method of performance research. Many ways can be used by using performance research from various fields. Performance must be considered as an integral part of human action both when performing rituals, playing, sports, or performing art theater and using performance related to daily life to get the attention of the community (Schechner, 2013).

Denzin and Lincoln say that in performance research there are many similarities in research related to communication science studies. Referring to the opinion of Pelias (1999a cited from Denzin and Lincoln, 2005) self-alignment with others with a specific purpose is the aesthetics of communication and this is included in performance. Denzin and Lincoln (2005) say that the study of performance studies has become more developed with the passage of time. Previously only discussed literacy texts through oral interpretation into text constructed and using articulation of human expression. The development of this performance research has made the focus of the research shift to become wider because not only artists or actors can become performers, but also all segments of society can become artists.

Performance research goes where other disciplines stop. This study examines text, architecture, visual arts or art or cultural artefacts as a matter of continuous

relevance (Schechner, 2013). Performance research used by this author is an art-based performance that has historical content from several communication science leaders in Indonesia. The show that was held was supported by existing data from several studies that had been carried out related to the leaders of Communication Sciences who were appointed at this performance. The performances performed in this performance included seminars, exhibition of works, poetry musicalization and also video mapping performances. Denzin and Lincoln (2005) make shows only entertaining and can be used as a suggestion for methods to explain or share meaning for something.

The mechanism of this performance research, this activity has the target of public art conducted by writers and research performance teams. The public who as a formally unorganized mass to respond to the show was the people who came to the EXSENSI event organized by the ABIWARA team in Malang City precisely in the Nuswantara building, FISIP UB. The author and the performance research team also invited several media to be able to cover and succeed the EXSENSI event and also invited one of the experts in Communication Sciences in Indonesia, Mr. Idi Subandi.

The framework in this study can communicate and inform the history and struggles of the Communication Science leaders to the general public, as an effort to recall the history of Communication Studies in Indonesia.

3.3 Research Focus

The focus of this study is an effort to introduce to the public about the figures of Communication Science in Indonesia, especially Jalaluddin Rakhmat and provide

knowledge about the historical development of Communication Studies in Indonesia by using communication history. Jalaluddin Rakhmat is one of the leaders of Communication Sciences who plays a role in Indonesia, especially at the University of Padjajaran. The leaders of Communication Studies in Indonesia play an important role in the development of Communication Sciences that are studied by students now.

This EXSENSI Performance Research means to introduce and remind the Science Education leaders in Indonesia among the community. Through the appearance of art such as poetry musicalization, Video Mapping, and also seminars, it is hoped that not only will the public be entertained and find data only, but the nature of this research that encourages better change, especially giving knowledge, awareness and concern to the history of Communication Communication Science leader in Indonesia.

3.4 Data Collection Method

Data collection techniques in research are important factors for a successful or not of the research. According to (Sugiyono, 2008) the technique of data collection is the most strategic step in research, because the main purpose of research is to obtain data. (Sugiyono, 2008) also explained that in qualitative research data collection was carried out in natural settings, primary data sources, and more data collection techniques in observation, interviews, and documentation. In collecting data related to the framework of performance research, there are no national or international articles that have become standard formulations because of the lack of use of art-based research in social research. But researchers still chose this research that had developed in the

field of art by providing openness to researchers in designing activities and obtaining data. In this study the researcher used three research techniques, including:

a. Interview

According to Riyanto (2010) interviews are data collection methods that require direct communication between investigators and subjects or respondents. According to Afifuddin (2009) interviews are methods of retrieving data by asking something to someone who is an informant or respondent. Based on expert explanations, it can be concluded that, interviewing is a method of retrieving data by exchanging information and ideas through question and answer between investigators and respondents in a particular topic.

Interview as a research method used to find data to informants about the effectiveness of the performance research program on the introduction of figures of Communication Sciences in Indonesia. Resource persons chosen by the researchers were visitors who visited the Exsensi in 22nd Februari 2019.

b. Observation

According to Widoyoko (2014) observation is the observation and systematic recording of the elements that appear in a symptom on the object of research.

According to Sugiyono (2014) observation is a complex process, a process composed of various biological processes and psychology. According to Riyanto (2010) observation is a method of collecting data that uses direct or indirect observations.

Based on the explanations of experts, the data concluded that observation is a study by observing and recording various biological and psychological processes directly or indirectly that appear in a symptom on the object of research.

The purpose of using observation as a research method is to find out whether the performance research of the EXSENSI event can introduce the figures of Communication Sciences in Indonesia to the attending attendees. The researcher made observations through direct observation to visitors of the EXSENSI, both in the form of expressions, reactions and enthusiasm for the program with an art concept that introduced leaders of Communication Sciences in Indonesia.

c. Documentation

According to Arikunto (2006) is a method of documentation of researchers investigating written objects such as books, magazines, documents, regulations, minutes of meetings, diaries and so on. According to Riyanto (2012) the documentation method means how to collect data by recording existing data. Based on expert explanations, it can be concluded that the documentation method is a method of collecting data by investigating written objects and recording their findings. For documentation, researchers obtained sources from previous research, books, journals and articles about Jalaluddin Rakhmat.

3.5 Data Source

According to Lofland (in Moleong, 2007) data sources that are very important in the form of qualitative research are words and actions. Understanding data sources is the subject from which data can be obtained. According to Sugiyono (2009) when viewed from the source of the data, then data collection can use primary sources and secondary sources. Primary sources are data sources that directly provide data to data collectors, and secondary sources are sources that do not directly provide data to data collectors. Primary data in this study are the results of observations on previous research that is Rizkiani Akisa's Thesis in 2017. While the secondary data in this study is the result of observation and interview obtained by the author.

3.6 Data Analysis Method

Data analysis is a very important part of the research because from this analysis we will find findings, both substantive and formal findings. In essence, this analysis of data is an activity to organize, manage, classify, code or mark, and categorize it so that a finding is based on the focus or time that you want to answer. This study uses narrative analysis, namely the type of historical writing that tells the story and type of qualitative data analysis that presents a series of events that are chronologically linked to the behavior of individuals or social actors together having an important role (Neuman, 2013). In this study, there is a collaborative method of analysis between qualitative research and performance research. Jackson (2015) explains that this method is almost the same as qualitative methods as usual which analyze data through

documentation, interviews and direct quotes, but what distinguishes performance research is that it is preferred through discussions with groups of artists, historians who are considered to know certain fields, and interpretation of data taken from the Monday field.

3.7 Informant Collection Method

Lichman (quoted from Kriyantono, 2014) in qualitative research, the number of informants is flexible or depends on the availability of sufficient data or not. The researcher has 9 informants consisting of students, alumni and artists. Researchers use saturation (Hesse-Bibber & Leavy from Kriyantono, 2014) that researchers will end the search for data when the data has been fulfilled and there is no new information or reaching a saturation point.

In this study the sampling technique used was nonprobability sampling with purposive sampling technique. According to Sugiyono (2016: 85) that purposive sampling is a sampling technique of data sources with certain considerations. The reason for using Purposive Sampling techniques is because not all samples have criteria that are in accordance with the phenomenon under study. Therefore, the authors chose the Purposive Sampling technique that sets certain considerations or criteria that must be met by the samples used in this study. In this study the sample is the society that is meet certain criteria. The criteria used as samples research, namely:

1. Students

Students that we interviewed were FISIP's college students that attend our event.

2. Artist

The artist that researcher interviews was Raka Iskandar as a writers of poetry that we used.

3. High School Students

3.8 Goodness Criteria

This study uses the goodness criteria of the qualitative study proposed by Lincoln and Guba. There is a requirement to apply and assess a quality from qualitative research data which is divided into two criteria, namely trustworthiness and authenticity said Lincoln and Guba (In Bryman, 2012). Trustworthiness consists of four criteria, each of which has its own qualifications from qualitative research, namely:

1. Credibility

Credibility is the concept of data validity related to possible findings in research that relate to social reality in society. Establishing credibility of data findings in the field requires certainty that researchers who carry out a study have been recognized regarding the understanding held by researchers. The technique commonly used to test credibility is called respondent validation or member validation, or can use other alternatives, namely triangulation.

2. Transferability

Transferability is the possibility of the results of research or the pattern of a study that can be applied in another context or even in the same context at different time periods.

3. Dependability

In obtaining the benefits of a study, awareness in the stages of research carried out by researchers is very necessary. This is needed so that the results of these studies can be given an assessment by fellow academic colleagues and those who have the same understanding in the research conducted by researchers, one of which can be done by the thesis supervisor. In addition, openness to the data obtained, such as field notes, interview transcripts is needed by the researcher so that they can then get feedback from the scramble guide during the research process.

4. Confirm-ability

Confirm ability is an action that must be taken by the researcher not to openly give personal research. Researchers must try to interpret the data that has been obtained and the results of reading the text or the results of interviews in a pure manner, although in qualitative research objectivity is difficult. In this case the role of the thesis supervisor can also help to confirm data ability.

Then authenticity, this criterion raises a broader issue regarding the impact of the research conducted by researchers, which is divided into several criteria namely (Bryman, 2012):

1. Fairness

Fairness is honesty done by researchers in showing data from subjects that are examined honestly and proportionally, and shows information and point of view from other parties in the social environment in the social environment of the research subject.

2. Ontological authenticity

Research carried out can help people to better understand other social contexts, able to bring people to a broader view.

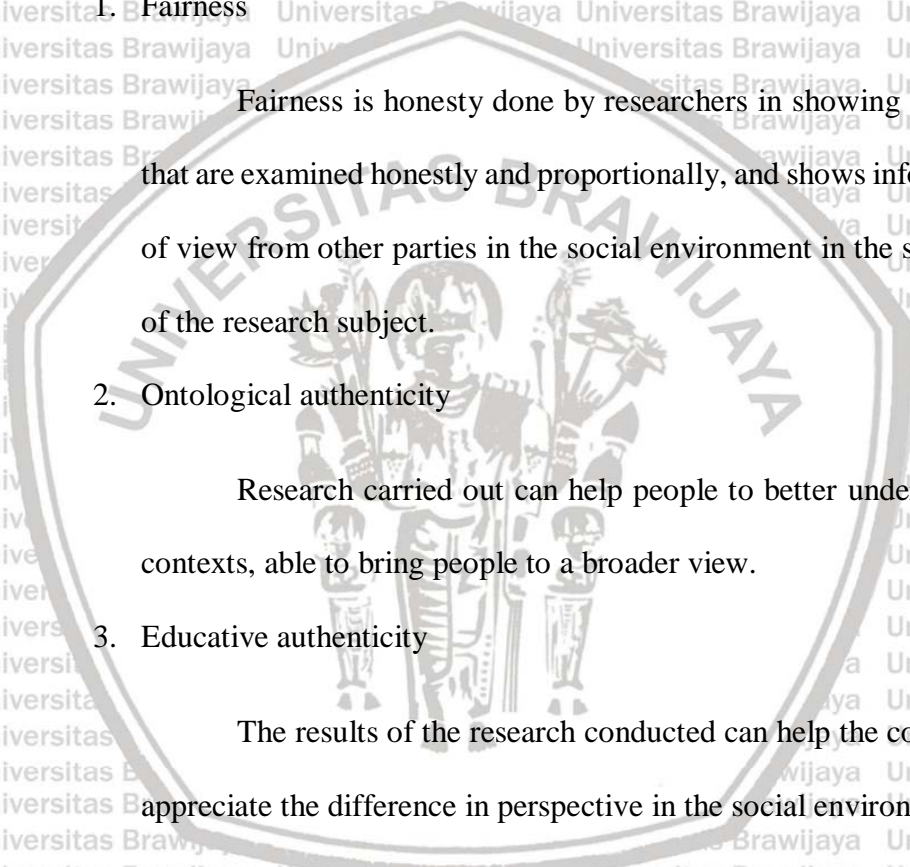
3. Educative authenticity

The results of the research conducted can help the community to better appreciate the difference in perspective in the social environment.

4. Catalytic authenticity

Research conducted by researchers is able to provide encouragement to the wider community to lead to better environmental change.

5. Tactical authenticity

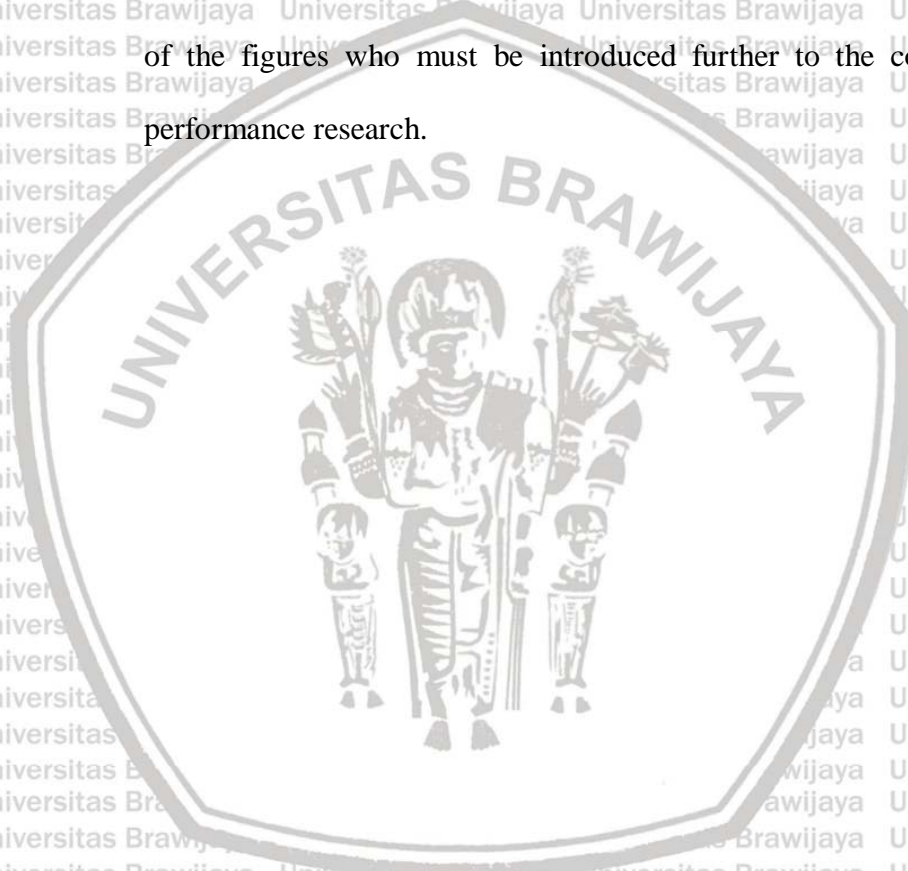


The results of research can empower people involved in academic and environmental research. Empowering the intended results of this study can be used as a new source of scientific reference.

To test the authenticity of the validation data in this study, researchers created a Forum Group Discussion with Communication Science students to introduce the method of performance research that has been carried out by the Abiwara team through video mapping during the Exsensi event. This discussion was carried out after the researchers conducted Exsensi event. Through this discussion the researcher discussed and asked a lot about the importance of lifting the history of Communication Science and the figures who involved. Before the discussion began the Abiwara team presented after movie video from the Exsensi event first and continued by explaining the intent and purpose of the discussion, research purpose, and findings found by the researchers and the research team related to the figures of Communication Sciences and researcherstem attempting to introduce performance methods research that researchers do.

The discussion continued with a question and answer session on the Communication Studies, the Abiwara team asked about what the students know about communication studies. From the answers of them it can be concluded that the purpose of Abiwara team for made this research to introduce the history of communication science and its figures and also criticize the very broad communication science and not just mainstream studies which were quite

successful. Many students who participated in the discussion said that the performance research program that Abiwara did was in accordance with the purposes and benefits. In the discussion the researcher also explained about Jalaluddin Rakhmat and gave the reason why Jalaluddin Rakhmat became one of the figures who must be introduced further to the community through performance research.





Chapter IV

Report Of Result

4.1 Profile Character of Jalaluddin Rakhmat

Jalaluddin Rakhmat is an Indonesian communication figure who has contributed greatly to the development of communication research in Indonesia.

Jalaluddin Rakhmat, who is commonly called Kang Jalal, was born in Bandung on August 29, 1949. His father left Kang Jalal since he was child to join with the Shari'a community so Kang Jalal left for Bandung to continue his Junior High School. Kang Jalal, who at the time felt inferior finally spent his teenage years in a state library in Bandung.

Jalaluddin Rakhmat was immersed in philosophical books that forced him to learn Dutch. There he became acquainted with the philosophers and was especially influenced by Spinoza and Nietzsche. His father also left a bookcase filled with Arabic books. From the books he inherited from his father, he met with al Ghazali's Ihya Ulum al-Din. He left his high school and traveled to explore several Islamic boarding schools in West Java. During that high school he also joined the Islamic Unity group (Persis) and actively entered into discussion groups that called him Rijalul Ghad or future leaders. Because of his desire to be independent he sought a college which at the same time that gave him the opportunity to work. Jalaluddin began studying Communication

Science when he decided to study at the Publicity Faculty in Padjajaran University in 1967. He chose the faculty because he got a good impression from his seniors. The second reason is because the faculty is the only faculty that teaches in the afternoon.

This is because Jalaluddin must work in the morning. When studying at the faculty Jalaluddin was first interested in the book Emil Dovivat "Handbook Their Publisistic".

The book was brought by Mrs. Astrid who at that time had finished her school in Germany. Through the book Jalaluddin began to be interested in learning how to persuade people.

Kang Jalal is well-known as one of the characters who changed Unpad a lot especially in his publicity. According to Kang Jalal, the research at Fikom is a qualitative research with a descriptive approach that is not clearly focused and not in accordance with the standards of research methodology. The unclear research was then overhauled by Jalaluddin Rakhmat by introducing quantitative research methods.

Therefore, communication studies before 1982 at Unpad Faculty of Communication Sciences are currently not accessible. This was due to the order given by Jalaluddin Rakhmat when he was chairman of the Communication Management department (which was formerly called the Information Department) in 1982 he drew all theses

and was not allowed to be published. In 1979 Jalaluddin began studying in America for his master's degree. He chose to attend Iowa State University by taking two majors namely the Department of Journalism and Mass Communication (JLMC) and the Faculty of Psychology. He chose the university because of its rural nuances, namely agriculture with conservative or not liberal communities. Another reason is because the

university is also famous for its statistical fields. In addition, it is because the university is the only one in America that has a communication department but is included in the College of Agree Culture so that graduates will get an MSc, Master of Science.

Whereas for communication majors at other universities get the MA degree, Master of Art.

After Jalaluddin Rachmat completed his master's degree in America, he brought a number of positivistic thoughts which he then applied in the field of research.

However, based on the discourse that has been the focus so far, namely empowerment of the weak, justice, and equality which incidentally is the main foundation of the entry of critical theory in the study of communication. Jalaluddin Rakhmat's interest in the discourse indicated that he gave his attention to critical studies. Besides being interested in psychology, Jalaluddin also gave his attention to philosophy. Regarding philosophy, it is known that after stopping being a lecturer at Unpad Jalaluddin went to Qum City, Iran. There he learned how to develop his intellectuals and began to learn about Islamic Philosophy from Traditional Mullahs.

After he went to America for school, Jalaluddin became a role model lecturer in terms of thinking, ability, and teaching. This was seen when in 1982, Jalaluddin almost filled 30-40% of courses in Unpad Faculty of Communication Sciences, Padjajaran University at that time he served as Chair of the Department. After returning from America, Jalaluddin created many books, the book which was produced by his phenomenal creation was the book of Communication Psychology and Communication Research Methods.

Another change brought by Jalaluddin was transforming the Information Department at the Faculty of Communication Sciences, Padjadjaran University into the Department of Communication Management. Jalaluddin transformed the information department into a library model which was finally known as the Department of Communication Management.

4.1.1. Books and Thought of Jalaluddin Rachmat

The first book published by Jalaluddin was the Communication Research Method, second Communication Psychology, then Modern Rhetoric. As for the first book sequence written by Jalaluddin is Modern Rhetoric with its publisher, Deddy Jamaluddin Malik.

