

THE SYMBOLIC VIOLENCE OF KOMIN AND AMBER ETHNIC IN PAPUA

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ABSTRACT

Symbolic violence is non-physical violence that runs invisibly and usually perpetrators and victims of violence do not realize it directly. Symbolic violence in the practice of communication is manifested in the form of verbal and nonverbal violence. Verbal abuse is usually expressed in coarse and subtle words such as abuse and satire, while non-verbal violence is expressed with body language. The research method is designed in a mixed-method (mix method) scheme that combines qualitative and quantitative methods with sequential exploratory strategies. The study was conducted in Jayapura City of Papua Province with sample of 200 respondents and 8 participants. The main objectives of this study are to: (1) Describe the symbolic violence occurring in the relation of Komin ethnic as indigenous and ethnic amber community as immigrant society in perspective of intercultural communication; (2) Analyze the symbolic violence occurring in the relation of Komin ethnic and amber in Papua. The variables used in describing this symbolic violence are 1) verbal violence (euphemism, dysphemism, stigmatization and jargon), 2) nonverbal violence (body language and facial expression). The results showed that both ethics consciously and unconsciously committed and experienced symbolic violence.

Keywords: *Symbolic violence, verbal and nonverbal abuse.*

1. INTRODUCTION

The Efforts to ease tensions between ethnic groups in Papua have been implemented, both by private and government agencies. Government intervention such as giving specialization to local government by enacting Law Number 21 Year 2001 about special autonomy in Papua. This law is expected to bring about major changes in the rights of indigenous Papuans that have been neglected. Special autonomy is an effort to advance Papua's potential, for the Papuan people, by the Papuan people by protecting the ulayat rights of the Papuans, so that Papua can catch up with other Indonesians in the central and western regions. Special powers provided by the Papua Province include authority in all areas of government, except for the authority of the foreign policy, defense, security and monetary and fiscal, religious and judicial authorities and certain authorities in other fields established by law.

The most obvious authority and have a direct impact is the existence of regional financial balances.

Papua receives 80 percent of the country's revenues from mining, forestry and fishery, 70 percent of oil and gas output, the latter being reduced to 50 percent after 25 years. In addition, there is a "special autonomy allocation" for 20 years of 2 percent of the General Allocation Fund, a mechanism by which the government redistributes income to the provinces. The law emphasizes the need to use these funds for health, education and infrastructure development.

The implementation of otsus as a central government scheme in promoting the living standard of indigenous Papuans has not been fully successful. Otsus expected as a solution to answer the demands of the community from sharing the backwardness with other regions in Indonesia turned out to be a new polemic in the community. The pro's and con's of the implementation of otsus eventually become its own dynamics during the development process. The pro-groups consider that Otsus as the answer to various problems such as backwardness, strengthening and empowerment of indigenous peoples, contrary to the

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opposing groups assume that it has not been able to answer the substance of basic problems for indigenous communities. Otsus according to them only enjoyed a few people and profitable for the investors, especially for the immigrants.

Ethnic diversity in Papua is a separate problem in the developmental process in Papua. Komin ethnic feels increasingly marginalized with the presence of newcomers who have better skills. Currently, the proportion of the population between indigenous Papuans (Komin) and ethnic of immigrants (Amber) is almost equal. This proportion, indirectly will lead to competition in various aspects. Ethnic of Komin with minimal education must face intense competition with ethnic Ambers who come with education and a fairly high work ethic. In the end, the dominance of ethnic immigrants in various sectors of life slowly increasingly visible. The once desolate towns and settlements are now crowded and mostly inhabited by immigrants. Most of the indigenous people who sell their land to ethnic migrants choose to form new villages, it is increasingly asserted that indigenous people are not able to compete with immigrants. The gap life between indigenous peoples and immigrants raises social jealousy that leads to ethnic friction. The unequal life of the people between the native and the newcomers rise to social jealousy. The Jealousy that is not bridged well will cause excessive compensation in the form of violence and division.

According to Bordieu, Symbolic violence is the invisible violence, running smoothly and the recipients unaware that it is then easily dominated (Judge, 2011). In different terms, the spirit foundation in his book on Bullying (2008) defines symbolic violence is as non-physical violence. Non-physical violence in question is a type of violence that is not visible that cannot immediately have known behavior if not observant, because there is no physical touch between the perpetrator and the victim. Non-physical violence is divided into two, namely; 1) Verbal abuse, ie violence by words such as snarling, cursing, humiliation, dubbing, shouting, slandering, spreading gossip, accusing, refusing harsh words, public humiliation orally, etc. 2) Psychological / psychological violence that is violence through body language such as looking cynical, looking threatening, embarrassing, silent, excommunicative, look down on that degrading, sneering & glaring.

