The context of 'basa basi' in Aceh reality: Study of indigenous psychology

Amin, Safuwan ✉
Malikussaleh University, Lhokseumawe, Aceh, Indonesia (safuwan@unimal.ac.id)

Abstract

This study aims to understand the phenomenon of 'basa basi' messages in the reality of communication in Aceh with indigenous psychology analysis, by taking a reality sample of the citizens of Lhokseumawe City. 'Basa basi' in Indonesian reality is observed to be quite phenomenal in every conversation all contexts of togetherness. 'Basa basi' from the side of Indonesian language studies are considered to be friendly, be polite. The focus of this study is on the process of the occurrence of 'basa basi' in the reality of conversation, the individual's understanding of 'basa basi, and the psychological meaning of the application of 'basa basi' in the reality that surrounds the individual. The results of this study provide information that the process of the appearance of 'basa basi' is motivated by the beliefs and cultural customs that exist in Aceh since the past and are still valid today. Besides that, understand of 'basa basi' messages as a manner of conversation in order to create a friendly and friendly atmosphere of interaction, so that psychologically there is meaning by the communicator, such as silence and dull atmosphere, refreshment of mind conditions from daily routines, and many others.

Keywords: basa-basi; social interaction; communication; indigenous psychology; aceh reality

The context of 'basa basi' in Aceh reality: Study of indigenous psychology

1. Introduction

The context of 'basi basi' (Indonesian-term, and in English it can be understood as good manners) in the reality of Indonesia has become habitual and familiar in every interpersonal conversation, especially in the context of togetherness, informal meetings, or relaxing like in reunions, weddings, community service, coffee together, etc. 'Basa basi is also the content of conversation at the level of a community organization, business transactions, political lobbies, conflict negotiations to diplomatic relations between nations. In the reality of rural communities with a still low socio-economic level, 'basa basi' in every conversation and interaction become more pronounced. This condition has almost no significant difference with the social context in urban areas where the purchasing power of the people is higher. Even if there are differences only from the activities of urban communities more busy than residents in rural areas.

In reality, the context of 'basa basi' is understood as a way of delivering individual messages to other individuals in an atmosphere of relaxed, spontaneous, or indirectly subtle to the true purpose.'Basa basi' appears naturally which is based on the socio-cultural reality that develops in a society. In terms of language studies, "basa basi" are seen as light conversations, sometimes very boring for listeners. Because the message 'basa basi' isn't to provide information, but as an expression sweetener talks. Pragmatically, the context of the 'basa basi' is considered an indirect expression that occurs in a process of interpersonal communication. In the Indonesian Dictionary [KBBI] (2008), it is stated that 'basa basi' is a message of courtesy, friendliness, and manners in communication. Kridalaksana (1994), mentions that 'basa basi' as an expression used to start, maintain or strengthen the conversation between speakers and friends. Anwar (1984) explains 'basa basi' as a series of words used to break the silence or to maintain a good atmosphere, so that language is not only used to discuss a problem, express feelings or thoughts, to persuade, seduce and so on. Arimi (1998), called 'basa basi' as a phenomenon of language that is used by speakers, but also consciously is not recognized as a message of 'basa basi' by speakers.

Therefore, the resonance of communication will never occur without the conversation behind it. Conversation as an element of communication has two objectives, such as; first: conversations that are mediocre or mild expressions, such as jokes between friends, a chat that doesn't focus on the topic, the delivery of indirect ideas, and so on. Second, high-level conversations, such as political lobbies, business negotiations, or diplomatic discussions between countries, and so on. So, the context of the conversation that takes place between humans should be understood more than just a side activity. Conversation can be interpreted as a series of interactions with others from beginning to end with certain goals and objectives. It's just that the way to deliver messages varies, depending on the context of social reality, culture or beliefs that develop in a particular region.