1. Communication Psychology

The Communication Psychology Book written by Jalaluddin Rakhmat is known to be very comprehensive and easy to understand, which is why this book is the most widely used by communication science students in Indonesia. In this book there are 4 figures Jalaluddin most quoted from their books, namely Robert A. Baron & Donny Bryne (8 times), Solomon E. Asch (7 times), John F. Cragan & David W. Right (7 times) and also Wilbur Schramm (6 times). Those quoted from the figures Robert A. Baron & Donny Bryne are about two ways to find out the charm of honest or hypocritical stimuli written in the book Psychology of Communication chapter 4. Interpersonal Communication Systems which is quoted from the figure of Solomon E. Asch which is about human conception in

psychoanalysis that focuses on the founders written in chapter 2. Characteristics of human communication. Which is quoted from the character John F. Cragan & Davin W. That is about the division of groups into descriptive and prescriptive groups written in Chapter 5. Group Communication Systems.

2. Communication Research Method

In the Communication Research Method book, there are approximately 26 examples of research written by Jalaluddin. 13 research in it is an explanation of examples of media research, which focus more on media effects and political campaigns. Besides the media, Jalaluddin also includes many examples of research in the field of psychology studies. This book consisting of 184 pages is practical because it is equipped with examples of statistical analysis. Jalaluddin brings the tradition of communication research that is truly in line with the breath of global communication. This is because Jalaluddin is an American graduate student. Whereas previously, in Fikom Unpad was dominated by Germany. Thus, Jalaluddin's arrival was an opening opportunity for American thinkers. In other words, according to Jalaluddin brought changes in the academic ethos in Unpad Faculty of Communication Sciences.

3. Modern Rhetoric

This Modern Rhetorical Book was published after the book Communication Research Methods and Communication Psychology. In this book, Jalaluddin takes much material from the book Principles and Types of Speech by Alan H. Monroe. One

of the material cited is about the biggest motivational and service processes in the way the organization of messages.

4.1.2 Changing Jalaluddin's Interest in the Research Paradigm

In 1982, Pak Jalal adopted a positivistic paradigm perspective after publishing the MPK book after completing his schooling in America, but in the early 1990s, Jalaluddin changed his perspective to interpretive scientists. The shift of interest in the research paradigm is seen when Jalaluddin Rakhmat uses a historical approach to his doctoral dissertation on the hadith in UIN Allaudin Makassar. Last time in 2014, Jalaluddin spoke about Hermeneutics when holding an event together with Unpad Faculty of Communication lecturers. According to Jalaluddin, the reason for the shift in interest in the research paradigm is because the latest development in the research book read by him is *Naturalistic Inquiry*, discussing natural research. So, research is actually not engineered research (qualitative). Whereas in quantitative research, researchers are often deceived by respondents and the theories used.

4.1.3 Jalaluddin's view of Modernism and Postmodernism

According to Jalaluddin **Modernism** is relying on rationality, assuming freedom of opinion, and freedom of thought. He also said that Modernism assumes in the social sciences about freedom of speech. Jalaluddin argues that **Postmodernism** does have many streams, but has the same characteristics, namely rejection of modernity and anti

scientism (excessive belief in science). Meanwhile, Jalaluddin claimed to be in the flow of **postmodernism**. Exemplified when irrational decision making when choosing to become a member of the DPR. The decisions taken are hurried and irrational decisions which incidentally are characteristic of the Post Modernism flow.

4.1.4 Jalaluddin's view of the development of communication in America and Europe

According to Jalaluddin Rakhmat in his explanation, the development of Communication Studies in America began two lines. First, namely speech communication which is currently called public speaking. The science did not exist before in Germany. The beginning of the emergence of public speaking in America is when many people learn Rhetoric to speak well. Whereas the Rhetoric principles have been formulated since Aristotle's time. Then, came the figure of Rhetoric who could formulate the principles of good Rhetoric, namely Cicero. These principles were finally taken over by America into two major schools in America, the rules made when speaking in public and the practice of moving hands that were considered too ancient at this time. Then came the assumption that speaking in public is like enlarged communication. From enlarge communication is speech communication was born. In America alone, until now there is a department of Speech Communication that learns many things including linguists who are included in it. In addition, the faculty also studies people who are difficult to talk and theater.

The development of speech communication is what later gave birth to the science of communication in America. At present, public speaking in America does not only focus on talking techniques, but also on writing techniques and listening techniques. Therefore, we meet a lot in the introduction to American Communication Studies books about listening techniques. Whereas in Indonesia, we only focus on talking and very rarely learn lessons about listening. So, in America also focuses on listening, talking, and writing. The development of the science of communication in America has more to do with Greece and Rome in the development of its Rhetoric. Wilbur Schramm is one of the figures who came from the speech communication environment.

Second, for the development path of Communication Science in America is mass communication which may be related to Germany in its development. The development of the study of mass communication in America can be seen after the radio theater event which had shaken many Americans. Also the influence of radio in Germany when disseminating Hitler's words via radio. From these events, attention arose in Communication Science. However, before the mass communication period, there was a concern for public opinion, as well as in Germany. The person who is considered the first person to talk about public opinion is Walter Dill Scott. So, the attention between mass communication and public opinion at the same time and gave more attention to the influence of radio, television, and newspapers.

The development of mass media studies at that time also developed advertising studies. This study looks at how mass media gives messages that greatly affect people, the purpose is to buy. In America itself, at that time political campaigns were underway and advertising research was carried out. The study found that mass media cannot influence attitudes and cannot influence one's actions. However, the mass media only affects the first level, which is providing information. The development of advertising research is increasingly widespread, many people who research persuasive communication and give birth to many persuasion theories. Then was born Communication Studies in America. In accordance with technological developments, so it seems that the Communication Science which controls the world is almost entirely from American contributions compared to Germany.

While the development of Communication Studies in Germany came from the Public Sciences which slowly changed to the Faculty of Communication Sciences following the development in America. The figure who formulated the Publicity Science was Emil Dovivat with his book Handbook Their Communication which at that time was not recognized by America. Emil Dovivat formulated Public Science as a science that has a lot to do with how we influence people. Before the birth of Publisistik Science, in Europe there was a science called Zeitun Wissenschaft, which is the science of news correspondence. So, before the existence of television and radio research more on the influence of correspondence with the public so that more studies about journalism.



Newspaper education is the main focus at *Zeitun Wissenschaft*, which is everything related to editing, reporting, news gathering, and interviewing techniques. But its main concern is more towards the community. Until then other mass media emerged, namely radio and television so that it expanded into Public Science. So, it was explained that publicity included all efforts to convey information to the public. In *Publisistik Science* there is a science called *Meinung Offentliche*, which is the science of public opinion. At first, what influenced public opinion was newspapers, after that radio and television. But along with developments, the public can also influence public opinion, so the public also influences the public which is then called *publisistik*. After that, due to the publicity of its emphasis on communication, slowly the publicity shifted and changed its name to mass communication, mass communication. Finally, mass communication was changed to *Communication Wissenschaft*, *Communication Science* because mass communication was considered to study a limited scope.

4.1.5 Jalaluddin's thoughts into non-communication

1. Religious Figure

Jalaluddin has a long history related to its diversity background. But it is also known, at this time Jalaluddin is better known as a figure of religious thinkers who are in one of the groups in Islam, namely Shia. This group is considered a controversial group by the people of Indonesia. As a religious leader, Miftah Fauzi R (Akisa, 2017) said that Jalaluddin was a person who did not dispute differences of opinion in the existing schools. Miftah gave an example when

Jalaluddin continued to defend the Ahmadiyah to the DPR. Besides that, after being from America, Jalaluddin had more activities in the religious field. This is because Jalaluddin interacts with various religious groups and schools there.

While as a non-sectarian figure, Jalaluddin is known for his character who always defends the Mustadha'afin people. The meaning is impartial, both in his writing and in his daily life. Miftah Fauzi R said that his father understood about differences, such as pluralism (Akisa, 2017) Jalaluddin also said that he was non-sectarian, namely being on the side of those oppressed by the authorities. Its non-sectarian nature should be there because the base of Jalaluddin as an academic and scientist who demands freedom of thought.

2. Politics Figure

Jalaluddin is a member of the Indonesian Parliament in 2014 by choosing the PDIP party. Jalaluddin chose the PDIP party with a lot of consideration. Meanwhile, Deddy Jamaluddin Malik said that he was the one who invited Jalaluddin to become a legislative candidate. At that time Jalaluddin was still engaged in thought and society. According to Jalaluddin he chose the PDIP party because of having the same ideology with him that was siding with the small people.

The reason Jalaluddin chose to become a member of the DPR was because he thought that fighting in the field had no results, because the authorities sided with oppressive people. So Jalaluddin thinks to hold a handful of power. Jalaluddin said that even though he is currently a partisan, he still moves to side with oppressed people or

people who are victims of injustice, both economic and social injustice. Partisan in the sense that defends the weak.

As a lecturer who had taught Political Communication courses at the Faculty of Communication Sciences at Padjajaran University, his writings were also numerous on political nuances such as campaigning and propaganda and he was a figure who was very familiar with the phenomenon of political reality. As an intellectual figure, Jalaluddin Rakhmat expressed his thoughts in political nuances with the aim of empowering society. One of the phenomena commented on by Jalaluddin Rakhmat was the spread of political messages in the 2004 elections. Now, Jalaluddin Rakhmat is still active in the field of religion and also in the political field. but Jalaluddin is also still interested in the field of Communication Studies which has raised his name until now.

4.2 Performance Research: EXESENSI

Denzin and Lincoln (2005) say that the study of performance studies has become more developed with the passage of time. What previously only discussed literacy texts through oral interpretation became text constructed and used articulation of human expression. The development of this performance research has made the focus of the research shift to become wider because not only artists or actors can become performers, but also all segments of society can become artists.

Performance research goes where other disciplines stop. This study examines text, architecture, visual arts or art or cultural artefacts as a matter of continuous relevance (Schechner, 2013 h.2). Performance research used by this author is an art-based

performance that has historical content from several communication science leaders in Indonesia. The show that was held was supported by existing data from several studies that had been carried out related to the leaders of Communication Sciences who were appointed at this performance. The performances performed in this performance included seminars, exhibition of works, poetry musicalization and also video mapping performances.

The team researched making this exhibition event with the aim of introducing deeper into the figures of Communication Science in Indonesia to the wider community, especially the students of Communication Sciences. The research team made research with performance research methods with the intention of attracting the public's attention to the new science that was very interesting and fun. Through the art of video mapping, the research team wanted to show the results of the research of the research team about the figures of Communication Science in Indonesia.

4.3 Visualization About Communication Figures Through Performance Research

In accordance with what Preece (2011) said that to conduct performance research activities, researcher must pass several stages, he divides the stages in performing performance research activities into 5 parts which the researcher describes below, namely:

4.3.1 Creative Generation

In the early stages of Creative Generation it was the development of ideas. At this stage the researcher and the Abiwara team held many discussions with the lecturers as well as discussions with the artists who assisted the event. The development of ideas was made through direct discussion and also researching for the contents of the event to be held by the Abiwara Team. The first thing we do is to gather all ideas from members of the performance research team to become one thought and make a big concept, that is art exhibition namely video mapping, seminars, and poetry musicalization and also making buzzers and creating an official Instagram account and line from EXSENSI.

Before finally the writer and team of performance research confirmed for the concept, long before that there were many concepts that had been poured out and the author and the team agreed beforehand such as musical drama, theater, photo exhibition, stand-up comedy, and others. In the end the author and the team of performance research agreed to use the event concept using one place and also one full day. Malang City is the choice of writers and research performance teams because Malang City has a variety of universities that have Communication Studies which we can invite to attend the EXSENSI event.

From the beginning of our Performance Research, the lecturer team such as Mr. Antoni, Ms. Nisa and also Ms. Sri, they have decided to appoint the leaders of Communication Science and also the history of Communication Science to be used as material for performance research for the Abiwara team. On 11th September 2018, Mr.

Antoni decided that the writing team would take the figures that had been studied before, namely AlwiDahlan, Astrid Susanto, Salemba School, JalaluddinRachmat, DeddyHidayat, Effendi Ghazali, and Ishadi S. The author chose to take JalaluddinRachmat with Bella Algea was curious about JalaluddinRachmat who is now famous as a religious figure and also a political figure with the background of his communication. On 16th September 2018, the ABIWARA team conducted a meeting to discuss what the team would show for the character's research. It can be concluded from the meeting that in the performance research program the ABIWARA team will present art performances such as poetry musicals, photo exhibitions and comedy booths with the theme of the history of communication science. For poetry musicals, researchers get information from several sources, namely RakaIskandar, alumni of FISIP UB, who can help with poetry making and will also be perform by Dian ArisMaulana, one of the 2015 FISIP UB students.



Picture 1. Group Discussion Meeting with Mr. Antoni

Source: Personal Documentation

4.3.2 Formal Planning

At this stage the researcher preparations must be made for the Exsensi's research performance events such as schedules, budget calculations, and planning for appearance tools. On 20th September 2018, researchers were given the task to make a timeline of each character to be united with other characters. At that time, Mr. Antoni gave a recommendation to the research team to work with artists who were carrying out a master's degree in FISIP UB, he is Mas Redy. In October the research team first met Mas Redy, then on 30th September 2018 the research team decided to make a Video Mapping for the main event of the exhibition that the research team would do. Video Mapping is assisted by Mas Redy's team, named Hollution. In preparation for the Video Mapping, the researcher team was asked to prepare the narratives of each character and his unit to be recorded made a voice over. For voice over the research team collaborated with UB Radio, the research team provided the narrative and what made the voice over was UB Radio.

At first the Redy Team suggested the research team to use the Building C parking lot because the place was suitable for video mapping exhibitions and was also recommended to be start at night because the lighting would be better for Video Mapping. Initially this performance research program will be held in December 2018 but due to the timing too close to the schedule of the final exam in FISIP UB, so the

lecturer team advised to delay the program. The research team suggested conducting this exhibition in January, but after being examined again in January there were several campuses in Malang that were still on semester vacation, so the research team decided to postpone the event on February 22 with the consideration of finding the final date of the campus vacation. Other campuses in Malang were targeted by the research team to come to the event.

One of the targets of this research performance research is high school students in Malang City, with the intention of introducing Communication Studies as well as figures of Communication Studies in Indonesia so that many students are interested in the Science of Education. With that, the research team planned to invite high school students in Malang by giving an invitation through their school directly. On 18th October 2018 the research team determined which high schools would be invited to come to the performance research program, we choose the high schools that have Journalistic extracurricular activities or the like related to Communication Sciences.

On 21st October 2018 the author consulted with Mr. Antoni about the narration from Figure JalaluddinRakhmat for voice over video mapping. Mr. Antoni advised the author to look for the latest version of the Communication Psychology book by JalaluddinRakhmat, 2018 but could not be found. He also gave suggestions to the author to contact Mr. Idi Subandi regarding the documentation request JalaluddinRakhmat and also invited him to come to the performance research program as a speaker. Finally in December the author contacted Mr. Idi Subandi to request

contact from Mr. JalaluddinRakhmat and also asked Pak Idi Subandi to be a speaker at the performance research program.

Making narratives for voice over underwent several revisions until finally it could be given to the Radio UB to make voice over. Previously, the narrative that the research team made was considered too long and too long to be used as voice over. So MasRedy and Mr. Antoni also asked the research team to make a number of revisions for one character requested a maximum of 7 minutes to be used as voice over. Mr. Antoni also gave a suggestion for the research team to contact Pak Nanang, the lecturer at the Faculty of Culture, to make him a speaker because Mr. Nanangwas one of the lecturers who was focusing on performance research. Finally Arika contacted Pak Nanang through WhatsApp and Pak Nanang agreed to the invitation.

On 29th November 2018 the research team held a meeting at AADC Café. From the results of the meeting it was decided to make the x-banner of each character for the complete data contained in the Video Mapping. Because Video Mapping for one character cannot be more than 7 minutes so the research team is required to find the right media to make the data complete. From the meeting, it was also decided that the results of the Video Mapping would be given by the research team to FISIP for the needs of the FISIP website. The author also contacted Mas RakaIskandar to ask for poetry to be made for musical poetry which will be displayed by Dian ArisMaulana. Furthermore, the lecturer team also gave advice to the research team to look for photographs and videos of figures who had come to FISIP UB to provide material to

further introduce Universitas Brawijaya to guests who would attend the performance research event.



Picture 2 Meeting Group Discussion at AADC

Source: Personal Documentation

Several female research teams on 1st December 2018 met with Mas Redy at UB TV to discuss about the event. Mas Redy said that on 8th December there will be a workshop with the Hollollution team and the ABIWARA team is expected to come for the data needed as well as research. In the discussion conducted at UB TV it was also decided that the Hollution team provided material related to media performance research, namely video mapping. Mas Redy also suggested for musical poetry in collaboration with music group Dawai for his music.

4.3.3 Engaging Resources

At this stage the researcher seeks and collects the needs that have been in the previous planning. This is related to the stage instruments and the performance needs of Exsensi event. Like on 6th December 2018 the author met Mas Raka alone at DW Coffee to conduct a discussion and also asked Mas Raka to make poetry for musical poetry which will be displayed by the ABIWARA Team at the performance research event. Mas Raka advised Dian ArisMaulana who read his poems because he felt like he was in line with Aris because Aris had won several poems contests. After discussing with Mas Raka related to the thesis that the author took related to this performance research, Mas Raka gave a message so that the writer and the team to find out more about this performance research because performance research is still very new in the world of Communication Science.

As requested by Mas Redy, on 8th December, the ABIWARA team attended a workshop made by the Hollotion team at OmahCempluk. In the workshop Hollotion's team gave material about the beginnings of Video Mapping, the beginning of Hollotion began, the types of Video Mapping and also Forestalumina and teamlabs as examples of video mapping that already well-known examples of hollution. In the workshop, the author learned that Video Mapping is the work of a team that prioritizes the integration system between departments and the types of video mapping are generative projection mapping, projection mapping shows, and also immersive projection mapping. Projection mapping is a video mapping technique in an uneven or patterned field using a projector, this technology is not new anymore in the visual industry but its appearance

is considered a semi-visual evaluation as a manifestation of visual and technological art.



Picture 3 Hollution's Workshop at OmahNgopi

Source: Personal Documentation

After several considerations, the ABIWARA team determined to use the B building on the 7th floor of Nuswantara FISIP UB because building C is still difficult for licensing as well as electricity management and so on. With a different concept, the ABIWARA team determined from the beginning the desired design stage for the performance research event. Because the program also requires a lot of electricity, the ABIWARA team collaborates with the FISIP equipment to regulate the electricity needed and also equipment such as cloth, projectors and others needed for video mapping. On 14th January 2019 the ABIWARA team discussed with Mr. Antoni, he said that Mr. Idi Subandi had a class in the master's program on February 20-21 2019

so that the time was right for the performance research program. Finally, the research team also collaborated with the UB Communication Science master program.

On 19th January 2019 the ABIWARA team again gathered to discuss. From the results of the discussion, the research team made a list of media to be asked for collaboration and also the making of TOR for speakers, Mr. Idi Subandi and Mr. Nanang, Lecturer of FIB UB. During the discussion, the ABIWARA team decided to conceptualize the performance research program as a seminar and also an exhibition which will be filled by Mr. Idi Subandi, Mr. Nanang, Hollution Team, Musical Poetry, Traditional Music and also the latest Video Mapping breakers. Due to the relatively large program and the many invited guests, the ABIWARA team decided to look for volunteers to help the pickles process take place. Volunteers also got researchers from HIMANIKA and also some other friends who wanted to help. Mr. Antoni also gave suggestions to invite students who were undergoing a course in Philosophy & Communication Ethics as well as Communication Theory to come to the EXSENSI performance research program. The name EXSENSI was decided to be the name of this performance research event with the meaning of "Historical Exhibition of Communication" with the theme "The modern art of the past" which means telling the history of ancient communication with new and modern media.

