

**INTERACTION BARRIERS BETWEEN THE LOCALS AND
FOREIGNERS KETAMBE NATIONAL PARK**

SKRIPSI

Submitted in Partial Fulfillment of the Requirements

For the Degree of Sarjana Pendidikan (S.Pd.)

English Education Program

By

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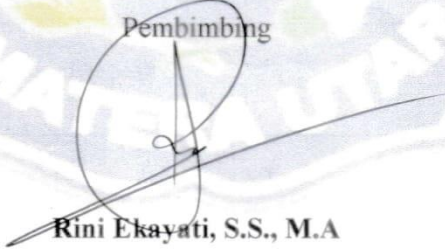
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ABSTRACT

Latisha Nadea, 1502050112 *Interaction Barriers between the Locals And Foreigners At Ketambe National Park*. Skripsi. English Education Program. Faculty of Teacher Training And Education, University Muhammadiyah Sumatera Utara, Medan. 2019.

This research is a descriptive qualitative research. Research subjects were local residents and foreign tourists in Ketambe National Park. Data collection methods used are observation, interview, documentation. This study aims to determine what factors are hampering interaction between local residents and foreign tourists in Ketambe National Park. The results showed: the first obstacle was language differences, where many local residents did not master English vocabulary so that misunderstandings often occurred and foreign tourists did not understand the national language. Second, there are cultural differences between local residents and foreign tourists so that there are barriers to interaction, thirdly the interaction of foreign tourists with local people using nonverbal communication. Thus it can be concluded that differences in culture, language and daily habits become a major obstacle in the interaction between local residents and foreigners. The use of intensive language and communication both to overcome language and cultural differences between tourists and local residents.

Keywords: *interaction barriers, cultural differences*

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Hopefully the findings of this research were expected to be useful for those who read this study and interested to the topic. Finally, the researcher realized that her study was still far from being perfect in spite of the fact she had done her best

rin completing this study. Therefore, construction criticism, comment, suggestion were welcomed for further improvement of this study.

Medan, September 2019

The Researcher

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CHAPTER I

INTRODUCTION

A. Background of Study

Social interaction can be interpreted as dynamic social relations. The social relationship in question can be in the form of relationships between individuals with one another, between groups with one another, or between groups with individuals. A social interaction will occur if it fulfills two conditions, namely social contact and communication (Soekanto, 2010).

In each interaction always implies the existence of interpersonal communication, and vice versa, every interpersonal communication always contains interactions. It's difficult to separate the two. On that basis, Shaw (2013: 10) distinguishes interactions into three types, namely verbal interactions, physical interactions, and emotional interactions.

1. Verbal interactions occur when two or more people make contact with one another with articulation tools. The process occurs in the form of exchanging conversations with each other.
2. Physical interactions occur when two or more people make contact with using body languages. For example facial expressions, body position, body movements, and eye contact.
3. Emotional interactions occur when individuals make one contact by doing feelings. For example, shed tears as a sign of sadness, emotion, or even too happy.

Adaptation is a process that is closely related to the process of social interaction with the community. The process of social interaction itself is explained as 'an action that gives rise to social situations, namely a situation where there is a relationship between individuals and other individuals due to gregariousness, the desire to adapt to other parties and the natural environment' Soekanto (2012). So, social interaction can encourage the desire of humans to adjust to all aspects around it. Social interaction, also explained as 'reciprocal relations between individuals and individuals, groups with groups and between individuals and groups' Soekanto (2012). Of course, the process of social interaction that is trying to go through can go well if both parties have mutual awareness and understanding.

The fact that English is one of the most used languages in the world, may lead to the situation that an Indonesian may, at some point being contacted with other person from abroad (foreigner) who does not speak Bahasa Indonesia, but English. This condition may be found in a tourist attraction (tourism activity), where foreigner is being contacted with the locals. Language barriers might be there when there are two persons speak different language.

In today's rapidly developing and rapid society, people are challenged by the intensity of communication among people around them. At this point, the language shared between them plays an important role, because when language is used in such situations, it can be seen that language is a communication key that contains messages. The important idea is that the recipient gets the right details about what the speaker wants to say [5]. In Garces (2013), Windle and Warren

mention the use of language to communicate and connect with others. However, the act of communicating can lead to linguistic and social barriers that can hinder communication.

The fact that English is one of the most used languages in the world, may lead to the situation that an Indonesian may, at some point being contacted with other person from abroad (foreigner) who does not speak Bahasa Indonesia, but English. This condition may be found in a tourist attraction (tourism activity), where foreigner is being contacted with the locals. Language barriers might be there when there are two persons speak different language.

