THE INFLUENCE OF INDUSTRIAL REVOLUTION 4.0 ON PIDIE REGENCY'S RURAL AREA TOWARD COMMUNICATION PATTERNS : A CASE STUDY OF LANGUAGE MAINTENANCE AT LAWEUNG, PIDIE

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ABSTRACT

This study aims to describe the communication patterns of coastal communities in Pidie Regency and the influence of the Industrial Revolution 4.0 on the communication patterns of these communities. The communication patterns of coastal communities are considered appropriate to be studied because the social patterns of the community and high social interaction make this community unique and have its own characteristics. Related to the Industrial Revolution 4.0, of course changes in the field of information and communication technology (ICT) have an influence due to open access that causes changes in communication. This research will be carried out using a qualitative approach because it is appropriate to describe the real conditions and changes that occur. The data collection was conducted using interview and observation. Triangulation was used to analyze the data then results was analyzed using Miles and Huberman's qualitative data analysis consisting of data reduction, data display, and conclusion drawing stages. Based on data analysis, it was found that the communication patterns of coastal communities in Pidie Regency have undergone changes due to the influence of technological developments, especially media technology. These changes occurred in (1) vocabulary use, and (2) politeness. The change in communication patterns should be a concern for various parties, especially on local values of decency so as not to be eroded by the progress of the times. and conclusion drawing stages. Based on data analysis, it was found that the communication patterns of coastal communities in Pidie Regency have undergone changes due to the influence of technological developments, especially media technology. These changes occurred in (1) vocabulary use, and (2) politeness. The change in communication patterns should be a concern for various parties, especially on local values of decency so as not to be eroded by the progress of the times. and conclusion drawing stages. Based on data analysis, it was found that the communication patterns of coastal communities in Pidie Regency have undergone changes due to the influence of technological developments, especially media technology. These changes occurred in (1) vocabulary use, and (2) politeness. The change in communication patterns should be a concern for various parties, especially on local values of decency so as not to be eroded by the progress of the times.

Keywords: Communication Pattern, Coastal Society, Industrial Revolution 4.0; Pidie; Aceh

INTRODUCTION

Humans are social creatures that are closely related to socialization, communication, and culture. As social beings, humans have limitations and cannot fulfill their own needs. Therefore, humans depend on each other. This condition does not only occur at the beginning of his life, but continues throughout his life. One of the ways used to strengthen the relationship between one another is to interact.

Communication is closely related to human life in general. Communication is an essential thing in human life. As social beings, of course, communication is used to interact with others. Communication can be done in simple and complex ways, but the result of the development of existing technology has drastically affected the way we communicate.

The life of coastal communities such as fishermen. The coastal areas where fishing communities live have different dialects and the variety of languages they use. In communicating, fishing communities often use special words for fishing communities. fishing communities with mainland communities in terms of the daily activities of fishermen. The settlements of fishermen are very possible to be used as objects of research related to lifestyles and communication patterns. Domicile areas of fishermen with limited human resources

and the use of technology. Settlement of fishing communities on the far coast from the city center, in today's era of globalization, the use of (ITE) and communication is no longer a new thing,

In this study, researchers will examine community communication patterns in the coastal area of Pidie Regency, namely the Laweung area in the middle of the Industrial Revolution 4.0 era. This area is considered to have a distinctive communication pattern because of the unique pattern of social life of coastal communities (Arif, 2015: 36). The life of the Pidie community, especially the Laweung residential area, has the potential for life with a distinctive communication pattern. The distinctive communication pattern of the Laweung community with dialect becomes an interest for researchers to conduct research that has an impact on the industrial revolution 4.0. It was known that the language pattern became part of language maintenance to protect archaic lexicons (Afria, 2017: 43). Community interaction and geographical aspects that cause the people of this area to have characteristics communication that is different from the people of Pidie Regency in general. Regarding the communication pattern of the Laweung community in Pidie Regency,

LITERATURE REVIEW
1. COMMUNICATION PATTERN

According to the Big Indonesian Dictionary (2016:201), a pattern is a system or way of working, a fixed form (structure) (2). Pattern refers to a system structure that is used to simplify the way a person works. On the other hand, communication refers to the process of sending and receiving messages or news between two or more people so that the intended message can be understood. Communication is a relationship between two people who speak orally or in writing which intends to provide information to the interlocutor in a certain relationship.

Communication pattern is a model designed by a person to communicate with other people seen from the interlocutor. Which is arranged systematically and logically to express one's thoughts. Communication between one group and another.

Communication is a process of interaction between one human and another, from one community group to another. In communicating, of course, it has its own characteristics for speakers called dialects.

The purpose of communication is to convey information and convey the intent of one's thoughts to be conveyed to another person or group of people. The communication process uses good and correct language in order to achieve the aims and objectives to be conveyed in order to express thoughts and ideas. Exchange thoughts and share stories. .