At the beginning of February 2019 the ABIWARA team began giving invitations to Schools and Universities in Malang to come to the EXSENSI event.

Including contacting several organizations such as the Association and ASPIKOM to

attend the EXSENSI event on the recommendation of Mr. Antoni. The ABIWARA team also agreed to make a press release after the event to be published in MalangToday about the EXSENSI event.

4.3.4 Preparation & Rehearsal

At this stage researchers conduct exercises and also preparations before the event begins. In addition, site preparation is also carried out at this stage. On 18th February, the ABIWARA team began taking care of the equipment section regarding the vandell for the speaker, and also conducted a technical meeting with volunteers and also the MCs and Moderators, Arista and Dian Aris. On 20th February, the ABIWARA team decided on each researcher's job desk at the event. The author gets a desk job as a Time Keeper and also a LO from Mr. Idi Subandi.



Picture 4 Poster of Exsensi

Source: Personal Documentation

On 21st February, ABIWARA installed a place at night. However, due to limited permission and time, many things must be resolved by the morning when the day of the event starts on 22nd February. On Friday, 22nd February 2019, ABIWARA gathered at the venue at 6:00 a.m. started from the installation of cloth, installation of projectors, management of student class attendance and also other decorations needed such as X-Banner and also taking consumption. The events starts at 2:00 p.m. Before 2:00 a.m. there were many guests arriving but because of the unpreparedness of the seminar room so the committee asked guests to wait in advance.

4.3.5 Performance

Last is the stage of performance during the event. At 13.30 p.m. the author was sent a message by Mr. Rachmat as a lecturer in the Communication Master Program that Mr. Idi Subandi was waiting to be picked up from the 5th floor to Nuswantara where the EXSENSI was held. After that the writer went straight to the 5th floor to pick up Mr. Idi Subandi, while the other committee friends prepared the room and also began to open the door and invited guests into the event room. After being confirmed by Ocha, the author immediately invited Mr. Idi Subandi to go up to Nuswantara using the stairs. By being welcomed by several committees, the author invited Mr. Idi Subandi to sit in a place that had been prepared. Not long after, Mr. Wahid as the representative of the lecturer in Communication Sciences at FISIP UB came and sat next to Mr. Idi Subandi. At 2:00 p.m. the event began, before that ABIWARA prayed first so that the event could be carried out well and successfully.

At 14.00 p.m. MC from the EXSENSI event, Arista started the event, the seats in Nuswantara's room were almost full. There was one line that was initially empty for invited guests of SMK 4 Malang, but due to heavy rain the students of SMK 4 Malang came late. The event began with remarks from Mr. Wahid and afterwards from the ABIWARA team. Irfan as the team leader represented the ABIWARA team to speak, but all of team members also came forward to inform the invited guests that this was the ABIWARA team. After the speech, the MC invited the moderator, Dian Aris to start the conversation. The moderator then called the speakers namely Mr. Idi,

MrNanang and also Mas Danar to go to the stage to the chairs provided on the stage. Moderator starts from the introduction of the speakers who have already been on the CV that have been given by the researcher first. Then the speaker started from Mr. IdySubandi, then continued by Mr. Nanang then the last one was Mas Danar.



Picture 5 ABIWARA Team represented about the team

Source: Personal Documentation

The word seminar comes from the Latin word *semin* which means "seed". So, the seminar means "the place of the seeds of wisdom". The seminar is a scientific meeting that systematically studies a particular topic under the leadership of an expert and authority in the field. A seminar is a meeting or trial to discuss a problem under the leadership of the chairman of the session (professor or someone expert). Meetings or hearings in seminars usually display one or several talks with each paper or working

paper. Seminars are usually held to discuss a problem scientifically. Even those who are experts in their fields participate.

Dr. Idy told his experience, the first time in 1996 was the first year he wrote a book, where the book was the first pop culture book issued by people who are in the field of communication science. During his studies, he was very knowledgeable about statistics because of the demands of his studies which he called quantitative regimes, inevitably had to master them. The most important point he conveyed is that we need to change our mindset, it is not the era anymore to produce a scientific work with just writing, and this performance research is one example that is very modern.

In his paper, Pak Idi also said that the effort to hold a seminar on performance research by the Department of Communication Sciences, University of Brawijaya (UB), Malang, not only gave fresh air to communication academics to see the history of communication from a performance perspective, but moreover, activities this is a new historical point in the development of communication science in the country: awareness of mainstreaming the performance approach in communication studies in Indonesia.

Because this performance approach enriches the cultural / critical approach to understanding the phenomenon of popular culture that develops in the latest society. (Idi Subandy, 2019)¹

Paper from "Performance sebagai komunikasi yang harus utamakan Pendekatan Performance dalam Kajian Komunikasi di Indonesia" by Idi Subandy Ibrahim

Then the second is from Mr. Nanang Endrayanto. Mr. Nanang talks about Performance Research, something that has just emerged in the world of Communication. If the scientific writings are the Moment of discovery, the emergence of performance research in the world of thesis is the Moment of justifications, because as time goes on many things change and develop. Mr. Nanang also notes that in conducting research there must still be scientific writing and it is also certain that your writing answers a question.

The third was a representative from Hollution's team, Mas Danar Tri. Mas Danar explained about Multimedia development, namely the method or tool for delivering a message. It can also mean designing someone's experience in a visual form. Visually conveying communication messages to someone through experience, with the aim of being more effective in the minds of audio and visual individuals in the delivery of this data is very effective and in line with current developments because today's typical millennial tends to find or find data that is instant but meaningful.



Picture 6 Seminar Exensi

Source: Personal Documentation

After the speaker session was all up, the moderator again took over the conversation. The moderator also gives the audience the opportunity to ask the speaker.

There were three questioners who were finally selected from all who wanted to give questions, all of them could not ask because of the limited time that we had. The three questioners also received gifts from Awesome in the form of clothes and hats. The three questioners were Mutiara from the Faculty of Communication Sciences, Faculty of Social and Political Sciences, Finna from the FISIP UB Masters Program, and also Farah from Malang State University. The first question from Mutiara was:

"Why are communication figures in Indonesia not yet global? Hasn't appeared yet? There is no one yet?"

The question is for Mr. Idi Subandi. The answer from Mr. Idi is that in essence there are many things that must be addressed in Indonesia, one of which is voicing our

distinctiveness to the international arena. As Pak Nanang said, in our time we have shifted from moment of discovery to a moment of justifications. But don't forget to deepen your knowledge by reading a lot. The thing asked by Mutiara, shows that Indonesia is lagging behind.

"There are many things that must be addressed in Indonesia, one of which is voicing our distinctiveness to the international arena. As Pak Nanang said, in our time we have shifted from moment of discovery to a moment of justifications. But don't forget to deepen your knowledge by reading a lot. The thing that was asked by Mutiara was that Indonesia lagged behind," said Pak Idi Subandi answering the question.

The second question from Finna was

"How can the message to be delivered be conveyed clearly through multimedia?"

Which was directed to Danar Tri. The answer is that Holution is here to simplify the messages delivered and in an interesting visual form. Constraints and challenges in the present are arrogant over the technology they are mastering, because today the cool era is not a technical problem but rather a content creator as a form of implementing knowledge from what we have learned.

"Maybe you are better about this, but Holution is here to simplify the messages delivered and in an interesting visual form. Constraints and challenges in the present are arrogant over the technology they are mastering, because today the cool era is not a technical problem but rather a content creator as a form of implementing science from what we have learned."

The third question from Farah was

"Can video mapping be applied in the world of learning?"

This question addressed to Dinar Tri. The answer is sure it can. However, how to process the message to be delivered, without feeling the person must or must accept a message, but rather they are interested, gain experience, to process or process the message itself.

After the three questions, the moderator closed the seminar session by reading conclusions from the material presented by the speakers. After the seminar was finished, the next event was a poetry reading by Dian Aris. Starting with turning off the room lights and the start of music, Dian Aris began reading six poems written by Raka Iskandar or commonly called "Sigarethitam". One of the poems Aris brought was titled 'Kancing Safari Tuhand'. The audience was very excited to see Aris's appearance which was very full of emotion.

The next event is a Video Mapping exhibition. Mc directs the audience to go out of the room and see the X-Banner about the Communication Science figures that the researchers have prepared and also wait for the Video Mapping exhibition. With the cue from the committee, the MC also opened the event at the exhibition venue and invited the audience to sit and there was also a stand around where the Video Mapping will take place.

Video Mapping is one of the newest video projection techniques that are used to turn almost any surface into a dynamic video display, often at events such as concerts, fashion shows, music festivals, and usually in conjunction with other performing arts.

The aim of video mapping is to create a physical illusion of images by combining

audio-visual elements. This kind of shows are performed alive, as well as prerecorded, also called as 'real-time' or 'realtime video'. According to C. Paul, use of technology is classified as a "tool" and as a "medium" (Paul 2008: 8). Based on this classification, video mapping projects use technology as a "tool" by composing and editing program to create motion graphics and images, as well as medium by presenting created images to audiences.

At 4:35 p.m., the Video Mapping was started, opened with the opening video from the figures of Science and Education who had come to FISIP UB then the results of the ABIWARA Team's research began. One by one the figures were shown in the Video Mapping that had been made by the Hollution Team. From AlwiDahlan, JalaluddinRachmatto Salemba School. Can be seen from the expression of the audience, video mapping is quite interesting to be shown to introduce the figures of the Communication Science who may have many unknown names beforehand.

Video Mapping displayed by the Abiwara Team is a Video Mapping that has been prepared previously by each researcher and related parties. Narratives prepared by researchers for each character are 7-9 minutes long. The researcher's narrative which contains Jalaluddin's character includes his profile, thoughts, contributions and also his works in the development world of Communication Science. The narration of the figure of JalaludinRachmat is in accordance with the previous research of the researcher, namely the 2017 Rizkiani Akisa thesis entitled "Jalaluddin Rakhmat "Si pengelana Ilmu": Pemikiran, Biografi, dan Pandangan Para Kolega (Studi Pemikiran Jalaluddin

Rakhmat sebagai Tokoh Ilmu Komunikasi Indonesia) “and also the results of Rizkiani Akisa’s interviews conducted by researchers before writing narratives about the figure of Jalaluddin Rachmat.

The contents of Jalaluddin Rakhmat's narrative should include the profile of Jalaluddin Rakhmat starting from the city of birth, school and family. Then there are reasons for Jalaluddin to be interested in the world of Communication, the works of Jalaluddin Rakhmat like his famous books namely Communication Research Methods, Communication Psychology and Modern Rhetoric. And also Jalaluddin Rakhmat's thoughts about the development of western and non-western Communication Science, post-modern and modernism and also Jalaluddin as a religious figure and political figure known today. And also his big contribution at UNPPAD in the year he taught.

To fill in the photos of Jalaluddin Rakhmat, the researchers presented for Video Mapping are photos of Jalaluddin Rakhmat while teaching at Unpad, as speakers, in PDIP political events as well as photos when interviewed by various media, as well as several photos of books wrote by Jalaluddin Rachmat. While the contents of the narrative and photographs of other characters displayed by other researchers from the Abiwara Team are various, such as the character Alwi Dahlan displayed by Arika Virginia are films made by the Alwi Dahlan, and so on. For the creation of narratives by UB Radio, it will be held for about 1-2 weeks, while for making Video Mapping, it will take around 1 week less by Tim Hollution.

The order of the Video Mapping figures that were displayed at the Executive event prepared by the Abiwara Team were: Alwi Dahlan, Astrid Susanto, Salemba School, Jalaluddin Rakhmat, Deddy Hidayat, Ishadi S, Effendy Ghazali. The parties involved in the act of Video Mapping are the Holutton Team especially Mas Bobby, UB Radio, and also the Abiwara Team itself. The conclusion of the Video Mapping presented by the Abiwara Team which was concluded by the team was:

"From some communication academics that we adopted, there was one communication practitioner. Communication is not only learning about theory, but from the theories that have been learned there needs to be practice to step into reality. In this video it can be seen that the study of Communication Studies in Indonesia has a very broad scope and has its development trends. Not only covers the realm of Public Relations, Marketing Communication and Broadcasting Sciences. Communication Science is in the realm of Literature, Politics, Development, Economics, and others. This video aims to explain that there are still many studies that need to be developed and need to be studied in the study of Communication Studies in Indonesia."

This was concluded by the Abiwara team in accordance with the initial objectives of the study to introduce more about the Figures and also their contribution to the History of Communication Studies in Indonesia and also to introduce the fields in Communication Science which have not become a public concern. This is in accordance with what was said by Mr. Antoni quoted from the *konsorsium*:

"One of the things that was discussed internally was the importance of building the uniqueness of each state university in Indonesia, such as the curriculum. Now this can actually be an indication, generally we in Indonesia are still all the same, the pattern is also like that."

When Video Mapping played, the volunteers began looking for speakers to ask for their time to do a little interview about the EXSENSI program and also the figures

of each researcher. The author obtained about eight sources who were successfully obtained by two volunteer's writers. There are from master program students, high school students and also FISIP Communication Science students. From several interviews, it can be seen that the EXSENSI event can introduce characters who were previously unknown to the audience, until finally they know. Many people only know about the Science Education community from abroad, while many Indonesian figures just found out when watching the EXSENSI program.

After the exhibition the Video Mapping exhibition was finished, then continued with the appearance of traditional Dawai music. But because the time has shown Maghrib time, many spectators only watch until Video Mapping. But there were still a number of spectators who came again after the Maghrib Prayers and watched the traditional Dawai music until it finished. After the event was over, the team took a break and then cleared the venue and then went home.

4.3.6 Post-Event

After the event, a few days later, on 26th February 2019, the research team held a discussion for the evaluation of the EXSENSI event yesterday. From the results of the discussion and also the EXSENSI event observation it can be concluded that the EXSENSI program went well in accordance with the plan, but there were several technical obstacles due to the limited time to load goods in FISIP. From the attendance list, the research team saw 198 participants who came to the EXSENSI program at the seminar and watched Video Mapping. For parties whose research team gave

invitations, there were some present and some were not present. For invited guests who attended such as 4th Vocational High School, Malang State University students, and also Perhumas organization and also some lecturers.

When the EXSENSI event took place also the research team had volunteers conducting interviews with visitors who came to get the data to study. The author managed to get 8 informants interviewed by Radiyaa and Rizky as volunteer writers. The results of interviews were given by volunteers in the form of transcripts and also voice recordings for the evidence.

A few days later the research team met with Antoni to conduct an evaluation program. From the results of the discussion it can be concluded that the research team could begin to compile a proposal for the results seminar. The research team also agreed to disseminate the Video Mapping that has been made through YouTube media and also provide the results of the video to the campus to be published.

For data validation, researchers and other teams conducted a Forum Group Discussion inviting several students from various studies to conduct discussions related to data processed into an event by the Abiwara Team. The Abiwara team needs a response and also feedback from various parties for the Executive event. The results of the event were also sent to several related institutions of Communication Sciences to be used as policy efforts regarding future Communication Studies.

4.4 Participants in the EXSENSI Event as Implementation of Performance Research Methods

4.4.1 Sponsor and Partnership

The research team made a list of targeted sponsors and partners in order to work together to run the event successfully. Starting from several fields of food, printing to communities or organizations that the research team asked to work with the Abiwara Team. Until finally the event is held there are several sponsors and partnerships that work with the EXSENSI event.

The Awesam Store is one of the sponsors who collaborated with the EXSENSI event. Awesam Store is one of the place for screen printing and well-known distros in Malang. The AwesamStore became a sponsor at this event because they gave a 30% discount to the research team for making committee shirts and also distributing 10pcs merchandise from the Awesam Store to event participants when giving questions. The merchandise provided by Awesam Store is in the form of shirts and caps. Those who offered to cooperate with Awesam Store were one of the research teams, Ilmam. Ilmam offered a collaboration a few weeks before the event and ordered a committee shirt of 12pcs.



www.awesam.id

JENIS PESANAN : KAOS SABLON
 CUST : ILMAM
 NO. NOTA : 050220190005
 NO. TELP : 087859153731
 KODE : IL.IDD SPONSHORSHIP

ACC DESAIN :
 CETAK SK :
 DATELINE :
 DESAIN : YUNI

DEPAN



BELAKANG



SPESIFIKASI	SIZE	LAKI - LAKI		PEREMPUAN	
		Pendek	Panjang	Pendek	Panjang
Bahan : CM 30S	S	3			
Warna : HITAM	M	1	2		
Jenis Sablon : RUBBER	L	4			
	XL	1	1		
	XXL				
	3XL				

TOTAL KESELURUHAN

ATURAN PRODUKSI

- Barang yg telah diorder , akan segera di proses setelah desain fix.
- Tidak menerima komplain diluar keterangan dan gambar PO
- Barang tidak dapat diambil sebelum melakukan pelunasan
- Warna desain bisa berbeda dengan hasil bordir / sablon.
- Kami tidak bertanggung jawab terhadap kerusakan & hilangnya barang jika tidak diambil dalam waktu 2 bulan

MOHON PERIKSA KEMBALI..!!

Picture 7 Invoice from Awesam Store

Source: Awesam Store

The research team also collaborated with UB Radio to make voice over in the video mapping displayed in the EXSENSI event. One of the research teams, Arika, contacted UB Radio to cooperate. UB Radio is happy to immediately help create voice over and immediately request the contents of the script for voice over as needed.

Making voice over lasts about 2 weeks, on Monday 18 February 2019 voice over is sent via email to Arika from UB Radio.

The research team also invited several organizations or communities to come to the EXSENSI event. The campuses in Malang which have Communication Sciences

majors were also invited by research teams such as Malang State University, Muhammadiyah Malang University, Merdeka University Malang, and others. There are several high schools and vocational schools which are also given invitations by research teams such as Malang 4 Vocational High Schools, Malang Senior High School 9, Malang Senior High School 8, and others. Organizations invited by the research team included Perhumas and Aspikom.

4.4.2 Media Partner

The research team made a list for the media partner as a publication tool so that the EXSENSI event information could be widespread in the community, especially Malang. The research team made a division of tasks for the committee and at the same time made a progress date timeline for media partners, sponsors and performers.

The offer was given as a media partner by helping to publish the event poster as well as posting press releases on social media accounts as well as websites owned by the online media and also covering the event, and for the radio the team got the opportunity make some talk-show. Some media give positive responses and help with publications without costs, but there are also media that charge fees, and the performance research team uses media that is free of charge or that uses costs.

The media partner that and ABIWARA had in the event publication consisted of, EventMalang, MHSUB_, Home Event, Media Experience, GLM MHS, Senate

Ngenes, MHS MLG, News Malang, Malang Campus, MalangToday, Polinema Corner, Se7enline, MHS Unisma, Arek Malang. The performance research team provides to all sponsors and media partners who work with the EXSENSI program gets publication of logos in all media events such as posters, banners, multimedia, and others.



Picture 8 Media Partner's Publication (Pra-Event)

Source: Personal Documentation



Picture 9 Publication From MalangToday (Post-Event)

Source: Personal Documentation

4.4.3 Nuswantara (Venue)

In December 2018 the research team made a decision for the venue in Nuswantara Building B FISIP on 22nd February 2019. Represented by Irfan, the research team immediately contacted the campus, namely the equipment section to order the place vacated on the date set. After everything was arranged, it turned out that Mr. Antoni told the research team that building B on the 7th floor was also used for the Big Data FGD, but in the end the Big Data FGD event moved downstairs.

- Before choosing a place the research team had several candidate suitable places for the EXSENSI event. Like Raos Gallery, Semeru Gallery, Gedung C but with a number of considerations to make it easier for visitors, the research team chose to make the event in Nuswantara. The lecturers' team agreed more on the event being held in Nuswantara compared to other places which are not necessarily easily accessible to visitors.