One of Indonesia's tourist attractions is Ketambe National Park, which is located in Southeast Aceh, by which many foreign tourists visit. Located in Kutacane, Southeast Aceh. This place is a forest place in Leuser. Having wildlife that attracts tourists to come and visit Gunung Leuser National Park. There, tourists will usually interact directly with local residents in Ketambe. In interaction, communication does not always go well, because foreign tourists and their local residents share different cultural and linguistic knowledge. The locals may find entirely new foreign terminology for foreigners who do not have the same beliefs and culture and sometimes misunderstandings between local residents and foreign tourists.

Another problem faced by local residents in interacting with tourists from abroad (foreigners) is the technical aspect of English itself, such as grammar and vocabulary. Lack of grammar and lack of vocabulary can cause them to lack confidence. And finally, this leads to an uncomfortable communication situation.

It is not denied that language differences will make effective intercultural communication impossible. Language reflects culture, the greater the cultural differences, the greater the difference in communication, both in language and in nonverbal cues. the greater the intercultural difference (and hence, the greater the difference in communication, the more difficult communication is made). The local people of Ketambe have a very thick language and culture that is used every day. It must be recognized that culture determines the way we communicate: topics, who can speak or meet with who, how the body, body language, the concept of space, the meaning of time and so on are very dependent on culture.

Another problem is that the lack of local people in Ketambe can speak English because English lessons are only available at school. Whereas in the community parents prefer regional languages to their children, because they do not want the language of the area to be lost. There are even some people who don't know the national language at all. this case does not even happen to local residents and foreigners themselves, but local residents and local tourists like the tourist guides from outside the city will interact with the local population, while the local population does not understand Indonesian at all, then there are obstacles for both.

When a foreign tourist wants to communicate with the local community becomes an obstacle for them, because of differences in language and culture. Misunderstandings occur and sometimes use signaling (nonverbal) communication, but signaling communication does not guarantee effective communication.

Based on the explanation above, this study tries to see the barriers of interaction between local residents and foreign tourists, in this case foreign tourists, in Ketambe National Park. Interaction between local residents and foreign tourists.

B. The Identification of Study

The problem of research were identified as follows:

1. There are cultural differences between local community and foreigners, resulting in barriers to interaction
2. Misunderstandings often occur between local residents and foreigners due to lack of mastery of English vocabulary.

C. Scope and Limitation

The scope of this study focused on sociolinguistics and limited on barriers interaction between the locals and foreigners at Ketambe National Park.

D. Formulation of the Problem

The problem of research was identified as follows:

1. What interaction barriers are found between the Locals and Foreigners at Ketambe National Park?
2. How thhe barriers occure between the locals and foreigners?
3. Why did the barriers occur betwwen the locals and foreigners at Ketambe National Park?

E. Objective of the Study

Based on the formulation above, the purpose of this study is to find out the barriers to interaction between local residents and foreigners in Ketambe National Park in South East Aceh.

F. Significant of the Study

This examination relied upon to bring advantage and focal point to reader.

1. Theoretically

The benefits of this study Theoretically is to make a contribution as information for interested parties who want to use the results of this study as a comparison.

2. Practically

For researcher, as a reference for many researchers who want to do research in similar field. To help further researchers find out what obstacles will be found in interacting between local residents and foreign tourists. To help further researchers find out what obstacles will be found in interacting between local residents and foreign tourists. To find out what are the barriers to intercultural communication between local residents and foreign tourists. Providing information about barriers to intercultural communication, the results of this study are expected to provide understanding in language using.

CHAPTER II

THE REVIEW OF LITERATURE

A. Theoretical Framework

1. Sociolinguistics

The human society is clearly distinguished by the languages people use to communicate and as such, sociolinguistics helps us to focus on the effects of the society on language. Language is one of the most basic tools for negotiating or ensuing interaction within or among a group, vocation, profession or occupation. It is important to development because it embodies the means by which humans in societies interact and seek understanding. Olu (2015) in Joshua (2012) gives an encompassing explanation of sociolinguistics as the study of language in relation to social factors, including differences of regional, class, and occupational dialect, gender differences and bilingualism. This explanation sees sociolinguistics as the study of how language serves and is shaped by the social nature of human beings.