Communication patterns that are systematically and logically arranged make it easier for others to understand and accept the delivery of intentions. The delivery of exact intentions and goals between speakers and recipients has mutual agreement. The consequences of this communication result in an agreement of goals and objectives. social and community. foster good cooperation, collaboration, commitment and competence.

The pattern of communication is the process of someone who wants to provide information to other people, from one group to another with certain goals. James AF Stoner.

2. Communication Type
2. 1. Verbal Communication

Verbal communication is communication that uses words when speaking as most people do in general. According to Mulyana (2006:261) verbal language is the main means of expressing our thoughts, feelings, and intentions (3). The main elements in verbal communication are words and language.

Verbal communication is communication using words orally as a medium with a conscious state carried out by humans to relate to other humans. 6. Marhaeni (2009:110) reveals that verbal communication is communication between humans, and is a way for humans to communicate verbally or face to face with other humans, as the main means of uniting our thoughts, feelings, or intentions (4). Symbols or verbal messages are all types of symbols that use one or more words. Language can also be considered as a verbal code system (in Mulyana, 2006:68)(5)

The most common form of human verbal language is spoken language. Written language is just a way to record spoken language by making signs on paper or on sheets. Edward (in Mulyana, 2006:309) names nonverbal language as a 'silent language' and a 'hidden dimension' of a culture. Verbal communication is a delivery of meaning that is conveyed depending on the context and directions. greatly affect the understanding of communication effectively. In verbal conversation, the speaker and the interlocutor receive the delivery intent well, namely the speaker and listener both obtain an agreement on the direction of the purpose of the joint conversation.

2.2 Nonverbal Communication

Nonverbal communication is communication that does not use words, but body language, lip movements, facial expressions, and so on. According to 8. Larry A. Samovar and Richard E. Porter (in Mulyana, 2006:343) (6) nonverbal communication includes all stimuli (except verbal stimuli) in a communication setting produced by individuals who have potential message value for the sender or recipient . So, this definition includes both intentional and unintentional behavior as part of the overall communication event, we send a lot of nonverbal language without realizing that the message is meaningful to others.

Nonverbal communication plays a major role in the development of human relationships. Nonverbal communication is the main channel used to communicate feelings and attitudes. Nonverbal communication is the first communication used by humans before knowing verbal communication. Nonverbal communication is not universal but is culturally bound, spontaneous, ambiguous (has multiple meanings), and takes place quickly. Nonverbal communication basically cannot be separated from verbal communication because in the communication process the two go hand in hand.

3. Communication Relations and Community Culture

According to Iull (in 9. Sihabudin, 2013:79) cultural/language relations are not limited to vocabulary, grammar, and speech. Reality takes place in language, there is no reality outside language. There is no other way to think about both the world and our goals than about language. Larry L. Barker (in Mulyana, 2006:266) explains that language has three functions, namely naming, interaction, and information transmission. Age, education, and cultural background are three of the variables that clearly affect the language a person uses. In an organization, employees usually come from different backgrounds. Furthermore, employee groups become departments that carry out specific tasks.

Samovar (2010: 279) explains in his book about language differences between cultures, a person demands someone with the presence of other language users. It is not possible to use his regional language into other cultures, because it will cause misunderstandings. It is natural for someone to use the language carried by the regional dialect.

Therefore, the use of the first language (B1) in an interaction with foreign speakers must consider several things to reduce the potential for miscommunication that will cause misunderstandings between both parties.

Mulyana (2006:276) also explains that language is tied to the cultural context, language is seen as an extension of culture. In fact, every language represents a distinctive symbolic world, which describes the reality of the mind, inner experience, and needs of its users. So, different languages influence the speakers to think, see the environment, and the universe around them in different ways, and behave differently.

Methods or ways to achieve the goals that have been set should not exceed 600 words. This section is accompanied by a research flow chart that describes what has been done and will be done during the proposed time. The flow chart format can be a JPG/PNG file. The research chart must be made in its entirety with clear stages, starting from the beginning how the process and outputs are, and the targeted achievement indicators. This section must also fill in the duties of each member of the proposer according to the stages of the proposed research.

METHODS
1. Approach and Type of Research
This research will be carried out for qualitative research with descriptive research type. The qualitative approach applied in this method is in line with the qualitative research described by 10. Sugiyono (Sugiyono, 2017:8) The use of this approach is considered appropriate in this study, because it describes an ongoing situation.

2. Data Collection Techniques and Data Sources
Data collection techniques used in this research are observation and interview. Observation method, the researcher conducts research when entering a certain social situation as the object of research (Sugiyono, 2005:230). Nasution (in Sugiyono, 2005:226) said that observation is a source of one's knowledge. Researchers can observe directly the activities carried out in the field in order to reveal factual data, in accordance with those found in the field. Based on direct observations, researchers can make a conclusion from the results. The data resources were respondents selected using Accidental Sampling Technic as suggested by Arikunto (215). There were 170

3. Data Analysis Techniques
The data analysis technique in this study is the answer to the results of interviews by informants of migrant communities with local communities regarding communication patterns. Qualitative data analysis techniques are carried out continuously to completion. Data collection is carried out until there really is no new data, to be presented as accurate data and facts. In analyzing the data, the researcher relies on the speech of the informant who is an active lecturer at Samudra University. The data presented is a series obtained from interviews with data sources. The information obtained is presented in a scientific written discourse in order to summarize and select the essence of the main points. Provide patterns or symbols for phenomena that are felt by researchers to describe data acquisition.