4.4.4 Artist

In this EXSENSI performance research program there are several artists involved in making it. The artists working with the EXSENSI program are Mas Redy, Hollution Team, Mas Raka or commonly called 'SigaretHitam' and also Dian ArisMaulana. From the beginning of making this performance research, Mr. Antoni indeed recommended the research team to work with artists, namely Mas Redy. From the beginning of the meeting the research team with Mas Redy produced good results, Mas Redy was happy to help the research team to make this performance research.

After discussing with Mas Redy about the design that the research team wanted to make for performance research, Mas Redy provided a solution for making Video Mapping. The Video Mapping proposed by Mas Redy is a Video Mapping made by Hollution Team. After the research team agreed to make a video mapping, the research team met and discussed with Hollution's Team to make a Video Mapping that the research team wanted to show for performance research.

One of the performances at the EXSENSI program was the musical poetry performed by Dian ArisMaulana. This poem by Dian ArisMaulana is made by SigaretHitam. The author got the previous assignment to contact Mas Raka or SigaretHitam to cooperate with the EXSENSI program to make poems with the theme of the history of Communication Science. From the results of interviews with Mas Raka, the poems made by Mas Raka for the EXSENSI event were also based on Mas Raka's personal anxiety towards Communication Studies in Indonesia.

4.5 Informant Responses

4.5.1 JalaluddinRakhmatand his contributes in Historical Development of Communication Science in Indonesia

The data obtained by researchers in this study were found in part from the results of interviews conducted by researchers and volunteers during the Exsensi event.

The data obtained by researchers from the informants is about the leaders of Communication Sciences and their contribution to the history of the development of Communication Science. In Europe and America the study of communication history is widely used by communication scientists. But in Asia, including Indonesia, communication history is rarely studied. Scientists or academics rarely research or focus studies on communication history. This is similar to Craig (2013) who said that the first and most important task was to westernize historiography to produce fields of history outside parts of North America and Western Europe. So from that the researcher is interested in researching communication history and interviewing about the question.

The lack of a study of the historical development of Communication Science in Indonesia can be seen from the lack of knowledge of students and other communities about the Figures of Communication Science in Indonesia and their contribution in Indonesia. As one of the informants said, Destialova said that she knew that there was a communication science leader in Indonesia but not many before attending the Exsensi. Then since attending the Exsensi event, he admitted that he had just discovered Astrid Susanto, then also knew that in Indonesia there were almost his own schools such as Birmingham School namely Salemba School. Destialova confessed that from before attending the Exsensi event, she had already known JalaluddinRakhmat and his contributions which she often read in one of his books was communication psychology, whileAlwiDahlan had known about his film.

The researcher also got informants from S2 Communication Science students who came to the Examination event. One of them is Kun Muhammad Adi who came with his friends. Kun Muhmmad admitted that before coming to the Exsensi Conference event he already knew several leaders of Communication Studies in Indonesia such as Effendi Ghazali and JalaluddinRakhmat. For figures who are meticulous researchers namely JalaluddinRakhmat, Kun Muhammad said:

"In fact, I used to know that JalaludinRakhmat figure. I only knew that his name was mentioned in discussions between students but for his contribution it is not as detailed as he is now focusing on politics and also the author of the first Communication Research Method book".

Andi Talitha said that after the event he learned that Jalaluddin Rachmat had made an MPK book, then Jalaluddin Rachmat also made a communication psychology book and he was the first pioneer of communication psychology and he was also the founder of the Jakarta Islamic Indonesia center, Andi Talitha said when interviewed by one of the volunteers from the researcher. When asked about Jalaluddin Rachmat, one of the informants, Eryanda Widjaja, also said that:

"As I heard from video mapping I think jalaluddin rachmat also changed the knowledge of communication in unpad".

This proves that one of the messages that the researcher wants to convey is conveyed to the people who came to the event.

4.5.2 Performance Research Exsensi

The data found by researchers regarding the Exsensi Performance research program were also obtained from a number of interviews conducted by researchers and also some volunteers. Performance research has become an academic study that has different teaching methods. This study developed in the United States and the UK, and also in Australia, Canada, Germany, and South Africa. In several universities, performance research has become a special study such as at Brown University, New York University, Liverpool Hope University and Northwestern University (Schechner, 2013). According to Bottoms (2009) also said that performance research is an activity that combines actions and studies.

One example of a response from an informant who came to the Exsensitive event, Destialova, was that he first came to the Performance Research event and previously had no idea what performance research was and how it was implemented. Destialova also said:

"It turns out this is indeed one form of pop culture according to what Pak Idi said earlier during the seminar. In my opinion, the growing age of the development of technology turns out that those from pop culture can also be a method to get new data like that. After that, we can't deny the development of technology, and it turns out that it is rich, that animation or multimedia is something cool and I think it's amazing."

Performance research is also considered a method that is still rarely used in Indonesia. As one of the informants namely Kun Muhammad Adi said that the Performance Research program was very interesting because the method of performance research had not yet existed in the environment of Communication Studies in Indonesia. Kun Muhammad also said that this performance research can be used as a forum for students to know new knowledge so that it cannot only come from seminars but also from modern art, namely Video Mapping. Then the leaders invited to fill this event are also good so that students can ask directly and educate and add insight, said Kun Muhammad as the informant who came to attend the Exsensitive event.

Kun Muhammad also said that he got the Knowledge after leaving the Exsensitive program, which was how collaboration between the fields of communication and audio visual science, communication with performance research. Kun also said that actually from social life we cannot stand alone, as broad communication can collaborate with other fields of science. So we can share knowledge. Kun Muhammad was also

researching his thesis and felt that he had received many references and also expanded his mind after coming to this event.

The researcher also interviewed artists namely Mas Raka Iskandar as an artist who made poetry or commonly known as "Sigaret Hitam". According to Mas Raka Iskandar, the Performance Research event aimed at introducing figures and criticizing the study of Communication Studies in Indonesia is quite good, from the results of the discussion, Mas Raka knew that the other goals were to tell if communication was not just 3 mainstream studies namely public relations, communication mass, and communication management. If from the goal itself, according to Mas Raka, it is good when the purpose is for the thesis, but the thing that must be underlined is how it can be long term in the sense that it might be collaborated with the current curriculum and communication science standards. Mas Raka also said that the poems he made for the Exsensi event hosted by Dian Aris were made from the profile of the leaders of Communication Sciences given by the researchers to know the main thoughts of their objectives. Then Mas Raka combines the aims of the character's thoughts with Mas Raka's personal unrest during his studies in Communication Studies, according to Mas Raka we are sometimes forced to know things we don't like for example, majoring in Media Studies but are forced to study Public Relations specializations.

"I think we don't have the time to stuff things we don't need, we have the right to choose." Said Mas Raka when interviewed by researchers about anxiety written in poetry for the Exsensi event.

Then according to Mas Raka also after he graduated from Communication Studies, Raka realized that in the past college always had the thought that the communication course could go anywhere, but it turns out that practically and the application in large companies is valid while only Public Relations . Meanwhile, according to Mas Raka, if mass communication only works in the media.

"And I felt myself when I looked for work. So I really feel like communication is quite difficult to find the job," said Mas Raka Iskandar.

4.6 Interviewees Profile

1. Andi Talitha Ghassani R.

Andi Talitha is a Communication Science FISIP 2018 student who visited the EXSENSI event at Nuswantara B building FISIP.

2. Eryyanda Widjaja

Eryyanda Widjaja is a Communication Science FISIP 2018 student who visited the EXSENSI program at Nuswantara Building B FISIP.

3. Tania Larasati

Tania Larasati is a Communication Science 2018 FISIP student who visited the EXSENSI event at Nuswantara Building B FISIP.

4. Leonard Davinci (Vinci)

Vinci is a UB Communication Science master program student who visited the EXSENSI event at Nuswantara Building B FISIP.



5. Wahyu Trijaya

Wahyu Trijaya is a student of Malang 4 Vocational School who came to attend the EXSENSI event at Nuswantara Building B FISIP with his teacher.

6. Fachreza M.

Fachreza is an alumni of Communication Science FISIP UB students who came to attend the EXSENSI event at Nuswantara Building B FISIP.

7. Kun Muhammad Adi

Kun is a student of the UB Communication Science Program who came to visit the EXSENSI event at Nuswantara Building B FISIP.

8. Destialova

Destia is a student of Communication Studies FISIP UB 2015 who comes and supports FISIP UB.

9. Raka Iskandar

Raka is alumni of Communication Science FISIP UB and also known as 'Sigaret Hitam' who wrote poetries for EXSENSI event.



Chapter V

Discussions

5.1 Jalaluddin Rakhmat in the historical approach to Communication Science in Indonesia

Every time discussing the history of the development communication sciences, the discussion will not be far from two major camps which are considered to have made a major contribution to the field of Communication Studies. The two camps are none other than Europe and America. Although in these two countries there is a different history, there is one similarity from the background of their development of communication science. Jalaluddin said that the development of Communication Science in Europe came from Publicity Science. It is also known that Publicity Science also comes from Press Science, namely Journalism (Effendy, 2003). Whereas in America, the development of Communication Science comes from two lines, Speech Communication and Mass Communication. The Mass Communication path actually starts from the press aspect which then changes because it has a limited scope.

The same thing was said by Antoni (2004), that the tradition of mass communication research in United States has the influence of journalism, political science, social psychology and sociology. Likewise in European tradition, the study of mass communication was also influenced by journalistic tradition rather than

sociology. So, it can be said that journalism also has a role in influencing the development of communication science.

Knowing the history of the development of communication science, of course comes from many studies that using historical approaches. The study of communication history itself has been carried out by Jurgen Habermas, a contemporary Frankfurt academic who is famous for his theory of rational ideas from the enlightenment or modern period (Littlejohn & Foss, 2011). The historical study conducted is his work entitled "The Theory of Communicative Action vol. 2" in 1989. His work examines the role of communication in the concept of public sphere. In addition, there is the work of Everett M. Rogers who uses a biographical approach (1997), "A History of Communication Study".

Before that's all, Jesse Delia (1987) (In Eadie, 2011) in *The Handbook of Communication Science*, a volume edited by Charles Berger, a speech scholar, and Steven Chaffee, a journalism scholar. Delia says communication combines interdisciplinary fields, as well as work that can be classified as sociology or social psychology. This story mainly comes from mass communication textbooks that emphasize what is called "received view". The accepted view sees media research as empirical, social science, and focuses on practical problems through testing step-by-step hypotheses carefully.

A similar work throughout history was published by Everett Rogers (1994), a communication scholar whose doctorate in sociology and whose theory and research

on diffusion of innovation made him one of the most famous outside of communication.

Each of these histories emphasizes similar contributions in different ways. The history of Delia is primarily a chronological history, while Rogers focused on the work of primary individuals who explored the concept of communication and brought the concept to public attention through scholarships that became famous outside the circle of scientific disciplines. (Eadie, 2011)

Both Delia and Rogers trace the beginning of the field of communication to the sociology program at the Chicago University. The university was founded in 1892 through the Rockefeller family group with the idea that the location of South Chicago which borders the slums and working class environment would make it a great place for solutions to researching social problems. Chicago School basically founded the sociology discipline and Chicago sociology department to occupy the main mission of the university. But while sociology is at the center, its scientific approach to problems is clearly interdisciplinary, combining faculties from philosophy, psychology and education. (Eadie, 2011).

In *Critical Studies in Media Communication Journal* by John Nerone (Nerone, 2006) argued, among scholars of communication, communication history's work is often divided into two tendencies. First, associated with Canadian School and epigones A.S. like James W. Carey and Neil Postman, focusing on the great narrative of media technology. Others, related to the traditional fields of journalism history and the history of press freedom, focus on massive narratives about the contribution of media

institutions to the rise of democratic freedom. The first tends to be cosmic in scope and emphasizes form, the second is more concrete and emphasizes content. Interesting thing was also conveyed by Nerone's view of the anarchic and eclectic, interdisciplinary nature of the study of communication history. There are also historical studies concepts (i.e. non-historical people use a historical approach). So Simonson hopes there will be a cross dialogue through the handbook.

From the journals that have been described above, it can be concluded that so far communication studies is still too narrow, only seeing that communication science is by delivering information, transmission models and tend to only study the present or the mainstream studies. Even though attention to the past should be important thing. With the aim to reconstruct and to see the present through history. This is the attention of researchers to examine communication history.

Other research is the development of communication science in Asia, especially in ASEAN, conducted by Ronny Adhikarya (1981) through his dissertation entitled "Transnational and Utilization Process: The U.S – ASEAN Case". Adhikarya said that the purpose of the study was to find out whether there was a contribution of the US in the transfer of knowledge in ASEAN. However, the results found were negative. Communication science is dominated by Western science purely because many ASEAN students choose schools in America (Pratiwi, 2016).

In Indonesia communication history perspective seems to be used in several academic works including dissertations Bachtiar Aly, Yuliandre Darwis, research by

Ignatius Haryanto, research by Akhmad Zaini Abar, and dissertations by Akmat Adam (Malaysia). From the aspect of literature that has been a reference to Simonson, Michael Schudson, James Curran, Barbie Zelizer, James W. Carey. Meanwhile in Indonesia, Soebagio I.N. is one of the important figures appreciating his diligence in documenting the journey of the Indonesian press besides Abdurahman Surjomihardjo and Ignatius Haryanto (Antoni N. A., 2017)

Meanwhile at FISIP University of Brawijaya there are also conduct research with communication history approach, they are Dwi Kurniawati Pratiwi (2016) entitled "*Srikandi Ilmuwan Komunikasi Indonesia (Studi Eksploratif pada Pemikiran Prof. Dr. Phil. Astrid S. Susanto sebagai Tokoh Komunikasi di Indonesia)*". The results of Pratiwi's research were that there were influences from social, political economy and Indonesian culture when contributing to the country (working in BAPENNAS) in making policies during the New Order era. It was also known that the focus of the study by Astrid S. Susanti was based on the desire that had been planted from an early age to maintain *Bhinneka Tunggal Ika Indonesia*. Besides Pratiwi, there is research about Dedy N. Hidayat by Muhammad Aga (2016). And there is research conducted by Hamidah I.L about Rosihan Anwar (2016). Then, there are also other studies that are parallel to the research about James Crunig, Adinegoro, Adam Malik, Petrus Kanisius Ojong, and Jakob Oetama.

And then there is research by Lailiya Nur Rokhman (2015) entitled "*Corak Kajian Komunikasi Salemba School (Studi Eksploratif pada Kajian Ilmu Komunikasi*

di Departemen Ilmu Komunikasi FISIP Universitas Indonesia)” Lailiyah trying to find out the development of methodology and study of communication science and how the style of communication science studies in the communication department of FISIP University of Indonesia. The results of this study are the discovery of the development of communication science at the University of Indonesia FISIP communication science department which is in accordance with the Indonesian socio-political context, which refers more to continental Europe which was established to accommodate press practitioners so that the press has an academic foundation. And then there was also a study of Alwi Dahlan conducted by Tevtia Syeisha Laksmi entitled “*Alwi Dahlan dan pengembangan Ilmu Komunikasi di Indonesia*”.

Then don't forget there is also a book that discusses the communication history by Simonson, Peck, dan T. Craig (2013) entitled “The Handbook of Communication History”. This book uses a pluralistic approach and panoramic scope that includes ways of communication from conversation to music old and new media, the development of communication in the social and institutional sphere, and historical comparisons of cultural studies and each region in the world. Simonson, etc also suggested to emphasize the study of communication history outside America, de-westernize, one of them is in Asia. This handbook is also intended to internalize the study of the history of communication. Quoted from Currant who said that the study of communication majority in the context of Europe and US. So in the past decade there have been efforts to make a comparative, cross-country and global orientation.

As discussed in previous chapters in the development of communication science in the late 1980s, there were still many American communication scientists who thought that everything about communication science came from North America. That was conveyed by Idi Subandy Ibrahim in his introduction in the book *Critical Communication Studies* (2007). Indeed, at first, social scientific studies of new communication began in the US in 1930s. However, the root of the development of communication itself comes from Europe (Idi Subandy, 2007).

According Jay Blumler (In Antoni, 2004), in the mid 60s decade was the period of European social science under the revival of interest in Marxism. It is known that before the war occurred, the study of knowledge in Europe showed more interest in aspects of the theory of knowledge. Whereas after the war, many were interested in the quantitative approach of America. The field of communication studies itself, has been associated with a medium called *Zeitungswissenschaft* or newspaper science, which later expanded its field of study into publicity science.

As for the development of communication in Western countries, including US more studies on mass media and public opinion. However, as explained earlier, the study of communication in US also has influences from European traditions. Especially during World War II, Hitler forced a number of Frankfurt School intellectuals to flee to exile in America. Although World War II ended, many Germany figures remained in America such as Lowenthal and Marcuse (Ibrahim, 2011)

According to Antoni (2004), American tradition is dominated by a scientific approach (positivism or empiricism). Therefore, communication experts in America are more likely to study the phenomenon of communication through a quantitative approach and try to determine objectivity. So that quantitative methods have become standard for years. Until finally, in the early mid-20th century, it was a period that marked the high interest in the commercial field. Seen when many of studies on advertising related to the interests of businessmen (Antoni, 2004). These conditions, indeed in accordance with the development of philosophy in US. According to McLuskie (2001) philosophy of communication in the US indeed grew out of its reaction to the positivist approach to communication research. Its different with the study of communication in ASEAN.

Like what Dissanayake wrote (Dissanayake, 2011) who discussed a lot about the study of Eastern values in China, Japan, Thailand and India. Dissanayake states that the study of communication has been dominated by Western concepts and formulas.

Like Lasswell, Shannon dan Weaver, Berlo, Gerbner, Schramm, Learner, has dominated a lot in writings about communication. However, over the past three decades, scholars of communication have begun to exclude Eurocentric in the use of his theory and began to require alternative communication thinking that illustrates the Asian approach in its culture and society (Dissanayake, 2011).

Dissanayake in his writing also explains how we build a concept and formula from communication theory with an Asian perspective. Meanwhile, in the process, we

cannot escape from Western influence. Dissanayake does not treat Western and Eastern countries as two topographically different countries. As has happened, in these two countries there are many types of interactions such as trade, religion, politics and others. This is consequence of globalization and imperative transnationalisation, where the days of interaction between speed and intensity are getting stronger (Dissanayake, 2011).

The development of communication science in Indonesia itself can be seen when many communication scholars continue their studies in Europe and America. It can be seen from the large amount of literature used by master's degree and doctoral's degree student as theoretical reference in several universities in Indonesia (Ibrahim in Hardt, 1997). For example, the most widely used reference is the book of the first edition of Littlejohn, *Theories of Human Communication*, which also barely uses references to works outside the United States. Idi Subandy Ibrahim also said that the results of research from European and American theories in the oast decade were one of the developments in the field of communication in America which was considered important.

At first, Publicity Science were developed in Indonesia due to the request of Soekarno. Said by E. Lukman (dalam Lailiya, 2015), that the reason for the establishment of Publicity Department is that Indonesian journalists have an academic foundation and can help the human revolution with good sources. However, the publicity concept began to change since the introduction of the concept of

communication from the U.S. Like what Ronny Adhikarya said in (Antoni D. , 2004) that the approach to communication studies in Indonesia is more oriented to America.

And then Alwi Dahlan (In Antoni, 2004) has a view, that this phenomenon is related to educational orientation at bachelor degree level which is oriented to the practical world. In fact, a European-oriented approach is the initial reference of communication education in Indonesia.