Referring to this context, the 'basa basi' can be said to be a message menu that is sold well by individuals in various opportunities to communicate and interact to be in harmony with the will of the social reality that surrounds it. Examples of the 'basic message' message can be greetings, greetings, asking for news, expressing sympathy or saying thank you, and so on. The context of the 'stale base', this can be understood as a preface which determines the constancy of individual relations in reality. Interestingly, the message 'basa basi', sometimes makes the conversation more exciting for both parties to continue sharing stories about the condition of each other and various other unfocused topics occur for a long time. At other times, conversations with "basic" content always turn out to color the situation of communication and interaction between individuals in various conversations in reality. The phenomenon of the message 'basa basi' according to economists is sparingly giving psychological contributions to individuals who are involved in communication, both cognitive, affective and conative aspects, so that an in-depth study needs to be done so that the specific meaning of the 'basa basi' conversation activity can be understood.

Observations of generally conducted by researchers in the range from January to March 2018 in several places where people gathered, such as in coffee shops, wedding parties, general meeting activities in the village, until in the scientific meeting arena; public discussions, scientific seminars, and workshops. From these general observations, it was noted that the initial indications of interpersonal conversation generally began with the talk of 'basa basi'. Having created an atmosphere of friendly communication and interaction then continues with the story of the latest social reality, each experience to share the cellphone number. Although different aspects of the studied by researchers in interpreting the content of the message of a conversation when communication takes place, namely a discourse analysis approach, and critical discourse analysis. The use of these two approaches aims to highlight; text, symbols, characteristics, issues of social reality, culture or topics being studied. In addition to the critical discourse content approach, in communication studies are also known several theories that can explain the basis of the conversation to the meaning of the contents of the message that is communicated to others.

One of the social psychology theories which are also used by communication is symbolic interaction theory, besides being used by communication in analyzing the meaning of language symbols and interaction, this theory is also used by sociology in understanding social behavior. Interaction of symbolic theory focuses on the meaning and interaction related to someone's life or society in their social life. Symbolic interactionist thinking was conceived by George Herbert Mead in 1940. Mead (1976), explained that human beings must be able to present themselves in two contexts of reality, namely; first, humans as personal persons who have the realm of privacy so they must be able to act according to their self-concept, ideas or ideas, and both humans are required to act as social self who represent themselves as part of society. To explain this behavior, then Mead proposed a thesis that humans act on other individuals in essence according to the meaning obtained from various responses (symbols or signs) given by others and their environment. Furthermore, the meaning of a symbol is formed from social interactions which are then modified through interpretive processes. The process of social interaction will help individuals to develop self-concept, which will be the motive in behaving. Symbolic interaction focuses on how individuals interact with symbols in reality, such as language, knowledge or events in reality.

Another theory that can explain the message 'basa basi' as a phenomenal context is the theory of uncertainty reduction. According to this theory, a high degree of anxiety will cause uncertainty to continue to increase, or vice versa if the level of anxiety is low then uncertainty also decreases and will create a comfortable condition as expected (Marisson, 2009). In fact, this theory presents the basic process of how individuals know others. To get to know other people, people are often confused and have implications for conditions of uncertainty in reality. When individuals begin to communicate, individuals should plan to be right on target and plan a conversation with others (Marisson, 2009). Berger, also explained that people's efforts to reduce uncertainty, usually use 3 strategies, such as: (1) passive strategy: the process of observation that someone does without disturbing or even unknown to the object, (2) active strategy: observers gather information, and (3) interactive strategy: try to contact directly and make self-disclosures.

This study attempts to present a phenomenal message of 'basa basi' in contextual social reality through indigenous psychological analysis. The reason, studies with a similar focus from indigenous psychology studies have not found scientific references. The development of psychology disciplines in the late 18th century was the initial stage of focusing on human behavior and mental processes. Until now entering the era of industrial revolution 4.0, psychology continues to grow rapidly in various aspects of human life. Likewise, a variety of literature and the results of recent psychological research continue to evolve in various lines of life in line with the development of time. Therefore it is not surprising that psychology appears in a new discourse, which allows it to be defined by people or society according to their knowledge, social norms, life philosophy, and cultural values. That is the root of a new phenomenon that has recently attracted the interest of psychology researchers in the Asian region by criticizing mainstream psychological theories and methods.