Symbolic violence in society is often due to the nature of the symbol itself. Symbols in the form of verbal or nonverbal, voluntary and even arbitrary. Symbol is a category of signs of words (verbal messages) and body language (nonverbal) behavior that is generally agreed upon. The words in verbal communication become cultural bias because it is bound by the cultural context. The Sapir-Whorf

Hypothesis of linguistic relativity says every language denotes a distinct symbolic world, which Describes the reality of mind, the inner experience, and the needs of the wearer so as to influence to think, see the environment and the universe around it in different ways (Mulyana, 2000). Therefore, in conveying verbal messages, it is possible to misunderstand when two different cultures use the same message but have different meanings. Some cases of intercultural interaction in Indonesia are often verbal misunderstandings that can be interpreted as symbolic violence.

The use of symbols in intercultural relationships is often interpreted differently (bias interpretation) in one community (ethnic) to other communities. The use of communication symbols that are considered good on one ethnicity, not necessarily interpreted by different ethnicity. Cultural and ethnic identities are often expressed through the styles and symbols we use in interaction with others. The way we "name" or identify ourselves and the way we "name" or identify others. Intercultural misunderstandings can easily occur due to different perspectives. Language as a verbal communication can easily make misunderstandings as well as clarify them. Therefore, Ting Toomey says language can imprison at once liberate. Language is an aspect given in our cultural life as well as a frame in directing our perceptions. Through language we get meaning and symbols (Ting-Toomey, 1999).

Other misunderstandings in intercultural relations can be found in the disclosure of non-verbal symbols. Misconceptions in interpreting nonverbal symbols are very likely to occur considering the non-verbal percentage in every interaction is large. Ray L. Birdwhistell (Mulyana, 2000) says, 65% of face-to-face communication is nonverbal, while Albert Mehrabian, 93% of all social meanings in face-to-face communication are obtained from non-verbal cues. Every limb like a face (smile and eye gaze), hands, head, legs, and even the whole body can be used as a symbolic gesture.

2. METHODOLOGY

This research is used in mixed methods of combining methods of combining qualitative and quantitative methods. Combination method (Creswell, 2009) is used to neutralize or eliminate biases in one method. Creswell's combination method used is a sequential exploratory strategy that explores more data skewed on data and qualitative analysis. This strategy is applied by collecting and analyzing quantitative data in the first stage, then the data is explored through qualitative data analysis at a later stage. Since the quantification data in this study serves only as a reference data, the analysis does not intend to conduct

a statistical test in a comprehensive manner as is the quantitative research procedure in general. Therefore, the quantitative data analysis (survey) is done in the form of simple percentage (scale) and different test (t test). While qualitative analysis refers to the phenomenological perspective of Ponty which says that experience is the main source of knowledge because knowledge is born of sensory perception (Ponty, 2004).

The study was carried out in Jayapura city by reason of the city of Jayapura as the capital of Papua province with population between ethnic of Komin and Amber is relatively balanced. The sampling technique used quota sampling with the number of sample is 200 respondents that consist of komin ethnic (indigenous people of Papua and Ethnic Amber (migrant community) respectively as many as 100 respondents, while for the purpose of in-depth interview (phenomenology) as many as 8 participants, where each ethnic Represented 4 participants.

3. RESULTS AND DISCUSSION

Verbal Abuse

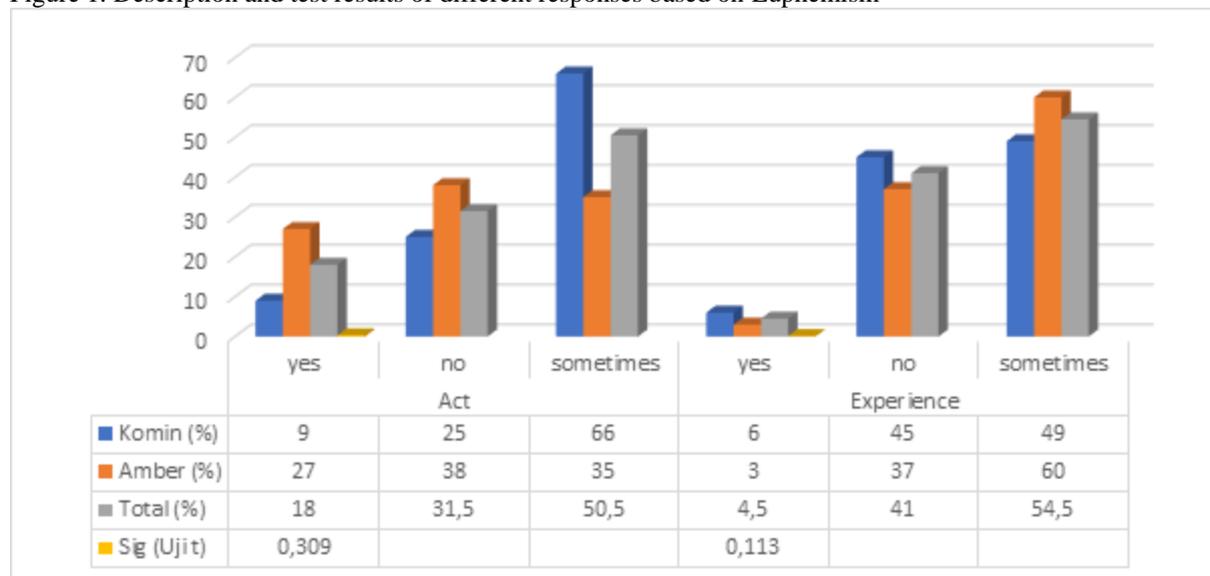
Verbal abuse (verbal bullying) is the oppression that is done in a communication pattern that contains insulting words, painful remarks and harassing arguments. Verbal abuse occurs because of deliberate and accidental. Typically, verbal abuse is mostly done