Communication science in Indonesia was first taught at UGM in 1948 with the name is *Ilmu Penerangan*. However, with the introduction of the publicistic term by Drs. Marbangun Hardjowiroga at the Yogyakarta Foreign Service Academy in 1955, the subject of *Ilmu Penerangan* which had previously been oriented to radio science was replace with the name Publicity, which coincided with the establishment of the Publicity Department at UGM in 1955. Likewise Journalism College, which was founded in 1953 in Jakarta, turned into a Publicist College (DR. Hafid Changara in Antoni, 2004). One of the initiators of Social Sciences in Indonesia, namely Selo Soemadjan. Selo Soemardjan (Yusa, 1995) in 1959 became the first person in Indonesia to teach Sociology, both at the Faculty of Economics and the Faculty of Law University of Indonesia when he was 45 years old. In 1963 Selo Soemardjan was appointed as professor of sociology. At that time he delivered the speech entitled *Perkembangan Politik sebagai Penggerak Dinamik Pembangunan Ekonomi*. Although officially becoming a professor in FE-UI Selo Soemardjan's commitment to the development of sociology, especially social sciences in general, has not diminished

(Yusa, 1995). In 1965 along with Miriam Budiardjo and Tapi Omas Ihromi he founded the Sociology Department to join together with Publicity Department, Political Science, Criminology and Administrative Sciences to become part of the *Ilmu Pengetahuan Kemasyarakatan* (IPK) pada Faculty of Law and Community Sciences, University of Indonesia.

The development of communication studies in Indonesia which leads to America perspective is also seen from a Jalaluddin Rakhmat who also chose American universities to complete his master's degree in communication. At first, he chose Publicity Department at UNPAD to complete his bachelor's degree in 1967. While what is known in that time the science of education in Indonesia was dominated by many Germany thinkers. Jalaluddin at that time was very interested in Emil Dovivat's book entitled Handbook Their Publisistic. As the first book, Jalaluddin claimed to have been affected by the contents of the book. As he said, after reading the book, he began to be interested in learning how to persuade people. Because Emil Dovivat was a figure who he thinks the first person to form a publicity science in Europe, it was here that it was seen before being influenced by American tradition, Jalaluddin had been influenced by European traditions.

Beside that, Jalaluddin also paid attention to the critical study. Seen in the discourse that has always been the focus of his attention, namely the empowerment of the wak, the issue of injustice and equality which incidentally is the basis of the entry of critical theory in the study of communication. As according to Griffin (Hardt, 1997),

the entry of critical traditions in communication studies promises that communication can be a reflective challenge to unjust discourse. This critical theory cannot be separated from the Frankfurt School which has produced a number of influential works from its members in *Institute für Sozialforschung*, institutions that actively conduct empirical, historical and oriented studies on solving the problems of the European working class movement (Ibrahim in Hardt, 1997).

However, in 1982 there was a change in name from Publicity Faculty to become Communication Science Faculty, specifically the changes that took place at UNPAD. This change was recognized by Jalaluddin Rakhmat due to following developments in America. The transfer of the direction of communication studies in Indonesia from Europe to America was also seen from the change in interest in the research approach. According to Antar Venus (in Rizkiani, 2017), initially, research in Indonesia, especially in FIKOM UNPAD was more likely to use a descriptive qualitative approach and was deemed not in accordance with the standards of research methodology. However, along with global developments. Finally even communication science education in Indonesia also leads to America.

Meanwhile, developments in America are dominated by research with quantitative approaches. As explained earlier, the American tradition is indeed closely related to the spirit of positivism or empiricism. Thus, quantitative research has been a standard of research for many years in America (Antoni, 2004). So, it would not be surprising if Indonesia also used a quantitative approach in its development. Like

Jalaluddin who later brought positivistic influence after completing his master's degree in America,

In 1979, Jalaluddin Rakhmat chose Iowa State University and chose two majors for mass communication and psychology. The university that he chose was the place of Wilbur Schramm who known as the father of communication science (Rogers, 1997). According to Jalaluddin, he chose that university because it was in an agricultural area with a conservative community. Another reason is because at that time the university was famous for its statistical fields (in Rizkiani, 2017). Jalaluddin also studied at the Australian National University in Canberra in 1994 and completed his Doctoral program in Alaudin Makassar State Islamic University by choosing Islamic perspective science (Rakhmat, 2016).

After coming from America, Jalaluddin gave a lot of influence in the academic field especially for the American tradition. Plus when Jalalyddin was appointed as chairman of the Management Communication Department and filled around 30-40% of the courses there. The first thing done by Jalaluddin as a chairman, he reconstructed the curriculum there to be better, such as the addition of communication psychology courses. According to Deddy Mulyana, Jalaluddin changed the academic ethos in UNPAD. He opened the opportunity scientists who had previously been dominated by Germany thinkers. (Akisa, 2017)

The most memorable thing that a Jalaluddin has done when he was a chairman was the policy to withdraw thesis and not be allowed to be published. According to

Jalaluddin, research in Indonesia at that time was indeed very terrible, like a journalistic report. For example, such research conducted by students in the form of theses and theses whose research is only in the form of a collection of citations and not as the results of field research, although sometimes shaped like a report on field research results, but there is no statistic in it.

Therefore, Jalaluddin made a book on communication research methods which was published in 1984. This book is very quantitative book. According to Antar Venus (In Rizkiani, 2017), the changes made by Jalaluddin are to make communication science a discipline that can be accounted for methodologically, both in UNPAD and in Indonesia. Then, Jalaluddin began to apply positivistic research to his students at UNPAD. According to Rizkiani (2017), the first student to use the quantitative method in his research was none other than Deddy Jamaluddin Malik. Then Jalaluddin said, after he promoted research using statistics, then many people also followed him in various faculties. Jalaluddin also said that he was the one who delivered statistics for social research in Indonesia.

Speaking about the process of entering the positivistic tradition into Indonesia, it is actually still not clear. According to Pratiwi (2016), said that Alwi Dahlan was one of Indonesia's empirical communication figures, because he had studied in the field of Communication Studies in America. It was known that the man born on May 15, 1933 had received Communication Science award from ISKI in 1996. He was a student and editor of the week of The Cordian at Concordia College, Moorhead, Minnesota (1958-

1959). Then continued his studies at American University, Journalism department (1959-1961); Stanford University Mass Communication department (1961-1962) (Kompas, 2008). This means that Alwi Dahlan is a person who has received a positivistic approach before Jalaluddin.

Based on idi Subandy statement obtained by Rizkiani (2017) that Jalaluddin is the foundation of communication science in Indonesia until communication science can be develop and be recognized in Indonesia, especially in the field of research and rhetoric. This statement does not say that Jalaluddin was the first to introduce a positivistic approach, but he has made communication science in Indonesia to be developed using a positivistic approach. It can be said that practically, it was Jalaluddin who made the positivistic approach more real in Indonesia through the books he published (communication research methods) and his policies while serving as chairman in UNPAD.

In addition Jalaluddin also published communication psychology book in 1985. This book considered phenomenal has been widely used as a reference by students of communication sciences throughout Indonesia. This book does have special features, because it is the first book to discuss psychology in the perspective of communication science. According to Jalaluddin, that book is the result of his work which was made possible because two majors he took to his master's degree in America. In addition, he also claimed to be more interested in the field of pshychology tha the mass media.

Jalaluddin Rakhmat also has a view on the education system of communication science in Indonesia which only focuses on the business of “talking” and very rarely learns to “listening”. Whereas in America, the study of public speaking is not only focused on talking, but also on writing and listening. Therefore, according to Jalaluddin, it is commonly found in books of communication science in America about listening techniques (Akisa, 2017). Indeed, at the beginning of the development of communication studies in America, it began with two paths, namely mass communication and speech communication. Whereas according to Effendy (2013) the development communication science in America starts from aspects of press or journalism.

As with the development of communication science in Indonesia, many consider that the birth of Publicity Science is an important factor for its development. However, long before the birth of Publicity Science, there was a foundation engaged in education, namely School Vereeniging Het Ksatrian Institut which was founded since November 1924 by Ernest Francois Eugene Douwes Dekker (E.F.E Douwes Dekker). This school turned out to be well developed and has 200 students. One of the teachers who had taught at the Ksatrian Institute was Ir. Soekarno who taught history and mathematics. The school also aims to provide better and wider learning opportunities for the people (Firmansyah, 2013). Because it is recognized as a legal entity, the foundation which was originally located in Bandung (later moved to Kebonjati) then has five branches, including the Nationale Lagere School I & II

(Bandung), Nationale Lagere School III (Ciwidey), Nationale Lagere School IV (Cianjur), Nationale Lagere School V (Sukabumi). In addition, the foundation also has MMHS with journalistic, labor, literature and economics.

The initial name of MMHS (1923) was National Handels Collegium which later changed its name after one year running become Moderne Middelbare Handesel School (MMHS). This school has three departments, none other that journalism, economics and education. Then this school was given a slogan by Douwes Dekker “...*Door de will van onse Volk*” (because of the will of the people) and “*Des Volks Toekomst gewijd*” (serving the people’s future) (Firmasnyah, 2013, h. 62).

The development of this school did not escape the struggle of Douwes Dekker himself. Douwes Dekker who later changed his name to Setia Budi was one of *Tiga Serangkai* at that time of the independence struggle in the 1920s. Finally, this journalism school then produced a journalist who was well known in Indonesia that is B.M Diah. At this school B.M Diah took his journalist education. He has hopes of succeeding for two years there and had a good position to start a career as a journalist (Djamaluddin, 1992)

B.M Diah also told what he learned during his time at the school. He told that in the first year, students there learned some basic things such as how to write essays in German, French, English, and Indonesian. So that during their education (two years), they struggled with knowledge of the language and history of the Indonesian. B.M Diah

also told that Douwes Dekker as a person who has the spirit of the Indonesian people even though he is from Netherlands.

In this regard, it is possible that the inclusion of communication sciences in Indonesia originated from Moderne Middelbare Handesl School (MMHS).

Sebagaimana menurut Effendy (2013). For the development of communication science in America itself, which starts from the aspect of journalism. According to him, everything comes from the desire of Joseph Pulitzer (journalist) to establish a journalistic school to increase the knowledge of journalists in 1903 in America.

Because that school does not only provide information about journalist activities, it develops into mass communication. Furthermore, because the development of the results of studies of the effects of mass communication is declining (not much effect on society), it is realized that communication through mass media is just one dimension. Meanwhile, there are still many other dimensions that are objects of science. Finally came the term Science of Communication in 1960 by Carl I. Hovland in his work entitled "Social Communication".

5.2 Paradigm of Jalaluddin Rakhmat in the philosophy of communication science

Philosophy as a discipline is usually categorized into a main sub-field according to the type of justification that can be accommodated by answers to questions: what do i know?, how do i know it?, am i sure?, am i right?. These questions are written in a work entitled "Communication Models in Philosophy, Review and Commentary" by

Richard L. Lanigan, which then relates to the study of metaphysics, epistemology, axiology and logic (In Effendy, 2003)

Quoted from Neuman (2013), there are three approaches that reflect differences in alternative views and assumptions regarding social research. The three approaches are positivist social science (PSS), interpretatif social science (ISS), and critical social science (CSS). This approach is a developing position, providing a variety of different ways to observe, measure and understand social reality. In addition, this approach is also similar to research programs, research traditions and scientific paradigms. In general, paradigms are a way of thinking as a whole. It is a general arrangement for theory and research that includes basic assumptions, core issues, models of quality research, and methods for answering questions.

In the study of philosophy related to the science of communication as science according to LittleJohn and Foss (2009), later it will lead to epistemological assumptions, because the way academics conduct research and compile theories depends very much on what they think about knowledge and how that knowledge is obtained, so then determine what they find. In principle, the epistemological element studies science of communication in terms of how communication science obtains scientific truth. Based on this, it can be assumed that epistemology there will be many different ways in the efforts of scientist to obtain scientific truth. Various ways that are known in order to obtain scientific truths reflected in aspects of the paradigm of communication science

will further be able to influence the creation of various theories and methodologies in communication science research.

The researcher uses the epistemology subject to covered by the division Philosophy of Communication. The field of communication science itself, the epistemological aspect of communication is actually much influenced by positivist development in its time. In the field of communication, “knowledge” is regulated in an association called the International Communication Association (ICA) division of philosophy of communication. The association made the philosophy of communication visible, starting from the Berlin conference in 1977. This event signifies the interest of the US which later become involved in the criticism of positivism. This criticism is used as a pathway to a more humanistic approach to communication (McLuskie, 2001).

The development of communication as a social science is indeed undeniable that most of them refer to studies that depart from epistemological assumptions and the classical paradigm (positivistic). According to Hidayat (1999), a number of things that support the definition of the classical paradigm are the position of exact sciences which are more developed by educational institutions, and research that provides more practical benefits. This makes the position of the classical paradigm able to dominate, both from the number of communication scientists, the number of research publications and communication professionals absorbed in the labor industry market. Even if it is examined further, there is not only one single path that can be taken to lead us to the truth, because there is no single reality in human knowledge. But what is available is

what is called by Jalaluddin Rachmat, as a plural reality compiled by every actor or observer who actively forms his own reality map (Rakhmat, 1999).

Jalaluddin Rakhmat emerged as a figure who brought the positivistic paradigm in his era. His arrival from America brought a new method in the field of communication research, namely clarifying the quantitative research methods again.

This is consistent with the development of social research when quantitative research was indeed widely used as a more objective statistical method. The publication of the book *Communication Research Methods* shows that Jalaluddin Rachmat brought the American research tradition in accordance with global developments at that time. According to Kincaid, communication science in the United States tends to examine communication phenomena with quantitative approaches and try to determine objectivity so that quantitative methods become standard for years.

So it can be said that when Jalaluddin completed his master's degree in America, he became very close to quantitative research with a positivistic approach.

This positivistic approach emphasizes the discovery of the law of causation, careful empirical observation, and value-free research, which was later also adopted by

Jalaluddin while completing his education at Iowa State University, USA.

Communication Psychology book which was also published when Jalaluddin was interested in positivistic approach. The description from the book, Rizkiani (2017)

found the intensity of the quotes Jalaluddin on certain characters. Suppose for the fourth highest order that is Robert A. Baron & Donny Byrne, Solomon E. Asch, John F.

Cragan & David W. Right, and then Wilbur Schramm. The four figures turned out to come from American schools except Donny Byrne. Thus, it is known that Jalaluddin was indeed oriented towards Western thinkers to provide references in his book.

Philosophy of communication in US indeed grew out of its reaction to the positivist approach to communication research, which made the communication process reduce the subject in epistemology (McLuskie, 2001). At first, the study of communication philosophy talked a lot about communication with the subject of communication itself. The initial positivist period, emphasized that the subject of communication was not included in the realm of communication and avoided a humanistic approach. This indicates that positivism is a problem in the field of communication philosophy. Like what McLuskie wrote in "Communication Yearbook 24" edited by William B. Gudykunst:

"linked to postmodernist developments in other fields, it joined the old positivist skepticism that subtracted epistemological subject from knowledge by suggesting a path that would subtract "communicating subjects" and even "communication" from the work of the "philosophy of communication". most recently, the new positivism has produced ambivalence over the prospects for communication with communicating subjects. i will argue that the ambivalence signals a reconsideration of postmodern influences on the philosophy of communication subjects." (McLuskie, 2001, h. 256)

As a reiteration, the environmental history of universities in America is indeed used as a place of contemporary reference for communication research as a discipline that is maintained, but American scientists cannot deny that there are European traditions influencing it. Even many great thinkers in America are immigrants like Kurt Lewin and Paul Lazarsfeld. In addition, there are also many American-born

communication scientists who study for their Ph.D in European universities. The general nature of communication research in America has been seen as very empirical, positivistic, historical, and not reflective, which is then very close to the spirit of pragmatism. According to Hardt, pragmatism is an American effort to adapt to the conditions of modern life and efforts to produce a philosophical context for social science investigations in the 20th century. Then, pragmatism itself is considered a failure because it cannot bring radical criticism to its people who can overcome idealism in facing various economic and political crises. This failure resulted in the emergence of criticisms in professional journals and organizations, including the critical approach of the philosophical traditions of European thought (Ibrahim in Hardt, 1997, h.xii-xiv).

Jalaluddin Rakhmat who completed his master's degree in America in 1981, at that time clearly brought a new tradition in communication research in Indonesia, especially at the University of Padjadjaran. But, based on the discourse that has been the focus of his attention so far, namely on the empowerment of the weak, the issue of injustice, and equality which incidentally is the basis of the entry of critical theory in the study of communication. Like what Griffin wrote (In Hardt, 2007) the entry of critical traditions in communication studies promises that communication can be a reflective challenge to unjust discourse. This critical theory is inseparable from the Frankfurt Schol which has produced a number of influential works from its members at the Institute fur Sozialforschung, an institution which actively conducts empirical,

historical, and oriented studies on solving the problems of the European working class movement (Hardt, 2007).

The main ideas in the tradition of criticism can be summarized into three points. First, this tradition tries to understand the system that is considered right, the structure of strength, and the belief (ideology) that dominates society. Second, these critical theorists are generally interested in opening conditions of oppressive social conditions and a series of forces to promote emancipation or a freer and more fulfilling society. Finally, that is creating awareness to combine theory and action (Littlejohn & Foss, 2011, p. 68-69). For this reason, Jalaluddin focuses a lot on the discourse of equality, injustice and minority which is actually an interest in the tradition of criticism.

The explanation of the critical theory also explained that Jalaluddin also gave his attention to critical studies which later could not be separated from the European tradition (Frankfurt School). Communication science thoughts that are influenced by American and European traditions, and their influence as Muslim scholars make Jalaluddin Rakhmat a phenomenal figure in Indonesia, although there are still many other figures who have participated in developing communication science in Indonesia.

The dominance of a paradigm towards another paradigm is not really caused by the problem of which paradigm is wrong and which is right, but is not caused more by the problem of which paradigm has more power and power, both in the form of political, economic, and socio-cultural power. In addition to being influenced by aspects of power, Khun further explained that the position of the paradigm of

knowledge domination always changes or shifts in a revolutionary way (in Yasir, 2012). Related to this according to Yasir (2012) a change or paradigm shift in the social sciences occurs through the strengthening of inter-paradigm conflicts and dialogues between two or more paradigms at the same time. In line with this, Deddy Mulyana (2012) revealed that the views of adherents of the positivistic paradigm that defines their paradigm are the best, scientific, legitimate and true. These have begun to change according to the development of various approaches and paradigms of social science. Related to this, the emergence of the thought influence of critical scholars who have a tendency to criticize positivistic assumptions and question various forms of the status quo in the structure of society has opened dialogue and paradigmatic debates in social science, including communication science.

It was also known that in the 2000s Jalaluddin had changed interest in qualitative research with an interpretive approach. This approach emphasizes meaningful social action, socially shaped meaning, and relativism. This approach is at the *verstehen* level, seeing from the point of view of everyday human life experiences in certain historical settings. Changes in Jalaluddin's interest from a psychiatric to interpretive approach can be seen from his book published in 1999, namely *Social Science*. This book discusses a lot about the wrong mindset of the community and how to make social change in a better direction. While with the material, Jalaluddin also gave many real examples in the daily life of the community during the New Order government.

As previously explained, the inter-approach approach emphasizes social action and sees from the perspective of everyday human life experiences in certain historical settings. Obviously in this case, in the Social Accounts book, Jalaluddin opposed the New Order government which had manipulated many of its people. The same opinion was expressed by Deddy Jamaluddin Malik who said that Jalaluddin clearly had a defensive attitude towards the New Order (In Rizkiani, 2017). This book is a book that provides many steps for Indonesian people who want to make social change in a better direction, more precisely like a book that aims to give enlightenment to its readers. The transfer of interest in the research approach can also be seen in his doctoral dissertation at UIN Allaudin Makassar which has used a historical approach.

The three approaches described above are also described by Habermas with three community interests. Habermas is an important figure among Frankfurt scholars who made the theory of communication and transformation of society have influence in Europe and also increased its influence in the United States. Habermas was an important figure who was regarded as a spouse for Frankfurt School and was more important in his influence in the study of communication. Habermas also teaches about three things of interest in needs in society, namely work, interaction, and power (Littlejohn & Foss, 2011, p. 395).

Habermas said that for the first interest, work, have a very instrumental nature, accustomed to achieving tasks and completing their basic goals, having the view that a "job" is basically a technical attraction. Through this first interest, it was the

technical interest that could later design computers, build bridges, and make sophisticated medical treatments. This is because "work" involves instrument rationality and is presented with empirical analysis of science (Littlejohn & Foss, 2011, p. 472). Therefore, this interest has a relationship with the positivistic paradigm.