Kim and Berry (1993) define indigenous psychology as a scientific study of human behavior and thoughts that are genuine (indigenous), not taken from the realm other, and designed for local people. This view is

different from the psychology developed in western countries, namely upholding theories that are universal and value-free. Indigenous psychology actually presents an approach with a spotlight - family, social, cultural, and ecological, and its contents are related to the meaning, values, and beliefs explicitly embodied in the research design. Indigenous psychology is a psychological study that focuses on the plays of community life that are original in accordance with the knowledge, customs and culture of an area, region or nation. In addition, the emergence of indigenous psychology has opened a new page for the world of psychology in general in understanding accurate and focused social reality.

As an alternative approach that develops in Asia, indigenous psychology certainly has contributed to the development of theories and concepts in the discipline of psychology in general, because so far it is still dominated by western psychological theory. For example in Indonesia, with such a wide variety of cultures, the presence of indigenous psychology approaches for the refinement of psychological theories that are more contextual with Indonesian culture. In addition, the development of indigenous psychology has encouraged social psychology researchers to be able to think critically about every aspect of people's lives contextually.

2. Method

2.1 Research design

This study uses a qualitative approach with phenomenological type through indigenous psychological analysis. This indigenous psychology analysis focuses on the context; knowledge, understanding, social norms, customs, and culture as well as authentic local community beliefs. This condition is relevant to a qualitative approach that focuses on the context of reality and understanding meaning according to reality, not theoretical settings.

2.2 Subject of Research

The subject of this study was called an informant, the resource person who became a participant in a scientific study. The informants in this study were residents of Lhokseumawe city, such as educators, youth, traditional and cultural figures, religious leaders. Informants are chosen randomly, with criteria; aged 23-70 years, understanding the cultural and historical customs of the region, native citizens of the city of Lhokseumawe, having high school / equivalent education, are willing to become research participants.

2.3 Data Collection

Data collection was carried out through (1) passive observation, which was carried out in several places of community gathering, such as in coffee shops, weddings, village general meetings, seminars /workshops, and many others. (2) in-depth interviews, and (3) documentation for obtaining textbooks, scientific articles, scientific journals, research reports and other relevant information.

2.4 Data Analysis

Data analysis of this study uses the interaction model of Milles et al. (2014), such as:

➢ Data reduction: the process of organizing, sorting and simplifying rough data from field notes, then each is coded to facilitate data processing.

➢ Presentation of data: the process of delivering a set of information (data) in the form of narrative text assisted with tables and metrics.

➢ Withdrawal of conclusions: the process of finding meaning, patterns, explanations, the flow of cause and effect, and propositions from research findings.

The data analysis process of this research was carried out carefully and systematically by means of verification, cross-check and check a number of field notes so that the existing data could be tested for validity. To test the validity of the data, researchers used triangulation techniques, so that each data can be treated accordingly according to the tradition of qualitative research.

3. Results

3.1 Characteristics of Informants overview

In-depth interviews with informants who participated in this study consisted of various professions, namely young people, educators, religious leaders, cultural arts activists, and traders. In general the subject of this study, the age of informants varied, ranging from the age of 30 years (youth), 50 years (merchant), 56 years (educator), 57 years (arts and cultural activists) to age of 67 years (religious leaders) in this study, all of the original community of Lhokseumawe City.

3.2 The process of delivering the message 'basa basi' in Aceh reality

The process of conveying the message 'basa basi' in everyday conversations in the reality of the people of Aceh, especially at the moment of togetherness, such as the atmosphere of drinking coffee in a coffee shop, in cafeteria, at a community wedding party. While in other togetherness situations such as village general meetings, workshops or seminars, even though there is a message of 'stale bases' in communicating just like that, it does not dominate the process of communication and interaction from beginning to end as it happens at a relaxed moment in coffee shops, cafeteria, or at the local wedding party. This can be analyzed in the table of the following field observations:

Table 1

The conversation on 'basa basi' in the reality of the Lhokseumawe City

Research object	Observation focused	Observation results		Display of reality
		frequently	sometimes	
Coffee shop		√	-	Intimate looks friendly
Wedding party		√	-	smooth conversation
A general meeting of the village	'Basa basi' event	√	-	sustainability
Seminar/workshop activities		-	√	not intimate individualistic the conversation faltered

Source. Observation result of the research, 2018.