unintentionally or unintentionally, as both the perpetrator and the victim sometimes do not realize what is being done. The impact of verbal oppression is usually more dangerous than physical violence. Verbal abuse can cause psychological damage to a person and often ends in suicide. The practice of verbal violence in society, usually occurs in the form of discriminatory (verbal abuse) verbal abuse such as euphemism, dysphemism, labeling and jargon.

Euphemism

The verbal violence (euphemism) in the Amin-Komnin ethnic relation in Papua based on the results of the research shows that both ethnically consciously and unconsciously committed and acted violently. However, violence in the form of euphemism is low (Figure 1) the percentage is relatively small compared with other forms of verbal violence. Ethnic of Amber tends to commit violent acts of euphemism compared to ethnic of Komin. This is because Amber tends not to be overtly discouraged (implied) if there is an unloved behavior of Komin ethnic. Conversely, they tend to experience violent euphemisms from ethnic Amber but often they do not realize. Violent euphemisms that tend to be ethnic of Amber and experienced by ethnic of Komin unconsciously such as giving orders / commanded, promised / promised, prohibited / prohibited, threatened / threatened. The picture of violent of euphemism is shown in Figure 1.

Figure 1. Description and test results of different responses based on Euphemism



Description, n Komin = 100, n Amber = 100 Total = 200
 * Real at p <0.05 * not real p <0.01

The result of field research explains that, verbal violence in the form of euphemism between ethnic of Komin and Amber is not significantly

different at the stage of doing (0,309) and experiencing (0,113) with significance <0,05. It means that, the practice of violent acts committed by both ethnics and

violent. Nevertheless, both of them seek to avoid or rarely commit violence in the form of euphemism. Although the percentage is small, the practice of violence in the form of euphemism is more practiced by ethnic of Amber than ethnic of Komin while the ethnic of Komin more experienced violence of euphemism than Amber ethnic. This condition occurs because ethnic of Komin tends not to like to make

small talk in showing their dislike of ethnic behavior Amber. Ethnic of Komin does not like to cover up what they feel so often they are not aware of having experienced violent euphemisms of ethnic of Amber. For more details, the practice of verbal violence in the form of euphemisms of both ethnics can be reflected in each of the indicators below.

Table 1. Indicators of Violent Ethnic Violence of the Amin-Komin Euphemisms in Papua

Indicator	Komin			Amber		
	Y %	K %	T%	Y%	K%	T%
Promising	11	65	24	6	80	14
Promised	8	55	37	3	59	38
Prohibit	13	26	61	4	34	62
Prohibited	15	41	44	15	33	52
Govern	6	67	27	9	76	15
Ruled	8	56	36	8	56	36
Giving	3	16	81	4	28	68
Given	13	40	47	5	32	63

Note:, Y = Yes, K = sometimes, T = No

From four indicators asked to respondents related to verbal violence in the form of euphemism either in the form of violence, the highest on the prohibited indicator (15 percent), while the lowest promising (3 percent) on ethnic of Komin and pressed (3 percent) on ethnic of Amber. The small percentage of euphemistic violence occurring in Amber-Komin relations is highly feasible because these two ethnic groups are not used to expressing things with their own words. Although the percentage of violence is small, it remains a very disturbing potential in building identity relations between ethnic of Komin and Amber in Papua.