Then for the second interest, the interaction was named by Habermas as "practical interest". This is because the second request involves reasoned practice and makes it in the history of science and hermeneutics. For example, in speeches, conferences, family relationships, and business in other fields of cooperation. This interest holds that social cooperation is an important factor for survival. Therefore, this interest is in the interpretive paradigm.

Next, is the interest in "power". As the name implies, this interest focuses more on a power that dominates in a group. This interest assumes that groups can strengthen themselves to change society by being "aware" of dominating ideologies. Therefore, power is also an "emancipatory interest". This interest reflects the rationality of power and is a branch of critical theory.

Besides Habermas, Dennis Mumby also divides the world of communication into four things (Littlejohn, 2002, pp. 208-209). The first is the Discourse of Representation, entering the realm of positivism in the modern which clearly separates researchers from the world. This section assumes that people can accept relativity outside themselves and describe reality with language. Second, the Discourse of Understanding, including interpretive modernism which believes that the relationship

between the world as a known object is mutually influential. This section assumes that relativity can be found from the interaction between knowing (knower), which is known (known), and the structure of research researchers who are influenced by what is seen.

Third, Discourse of Suspicion, critical modernism originating from structural traditions that criticize the structure of oppressive society. This section criticizes the picture of structures in social structures that truly live outside of human perception. Fourth, the Discourse of Vulnerability, is included in postmodernism which believes that there are various discourses and ideas that compete with each other for power. This section denies the existence of an eternal social arrangement.

Jalaluddin in the case of sharing the interest of the community according to Jurgen Habermas, in 1967, when Jalaluddin was a graduate school at Unpad, including interest in power, in which this interest reflected the rationality of power and was a branch of critical theory. Whereas when returning from America, Jalaludin was in interest in work, involving instrument rationality and presented with empirical analysis of science (Littlejohn & Foss, 2011, p. 472). Therefore, this interest has a relationship with the positivistic paradigm. Furthermore, when Jalaluddin changed his interest in subjective (interpretive) research, Jalaluddin was in interaction, having the view that social cooperation was an important factor for survival. Therefore, this interest is in the interpretive paradigm.

As for the distribution of communication according to Dennis Mumby, Jalaluddin is in the Discourse of Suspicion (critical modernism) when undergraduate school in Unpad in 1967. However, it is in the Discourse of Representation (positivism

of modernism) after gaining influence from American thinkers who are inclined to positivistic, objective approach. Then when it turned into an interpretive scientist around the 2000s, Jalaluddin could be classified into a more humanistic Discourse of Understanding (interpretive of modernism).

Last, Jalaluddin also belongs to the Discourse of Vulnerability (postmodernism) group which believes that there are various discourses and ideas that compete with each other for power (Littlejohn, 2002, p. 209). Postmodernism rejects elitism, puritanism, and sterility and rejects rationality because of pluralism, relativity, novelty, complexity, and contradiction (Littlejohn & Foss, 2011, p. 71). Like the data obtained by researchers about Jalaluddin's personality which is pluralism and also anti-elitism. How should the community be able to respect one another because indeed Indonesia is rich in different cultures. In addition, Jalaluddin also told about how he did not think rationally when deciding to take part in legislative elections which incidentally was a feature of postmodernism thinking, namely rejecting rationality.

The presence of Robert T. Craig with seven traditions, Jurgen Habermas with three public interests, and Dennis Mumby with four worlds of communication, shows that Jalaluddin was very open to the knowledge offered by Western countries including being able to open up to debates between developments in research in the world. It can be seen from his reading book, *Naturalistic Inquiry*, which then signifies a change of interest from a positivistic to interpretive approach. So, in this study, the source of knowledge for a Jalaluddin Rakhmat was greatly influenced by his educational



background and also his personality. The many interests that have been close to him (positivistic, interpretative, critical, postmodernism, Islamic Perspective) show his very open personality with new sciences. Meanwhile, his educational background has also given color to Jalaluddin's journey in seeking knowledge.

The explanation above is a Communication Philosophy Study in Western perspectives namely America and Europe. With the background of Jalaluddin Rachmat as a pesantren child and also a religious leader, it can be seen that Jalaluddin Rachmat also through the Non-Western or Eastern approach, namely in the Islamic Perspectives.

Dissanayake (2009) criticizes Western theoretical formulations with various concepts and thoughts, such as Lasswell, Berlo, Shanon and Weaver, Schramm, Gerbner, Lemer who dominate communication studies. Communication that starts from the practical formula becomes a science with a Western natural setting. Western justification with universality (culturally generality) carried by tendencies can actually reduce and eliminate the contextual meanings that live in non-western societies with different backgrounds (Chen, 2011).

As explained above, in addition to the approach that is widely used, namely America and Europe, the approach can also be divided into two more namely Western and Non-Western or can also be called Eastern. One manifestation of the effort to develop a study of non-western philosophy of communication is the work of Lawrence Kincaid, entitled "Communication Theory: Eastern and Western Perspectives", published in 1987. From the book written by D. Lawrence Kincaid it is stated that from

the Western point of view the most frequently discussed human communication in Eastern perspective is his spiritual goal.

In the website "Majulah Ijabi", written by F. Ahmad Gaus, Ahmad Y. Samantho, and Mustamin Al-Mandary (2014) who wrote about the brief story of Jalaluddin Rakhmat, it was mentioned that he came from the scope of the pesantren. It was written that his mother was an Islamic activist in his village and his father was a kyai and village headman. Jalaluddin also said that he had been raised in the Nahdiyyin family, but had also been active in various religious activities.

With that, it can be concluded how Jalaluddin can master non-western perspective, namely the philosophy of religion. According to Madkour, Islamic philosophy seeks to combine revelation with reason, between aqidah and wisdom, between religion and philosophy and try to explain it to humans. It was also explained that Islamic philosophy also held a division of philosophy that could be theoretical and practical so that it had a more general or universal philosophical view compared to the philosophical outlook in the present.

5.3 Efforts to introduce Jalaluddin Rakhmat through the Performance Research method

The study of the history of communication (communication history) has an important position in developing Communication Sciences. Although on the other hand this study is relatively new compared to various other studies in Communication Studies. The communication history perspective focuses on communication studies

from a historical perspective (Antoni N. A., 2017). Literature is related to the historical perspective of communication that is familiar to scholars or students of communication including Explorations in Communication and History (editors of Barbie Zelizer, 2008) and The Handbook of Communication History (editor: Peter Simonson, Janice Peck, Robert T. Craig, John P. Jackson, Jr., 2013). While from the European tradition, there are works of James Carrant, including the latest from his work, which is his work that reviews the history of the internet.

Although there are those who use research with a historical approach, but in Indonesia it is still not very strong development, so the approach to the history of communication has not been widely known among academics and students. As Schudson (1999) said that "*The writing of communication history is woefully underdeveloped*". The communication history approach is more widely used in America and Europe. Especially in the United States which began in the 19th century with the study of mass culture such as newspapers, magazines, then in the 12th began to film and broadcast (Nerone, 2006). Jowett (in Zelizer, 2008, h.165) says that the historical approach to communication must look at the whole aspect. The communication history approach not only looks at the issue of how communication technology was first introduced to society but also understands mass media as a tool that is also a social institution so that this approach sees the role of the press on society and the effects of cultural change thanks to the role of the press.

The importance of understanding history and the development of the study of communication history are not directly proportional to the dissemination and interest of the public in history, especially the history of figures and the development of communication science. In an article, tirta.id mentions that history lessons in schools have a bad reputation. History lessons are only considered lessons with lots of memorization and also boring. Supporting the article Firmantoro (2016) said that the low public interest in history shows how many ancient manuscripts have not been found in Indonesia since the days of Hindu Buddhism.

Whereas it is like looking back at the statement of Simonson, Peck, Craig, and Jackson (2013) that history shapes the values of beliefs and patterns that can make the guidelines for understanding the present. Furthermore this article also reveals that the lessons in schools are mostly rigid and rigid because they refer to the curriculum. Besides that many historical facts are not revealed truthfully, the disclosure is only based on facts that are trusted by the government which they then find very different from the reality (Matanasi, 2016). Supporting this argument, Hardt (2007) also says that history is a forgotten study, especially history of communication, whereas communication history shows the success of social sciences. Communication with this historical perspective can be used to understand the relationship between the past and the future and the need to take action in accordance with current conditions (Hardt, 2007, p. 7).

The importance of conducting research with a historical approach that is directly proportional to people's reading interest makes the researcher choose the

performance research method for this research. Performance studies as a form of scientific discipline categorizes and limits what is captured and then described, so that it can see the limits of its scope and scope. Performance research tries to explore and consider the extent of the field of human activity as an expression by adopting fields of communication, anthropology, sociology, ethnography, cultural studies, and theater or other fields (Denzin & Lincoln, 200, p.414). Subjects from performance studies are human activities as a natural activity, socialization and norms that are intertwined from a human social process and active activities in making human reason (Schechener in Denzin & Lincoln, 2005). Furthermore Schechener (Denzin & Lincoln, 2005) revealed that this study of performance has been used for a long time. Such as the use of poetry by Plato as a means of delivering his philosophy, the use of mahabarata stories, and theater performances from Shakespeare's works. If seen again in Indonesia, puppet shows are the media to convey the teachings of Islam by sunan Kalijaga.

Supporting Schechener's statement Leavy (2009, h.3) says that performance research uses art media in delivering ideas. The media used in Art-based methods or art-based methods are expressed in writing, music, performance, dance, visual arts, film, and other media. In addition, the form of representation is also one of the media for art-based methods such as poetry, paintings, pictures, scripts, novels, short stories, theater performances, documentaries, dance and songs. Through this media, performance research strives to take action against power, both organizations, humans, and ideas and issues (Scheschener, 2013, p. 3).

Performance research is still a research method that is rarely used as a thesis research method. The emergence of performance research is a breath of fresh air for the world of academics, this is because performance research enables the transfer of knowledge between researchers and the community through actions that have been compiled by researchers. Likewise, performance research has been prepared by the Abiwara team. To conduct research, the Abiwara team has arranged actions to support the implementation of this performance research. The performance prepared by the Abiwara team included seminars, poetry musicalization and Video Mapping.

Performance research made by the Abiwara Team is called EXSENSI "*Eksibisi Sejarah Ilmu Komunikasi*" with theme "*The modern art of the past*". Researchers and the Abiwara Team made the Examination event begin with a seminar aimed at informing the public about the study of Communication Sciences, namely its development, methods of performance research, and also making video mapping. The term seminar is familiar and we often hear it everywhere. Each agency or agency, whether private or government, can be sure to have been involved in it, either as an organizer or as a seminar participant. The definition of a seminar is an activity as a process of solving a problem or a process of finding ways or steps of a development that are usually raised from the results of studies of literature (literature) or empirical studies (research) (Ahmadi, 1988). Whereas according to Mahmudah (2008) the Seminar is a scientific meeting to discuss a particular problem with infrastructure & responses through a discussion to get a joint decision on a particular problem.

In seminar activities, there are several elements needed so that discussion activities can run smoothly, one of which is the main speaker or also known as the keynote speaker. The main speaker or keynote speaker is a key speaker or person who is considered important in a discussion or seminar, which provides material about a particular problem in a discussion. The keynote speaker conveys his views or comments about a particular problem through a paper called a work paper, which contains the main problems being faced or discussed.

One of the keynote speakers at the EXSENSI event was Mr. Idi Subandy Ibrahim as Researcher and Teacher of Popular Communication and Popular Culture in Indonesia. The Abiwara team received a recommendation to invite Pak Idi from Mr. Antoni as the research supervisor. Before coming to the Exsensi event, Pak Idi made a paper in the form of a working paper entitled "*Performance sebagai komunikasi Mengarusutamakan Pendekatan Performance dalam Kajian Komunikasi di Indonesia*" which was intentionally made for material to be discussed at the Seminar of Exsensi by Pak Idi Subandy.

In his paperwork, Pak Idi Subandy said that:

"Upaya penyelenggaraan seminar mengenai performance research oleh Jurusan Ilmu Komunikasi FISIP Universitas Brawijaya (UB), Malang ini, tidak hanya memberikan angin segar bagi akademisi komunikasi untuk melihat sejarah komunikasi dari perspektif performance, tetapi lebih dari itu, kegiatan ini adalah titik sejarah baru perkembangan ilmu komunikasi di tanah air: kesadaran mengarusutamakan pendekatan performance dalam kajian komunikasi di Indonesia. Karena pendekatan performance ini memperkaya pendekatan budaya/kritis untuk memahami fenomena budaya populer yang berkembang dalam masyarakat mutakhir."

The second speaker was Pak Nanang Endrayanto as a lecturer at the Faculty of Culture, Universitas Brawijaya who conducted research on research research. In the National Seminar, Mr. Nanang gave a lot of discussion about performance research, Mr. Nanang also stressed that even though we make research in the method of performance research, scientific writing is still needed. The third speaker was Mas Danar Tri, a representative from the Hollution Team as the partner of the exhibition event in making Video Mapping.

Mas Danar Tri explained about new media technology, namely Video Mapping. In a journal written by Berna EKIM *“A video projection mapping conceptual design and application”* said:

“Video Mapping is one of the newest video projection techniques that are used to turn almost any surface into a dynamic video display, often at events such as concerts, fashion shows, music festivals, and usually in conjunction with other performing arts. The aim of video mapping is to create a physical illusion of images by combining audio-visual elements. This kind of shows are performed alive, as well as prerecorded, also called as ‘real-time’ or ‘realtime video’. According to C. Paul, use of technology is classified as a “tool” and as a “medium” (Paul 2008: 8). Based on this classification, video mapping projects use technology as a “tool” by composing and editing program to create motion graphics and images, as well as medium by presenting created images to audiences.”

Beside the seminar, the event at the Exsensi also included a poetry musical performed by Dian Aris Maulana with poetry from Raka Iskandar or "SigaretHitam", there was an X-Banner installation containing reviews of the characters presented by the Abiawara Team, there was a Video show Mapping containing reviews of characters

also with narratives made by UB Radio and finally there are also traditional music performances performed by Mas Redy's team.

Referring to the explanation of performance research that has been explained, researchers use the method of performance research as a critical implementation to try to reintroduce and remember the Communication Science Leaders, especially Jalaluddin Rakhmat, who changed the University of Padjadjaran a lot and aimed to provide knowledge, awareness and concern for Communication Leaders in Indonesia.

The strength of performance research lies in its potential as an effort to enlighten and involve all researchers, participants, or spectators without ignoring minorities and being marginalized from certain races, sexes, ages and classes.

Researchers choose the strategy of performance research with the consideration that (i) performance research enables researchers to realize their goals by combining pure research with various other strategies, especially art strategies, with the hope that messages can be conveyed to a broad audience in a way that is easier to understand, (ii) performance research , especially with the art strategy allowing audiences to understand the results of academic research through cognitive as well as affective channels, (iii) performance research allows researchers to collaborate with various parties to disseminate their ideas.

This method has an outline for action research. However, in performance research, it displays and utilizes the value of appearance and art as a critical action

towards a developing culture. This was also confirmed by Denzin & Lincoln who explained that this method is an action or action that becomes the data of the researcher.

Robert Schechner (2013) explains that there are some expectations in carrying out a performance, such as:

- a. To entertain
- b. Creates beauty
- c. Gives new identity
- d. Help more developed community
- e. To invites and educate

Through the elaboration of the functions of Schener's performance research, researchers will describe the results of performance research that researchers have done and their functions to society.

During EXSENSI, researchers interviewed a number of participants regarding the Exsensi program and also their responses to the Exsensi. One of them was Kun Muhammad Adi, a master degree student at FISIP University of Brawijaya who was interviewed by researchers during Exsensi:

"Untuk ku pribadi ya ini menarik banget, Kenapa ? karena metode performance research ini belum banyak ada. Dan performance research ini bisa dijadikan wadah buat mahasiswa untuk tau ilmu-ilmu baru biar ga didapet hanya dari seminar. Lalu dari tokoh yang diundang untuk mengisi acara ini juga bagus agar

mahasiswa bisa bertanya secara langsung dan cukup mengedukasi dan menambah wawasan”

Besides, many visitors who interviewed the researchers said that before they had not known who Jalaluddin Rachmat or other figures, after watching the Executive Conference event they knew more about important figures in Communication Studies in Indonesia as well as their contributions to the development of the history of Communication Science in Indonesia. As said by Andi Talitha:

“sebelum acara gatau sih Jalaluddin siapa... sesudah acara dia tuh pernah bikin buku MPK, terus tadi juga kalo gasalah dia pernah bikin buku psikologi komunikasi dan dia yang pertama pelopor psikologi komunikasi kayaknya, terus dia juga pendiri Islamic Indonesia center Jakarta sih”

Through several interviews conducted with visitors, it can be seen that performance research is a very effective method for conducting research and also notifying the public about the history and figures of Communication Sciences in Indonesia. Littlejohn, Foss, and Oetzel (2017) in the book *Theories of Human Communication* in the eleventh edition include performance as a response to the events of social drama, such as disasters, crime, terrorists and so on. In the performance discussed in this book, it is an approach in studying cultural communication through ethnography performance. Dwight Conquergood an ethnographer's performance highlights how we are involved in performance. Life is a continuous production process, always arises through action and doing and by listening and seeing. Performance ethnography becomes important in its role in moving text into the performance of Littlejohn, Foss, and Oetzel (Littlejohn S. &, 2017). Through this

approach Conqueredgood uses performance ethnography as a dialogue between researchers and participants. Conqueredgood also replaces sight observation with hearing. What we see, we see others as spectators, when we listen, we take experience from others and become partners who are involved.

In this tradition, communication is never a simple tool for transmitting information and influence from one person to another, on the contrary, it is a way in which culture itself is produced and reproduced. As a tradition, these theories place a form of cultural form at the center that shows how culture influences and is influenced by our forms of communication. Through this performance ethnography Conqueredgood formulates that performance and involvement in culture can construct and intervene through creativity, art and activity (Littlejohn S. &., 2017).

Performance research conducted by the research team also collaborates with artists who are directly involved in performing at the Exsensi. The use of artists is also one of the efforts of dialogue between researchers and participants conducted by the Abiwara team. These artists include Hollution Team as a Video Mapping artist, Raka Iskandar for poetry making and also Dian Aris as a poetry reader. In conducting this performance the researchers conducted several meetings and discussions in discussing the work that would represent the journey of the leaders of Communication Sciences.

In this case the artists who collaborated with Abiwara all felt enthusiastic in realizing creative ideas about the journey of the characters of Communication Science into art. They do not demand high pay or even do not charge for a project that they do

with concern for the social environment of the community. For example, Raka Iskandar did not ask for payment at all for making poetry, so the Abiwara Team had to force a little to give a little appreciation to Raka Iskandar. According to him, an event like this can be a place for work and expression. In addition, the artist Tim Hollution did not blame the payment given by the Abiwara team.

The idealism and creativity of the artists in introducing cultural products lacks support from the community. Examples are related to event funding such as what researchers and research teams do. The research team had several times when I requested financial support. This condition is far different from what happened in Europe. In Europe, culture contributes to the economy through products that can be consumed, such as films, books, music, concerts, and so on. Cities in Europe are filled with art galleries of various types, because this is considered as one of the tourist attractions. (KEA European Affairs, 2006, p.297). Changes in post-modern socio-economic structural trends affect market behavior in Western societies, which increases demand for cultural products. Apart from that education factors also influence, the increase in the level of education influences the increasing cultural demand (Affair, 2006).

In Europe the culture brings innovation and creativity in other sectors. Culture provides tangible and intangible assets such as artistic heritage, reference processes, and skills. Tradisional arts sectors such as art, dance, drama, opera, museums etc. are

considered to have functions in enjoying the beauty of artwork, historical values, and education (KEA European Affairs, 2006).