Sociolinguistics is the study of the function of language in the social context and language development in society. This is consistent with Noam Chomsky in Romaine (2000) stating that sociolinguistics focuses on differences in the use of language in society so that an object can be an object of language learning in other languages. Then, Chomsky said that the question of language is a fundamental question about power. From the statement it is clear that sociolinguistics is the study of the use of language in society that does not focus

on the composition of sentence structure but focuses on differences in language use and language development in society. In addition, Fishman (1972) states that the interaction between these two sociolinguistic aspects is the habits of people about the usefulness of language and the social composition of habitual actions. Language clearly focuses on the topic of social regulation inherent in community language habits. So, sociolinguistic learning is not only in the organizational structure of language but also at the level of developing the use of language in society and familiarizing language users to use the language used in accordance with the appropriate development and level of politeness in the community.

Soerjono Soekanto (Soekanto, 1992: 471) discusses the sociology of communication, the sociology of communication is the specificity of sociology, communication of interaction. Social interaction is sulky in a relationship or communication which creates a process of mutual influence between individuals, individuals with groups or between groups also related to public speaking, namely how to talk to the public.

The interaction and organization of humans, as social beings, are largely shaped by social processes and institutions, norms and behavioral characteristics that affect them (Ostrom, 2005; Baker et al., 2006; Bisaro, 2007). Thus, the social environment can play an important role in determining how individuals choose, and is permitted to respond to shocks and stresses (Crawford and Ostrom, 1995; Jutting, 2003; Pelling and High, 2005; Agrawal, 2008; Adger et al., 2009a) . With this in mind, actions taken to adapt to climate variability and change tend to be shaped by overlapping social processes that govern adaptation actions. In many

cases, these processes can act to influence or deter individuals from pursuing sustainable and logical adaptation, which is an effective barrier to adaptation.

2. Communication

Communication, is the activity of conveying information through the exchange of thoughts, messages, or information, as by speech, visuals, signals, writing, or behaviour. Communication is defined by de Valenzuela (1992) as “any act by which one person gives to or receives from another person information about that person’s needs, desires, perceptions, knowledge, or affective states. The communication process is complete once the receiver has understood the message of the sender.

Communication represents an important social need for every body that lead to interactions among individuals, groups, and countries around the world. The process of communication in itself is a human activity that plays a vital role in any setting individual, group, organization or other. Human activity requires communication to integrate with one another so that people can exchange information necessary to achieve the objectives and their daily tasks. Therefore, communication is a vital aspect of society, community, organizational and individual settings so it can run smoothly life. (Stephne, H.1996).

There are several facets of communication, many of which people never consider. Here are the most important.

1. You, your beliefs, your intentions, your verbal skills, your empathy.
2. The other person, their beliefs, intentions, verbal skills and empathy.

3. The physical environment. (Church, football game, school, office)
4. The physical appearance of each communicator.
5. The nonverbal communication of each communicator.
6. Liking between people.
7. Gender differences in perception and communication

1.1. Communication Functions

When communication is seen from a broader meaning, it is not only interpreted as the transfer of news and messages, but as an individual activity and group about exchanging data, facts, and ideas so that their functions in each social system are as follows:

1. Information: transfer, store, move, disseminate news, data, images, facts and messages of opinion and comments needed can be understood and act clearly on the condition of the environment and other people in order to take the right decisions.
2. Socialization (correctional): providing a source of knowledge that enables people who support and act as effective members of society so that they are aware that they will regulate their social so that they can be active in society.
3. Motivation: explaining the goals of each community is a short term, encouraging people to determine their choices and desires, encourage individual and group activities to be shared with the goals to be pursued

4. Debate and discussion: provide and exchange facts that are needed to request approval or resolve differences of opinion on public issues, provide relevant evidence needed for the public interest so that more people can assist in the problems demanded along national and local levels.
5. Education: the transfer of knowledge that encourages intellectual development, forming skills education and education and skills needed in all areas of life.
6. Promoting culture: spreading the results of inheritance and art with the aim of preserving the legacy of the past, the development of culture by increasing one's horizon, awakening creativity and encouraging creativity and aesthetic needs.
7. Entertainment: the dissemination of signals, symbols, sounds and images from drama, dance, art, literature, music, sports, games and others for recreation, group fun and individuals.
8. Integration: provides the nation, groups and individuals with the opportunity to obtain various messages they need so that they can know each other and understand and increase the requirements, views and desires of others.

1.2. Communication strategies

Canale, as quoted in Murcia (1995), defines “communicative competence as the underlying systems of knowledge and skill required for communication”.