The context of 'basa basi' in social reality appears in accordance with the conditions in which there is a conversation between individuals. If in a situation where togetherness relaxes like in a coffee shop, cafeteria, attending a general meeting or social service activity in the village, at a wedding party, and the like, then communication with the context of the delivery of the message is always emerging and developing from the beginning to the end of the conversation. Communicators and communicants can hardly distinguish the content of messages that are communicated due to the fun of talking to each other. Likewise with behavior that can be observed physically; friendly, friendly, effective conversation. Meanwhile, in an atmosphere of activities such as seminars, workshops or other activities.

In several interview statements with informants revealed the process of the emergence of the message 'basic' in communication and social interaction. This is as stated by Mr. Rasyid (57 years), an activist in painting and culture, who said that:

> "In the Islamic culture of Aceh, indeed all follow the record of social life. There is a motto for the
> life of the Acehnese people who are always used as references in deliberation, consensus, and
> many others, namely 'adat bak po tuemuruhom, hukom bak syiah kuala, qanun bak putroe Phang

reusam bak laksamana [Acehnese proverb]. I think the words of wisdom or advice from our ancestors used to be a source of inspiration for the present generation, including communication or whatever the term is. Of course, the content and the words in our speech also have rules so that we are not considered to be contrary to the conditions of our Islamic society" (Interview, 05/04/2018, at the 'Narasa' coffee shop, Simpang Buloh, Cunda, Lhokseumawe).

In to recognition of local wisdom or the wise words of ancestors of ancient Acehnese people, who up to now are still held firmly by various layers of the local community. Therefore every act of *muamalah* (Arabic-term for social problems) of the people of Aceh refers to the opinions of their ancestors (the wise words of the old people, who have been recorded (in the *hadith madja*) so that they are not mistaken in social life that keeps changing from time to time. Meanwhile, the emergence of the context of 'stale bases' was also stated by other residents, A. Muis (30 years), a youth activist in Lhokseumawe City, he said that:

"Well, I remember when I was a child, parents also taught modesty in speaking with others so many friends. That advice until the day I hold it. After I grew up, I only understood the ways of living, getting along and talking well so that we were well received in society. I think that Aceh is rich in traditional and cultural values, we must obey everything. Maybe a lot of ancient Acehnese wise words were still relevant to the present era. Ordinary ... right if we don't want to talk directly to our desires, but we move around first to be more friendly, especially with friends who haven't met for a long time, wow ... we can talk for a long time, but what we are talking about is only about each other's experiences" (Interview, 18/04/2018, at the 'Abuwa' coffee shop, Lhokseumawe).

The context 'basa basi' appear on the reality of interpersonal communication in Acehnese reality, because the mindset and knowledge of individuals have been formed comprehensively from the social environment, namely to promote manners and politeness in various actions. interaction and communication are carried out so that the messages conveyed cannot be changed frontally. This condition applies not only in urban areas but also in remote residential areas with district/city government centers. As well the interview with other informants, Tgk. Abdullah (67 years), explained:

"Aceh is indeed rich in life history and interesting to remember. The Acehnese have always been open, very polite and friendly. Until it is known throughout the world, everything is based on Islamic teachings. Islam guides correct path. Culture must also be an Islamic culture. So if you see people talking, the language must be good and polite, because it speaks well of worship. well ... if there is now the term "stale base," that's just a spice so that the conversation develops. No ... it is impossible for people to speak one or two words directly tied to friendship." (Interview, 04/20/2018, at the Keude Aceh mosque, Lhokseumawe city).

The descriptive of reasons for 'basa basi' always appearing in community communication and interaction activities. This is due to the internalization of individual and community knowledge of the background of the reality of the region, especially the strength of Islamic beliefs adopted and developed in Aceh from the past to the present. The word 'basa basi' is just a term, in fact, the expression of speech that develops in a various individual due to the internalization of good religious teachings.