In Asia, for example in Hong-Kong which maintains ambition to transform itself as a "Creative City". Cultural activities at the local level have a significant social impact. For example, regeneration in social projects aimed at including marginalized communities or resource-poor communities in order to improve communication and dialogue between communities. Culture is an important tool in urban and regional policies, contributing to achieving sustainable development (KEA European Affairs, 2006). In Indonesia, organizations created by the government such as Bekraf (Creative Economy Agency) already exist, but the sectors that are considered are still concentrated in big cities, so that cities like Malang need further attention in the arts and creative sector.

Performance research has also been carried out in Poland. A freedom bus project that is motivated by the state of people who forget history as a form of understanding what might arise in the current situation in Europe. This project was conceptualized as "University Lab on Wheel". Participants were intended to travel around Europe on buses and other transport modes, gathering scientific and visual (cultural, sociological, historical, and political) findings along the way. With the help of creative activities (creation of art in interdisciplinary workshops, theater and music presentations, exhibitions, mapping etc.) as well as sociology and history workshops,

this project succeeded in reviving the community for historical and cultural processes in Europe and for culture as a part of heritage 2016).

The project then received support from the European Parliament President Martin Achulz for appreciating this activity as an initiative, students, teachers, asylum seekers, students, artists, craftsmen and designers from all social classes and from various parts of Europe were connected and had to be brought in travel through several member countries. This provision is carried out in a way that will be studied by the general public about the fundamental values and functions of the European Union and for increasing public awareness of these topics. Furthermore, intercultural dialogue, cultural exchange, and ownership in Europe are strengthened (Pantalucci, 2016). Such a goal is what the researcher wants to achieve through performances such as making video mapping and event extensions. Through this event held on February 22, 2019, it can be found that the public knows the role of the leaders of Indonesian Communication Sciences and the importance of knowing the history of the development of Communication Science in Indonesia.

Previous research on performance research has also been conducted by Lindsay Eales (2013). In Lindsay Eales's research, she aimed to develop performance mechanisms as a means of criticism and strategies for placing disability groups who were considered marginal to be able to survive and be active and get social justice. Lindsay uses dance to carry out the methods of performance research that she wants to convey (Eales, 2013). The results of this study confirmed the existence of disabled people by accommodating their existence fairly through the dance community which



was successfully formed from the mechanism of the research. In the study Lindsay used interviews, observations and also Forum Group Discussion. Data collection techniques conducted by Lindsay Eales are the same as data collection techniques conducted by researchers on this study.

In several universities in the USA, UK and other countries they have their own faculty of performance research. For example at NYU they have a faculty of performance research that is engaged in theater, dance, performance art, and other social sciences that focus on encompassing gender and queer studies, poststructuralism, postcolonial studies, and critical race theory (Schechner, 2013). Bagley and Salazar (2012) conducted a study entitled *Critical arts-based research in education: performing undocumented histories*. The research was about Mexican citizens who went to school in America and it turned out that students were deliberately not considered in schools in the United States. The research uses *Critical Race Theory* (CRT). Littlejohn and Foss (2011) say that this Critical Race Theory asserts that a social construction, race and racism is a product of a social interaction that changes society, manipulates and leaves comfort. This Critical Race Theory is included in the critical tradition and the research uses performance research as a companion and complementary method in the study. This made the critical approach and Bagley and Salazar's performance research succeed in raising the issue to be more famous and heard among researchers.



In University of Brawijaya itself there has not been a special department for performance studies, but in UB's FISIP, previous research studies on communication history based on performance reviews have also been conducted by Tim Sadajiwa in 2016. The Sadajiwa team uses performance research to introduce Indonesian press figures. The Sadajiwa Team held an exhibition that featured paintings, poems, songs and also theater in introducing and telling stories from the leaders of the Indonesian press. The use of performance research in making people aware of history has also been done by Firmantoro (2016) before. (Firmantoro, 2016) uses performance research to foster the love of society for Indonesian ancient manuscripts which have gradually begun to disappear. From the performance research studies that have been carried out by several people, especially in the Faculty of Social and Political Sciences, Universitas Brawijaya, it was used as a reference by researchers in this research.



Bab VI Conclusion

6.1 Conclusion

Based on the explanation and data produced, this study found the fact that the interest and knowledge of the community towards the leaders of Communication Studies, especially Jalaluddin Rakhmat and its contribution to the development of Communication Sciences in Indonesia were lacking. The public does not know that Jalaluddin Rachmat is one of the leaders of Communication Studies in Indonesia who has his thoughts and services on the development of Communication Science in Indonesia, especially in the field of research. Thought and services are, through the book Communication Research Methods, the first Communication Psychology in Indonesia, changing research at UNPAD is more developed and also changing the information department at UNPAD into Communication Management. Through the performance in the form of seminars, video mapping from the Agency, the public can find out about the figures of Communication Sciences in Indonesia Jalaluddin Rakhmat and also their contribution to the historical development of Communication Science in Indonesia. Performance is an alternative in providing education to the public about the figures of Communication Sciences and can make people understand and appreciate their contributions to the study of Communication Sciences. Through the performance research, the community knows more about the figures of Jalaluddin Rachmat and other figures who were carried out by the Abiwara team and studied the history of the leaders of the Communication Science enthusiastically through an art approach.

6.2 Proposition

Research related to the figure Jalaluddin Rakhmat through the study of communication history and using the method of performance research to produce several propositions:

1. The lack of appreciation of the community for figures occurs because of their lack of understanding, therefore research on the leaders of Communication Sciences in Indonesia can be studied using a communication history approach
2. The history of the development of Communication Science in the world (America and Europe) also influenced the style of approach used by Jalaluddin Rakhmat (Interpretative, Positive, Critical, Post-modernism). Coupled with the Non-Western approach – Islamic Perspective which is one of the patterns of thinking.
3. Performance research is used as a method to reintroduce the historical footprint of the figure of Jalaluddin Rakhmat through a series of activities carried out by the research team at the EXSENSI: *Eksebis Sejarah Ilmu Komunikasi* received by the public with the message that they want to convey through the performing artists.

6.3 Suggestion

Regarding to the reflections that have been carried out throughout this research, the researcher gives some academic and practical suggestions that can be carried out by future researchers who have similar research interests.

6.3.1 Academic Suggestions

- a. Developing the study of Communication Leaders who influence the development of communication science in Asia, especially in Indonesia, using a communication history approach. Because even though there have been those who use research with a historical approach, but in Indonesia, the development is still not so strong, so the approach to the history of communication is not widely known among academics and students
- b. Developing methods of performance research in conducting research on figures in the form of a broader art appearance so that the history of Communication Leaders does not look boring anymore. It can be seen that the method of performance research is still not widely used by researchers in Indonesia, especially in University of Brawijaya

6.3.2 Practical Suggestion

- a. Practical suggestion is shown more to institutions such as academics in universities, academics, Institutions relate to this research to be able to pay attention to data, material or literature related to the history of Communication studies so that it can be collected neatly and completely.

b. For the University of Brawijaya Communication Science department in order to develop methods of performance research and get involved in assisting and supporting the process of implementing research, especially in terms of funding to facilitate the implementation of research so that research can be carried out maximally



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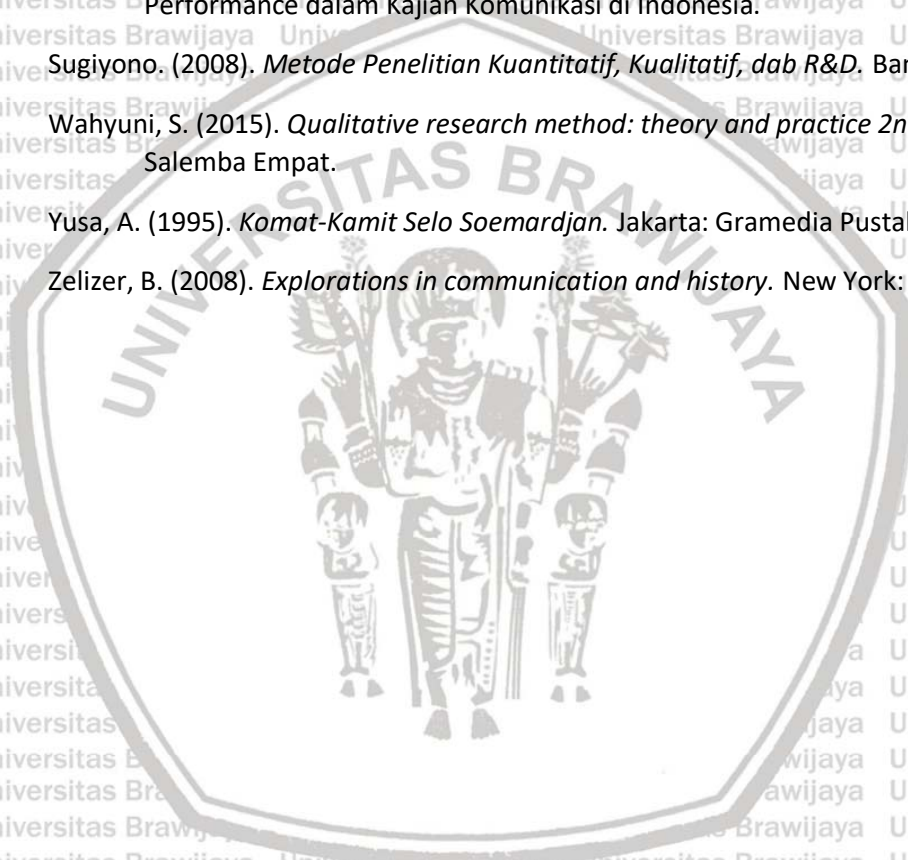
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Attachment**Interviewees Profile****1. Andi Talitha Ghassani R.**

Andi Talitha is a Communication Science FISIP 2018 student who visited the EXSENSI event at Nuswantara B building FISIP.

2. Eryyanda Widjaja

Eryyanda Widjaja is a Communication Science FISIP 2018 student who visited the EXSENSI program at Nuswantara Building B FISIP.

3. Tania Larasati

Tania Larasati is a Communication Science 2018 FISIP student who visited the EXSENSI event at Nuswantara Building B FISIP.

4. Leonard Davinci (Vinci)

Vinci is a UB Communication Science master program student who visited the EXSENSI event at Nuswantara Building B FISIP.

5. Wahyu Trijaya

Wahyu Trijaya is a student of Malang 4 Vocational School who came to attend the EXSENSI event at Nuswantara Building B FISIP with his teacher.

6. Fachreza M.

Fachreza is an alumni of Communication Science FISIP UB students who came to attend the EXSENSI event at Nuswantara Building B FISIP.

7. Kun Muhammad Adi

Kun is a student of the UB Communication Science Program who came to visit the EXSENSI event at Nuswantara Building B FISIP.

8. Destialova

Destia is a student of Communication Studies FISIP UB 2015 who comes and supports FISIP UB.

9. Raka Iskandar

Raka is alumni of Communication Science FISIP UB and also known as 'SigaretHitam' who wrote poetries for EXSENSI event.

TRANSKRIP WAWANCARA

1. Destialova Rully (Mahasiswa S1)

R: Assalamualaikum, selamat sore dengan mba siapa saya berbicara?

D: Dengan Destialova dari Ilmu Komunikasi 2015

R: Oke, mba Destialova boleh minta nomor telfon nya mba ?

D: 081336458945

R: Oke saya mulai ya mba wawancaranya. Emm... mba Destialova sebelum ikut acara EXSENSI PERFORMANCE RESEARCH ini udah tau belum tokoh- tokoh ilmu komunikasi yang ada di Indonesia ?

D: Tau, tapi gak banyak

R: Oke, terus setelah ikut EXSENSI ini, tokoh siapa aja yang mba destia tambah di daftar itu, misalnya ada beberapa kan yang tadi dibahas, nah kira-kira apa yang jadi tambahan dari mba Destialova ?

D: Ohh iya, jadi semakin tau ada tokoh perempuan juga yang ibu Astrid itu terus abis itu ee.. abis itu Indonesia punya school sendiri gitu kaya Birmingham School, itu kita punya Salemba School itu juga baru tau terus kalo Jalaludin Rakhmat udah tau sebelumnya, kalo yang lain yang pak Dedi itu sama Ishadi siapa tadi namanya? Ishadi.... Pokoknya pak Ishadi gitu terus yang lain siapa lagi ya? Emmm.. itu lah pokoknya hehe

R: Terus eee... kira-kira dari beberapa tokoh yang disebutkan sama mba Destialova tadi tau ga kira-kira kontribusi mereka buat perkembangan ilmu komunikasi di Indonesia ?

D: Belum banyak taunya Cuma beberapa tokoh aja kalo misalnya kayak Jalaluddin Rakhmat itu saya sering baca bukunya itu.. gak sering sih tapi sering notice bukunya itu lebih ke psikologi komunikasi, kalo Alwi Dahlan itu mungkin karena backgroundnya sastra jadi dia -lebih ke sastra juga komunikasi sastra-sastra gitu terus kalo pak siapa tadi tu namanya... sek aku gak keliatan aku harus pake kaca mata hehehe. Kalo yang ibu itu ibu Astrid Susanto dia itu setelah aku baca spanduknya tadi baru tau kalo dia itu ternyata ee... alirannya nasionalis terus kalo yang siapa lagi itu.... Siapa ?

R: Itu Jalaludin Rakhmat

D: Oh iya Jalaludin Rakhmat disitu tadi tu siapa sih pokoknya ada yang spesialis...

R: Effendi Ghazali ?

D: Oh iya Effendi Ghazali spesialis... apa psikolo- eh bukan psikologi, komunikasi politik terus bapak yang pak Dedi itu baru tau juga itu ternyata orang Malang

R: Oke terus khusus buat Jalaludin Rakhmat sendiri kan tadi mba Destia juga bilang tadi dia berfokus di Psikologi Komunikasi nah apakah mba Destialova sendiri pernah membaca buku tersebut terus memahami isi dari tulisan pak jaljal, maaf pak jalaluddin rakhmat tersebut ?

D: Pernah aku cuma agak lupa sih udah semester lalu-lalu waktu ada mata kuliahnya itu yang lain dari itu yang aku tau mungkin agak personal sih pak Jalaluddin Rakhmat itu emang fokusnya ke apa jadi salah satu fokus nya adalah islam syiah

R: Oke, terus untuk masi di pak jalaludin rakhmat ya kontribusi nya selain itu ya apa selain dari buku-buku nya kira-kira tau ga kontribusi dari pak Jalaludin Rakhmat untuk perkembangan ilmu komunikasi di Indonesia ?

D: Belum, aku kalo itu belum tau

R: Oke ya mungkin kalo seputar tentang tokoh-tokoh dari ilmu komunikasi Indonesia itu aja, jadi saya mau nanya tentang tanggapan mba destialova tentang acara EXSENSI PERFORMANCE RESEARCH ini ? gimana mba ?

D: Aku tu baru pertama kali datang ke performance research kayak gini terus dari dulu emang ga punya bayangan sama sekali gimana sih performance research itu, ternyata emang apa ya ini tu merupakan salah satu bentuk dari tadi kalo kata pak alwi dahlan.. eh pak siapa ? pak idi tadi termasuk salah satu dari pop culture kayak apa ya kalo menurut aku itu semakin berkembangnya zaman semakin berkembangnya teknologi ternyata yang dari pop culture pun bias dijadiin metode untuk mendapatkan data-data yang baru kaya gitu. Terus habis itu emang gimana ya kita ga bias memungkirin perkembangan teknologi kan terus ternyata kaya apa kaya gini-gini itu emang animasi-animasi atau multimedia merupakan sesuatu yang apa ya keren gitu loh menurut aku ga biasa.



R: Oke, terus mba destia kan mahasiswa sini... mba udah semester berapa mba ?

D: semester 8

R: Berarti lagi sibuk-sibuknya skripsi nih ya?

D: Iya eheheh

R: Nah setelah mba keluar dari auditorium nuswantara ini ilmu apa yang mba dapat, dan mungkin bisa ga diterapkan di nanti calon skripsi mba destialova ?

D: Kalo diterapkan di calon skripsi mungkin kayanya ngga karena aku sudah terlanjur mulai gitu terus kalo yang aku keluar dari auditorium tadi itu semakin memperkaya wawasan ku gitu loh, kaya ternyata komunikasi itu gak sekedar PR, Menkom, Komunikasi Massa aja banyak banget hal lain yang apa ya masih harus terus di gali terus apalagi komunikasi di Indonesia kan juga dibidang tua kan ga tua-tua banget ya masih tahun seribu Sembilan ratus... apasih akhir akhir tahun 1900-an gitulah baru mulai berkembang bibit-bibitnya itu jadi kaya apa ya, ya gitulah susah itu sesuatu yang baru

R: Oke makasi ya mba destialova yaa udah meluangkan waktunya membuang-buang waktunya untuk ngobrol sama saya heeheh. Oke segitu aja mungkin semoga sukses ya skripsinya mba destialova ya

D: Kamu juga yaaa

2. Wahyu (Siswa SMK 4 Malang)

R: Oke, dek wahyu ya nah adek tadi sebelum ikut acara tau gak tokoh-tokoh ilmu komunikasi sebelumnya

W: Belom, belom tau sama sekali

R: Gaada yang tau ya ?

W: Gatau

R: Terus pas ikut acaranya jadi tau ga siapa aja tokoh-tokohnya ?

W: Belom tau, soalnya saya dateng pas menit-menit terakhir

R: Rada terlambat ya? Oke-oke

W: Soalnya kesasar tadi

R: Terus menurut ade ini acaranya gimana ? Jadikan ada video mapping menurut ade gimana acarnya ?

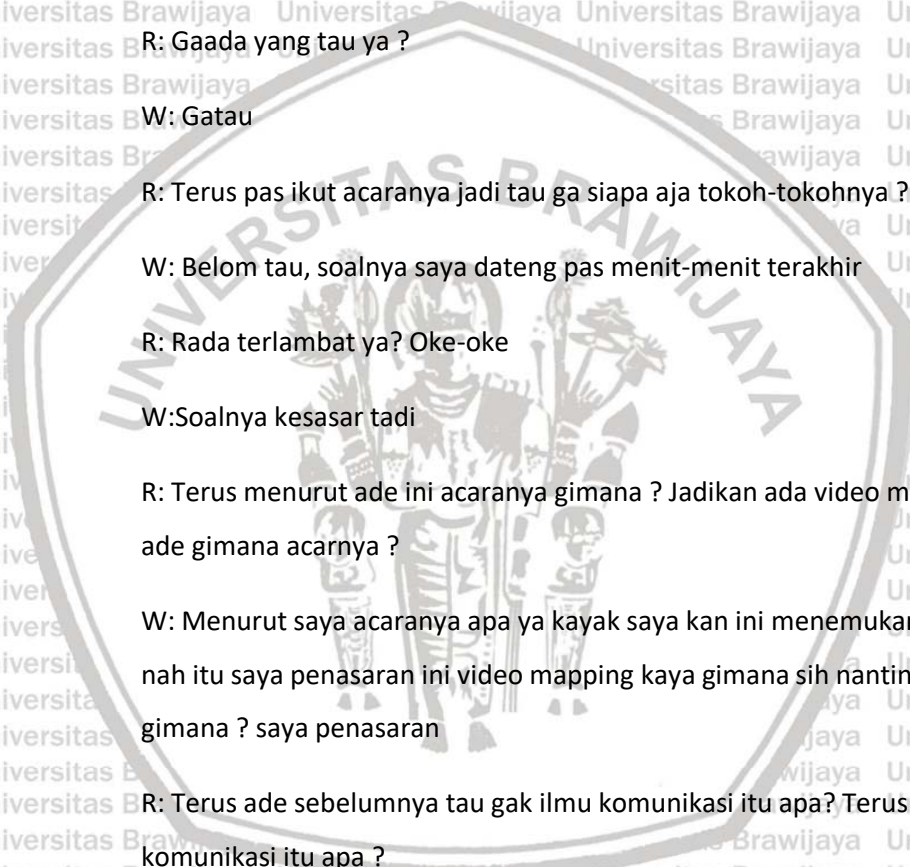
W: Menurut saya acaranya apa ya kayak saya kan ini menemukan hal baru buat saya nah itu saya penasaran ini video mapping kaya gimana sih nantinya? Jadinya kaya gimana ? saya penasaran

R: Terus ade sebelumnya tau gak ilmu komunikasi itu apa? Terus menurut ade ilmu komunikasi itu apa ?