Moreover, there will always be language barriers in an interaction of two or more people; even they share the same kind of language. And it will become worse and worse if they do not share the same kind of language. Based on the functions of communication strategies, there are five types of communication strategies consisted of:

1. Avoidance or reduction strategies involve tailoring one's message to one's resources by either replacing messages, avoiding topics, or, as an extreme case, abandoning one's message altogether.
2. Achievement or compensatory strategies involve manipulating available language to reach a communicative goal and this may entail compensating for linguistic deficiencies. These strategies have been the traditional concern of communication strategy research.
3. Stalling or time-gaining strategies include fillers, hesitation devices and gambits as well as repetitions (e.g., repeating what the other has said while thinking). We should note here that several authors draw attention to the danger of L2 learners using taught fillers/gambits inappropriately if the presentation has been superficial and not adequately contextualized.
4. Self-monitoring strategies involve correcting or changing something in one's own speech (self-repair) as well as rephrasing (and often over-elaborating) one's message to further ensure that it gets through.
5. Interactional strategies, highlights the cooperative aspects of strategy use. Appeals for help are similar to achievement strategies in

function but through using them the learner exploits his/her interlocutor's knowledge rather than manipulating his/her own language resources. (Celce Murcia, 1995)

3. Interaction Social

Social Interaction Social interaction can be interpreted as dynamic social relations. Social relations that can consist of relationships between individuals with one another, between groups with one another, also between groups with individuals. In the interaction there are also symbols, where symbols are interpreted as something of value or meaning given by those who use.

The process of social interaction is when humans act on the basis of something that is needed on a human basis. According to (Ostrom, 2005; Baker et al., 2006; Bisaro, 2007) The interaction and organization of humans, as social forms, are largely shaped by social processes and relationships, norms and characteristics that affect them. Social contact is the first of social interactions which is the delivery of information and the provision of interpretations and reactions to the information conveyed. Karp and Yoels pointed out several things that could be sources of information for the commencement of social communication or interaction. The information source can be divided into two, namely Physical Characteristics and Appearance. Physical Characteristics, is everything that individuals from birth have that are given gender, age, and race. The appearance here can contain physical attraction, body shape, dress appearance, and discourse. According to Walgito (2007) argues that social

interaction is the relationship between individuals and others, individuals can influence other individuals or vice versa, thus allowing mutual relations. This relationship can occur between individuals and individuals, individuals with groups or groups with groups.

While Basrowi (2015) argues that social interaction is a dynamic relationship that brings people together with people, groups with groups, and people with groups of people. The form not only challenges collaboration, but also shapes action, competition, conflict and the like.

a. Factors That Influence The Occurrence Of Social Interactions

According to Gerungan (2006), the factors that influence the occurrence of social interactions are:

1. Imitation, has an important role in the interaction process. One positive aspect of imitation is that it can encourage someone to obey the rules and values that apply. But imitation can also cause negative things, for example those that are imitated are deviant actions and turn off someone's creative power
2. Suggestion, this happens if the individual gives a view or attitude that comes from him which is then accepted by another party. The continuation of a suggestion can occur in the party of the recipient who is in an emotionally unstable state, thus hampering his thinking power rationally. Usually people who give authoritative people or may be authoritarian.

3. Identification, it is more in depth because individual personality can be formed on the basis of the identification process. This process can take place by itself or intentionally because individuals need certain types of ideal in their life processes.
4. Sympathy, is a process where individuals feel attracted to other parties. In this process individual feelings play an important role even though the main impulse on sympathy is the desire for cooperation. Based on the above statement, it can be concluded that the factors that influence social interaction are the intensity of meeting others, gender, extroverted personality, large groups, desire to gain status, interaction with parents, education, imitation, suggestion, identification and sympathy.

3.1 Forms of Social Interaction

Social interactions that occur between individuals or people with groups that have reciprocal relationships and can be created with the existence of social contact and communication that gives rise to various forms of social interaction.

Sarwono and Meinarno (2009) suggested forms of social interaction added:

1. Collaboration, is an activity carried out together to achieve a goal and not help one another.
2. Competition, namely an action carried out by someone with the aim of asking for or exceeding what is done or done by someone else.

3. Conflict, is a place that occurs between two or more people because there are several ways to solve problems. Accommodation, a place that someone does to solve problems, distinguish, and relieve problems by making compromises so that they can be found in accordance with other needs claimed. This accommodation has various forms, namely:
 - a. Coercion, is a form of process carried out by coercion, carried out if individuals are weak compared to other individuals in the process of disputes;
 - b. Compromise, namely: Demands from the parties involved
 - c. Arbitration, is an aid to conflict by presenting other individuals who are higher in position to help resolve a dispute;
 - d. Meditation, which is an intermediary that only functions as a mediator, but is unsuccessful to give the decision to be resolved;
 - e. Conciliation, which is an attempt to question the disputing parties in order to obtain agreement on mutual agreement. Conciliation is more when compared to Coercion;
 - f. Tolerance, or often also called tolerance-participation, which is a form of accommodation without formal agreement, arises due to not being understood and not supported;

- g. Deadlock, is the resting place of the parties involved because it has the power of balance to stop at a certain point in making a conflict; and
- h. Adjudication, namely settlement of disputes in court.