3.3 The Individual understanding of the Message 'basa basi'

Communication between individuals in their social reality almost never stop, this can be understood as the willingness of reality, where humans are there are interaction and communication. For more details, the findings of this study related to language plays, in reality, can provide scientific information on the variety of previous views. This is as stated in a statement delivered by Mr. Bustami (56 years), said:

"That is the life of our people, having good manners in speaking, as far as I remember, from

childhood, our parents also spoke polite, meaningful things impregnated by each person who talked. But I think that it has become the culture of our nation, especially in Aceh, since we have always applied Islamic law, politeness in speaking and association is very well maintained so as not to offend others" (Interview, 05/05/2018, at the coffee shop, Cunda, Lhokseumawe city).

The message of 'basa basi' is seen as a form of expression of one's mind that has been entrenched, cannot be separated from the association between individuals in social reality. Social reality that summarizes a variety of unwritten knowledge and values has encouraged socially to adapt existing contexts of habits, culture, and beliefs. With that in mind, the perceptions, attitudes, and behavior of citizens are also well formed in the surrounding reality. Understanding the 'basa basi is understood by citizens as a context of polite talk and interacting manners so that communication works well. Tgk. Abdullah (67 years), a religious leader (imum gampong -Aceh term), explained:

"The term is just fine, actually when people speak, there is a purpose and purpose, whether to ask for advice or other chat. Try to watch when someone speaks, someone hears someone talking. People who ask usually speak politely, if there are no manners, maybe the traffic can get stuck. Understanding our culture demands a high courtesy. Because with that manners, the person who was asked was also touched by his heart to explain the answer to the person asking. Yes, it is usually explained by imagery or parables that are easily understood by people asking usually understood that way. Not directly on the subject matter" (Interview, 9/05/2018, at Keude Aceh Mosque, Lhokseumawe City)

The implicit in interpretation there is a kind of respect for the other person, and the message conveyed by the communicator is also usually learning, so the communicant also provides information in the form of teaching with a logical 'basic message' through parable information or examples that are easily understood by both parties so that the context of communication is good and smooth. While Mr. Rasyid (57 years), an arts and cultural activist, argued that the 'basa basi' was a lot of understanding:

"For me every talk has its essence, meaning, purpose ...the way we speak is the appearance of our own image, so ... it's up to 'basa basi' or serious. But all that we say when talking and hanging out with other people has a specific purpose, whether we ask the news to continue on other things. Sometimes we don't think we have spent more than 1-2 hours chatting with other people. Means that the contents discussed are interesting. So, in my opinion, the message we talk about when we chat with other people, whether small friends, acquaintances, or strangers I think is something valuable in social relations, as our self-image." (Interview, 13/05/2018, at Narasa coffee shop, Sp. Buloh, Cunda, Lhokseumawe).

From the descriptive of the interview above, giving information to the public that every message that people convey from a conversation and social interaction, containing intent and purpose. On the other hand, the message conveyed by the communicator to the communicant is actually the appearance of one's true self-image, not the other. The self-image that is entered in the context of the interview is more about one's self presentation, either due to the breadth of knowledge, the meaning of social behavior rules, or the manifestation of individual attitudes that are represented in communicating and interacting in their social reality, so that what is discussed is useful for others even though the messages the ones discussed are mild ('basa basi').

3.4 The Psychological Meanings of the message 'basa basi'

Every message content in communication is essential, has meaning. But a variety of meanings is understood by the people involved in communication. That is, the interpretation of the meaning of a message conveyed by the communicator and communicant is different from each other. The person who delivered the message (communicator); both serious messages and 'basa basi' should have the desired target, while the person who receives the message (communicant) is required to be alert so as not to make conclusions. This assumption

informs the audience that messages that are communicated in conversations between individuals will in turn influence and give each other important meaning. This is as stated by Mr. Ibrahim (50 years), an elementary school teacher, saying that:

> *"Well ... there must be meaning and meaning. It is indeed the culture of our nation, if we want something, we do not immediately say ... yeah, we will tell you here and there. People also do not want to stiffen their lives, with us talking fast, what it is ... sometimes people judge us well. The important thing is that we take care of people's feelings, we respect people's opinions when they are talking. The person we are talking to is getting closer. The sometimes people who hear our chatter, also occasionally give advice, knowledge too. There is a meaning of life for us. For example, we speak often praising our interlocutors ... if we go to a coffee shop, we have already paid for coffee. The next time we pay ... so the sense of friendship is familiar and good"* (Interview, 15/05/2018, in the tax market, Bathupat, Lhokseumawe).