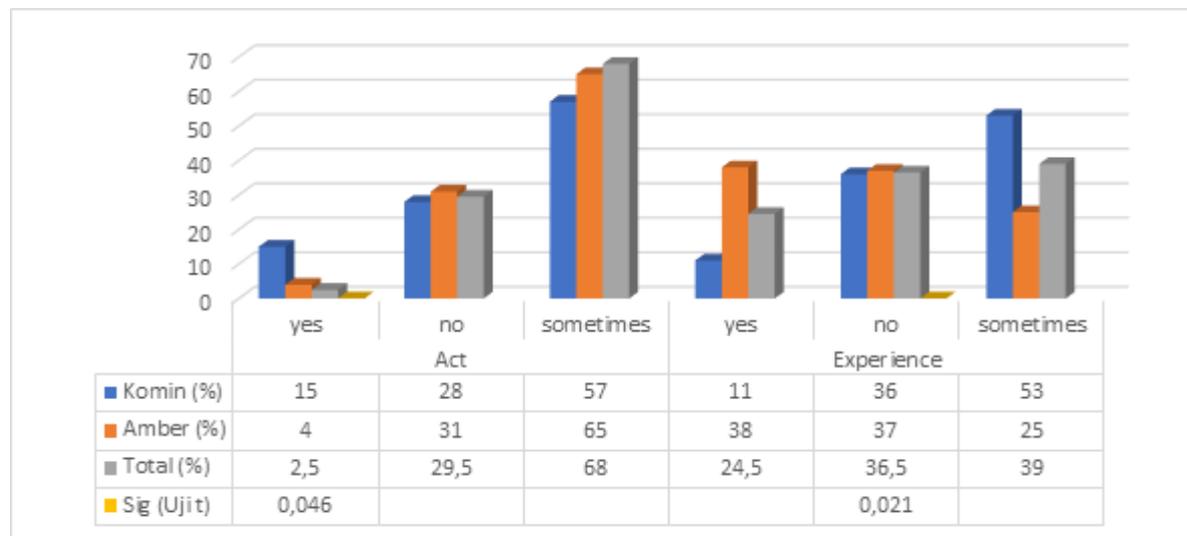
The construction results from the experiences of Amin-Among ethnic participants confirm that verbal violence in the form of euphemism tends to be unconsciously done by them all along. This violent practice is done solely because of their ignorance that such acts as giving orders, giving gifts, promises are forms of verbal violence. Their understanding so far that such treatments are normal and commonplace. Even according to some participants that giving bonuses or promising something to others is a form of

attention / appreciation. Ethnic of Komin-Amber also does not realize that the violence of euphemism that befell him has been considered a violent act

Dysphemism

The verbal violence (dysphemism) in the Amin-Komin ethnic relation in Papua based on the results of the research indicates that both ethnic groups conduct and experience violent acts consciously. Verbal violence in the form of dysphemism in the ethnic relations of Komin-Amber in Papua tends to be a contradiction (Figure 2) of violent acts committed by ethnic Komin and victims experiencing violence on ethnic Amber. Ethnic Amber feel that they tend to experience violent acts of euphemism, whereas Komin denies that they rarely commit acts of violence against ethnic Amber. Violent Dysphemism tends to be committed by ethnic Komin and experienced by ethnic Amber unconsciously such as snarling, blasphemy, mocking and threatening.

Figure 2 Description and test results of different respondents based on Dysphemism



Description, n Komin = 100, n Amber = 100 Total = 200

* Real at p <0.05 * not real p <0.01

Verbal violence in the form of dysphemism between ethnic of Komin-Amber differs markedly both in terms of doing (0.046) and experiencing (0.021). The percentage of doing and experiencing violence is low (<50 percent). The respondents of Komin who claimed to have committed violence against ethnic Amber (15 percent) and violated ethnic Amber (4 per cent). While ethnic Amber who experienced violence (38 percent) and opposite ethnic Komin who experienced violence (11 percent). There is a striking difference from the practice of violence perpetrated by the ethnic of Komin and which is experienced by ethnic Amber. The

recognition of respondents from ethnic of Komin in this dysphemism violence did not (57 per cent) while the Amber ethnic did not (65 per cent), did not experience Komin ethnic violence (53 per cent) and Amber ethnic (25 per cent). This difference can be caused by differences in perception in interpreting violence in the form of dysphemism.

For more details, the violence occurring in the form of dysphemism can be seen in each of the following indicators.