3.2 Characteristics of Social Interaction.

Charles P. Loomis lists important characteristics of social interaction, namely:

1. The number of actors is more than one, can be two or more.
2. There is communication between the actors using symbols.
3. The existence of a dimension of time which covers the past, present and future, which determines the nature of the ongoing action.
4. The existence of certain objectives, regardless of the same or not the same as predicted by the observer. If social interaction is repeated according to the same pattern and lasts for a long time, then social relations will be realized. Theoretically, at least lack of two conditions for the occurrence of social interaction, namely the occurrence of social contact and communication. The occurrence of a social contract is not solely dependent on action, but also depends on the response to the action. The most important aspect of communication is when someone gives an interpretation of something or someone else's behavior.

3.3. Interaction Barriers

Interaction barriers can occur in all elements or unsupportive elements, including environmental factors where communication occurs. According to Shannon and Weaver regarding communication that occurs interventions that are related to one element of communication, so that communication processes cannot take place effectively. While the barriers are intended as the obstacles that make the communication process cannot be fulfilled the expectation of communication and recipients. Interaction battles are one of the ineffective communication transitions, in conversations not always going well, surely we will find obstacles. Interaction barriers include:

Lack of planning in interaction (not prepared beforehand).

1. Differences in expectations.
2. Regulatory evaluation / evaluation. There is no trust.
3. Differences in status, knowledge, language.
4. Distortion (misinformation).

4. Culture

Mulyana and Rachmat in Sihabu-din (2011: 19) argues that Culture is concerned with the way humans live. Human learn to think, feel, believe and trust try what is culturally appropriate. Language, friendship, eating habits, practice communication, social action, etc. based on po-la-cultural patterns. Culture is a concept arouse interest. (Mulyana and Rachmat 2009: 18) formally defines culture

as an order of knowledge, experience, beliefs, values, attitudes, meanings, hierarchy, religion, etc. and passed down from generation to generation, through individual and group businesses. Culture manifests itself in patterns It is a language and in the forms of activities and behavior that functions as models for conformity and community style nication that allows people to live within a society in a geographical environment at a certain level of technical development certain and at a certain time. Culture continuous and present everywhere, not power is also concerned with physical form as well social environment that affects life human. (Mulyana and Rachmat 2009: 18).

4.3. Intercultural Communication

Communication is one aspect most important and complex for human life drain. Humans are very influenced by communication nhe does with other humans. According to Cangara (2007: 19-20) Communication is-is a transaction, a symbolic process that want people to regulate their environment by (1) building relationships between people human; (2) through information exchange; (3) to strengthen people's attitudes and behavior other; and (4) trying to change attitudes and levels whether behavior .Intercultural communication occurs when members of one particular culture give message to members of other cultures. However, that mainly marks communication intercultural is the source and recipient come from different cultures (Mulyana and Grace, 2009: 20). These characteristics are adequate and identify a form of communicative interaction which must take into account the unique roleand cultural functions in the communication process. It can

be concluded that communication between Cultural tar is a process of communication that takes place between 2 (two) or more persons originating and has a cultural back ground different in this case in the form of differences in race, ethnicity, habits, and so on. As well as both culture. The exchange process is currently being carried out information from one another.

4.4. Barriers to Communication Culture

Interruption in intercultural communication is everything that happens inhibiting the rate at which messages are exchanged between communicators with bro communicant, or most fatal is to changerangi the meaning of intercultural messages.

Barna in Samovar (1994: 337-342) explore the obstacles in communication between cultures and states there are 6 barriers in intercultural communication, among others:

1. Assumptions about equations (As-sumption of Similarities)

Assumptions about similarity do not only about spoken language commonly used but must also mean non-verbal language, signs and symbols. No communication studies have proven the existence of nonverbal languages unless they agree with Darwin's theory that facial expressions are universal.

2. Language Differences (Language Differences) The second obstacle is not surprising ask anyone, namely language differences. Vocabulary, syntax, idioms, slang, dialect, all of that can become to barrier, but continuing to

struggle with others in different languages will reduce communication barriers.