The meaning of the message "basa basi" in a conversation was able to influence the psychological development of people. At least cognitively add information about how to get along among individuals, opening up the insight that social life is really just a play, it doesn't need to be serious all if the interaction of social interaction wants to be smooth and in harmony with the existing context. This is a good thing for the development of cognitive and human affection. Likewise in understanding the stimulus that affects it. Humans are increasingly open with a variety of information, sharing with each other and indirectly gaining new knowledge, new ways of thinking and ways of conveying individual ideas in the context of communication, which can be applied on various other occasions. In terms of emotional development, individuals have at least dared to raise themselves in the context of the positive emotional applicative context, not quickly angry or offended by the context of joking or joking. A similar opinion was also expressed by Tgk Abdullah (67), saying that:

> *"I think every talking has meaning for both parties, even though the case in question is just a greeting, greeting or asking for news. For me, there is all the meaning, especially the conversation that we have done for hours sitting together, drinking together or eating together. Of course, this is very good for both parties who communicate, other than the sociable person, it also eliminates arrogance and egoist. People, if they have a lot of money, don't care and are arrogant with each other. Maybe it's meaning that can be picked. More than that, we can improve each other's friendship, tie kinship and mutual friendship. It is all taught in Islam, so many meanings for the development of the human spirit"* (Interview, 09/05/2018, at Keude Aceh Mosque, Lhokseumawe).

The interview statement above gives an understanding that the message 'basa basi' is understood by the social reality of Aceh to have deep meaning. Even though the message was just asking questions. Mental processes will be more stable for people, various negative traits; arrogant, arrogant, narcissistic, etc. Can sink with frequent communication and social interaction. The relationship between friendship will increase and be good among others. Including satirical insinuations can be buried or with each other, because the individual's self-perception is getting better, so with social perception, people are more positive towards others. Furthermore, Mr. Bustami (57 years) considers the message "basa basi" in a conversation is quite important for humans. Bustami said that:

> *"In my opinion, there is clearly an influence on the human soul. Because people ...in everyday life, need entertainment, need information. So by telling each other, I think it's good, too, to be able to get lost. Because many people in life become comedians, right ...can be entertained by communication with each other. our society is indeed culture so all. That is what we need to sometimes have to leave the house for a while hanging out at a coffee shop, or join in m events in the village, and others. try to imagine the work every day, but there is no interlude information,*

there is no joke, it can be our robot" (Interview, 05/20/2018, at the coffee shop Cunda, Lhokseumawe).

The meaning of the individual towards 'basa basi' influences the personality of the individual because of 'basa basi', other than being considered content relaxed, light and cultured conversation. It can also be used as an entertainment if you have gathered with other residents. The analogy of the message of 'basa basi, in addition to being able to maintain good relations between individuals, can also provide a refresher for human psychology to be able to reduce the inner conflicts that they feel. This is statement conveyed by Abdul Muis (30 years), youth activist, who stated that:

"I think there is a meaning, because indeed in Aceh tradition has always been in the daily conversation 'as a tradition'. This is the culture of our area of interaction. What people talk about for hours in a coffee shop, where there is something serious, just relax so that it will be fun. But for me, there is a meaning, added insight, added info, added friend. Sometimes the atmosphere together can motivate us to work, if we don't sit in a coffee shop, it will not be good or bad. At home there are a lot of serious problems, not selling 'basa basi', many needs that must be met. Well… if you go to the coffee shop, count it to entertain yourself, just release the stress, and if you have gathered with friends, it seems like this, this story." (Interview, 04/20/2018, at the Abuwa coffee shop, Lhokseumawe).

For young people, the context of 'basa basi' is interpreted as a daily social process to make it beautiful and charming, so that every situation of togetherness becomes more vibrant and synergistic. In addition, stale bass messages are also useful for breaking the silence experienced by individuals, changing the atmosphere for individuals to refresh new information. Young people do not bother with the content of the message in a conversation; the important thing is that social relations run smoothly and coolly. Because it is understandable, the context of 'pleasantries' can affect individual psychology in various aspects; cognitive, affective and conative. The analogy of these contexts is also a coping solution regarding the state of the existing social reality.