Table 2 Indicators of verbal violence based on Dysphemism

Indicator	Komin			Amber		
	Y%	K%	T%	Y%	K%	T%
Snap/Scold	16	49	35	7	29	64
Snapped/Terrified	3	26	71	3	54	43
Blasphemy/Critism	7	32	61	4	33	63
Blasphemous/dictated	11	34	55	16	32	52
Make fun of/critize	3	26	71	9	76	15
Mocked/dedicated	5	31	64	7	57	36
Provoke	3	15	82	0	20	76
Provoked	1	15	84	0	26	74
Terrorize	11	56	33	2	17	81
Terrorized	3	22	75	7	50	43

Description, Y = Yes, K = Sometimes, T = No

Dysphemism violence in the Amin-Amber ethnic relation is also evident from any relatively small percentage of dysphemism indicator. The most

dominant of it committed by ethnic of Komin against ethnic of Amber occurs in the snappy indicator (16 percent), in contrast to the violence of ethnic Amber on

the sworn indicator (11 percent). While Amber ethnic who experienced the highest dysphemism violence on the indicator snapped (16 percent) and violence against ethnic amber on swearing indicators (21 percent). The high practice of violence on the "snap" indicator compared to other indicators conducted by Komin ethnic is possible because of the influence of Komin ethnic culture which is known firmly and Brave. In contrast to ethnic Amber, violence of dysphemism is more often done on the "cursing" indicator. This indicator is closely linked to ethnic Amber as immigrants.

The construction results from the experience of Komin-Amber ethnic participants assert that verbal violence in the form of dysphemism tends to be done with full awareness. This violent practice was done to express their displeasure directly to their out-group. The violence of this dysphemism is understood by them to give assertiveness to things that they perceive as inconsistent with their will and wish. Participants also assume that the violence of dysphemism is natural and it is possible to do so by reasoning to reinforce their

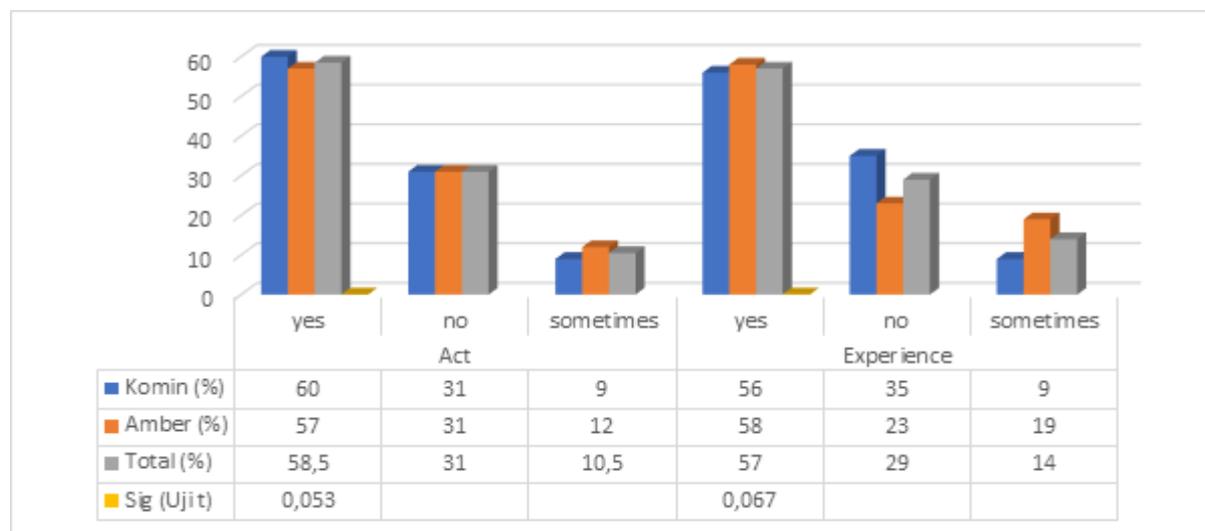
existence even in a way of shouting, criticizing or blaspheming though.

Stigmatization / Labeling

Verbal violence (stigmatization / labeling) in the Amin-Amber ethnic relation in Papua based on the results of research is high. The high level of violence in the form of stigmatization is due to the form of stigmatization violence perpetrated by both ethnics tends not to be expressed directly and only expressed in their in-group. Although the stigmatization violence of both ethnics is not directly expressed in front of them, they feel that their out-group has committed acts of stigmatization. The stigmatization / labeling violence tends to be committed such as dubbing, asserting, accusing and slandering, they should feel the stigmatization violence from their out-group is like dubbed, considered, accused and slandered.

The following is the violence in the form of stigmatization experienced in the ethnic relations of Komin and Amber in Papua.