3. Nonverbal Misconceptions

The third obstacle is nonverbal misunderstanding. People from different cultures have sensory observations different. The way they see, hear, touch, and smell must have a meaning or interest for them. They abstract and make it fit in the private world and then frame it based on the need for references their own power. Lack of understanding about nonverbal signs and symbols such as gestures, postures and other body movements will be a limitation of communication, but it is possible to learn the meaning of the message, especially in informal situations rather than formal situations.

4. Prejudices and stereotypes

The fourth obstacle is existence prejudices and stereotypes. Stereotypes are obstacles for communicators because they prevent objectivity from stimulation and are a sensitive search for clues used to guide imagination to one's reality. Where is not easy in us to justify others.

5. Tendency to judge (evaluate)

Another obstacle to mutual understanding between people with different cultures or ethnic groups is tendency to judge, to agree or disagree, statements and actions of other people and groups rather than try to really understand about other people. The communication limits caused by direct assessment will get worse if feelings and emotions are directly involved.

6. High anxiety (High

Anxiety) Anxiety or tension is high, also known as pressure, is common in intercultural experiences because of uncertainties that arise. The two words "anxiety" and "tension" are related because something cannot be psychologically anxious without also being physically tense.

5. **Ketambe National Park**

National Park is one form of management of a fully functional conservation area that includes the function of protecting the life support system, preservation of biodiversity and its ecosystem as well as sustainable utilization of living natural resources and their ecosystems. Gunung Leuser National Park, named after the highest peak, Gunung Leuser (3,381 m), is one of the largest and most diverse national parks in Indonesia, covering an area of 7,927 square kilometers in the northern tip of Sumatra, Indonesia. Embracing various ecosystems, the national park is actually a group of various nature reserves and forests: Gunung Leuser Nature Reserve, Kappi Nature Reserve, Kluet Nature Reserve, Sikundur-Langkat Wildlife Reserve, Ketambe Research Station, West Singkil, and Dolok Sembilin. In this study researchers focused on Interaction Barriers Between The Locals And Foreigners At Ketambe National Park, South East Aceh.

Moun Leuser National Park covers the formidable Nangroe Aceh Darussalam and the antique North Sumatra Province, most of the rest of the national parks in the fertile region of Southeast Aceh are endowed with tropical

fruits such as mangoes, rambutans, durians, avocados, oranges, papaya, and guava.

Moun Leuser National Park, which is the Gunung Leuser National Park in Bahasa, covers more than 100 kilometers of the Bukit Barisan Mountains, known for its steep, almost inaccessible mountain terrain. The altitude ranges from the coastal area in Kluet (South Aceh), to 3,381 meters above Gunung Leuser (Southeast Aceh). The charming Alas River cuts the park into the east and west. About 130 species are identified in this park alone. Mysterious Sumatran tigers, elephants, rhinos, Siamang, apes, leopards, reptiles, fish, and about 325 species of birds are one of the endemic animals known to be able to inhabit the park. Surely a trip to the inner garden is more than just a big adventure to the last zoo you visit. Come and take part in the experience of living in a small, friendly village, Ketambe, where locals are naturally knowledgeable and ecologically friendly.

Ketambe is a remote border area between the Kutacane area (South East Aceh) and Gayo Lues district and also as the biggest and most famous tourist spot on the island and international tourism. Ketambe was established as a National Park in 1980. The area reached 1.094 million hectares in six districts in Aceh and three districts in North Sumatra. In 2004, GLNP was named one of the World Heritage Sites by Unesco.

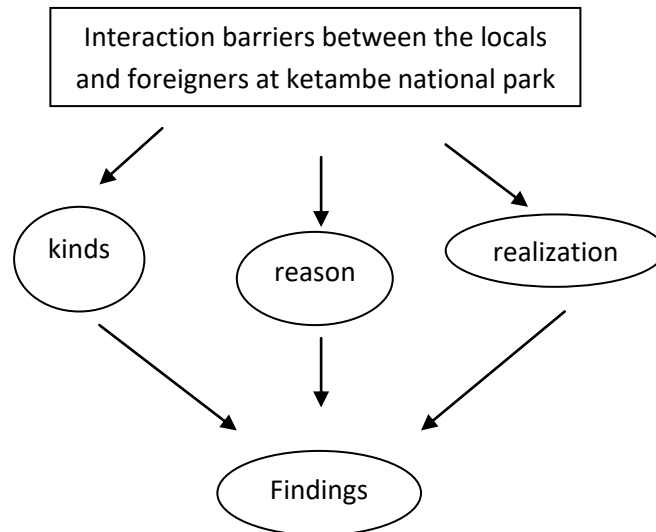
B. Relevant of Studies

The researcher takes any information from the previous proposal, thesis, and journal. The information of the previous proposal, thesis, and another journal gives advantages for the researcher to finish the proposal. he first is a study conducted by Elisabet Turnip (2014) entitled "Interaction and Cultural Barriers Between Local Communities and Foreign Tourists Visiting Tuktuk Siadong Kec Simanindo Kab Samosir". This study presents one of the most important theories about barriers to interaction and cultural differences and how barriers to interaction can occur in the tourist attractions of Tuktuk Siadong Kec Simanindo Samosir District.