4. Discussions

Following the findings of this study as an initial study of indigenous psychology approaches in the reality of Aceh, various aspects of indigenous psychology studies will be open to the context of reality which is symptomatic and original behavior in a society and nation. The topic 'basa basi', although it is always practiced by the Indonesian people, there are different characteristics, from the process, the knowledge and understanding and psychological meanings that are understood and felt by individuals in Aceh's social reality. This is because it is motivated by various aspects of relativity, such as the history of life philosophy, cultural or religious customs adopted by different regional communities in Indonesia. The social fact of the process of the occurrence of 'basa basi' messages in conversations on various occasions communicating in the reality of Aceh, tend to adopt the knowledge of the cultural values of its Islamic ancestors until any prominent behavior is also inseparable from the cultural values, social norms or life philosophy practiced by past ancestors, and the context is still valid today.

In addition, the context of 'basa basi' is also seen by Acehnese as having a psychological meaning; cognitive, affective and conative. From the cognitive side, individuals get knowledge and complex experience in their relationships to form a positive mindset. In the affective aspect, the community will be able to feel where small talk messages are just rubbish or have an important meaning to live before swallowing raw information about it. On this message's, almost every interacts in their social life, individuals, especially in the context of relaxing in coffee shops, canteens or togetherness situations in village activities, such as marriage pesetas, community service, and the like - sometimes opening a conversation in 'basa basi' in order to create familiar and friendly atmosphere with each other. Studies with this approach have been widely carried out in Asia. Kim et al. (1995, 2006) aggressively conduct research with indigenous psychology approaches, to challenge the existence of

western theories, about the universality of theories, methods, and applications in the context of the social reality of a particular society. Likewise in Indonesia, As'sad et al. (2011) explored the question of the Javanese leadership model: "Asta Brata". Oetami and Yuniarti (2011) studied happiness orientation in high school students in Yogyakarta. Putri et al. (2012) presented the problem of the sad context felt by Indonesian adolescence. Hakim et al. (2012) raised the context of 'ngemong', related to the process of educating children in Javanese culture. Then Study Agung and Herwanto (2017) explored the concept of "Amanah" to traders in Pekanbaru, Riau, Indonesia.

All indigenous psychology research is essential to open a new page for psychology knowledge, both from concepts, theories or methodologies that this psychology is actually not universality, but actuality and contextuality. So that the mainstream of psychology - view or thought of Western and European psychology scholars - who control the universality so far needs to be revised or reviewed according to context, area's, region or country. Other than that, absorption of social norms, culture, philosophy of life, history or belief in a society in a country also varies.

5. Conclusion and Recommendation

The reality of Aceh which is known as thick in the teachings of Islam in its society, becomes a benchmark in internalizing mindset, attitudes and behavior in various aspects of life, especially education, religion, and customs. Therefore the main focus of this study is limited to; the process of the appearance of 'basa basi', the individual's understanding of the message "basa basi" and the psychological meaning of the message 'basa basi' with the knife of indigenous psychology. The process of the emergence of the message 'basa basi' in almost every communication and interaction between individuals is centered on knowledge; social norms, cultural customs and religion surrounding them. The context has fused Acehnese people from the past until now it is still well adopted and preserved from generation to generation.

They are understanding of 'basa basi' in interaction and communication is seen as normal and normal as unwritten rules, manners, and courtesy to glue strong, beautiful and good relations in reality. Furthermore, also has a psychological meaning for individuals in reality, both in the development of cognitive, affective and conative aspects. The social fact this study, that analyzed the meaning of psychology for individuals involved in communication and interaction, revealed the addition of insight, exchange of information, changes in perception from negative to positive (cognitive). In the affective aspect, increased interpersonal relationships due to emotional stability, a growing sense of brotherhood and feeling a meaning in the reality that surrounds it, buried the feeling of arrogance and arrogance. Similarly from a conative point of view, the more thickened kinship relationships between people in social reality, the appearance of effective communication between good people when relaxed or other togetherness. Therefore, this study can be used as a reference for students, academics and researchers in the discipline of psychology and social sciences humanities researchers in general, as well as repeat research in similar contexts or different aspects. Furthermore, the results of this study can be used as study material for policymakers; district/city government, the provincial government, and the central government in understanding and explaining authentic social reality in a local community before making a public policy.