Figure 3 Description and test results of different respondents based on Stigma



Description, n Komin = 100, n Amber = 100 Total = 200

* Real at p <0.05 * not real p <0.01

Verbal violence in the form of stigmatization / labeling in the Amin-Komnite ethnic relation did not differ significantly in the "doing" category (0.053 percent), and "feeling" (0.677 percent) at significance level <0.05. The second practice of ethnic violence in the form of labeling / stigmatization is quite high both in terms of doing (58.5 percent) and experiencing (57 percent). The percentage of violence practiced by

ethnic Komin against ethnic of Amber (60 percent) and got violence from ethnic of Amber (56 percent), while ethnic of Amber committed violence against ethnic of Komin (57 percent) and got violence from Komin ethnic (58 percent). For more details, the violence that occurs in the form of stigmatization / labeling can be seen on each indicator in the following table.

Table 3 Indicators of stigmatization violence of ethnic of Komin-Amber in Papua

Indicator	Komin			Amber		
	Y %	K%	T%	Y%	K%	T%
Dub	9	25	66	9	76	15
Nicnamed	11	36	53	8	56	36
Assume	3	54	43	3	58	39
Considered	5	32	63	8	29	63
Accuse	3	54	43	4	59	37
Accused	10	63	27	3	54	43
Slander	9	25	56	0	22	78
Slandered	8	41	51	3	39	58

Description, Y = Yes, K = sometimes, T = no

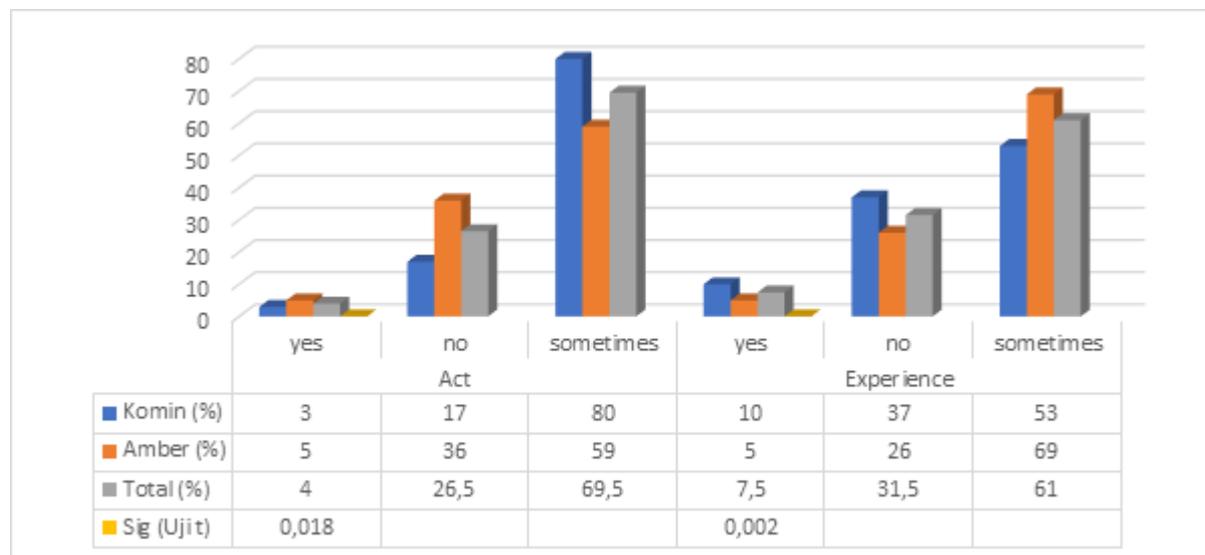
The violent paradigm in the form of stigmatization / labeling among ethnic Komin-Amber appears to be quite high on all indicators. The highest violence committed by ethnic of Komin against ethnic Amber was found in the "accuse" indicator (29%) and experienced violence from ethnic Amber on the "harassed" indicator (23%). While ethnic Amber perpetrated the highest violence on dubious and abusive indicators (27%) and experienced violence from ethnic of Komin on "considered" indicators (23%). The amount of violence practiced in the form of stigmatization / labeling among ethnic Komin-Amber signals that there is enormous jealousy among each ethnic group. The construction results from the experiences of Amin-Amber ethnic participants revealed that verbal violence in the form of stigmatization was done directly and indirectly to their out-group. The practice of violent stigmatization that is overtly expressed usually occurs in their in-group, whereas the practice of violence that runs indirectly is usually expressed in terms of gestures and gestures. Even if expressed violence is expressed directly

usually in the atmosphere and situation jokes / jokes. The practice of violence in the form of stigmatization is practiced by both ethnics to justify the negative habits of their out-group.