Arinda Fita Fatimah (2017), which discusses "Barriers To Adaptation And Social Interaction At Australian Students At Gadjah Mada University, Yogyakarta", can be reduced by interacting and adapting in a new environment and recognizing the social environment for Australian citizens with well.

Novi Sarwita Dewi (2018) "Intercultural Communication Between Simeulue Locals And Forigners" which addresses the main obstacles that hinder the process of communication between people and tourists is language. The inability of community to master English leads to the effectiveness of communication so far, which often leads to misunderstanding between the two parties.

C. Conceptual Framework



CHAPTER III

RESEARCH METHODS

A. Location Research

The research entitled " Interaction Barriers Between The Locals and Foreigners at Ketambe National Park" The research conduct in Ketambe National Park, precisely in the village of Ketambe, Kutacane, Southeast Aceh, one of the most famous tourism places in South East Aceh, precisely the border area between Southeast Aceh and Gayo Lues district. Ketambe itself is located at the foot of Mount Leuser in Southeast Aceh or about 20 kilometers west of Kutacane, and is one of the national parks that has tropical forests and is rich in biological reserves. No wonder many foreign tourists from various countries visit Ketambe National Park to enjoy the natural beauty of this tropical rainforest.

B. Source of Data

The main data sources in this study local residents in Ketambe National Park and foreign tourists. In this case will be choose two 7 local residents and 5 foreigners interviewed and observed to obtain data on Interaction Barriers between the locals and foreigners. In addition, researchers will use primary data sources which are to obtain data from the results of surveys and interviews directly in the form of subject opinion (people).

C. Research Design

Judging from the type of data the research approach used in this study is qualitative research. The definition of qualitative research is research that intends to understand the phenomenon of what is experienced by the subject of research holistically and by way of description in the form of words and language, in a specific natural context and by utilizing various scientific methods (Moloeng, 2007 : 6) . In collecting the data, observation, field note, and interview were being used as the instrument. The data of this research were obtained by using the Naturalistic Method by observing, conducting interview, recording, and taking notes. And to support the process of collecting data, a pen, a notebook, mobile, and a camera were used as well.

D. Data Collection Techniques

To obtain the data needed in this study, data collection conducted. that the snowball sampling technique is a sampling method in which samples are obtained through the process of rolling from one respondent to another, this method is used to explain social or communication (sociometric) patterns of a particular community. The data collection techniques conducted by researchers include:

a. Observation

Observation is an activity looking for data that can be used to provide a conclusion or diagnosis (Herdiansyah 2011: 131). Observations are observations by researchers either directly or indirectly. However, in this study the observation

method used by researchers was a direct observation method. Observation is a technique of data collection, where researchers make observations directly to the object of research to see closely the activities carried out (Riduwan, 2004: 104). This direct observation method is used if the informant cannot explain the actions taken or because he does not want to explain his actions. Therefore the data from the direct observation method are expected to be a support for the data from the interview method. The data obtained from this observation is to see the geographical conditions of the research location. The observations made by the researchers were to immediately come to the location to be investigated by researchers in the Ketambe National Park. This observation activity aims to find local residents and foreign tourists in the national park to be interviewed directly in the case of Barriers Interaction Between The Locals And Foreigners.

b. Interview

In qualitative research methods, interviews become the main method of data collection. Esteborg dalam (Sugiyono, 2015: 317) interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a particular suatutopik. Interviews in this study were conducted with several the locals and foreigners at Ketambe National Park. Retrieving data using interview techniques in this study is expected to be able to obtain in-depth data related to barriers to interaction and efforts made to overcome barriers to interaction between the locals and foreigners.

c. Documentation

Documents that are records of events have passed. Documentation method is a method for finding data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, briefs, agendas and so on (Suharsimi 2013: 274). Document study is a complement to the use of observation and interview methods in qualitative research. Among them at the time of the interview, written documents, namely transcription that will be used in research data collection.