W: Ilmu komunikasi kaya seperti mungkin kalo menurut aku kaya ilmu buat komunikasi melalui media apapun misalnya kaya iklan gitu, nanti isinya kaya ada emm... intinya apa yang apa yang tujuan buat penonton

R: Oke, terus setelah ikut acara ini minat ga mungkin buat masuk jurusan ilmu komunikasi ?

W: Minat, minat



R: Terus kesimpulan apa yang ade dapatkan setelah nonton ini ?

W: Mungkin banyak mencari pengalaman buat nanti bidangnya disitu-disitu saja
soalnya kan komunikasi bisa nyebar ke yang lain-lain gitu, mungkin itu

R: Oke makasih ya de

W: Iya sama-sama

3. Kun Muhammad Adi (FISIP S2)

R: Assalamualaikum dengan siapa ini ya mas?

K: Dengan Kun Muhammad Adi dari FISIP UB

R: mahasiswa s2 ya mas ya?

K: iya Alhamdulillah

R: Saya mulai ya mas wawancaranya, sedikit aja kok

R: Masnya sebelum ikut acara ini udah tau belum tokoh-tokoh komunikasi di
Indonesia ?

K: Beberapa tau sih kayak Effendi Ghazali, Jalalludin Rakhmat, Pak Antoni juga
termasuk deh kayanya hehehe

R: Setelah ikut EXSENSI tadi apakah mas Kun tau lebih banyak lagi tentang tokoh-
tokoh komunikasi ?

K: Sebagian besar sih baru tau, kaya Alwi Dahlan kan orang pertama yang
mendapatkan gelar PhD dari Ilmu Komunikasi, Astrid Susanto juga baru tau dari acara
tadi

R: Dari tokoh-tokoh tadi yang mas Kun sebutkan apakah mas Kun tau gak kontribusi
mereka untuk perkembangan Ilmu Komunikasi di Indonesia ?

K: Sebelum acara ini jujur aku belum tau sih

R: Lalu setelah dari acara ini mas Kun jadi lebih tau gak ?

K: Beberapa tau, misalnya karya Alwi Dahlan yang 3 Dara, Jendral Kancil. Jadi dari judul itu saya baru tau ternyata dibuat oleh seorang tokoh komunikasi, untuk yang lain-lainnya sih belum terlalu tau

R: Untuk Jalalludin Rakhmat sendiri, sebelum acara mas nya sudah tau beliau dan kontribusinya belum ?

K: Untuk sosok Jalaludin Rakhmat ini saya sebenarnya dulu saya hanya tau bahwa nama beliau disebutkan di diskusi antar mahasiswa aja sih tapi untuk kontribusinya gak sedetail sekarang

R: Tanggapan mas Kun tentang acara ini gimana mas ?

K: Untuk ku pribadi ya ini menarik banget, Kenapa ? karena metode performance research ini belum banyak ada. Dan performance research ini bisa dijadiin wadah buat mahasiswa untuk tau ilmu-ilmu baru biar ga didapet hanya dari seminar. Lalu dari tokoh yang diundang untuk mengisi acara ini juga bagus agar mahasiswa bisa bertanya secara langsung dan cukup mengedukasi dan tambah wawasan

R: Setelah keluar dari sini kira-kira ilmu apa yang mas Kun dapet ?

K: Lebih ke bagaimana kolaborasi antar bidang ilmu komunikasi dan audio visual, komunikasi dengan performance research. Sebenarnya dari kehidupan social juga kita ga bisa berdiri sendiri, seperti komunikasi yang luas dapat berkolaborasi dengan bidang ilmu lainnya. Jadi bisa saling berbagi pengetahuan

R: Jadi lumayan mas ya ilmu nya buat menambah wawasan, oh iya mas nya sendiri juga katanya juga lagi tesis ya mas ?

K: Iya jadi lumayan juga buat saya buat nambah-nambah referensi dan juga melebarkan pikiran.

R: Okedeh mas mungkin segitu aja ya kita ngobrol-ngobrolnya, mohon maaf kalo ada salah kata ya mas, makasi banyak mas

K: Iya sama-sama

4. Andi Talitha

R: kamu dari instansi apa?

T: dari komunikasi fisp UB angkatan 2018

R: langsung ke wawancara yaaa, aku mau nanya dari sebelum acara kamu udah mengetahui siapa ajasih tokoh ilmu komunkasi di Indonesia?

T: hem belum tau sih...

R: belum tau ya, nah setelah ikut acara exsensi ini apakah kamu jd tau tokoh2 ilmu komukasi di Indonesia?

T: hem tau sih

R: Siapa aja contohnya?

T: ada alwi dahlan sama jalaluddin rakhmat ajasih tadi yang engeh

R: tau gak kontribusinya di ilmu komukasi di Indonesia tuh kayak gimana?

T: kalo yang alwi dahlan tuh dulu kalo ga salah suka bikin2 film yang mengangkat isu2 yg lagi hangat kayak politik, emansipasi wanita. Kalo yang jalaluddin rakhmat td yang aku inget sih dia yang buat buku MPK yah, dan dia yang banyak ngubah ilmu komunikasi di unpad

R: gimana sih tanggapan kamu tentang acara performance research ini?

T: acaranya keren sih, terus kita jadi tau tokoh2 komunikasi di Indonesia. Terus menarik juga gitu

R: terus kalo mislanya buat tokoh Jalaluddin rakhmat sendiri kan tadi kamu udah tau kan yah, apasih yang kamu ketahui tentang dia sebelum acara?

T: kalo sebelum acara belum tau sih

R: Cuma tau namanya aja ya?

T: iyasih hehe

R: kalo sesudah acara gimana?

T: sesudah acara dia tuh pernah bikin buku MPK, terus tadi juga kalo gasalah dia pernah bikin buku psikologi komunikasi dan dia yang pertama pelopor psikologi komunikasi kayaknya, terus dia juga pendiri Islamic Indonesia center Jakarta sih

R: terus jadi tau gak sih kontribusi jalaluddin rakhmat untuk perkembangan ilmu komunikasi di Indonesia itu seperti apa?

T: ya kayak yg tadi aku bilang, dia tuh nulis buku tentang psikologi komunikasi dan MPK

R: terus apasih yang kamu dapetin dari acara ini secara keseluruhan?

T: jadi dapet nambah pengetahuan baru, jadi tau tadi tokoh2 komunikasi di Indonesia tuh siapa aja

R: makasih yaaa

5. Bervyanda Widjaja

R: sebelumnya boleh tau nama panjang mu dulu?

E: nama panjang ervyanda widjaja

R: oke langsung ke pertanyaannya aja ya, pertama aku mau nanya sebelum ikut acara apa km udah tau siapa aja tokoh ilmu komunikasi di Indonesia?

E: ehm...belum si ya belum tau tadinya

R: kalo setelah ikut acara exsensi ini apa km jadi tau ada tokoh2 ilmu komunkasi di Indonesia siapa aja?

E: jadi tadi setelah ikut acara ini dan nonton video amppingnya saya jadi tau sih ada tokoh Jalaluddin Rakhmat, terus ada juga ibu astrid susanto

R: terus tau gak sih kontribusi tokoh2 tersebut di perkembangan ilmu komunkasi di Indonesia?

E: yang mungkin aku yang lebih ke ibu astrid ya, ibu astrid itu yang saya tankep tadi tuh dia banyak nyumbangin ilmu pengetahuan dan ilmu komunikasi di Indonesia, terus yang jalaluddin rakhmat juga tadi banyak ngubah ilmu komunkasi di unpad kayaknya ya

R: terus apa tanggapan kamu mengenai acara exsensi ini?

E: bagus kok, disini kita tuh diberikan pengetahuan lebih tentang ilmu komunkasi, terus siapa saja tokoh2nya

R: tadi kan kamu bilang kamu tau tokoh jalaluddin rakhmat kan ya, apa aja sih yang kamu ketahui tentang beliau sebelum acara ada gak?

E: belum ada sih

R: kalo sesudah acara hem tau gak kontribusi pak jalaluddin rakhmat itu untuk perkembangan ilmu komunkasi di Indonesia kayak apa?

E: kalo yang setau saya ya, dia itu salah satu tokoh yang mengembangkan ilmu komunkasi dan psikologi yang lebih ke islami

R: terus apa ajasih yg kamu dapat dari acara ini secara keseluruhan?

E: nambah wawasan ya tentang ilmu komukasi itu sendiri, sebagaimana juga sejarahnya komukasi itu.

R: makasih yahhhh

6. Tania Larasati

R: sebelum kamu ikut acara ini apakah kamu mengetahui siapa ajasih tokoh2 ilmu komunikasi di Indonesia?

T: kurang tau sih..

R: setelah ikut acara ini ada gak tokoh yang kamu inget?

T: hem ada yang aku inget tuh.... Alwi dahlan

R: oh alwi dahlan... kamu tau kontribusi alwi dahlan buat perkembangan ilmu komunikasi di Indonesia tuh apa?

T: kalo gasalah sih dia membuat film, di film itu tuh dia secara ga langsung menyindir system pemerintahan di Indonesia

R: terus gimana tanggapan kamu tentang acara performance research exsensi ini?

T: ehm bagus sih menurut aku, dan bermanfaat banget karena aka sendiri kan anak komunikasi jadi membantu banget untuk memperluas wawasan aku

R: terus aku mau nanya kalo buat tokoh jalaluddin rakhmat kamu pernah denger gak sebelum ikut acara ini?

T: belum sih

R: kalo setelah ikut acara ini jadi tau gak?

T: tau tau

R: apasih yg kamu tau tentang kontribusinya di perkembangan ilmu komunikasi di Indonesia?



T: oh bentar yah aku inget2.... Kalo gasalah tuh dia mengembangkan ilmu komunikasi Indonesia tp dengan cara islami itu gak sih

R: terus buat yg terakhir, apasih yg kamu dapetin dari acara ini?

T: banyak banget. Pertama manfaat di teori terus juga wawasan tentang tokoh2 komunikasi di Indonesia sendiri, karena sebelumnya kan taunya yg dari luar negeri aja kan.

R: yaudah okedeh makasih taniaaa

7. Raka Iskandar

L: Mas Raka tau pertama kali performance research darimana ?

R: Dari dulu, dari apaya kalo ga salah angkatan 2013 pernah bikin namanya Sadajiwa, itu pertama kali aku tau ada performance research kalo misalnya skripsi bisa di performkan Cuma tau itu aja sih terus lebih detail nya itu tau dari mas Redy.

L: Oh iya mas Redy dari sebelum Sadajiwa mas.

R: Mas Redy tuh dulu bilang kayak skripsi itu gini gini gini, terus jadi tau gitu sih.

L: Kalo menurut pendapat mas Raka sendiri nih kan mas Raka ga pernah ngambil performance research kan tapi menurut mas Raka performance research itu kayak gimana sih ?

R: Menurutku? Aku sendiri ga pernah tau kan sebelumnya, cuman setauku setelah baca-baca dari buku, performance research itu seputar budaya ya. Kalo di komunikasi sih yang aku tau masih sedikit

L: Terus kalo menurut mas Raka, setelah tau acaraku kayak gimana, awal maksud kita bikin acara yang kemarin itu gara-gara kita mau mengenalkan tokoh-tokoh

komunikasi dengan melalui perform research, nah menurut mas Raka udah bagus belum sih cara kita ngenalin tokoh-tokoh melalui video mapping dan seminar ?

R: Kalo dari cara mengenalkan tokoh menurutku sudah bagus sih ya, cuman kemarin aku diskusi sama Sena dia ngasih tau kalo tujuan lainnya itu pengen ngasih tau kalo komunikasi itu bukan hanya sekedar 3 itu, public relation, komunikasi massa, dan manajemen komunikasi.

L: Lalu menurut mas Raka dari tujuan itu bagaimana ?

R: Kalo dari tujuan itu sendiri, menurutku bagus ketika itu jatuhnya adalah skripsi cuman hal yang harus di garisbawahi adalah bagaimana itu bisa menjadi jangka panjang dalam artian mungkin di kolaborasikan dengan kurikulum jurusan dan standar ilmu komunikasi.

L: Terus kemarin kan mas Raka yang buatin puisi buat acara kita kan sebelum mas Raka bikin puisi kan kita ngasih profil dari tokoh-tokohnya kan, cara mas Raka memvisualisasikan menjadi bentuk puisi itu bagaimana ?

R: Aku setelah baca profile itu secara overview aku paham dengan pemikirannya tujuannya biar tau pokoknya itu apa. Lalu itu aku gabungin dengan keresahan ku pribadi selama kuliah. Kita itu terkadang dipaksa untuk mengetahui hal yang kita sendiri gak suka. Contohnya aku sendiri kan KAMED, tapi kadang aku disuruh belajar yang notabene spesialisasi PR, terus matakuliah dasar-dasar PR sendiri juga kaya gitu kan. Menurutku kita itu sudah gak waktunya untuk dijejalkan hal-hal yang kita gak butuhkan, kita berhak memilih. Terus yang kedua setelah aku lulus, aku dulu kan waktu kuliah sering ngomong kalo komunikasi itu bisa masuk kemana aja, tapi secara praktis, tapi secara penerapan di perusahaan-perusahaan besar yang berlaku sementara hanya public relations, sedangkan kalo ngomongin Komunikasi massa ya paling Cuma media-media aja. Sayangnya, orang-orang perusahaan memahamin jurusan Manajemen Komunikasi hanya jurusan vokasi, padahal itu gak. Dan itu aku ngerasain sendiri pada saat aku nyari-nyari kerja. Jadi sebenarnya aku sendiri ngerasa

kayak komunikasi itu cukup susah nyari nya. Kita harus nyesuain dengan profile perusahaannya juga kan dan otomatis perusahaan akan memilih orang yang berkecimpung di bidang itu dilihat dari kuliahnya. Itu yang ngebuat kita ngerasa sulit, kalo kita contohnya HRD mungkin kita kenanya SDM mungkin kita bisa secara teoritis komunikasi, tapi pada akhirnya orang yang di kedepankan adalah psikologi, selalu seperti itu. Itu yang ngebuat aku ngerasa kayak makin susah ya nyari kerjaan dari komunikasi dan kita posisinya di UB ya, kita itu gapernah di bebankan dengan basic skill, sedangkan kuliah kita sendiri dituntut seperti itu, seperti MTK, bikin film dan lain-lain. Tapi itu kita ngebahas profesi, kalo kita ngebahas akademisi ini secara langsung kritik ku pribadi, aku ngerasa pembelajaran di kuliah itu gak efektif. Dalam artian, kurikulumnya tidak sesuai seperti contohnya cultural studies, tapi kita belajarnya malah kaya filsafat dan kita belajarnya Cuma ngerangkum dari powerpoint kan kita ga mungkin dapet sebatas itu aja kan, ga hanya sekedar paham dari segi ini paham siapa, menurut siapa dan lain-lain. Tapi kita belajar nalar disitu, nah itu yang menurut ku itu yang kurang dapet gitu. Aku belajar filsafat jujur belajar sendiri. Salah satu yang bikin skripsi ku lama itu bukan karena tema ku susah, tapi bagaimana aku memantapkan dasar metode dalam hal itu. Inget ga dulu itu MPS dan MPK ? Seingetku itu dulu satu kelas dibagi jadi dua, kualitatif dan kuantitatif, itu yang membuat kita kaya waktu skripsi bingung dan membuat temen-temen itu milih fenomena lebih dulu terus pas ditanyain teorinya malah ga tau. Padahal sebenarnya jika kita punya dasar metodologi, kita akan paham arah kita akan ke mana.

L: Iya aku juga ngerasain banget dulu waktu dapet MPS di semester 2 yang menurutku itu terlalu dini sih, kaya kita kan baru jadi mahasiswa terus tiba-tiba disajikan yang kaya gitu.

R: Nahh, padahal yang penting itu etika filsafat komunikasi tapi kamu malah dapet itu di semester 3, dan juga kita malah belajar filsafat malah kayak diajarin nalar, walupun emang bener kaya gitu Cuma harusnya bisa dijelasin dengan lebih mudah. Misalnya kalo ngomongin kurikulum, mahasiswa belajar sendiri ya dosen Cuma sebagai

fasilitator. Itu yang ngebuat aku ngerasa kayak apa ya saying aja, soalnya komunikasi itu potensial dari banyak hal. Kalo ngomongin komunikasi UB itu bagus banget.

L: Oh iya mas ?

R: Iya, serius. Kalo di UMM mereka fokusnya praktis. Emang beneran di poles dari awal jadi research gitu.

L: Kita malah ga pernah dapet praktisinya ga sih mas ? Walaupun dapet mereka ga bakal ngajarin, mereka langsung nyuruh kita.

R: Contohnya aku paling itu sinematografi jadi sutradara satu kelas, jadi film itu sebenarnya 5 aja bisa jalan, ya kalo satu kelas kamu bikin film marvel lah hahaha. Jadinya banyak tenaga terbuang sia-sia, aku jadi sutradara kan aku basicnya scriptwriter, tapi itu kemampuan alami ku sendiri, gak pernah aku dapetin dari kampus.

L: Jadi intinya yang mas Raka pengen sampaikan dari puisi itu adalah kritik dan keresahan mas Raka sendiri

R: Aku ngerasa komunikasi itu bukan ilmu disipliner tapi ilmu yang bisa masuk kemana aja dan disiplin kemana aja misalnya kita ngomongin biologi, bisa tuh kita masukin komunikasi.

Menurut ku ya multidisipliner itu bisa berdiri di tengah dan mengaitkan kemana aja misalnya sosiologi antropologi, ya sosiologi sama psikologi.

L: Mas Raka juga pernah bikin puisi buat Kondang Merak juga ya mas ?

R: Iya perform research 3 terakhir aku bikin semua.

L: Nah menurut mas Raka apa yang membedakan dari puisi-puisi kita kemarin dengan yang sebelumnya ?

R: Iya, yang kondang merak itu minta nya mepet juga jadi gak bikin banyak. Jadi aku bikin puisi tentang kritik terhadap lingkungan tapi komunikasinya gak dapet. Karena jujur aku gapaham dengan prinsip komunikasi lingkungan

L: Kaya campaign gitu ya mas ?

R: Iya, kaya gitu. Terus dulu yang Arkamaya itu kan temanya jurnalis, jadi aku bikin puisi kritik wartawan dan lain-lain gitu, dan aku langsung nyari prinsip pers gitu kan terus aku fokus di kebenaran. Kalo inget juga aku kemarin bikin puisi buat kritik anak-anak komunikasi dimana itu kita belajar filsafat seharusnya kita belajar bernalar dan berpikir rasional tapi sekarang kalian Cuma punya buku littlejohn ya baca aja. Yang mana menurutku sendiri littlejohn itu dia gak punya pemikiran khusus, Cuma ngumpulin paham ini itu terus selesai. Ya aku juga belum pernah bikin buku sendiri sih tapi ya maksudnya acuan anak-anak bukan yang seperti itu.

L: Padahal dari awal kita udah dijejelin littlejohn itu kan mas bener-bener dari semester 1

R: Kalo buat pengenalan iya, setelah itu kita harusnya diajarin kaya misalnya ngomongin teori terus langsung disambungin dengan literatur. Aku juga pernah baca RPS kan jadi kaya, kelas, diskusi gitu terus kan. Diskusi kan berarti kaya satu anak dikasih tema terus diskusi kan. Kita ga di tanamkan cara berfilsafat secara logis dari awal, bukannya filsafat itu hal yang susah ya sebenarnya filsafat itu secara bahasa berfikir. Kayak istilahnya kamu punya hak atas akalmu untuk mencerna semua yang ada di kelas, bukan hanya sekedar nerima hafalan.