Jargon

The verbal violence (jargon) in the Amin-Amber ethnic relation in Papua based on the results of the research is low. This suggests that the two ethnics rarely engage in violent practice with the use of terms that are not understood, understood by their out-group. Ethnic of Amber tends to commit violence in the form of jargon compared to ethnic Komin. Conversely, ethnic of Komin tends to get more violence of jargon than ethnic Amber. Jargon violence that is usually done by both ethnic such as using local language, code, term, abbreviate certain words / sentences with the aim of obscure the phrase so as not to be understood, understood by their out-group. Violence in the form of jargon experienced in the ethnic relations of Komin and Amber in Papua can be explained in the following figure.

Figure 4 Description and test results of different respondents based on Jargon



Description, n Komin = 100, n Amber = 100 Total = 200

* Real at p <0.05 * not real p <0.01

The Verbal violence in the form of jargon in Amber-Amber ethnic relations differs markedly well at the time of doing (0.018) and experiencing (0.002). In practice, the percentage of hardness in the form of jargon is not much done by both ethnics (4 percent) perform and experience (7.5 percent). Ethnic of Komin who committed violence only (3 percent) and experienced (10 percent) while ethnic Amber (5

percent) and experienced (5 percent). The low level of violence in the form of jargon is due to the two ethnics already understand each other symbols and words that it deems not intended as a form of attack / discrediting one ethnic but as a characteristic of a particular ethnicity. For more details the violence that occurs in the form of Jargon can be seen in each indicator in the following table.

Table 4 Indicators of violence based on Jargon in Komin and Amber ethnic

Indicator	Komin			Amber		
	Y%	K%	T%	Y%	K%	T%
- Using the local languages with a specific purpose	2	19	79	3	20	77
- Listening to local languages with a specific intention	2	15	83	2	10	88
- Using code/symbol with certain intent	3	21	76	5	37	58
- Hearing code/symbol with certain intention	2	22	76	2	11	87
- Using a term/metaphor for a specific purpose	3	19	78	9	21	70
- Hearing a term/metaphor for a specific purpose	3	17	80	1	14	85
- Shorten the words/sentences with a specific intent	3	37	60	5	36	59
- Hearing abbreviation of words/sentences with specific intent	2	23	75	1	12	87

The use of jargon is only limited to their ethnic peers. Even if it is used in other ethnic, usually have become jargon which is the ingredients of joke or jokes and no element of violence. Both ethnics realize that the use of jargon in the form of violence against other ethnic is just useless.

The construction of the experience of the Amin-Amber ethnic participants revealed that verbal violence in the form of jargon rarely happens and is experienced by both ethnic groups. The reason is that both ethnic feel that the use of jargon is considered less effective in expressing their displeasure with their out-group. The jargon violence expressed is considered futile since their out-group will also never understand the intent of the messages being expressed. The use of jargon by both ethnic groups is positive because the disclosed jargon is understood and understood by both ethnics and used for smooth communication.

Non Verbal Violence

Non-verbal violence is a violence perpetrated through gestures, facial expressions and eye contact, such as looking cynical, looking threatening, humiliating, silencing, excommunicating, looking patronizing, sneering & glaring. It can occur because of the element of deliberate and unintentional. Nonverbal violence also causes great psychological

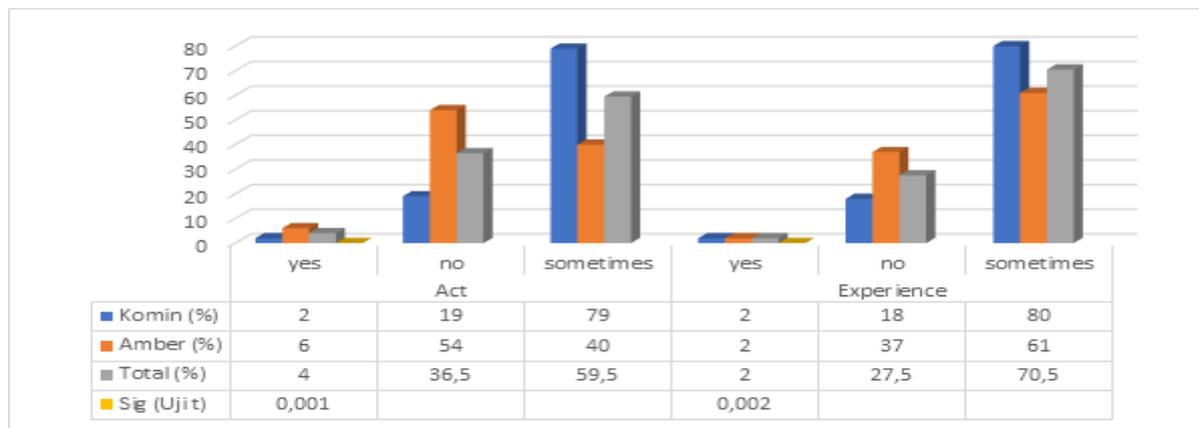
shock effects on the victim, and at a certain level of fear can lead to suicide.