Based on the formulation of the reduced data problem, the next step is to prepare the presentation of the data by creating a table by grouping the reduced data in order to present a description of the data obtained. The sorting of data in the grouping is summarized and presented in a table. at the beginning there were already conclusions obtained, but they were still temporary. If there were conclusions that were different at the beginning after the final research stage, it would be changed according to the data obtained from the research results.
The arrangement of the research schedule by filling out the following table directly allows the addition of rows according to the number of activities.

RESULTS AND DISCUSSION [Font 11]
Based on data analysis, found changes in the communication patterns of coastal communities in Pidie Regency. These changes occur in three aspects: vocabulary, greeting, and politeness. The following is a description of the changes that have occurred.
1. Vocabulary
Changes in the vocabulary aspects of coastal communities occur in the following vocabulary:

No.	Matchword	
	Acehnese	**Language Indonesia**
1	Jurèe	room
2	Dabeuh	goods
3	Hame	Pregnant

4	utoh	Craftsman
5	canden	catik
6	peusuna	slander
7	seung	tent
8	bidien	midwife
9	peuto	chest
10	galang	ax
11	union	certificate
12	datok	ghost
13	Eungkotplok	sardines
14	inanyan	Monday
15	ahlibet	family
16	Mr. Katib	representative
17	Imuemchik	meunasah priest
18	seurumbang	series
19	Tung caram	fiancé

Based on the interviews, the changes that occurred were caused by the influence of the use of Indonesian on social interaction. This is, of course, caused by the use of social media that is plural in using Indonesian in communication. As a result, people tend to choose to use Indonesian and leave the original Acehnese vocabulary. For teenagers, there are certain words that are not known to be equivalent in the Acehnese language as local cultural values because they never find these objects again in their daily lives. For example, *neuduk gase, jeurejak, tameh raja, tameh putro, peunepi.* Young people (adolescents) tend to know vocabulary related to the surrounding environment, objects that are still visible in shape. They have no ties to the former language. An affirmation was made by one of the respondent, who was village authority as cited in the following.

"Many teenagers in our village don't know the Acehnese vocabulary that their parents used to use. For example, there is a special word for torches made from coconut leaves called *sua*. However, in their daily life they usually say it with the word torch."

2. Language Politeness

Based on the observation and interview, the politeness of the language of the community certainly depends on the context of the location and time; A communication pattern can be said to be polite in one area, but considered disrespectful in another area. In this case, the researcher compares the politeness of the communication patterns of the Pidie coastal community with those who live in urban areas. Here are the differences found.

a. Intonation and tone of voice

Based on the findings, the biggest difference occurred in the tone of voice and intonation when communicating. The intonation used by coastal communities tends to be higher than the intonation used by urban communities. The same goes for the higher pitch of the voice. This is caused by natural factors that

are different from urban communities. The sea coast which is dominated by the sound of waves and wind requires high intonation and volume to be heard by the interlocutor.

b. Calling

The greetings used by coastal communities tend to be different from urban communities. This is indicated by the calls they use, especially with peers. Coastal communities use nicknames for their peers more than using nicknames or short names. Based on data collection, there are several calls that can be used as examples and are often used, such as *Kleng* (Black), *Pa'e* (Gecko), *Keubeu* (Buffalo), and *Ngoh*. These calls are attributed to their partners according to the conditions of their partners. For example, a black child is called *Kleng,* a slightly fat child is called *Keubeu,* and so on. This is rarely found in urban communities, and for urban communities it is considered impolite. However, for coastal communities,

CONCLUSION

After analyzing the data, it was found changes in the communication patterns of coastal communities in Pidie Regency. These changes occur in three aspects: vocabulary, greeting, and politeness.

Aspects of coastal community vocabulary occur in vocabularies such as *juree* (room), *dabeuh* (goods), *hame* (pregnant), *utoh* (artisan), *canden* (beautiful), *peuseuna* (slander), *seung* (tent), *ma bleun* (midwife), *peuto* (crate), *galang* (ax), *union* (diploma), *datok* (ghost).

The politeness aspect of language depends on the context of location and time. A communication pattern can be said to be polite in one area, but considered disrespectful in another area. Politeness of communication patterns of the Pidie coastal community with people living in urban areas. There are differences. The differences found include. The intonation and tone of voice, calling, Theintonation used by coastal communities tends to be higher than the intonation used by urban communities. The same goes for the higher pitch of the voice. This is caused by natural factors that are different from urban communities. The sea coast which is dominated by the sound of waves and wind requires high intonation and volume to be heard by the interlocutor.

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