6. References

Agung, I. M., & Herwanto, J. (2017). Pedagang yang amanah: Studi eksplorasi dengan pendekatan psikologi indigenous [The amanah traders: Exploration studies with indigenous psychological approaches], *Psympathic, Jurnal Ilmiah Psikologi, 4*(1), 133 – 140. https://doi.org/10.15575/psy.v4i1.1259

Akhtar, H. (2017). Indigenous psychology: dasar filosofi dan prospek pengembangannya di masa depan [Indigenous psychology: the basic of its philosophy and development prospects in the future]. Retrieved from https://www.semestapsikometrika.com/2017/12/indigenous- psychology-dasar-filosofi.html

Anwar, K. (1984). Peranan fungsi bahasa sebuah pengantar [The role of the language function is an introduction] Yogyakarta: UGM Pres. Retrieved from https://www.academia.edu/20325955/FUNGSI_DAN_PERANAN_BAHASA

Arimi, S. (1989). *Basa basi dalam masyarakat bahasa Indonesia* [Good manners in the Indonesian language community] (Unpublished masteral thesis). Yogyakarta, Universitas Gajah Mada.

As'ad, M., Anggoro, W. J., & Virdanianty, M. (2011). Studi eksplorasi konstrak kepemimpinan model Jawa: Asta brata [Exploration studies of construct of the Javanese leadership model:Asta brata]. *Jurnal Psikologi, 38*(2), 228–239. https://doi.org/10.22146/jpsi.7655

Depdiknas. (2008). *Kamus besar bahasa Indonesia* [Indonesia sictionary] (pp. 143), Jakarta: Balai Pustaka. Retrieved from https://jurnal-oldi.or.id/public/kbbi.pdf

Hakim, M. A., Thontowi, H. B., Yuniarti, K. W., & Kim, U. (2012). The basis of children's trust towards their parents in Java, ngemong: Indigenous psychological analysis. *International Journal of Research Studies in Psychology, 1*(2), 3-16. https://doi.org/10.5861/ijrsp.2012.v1i2.78

Hakim, M.A. (2011). Dari lokal ke global: berpikir kontekstual, Indigenous Psychology, dan masa depan psikologi Indonesia di arena internasional [From local to global: contextual thinking, indigenous psychology, and the future of Indonesian psychology in the international arena]. Retrieved from https://www.academia.edu/4765943/Dari_lokal_ke_global_Berfikir_kontekstual_indigenous_psycholog y_dan_masa_depan_psikologi_Indonesia_di_arena_internasional

Kim, U., Yang, K., & Hwang, K. (Eds.). (2006). *Indigenous and cultural psychology: Understanding people in context.* New York, NY: Springer. https://doi.org/10.1007/0-387-28662-4

Kridalaksana, H. (1994). *Kelas kata dalam bahasa Indonesia* [Word class into Bahasa Indonesia]. Jakarta: Gramedia.

Mead, G. H. (1976). Mind, self, and society: from the standpoint of a social behaviorist. In C. W. Morris (Ed.), *Mind, self, and society: From the standpoint of a social behaviorist* (Vol. 1, pp. 329-336). London: The University of Chicago Press.

Milles, M. B., Hubermas, M. A., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). London: Sage.

Oetami, P., & Yuniarti, W. K. (2011). Orientasi kebahagiaan siswa SMA: Tinjauan psikologi indigenous pada siswa laki-laki dan perempuan [The happiness orientation of high school students: A review of indigenous psychology in male and female students], *Humanitas: Indonesian Psychological Journal, 8*(2), 105-113. https://doi.org/10.26555/humanitas.v8i2.458

Putri, A. K., Prawitasari, J. E., Hakim, M. A., Yuniarti, K. W., & Kim, U. (2012). Sadness as perceived by Indonesian male and female adolescents. *International Journal of Research Studies in Psychology, 1*(1), 27-36. http://doi.org/10.5861/ijrsp.2012.v1i1.22