Nonverbal communication becomes a separate issue in the context of cultural diversity due to different interpretations (Otu, 2015). Inappropriate nonverbal communication practice is very likely to cause misperceptions that lead to infighting because it is stated that the impression / message is first received by someone through eye contact (60%), received by ear (30%), and the rest (10%) messages from oral. (Ozuorcun, 2013).

Body and facial expression

Non-verbal violence (body and facial expression) in the Amin-Komin ethnic relation in Papua based on the results of research is low. This low practice of violence shows that the two ethnics rarely engage in acts of violence through body movements or with facial expressions. Ethnic of Komin tends to do violence, whereas ethnic Amber tends to get violence. Nonverbal violence in the form of body expression that is usually done and experienced by both ethnics as seen / seen cynical, pout / pout, glare / glared, turned / looked away. For more details, the comparison of non-verbal violence in the form of body expression experienced by both ethnic groups in Papua can be explained in the following figure.

Figure 5 Description and test results of different respondents based on body expression



Description, n Komin = 100, n Amber = 100 Total = 200

* Real at p <0.05 * not real p <0.01

Non-verbal violence shown in the form of body expression between ethnic Komin and Amber differs markedly both in terms of performing (0.001) and experiencing (0.002). Percentage in doing and experiencing violence is also low. The respondents of Komin who claimed to have perpetrated violence against ethnic Amber (15 percent) and non-verbal abuse of Amber (4 percent). While ethnic of Amber who committed violence against ethnic of Komin (4 percent) and vice versa experienced violence (38 percent). There is a striking difference from the

practice of violence perpetrated by the ethnic Komin and which is experienced by ethnic Amber. The acknowledgment of respondents from ethnic Komin in this dysphemism violence is only (15 percent) while Amber acknowledges that the practice of violence in dysphemism is often experienced (38 percent) and only (25 percent) have not. This difference can be caused by differences in perception in interpreting violence in the form of dysphemism. For more details, the violence that occurs in the form of dysphemism can be seen in each indicator in the following chart.

Table 5. Indicators of violence based on Dysphemism of Komin and Amber Ethnic

Indicator	Komin			Amber		
	Y%	K%	T%	Y%	K%	T%
Facial expression						
- Look cynical/threatening	12	35	53	5	27	68
- Seen cynical/threteaned	11	37	52	24	45	31
- puoting	9	26	65	1	42	57
- sneered	9	53	38	14	55	31
- Gaze	10	46	44	20	35	45
- Gazed	3	23	74	27	45	28
- Looking away	5	19	76	11	66	23
- Turned face	11	27	62	3	35	62
Body expression						
- Shock with finger	6	19	75	12	28	60
- Ostracized with finger	2	20	78	10	28	62
- Shrug	2	17	81	17	52	31
- Issued	3	17	80	1	17	82
- Clenching hand	9	29	62	7	27	66
- Clenched hand	3	15	82	1	42	57
- Inflate the chest	14	30	56	11	32	57
- Inflated the chest	11	37	52	20	45	35

The use of body expression is limited to certain situations that show displeasure / discomfort to certain parties. Even if there is the use of body expression on other ethnics, it usually becomes expression of body that does not have the element of violence. Both ethnicities realize that the use of body expression in the form of violence against other ethnic does not solve the problems experienced. They agreed that problems would be better resolved openly to interested parties.

The construction results from the experience of the ethnic of Komin – Amber participants revealed that nonverbal violence in the form of body expression was done directly and indirectly to their out-group. The practice of violent stigmatization that is overtly expressed usually occurs in their in-group, whereas the practice of violence that runs indirectly is usually expressed in terms of signs and gestures. Even if expressed violence is expressed directly usually in the atmosphere and situation of jokes. The practice of violence in the form of stigmatization is practiced by both ethnics to justify the negative habits of their out-group.

4. CONCLUSION

Symbolic violence (verbal) in the form of euphemism, dysphemism, stigmatization and jargon in the ethnic relations of Komin-Amber in Papua based on the results of research indicates that both ethnics are equally involved in the conduct of acts of violence or experiencing or becoming victims of violence. The practice of verbal violence that is most often practiced by ethnic of Komin tends to be the violence of dysphemism, whereas ethnic of Amber practiced violence tends to be in the form of stigmatization. The verbal violence that is rarely done by both ethnic is in the form of violence of jargon

Symbolic (nonverbal) violence in the form of body expression and facial expression in the ethnic relationship between Komin - Amber in Papua based on research results indicates that both ethnics are equally involved in both do and experience violence. However, the practice of symbolic violence in nonverbal forms is low compared with verbal violence.

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