E. Techniques of Data Analysis

According to Moloeng , Lexy J. (2007) data analysis is an effort that is carried out by working with data, organizing data, sorting it into units that can be managed, synthesizing it, searching for and finding patterns, discovering what is important and what is learned and decide what can be told to others. Data Analysis Techniques Data collecting by observation and interviews.

- a. Make initial observations at the Ketambe National Park.
- b. Interviewing local residents and foreign tourists directly.
- c. Asking about any barriers to interaction between residents of the location and foreign tourists.

CHAPTER IV

RESULT OF ANALYSIS

A. Data Collection

In this study the description is to find barriers to interaction between local residents and foreign tourists in the national park . Qualitative research does not focus on the number of research subjects. The most important thing in qualitative research is the subject that provides the information data that you want to obtain. Interviews were conducted with 6 informants namely 3 residents and 3 foreigners, namely:

No	Name	Status Informant
1	Mrs.R	The Local
2	Mr. S	The Head Of Village
3	Mr. M	Former Gouide Tour
4	Mrs. L	Foreigner
5	Mrs. J	Foreigner
6	Mr. R	foreigner

B. Data Analysis

Based on some information from informants, both local residents of Ketambe National Park and foreign tourists, the causes of the barriers to

interaction between the Locals and Foreigners At Ketambe National Park follows:

1. The factors of Interaction Barriers

a. Language Differences

A language difference is a rule governed language style that deviates in some way from the standard usage of the main stream culture” (Paul, 2004, p.166). A dialect refers to a variation in language that is characteristic of a particular group of the language's speakers. According to Washington and Craig(2004)“misclassification based upon inappropriate interpretation of cultural interaction and communication styles may contribute to difficulty with detection of true language problems. Language differences are one of the most prominent obstacles and are most often mentioned when discussing barriers to interaction between communities. This also happened to residents in the Ketambe National Park. Like it is undeniable that although sometimes with tourists they try to speak English in the least, and vice versa. However, there are also some of the local residents of Ketambe National Park Village who are still confused due to lack of mastering English, making it difficult to establish good communication with tourists.

“Ya, kadang kadang kita merasa sulit mengerti bahasa dari mereka (turis asing) dikarenakan kita tidak terlalu bisa menggunakan bahasa inggris hanya bisa sedikit saja, jadi jika kita dan turis asing berinteraksi langsung akan banyak terjadi nya kekurangan kosa kata sehingga sering terjadinya kesalahpahaman

antara kami penduduk lokal dan turis asing” (“Yes, sometimes we find it difficult to understand the language of them (foreign tourists) because we are not very able to use English, it can only be a little, so if we and foreign tourists interact directly there will be a lot of lack of vocabulary so there is often a misunderstanding between us locals and foreign tourists ”)

Said Mrs. R, one of the local people of Ketambe National Park. Asked about her not being able to speak English

“penyebab saya tidak terlalu bisa berbahasa inggris dikarenakan saya bahkan tidak bersekolah bahkan sejak duduk dibangku kelas 3 SD saya sudah putus sekolah karena ekonomi keluarga saya yang tidak mencukupi untuk memenuhi kebutuhan sekolah saya, padahal dari kecil cita cita saya tinggi, saya sangat rajin belajar, tetapi saya menyadari ini semua belum rezeki untuk saya” (“The reason I can't really speak English is because I didn't even go to school even since sitting on the 3rd grade elementary school I had dropped out of school because my family's economy was insufficient to meet my school's needs, even though from my childhood my dreams were high, I was very diligent in studying, but I realize this is not yet a provision for me ”)

Bu R yang sudah berjualan selama 15 tahun mengatakan bahwa “saya bisa berkomunikasi sedikit dengan turis asing pun dikarenakan selama 15 tahun saya berjualan hampir setiap hari bertemu turis asing berkomunikasi sedikit sehingga sedikit demi sedikit saya mendapat ilmu dan mengerti apa yang mereka maksud walaupun saya hanya bisa memberikan nilai angka harga rupiah seperti (Five Thausand, Ten Thausand) (I can communicate even a little with foreign tourists because for 15 years I sell almost every day I meet foreign tourists communicate little so that little by little I get the knowledge and understand what they mean even though I can only provide the value of the rupiah price figures such as (Five Thausand, Ten Thausand)”

“mereka mungkin mengerti jika kalau mereka berbicara kami para penjual mungkin tidak akan mengerti sehingga mereka kalau kami tidak berbicara duluan, mereka tidak mau berbicara atau basa basi hanya seperlu nya saja, itu pun mengenai makanan yang akan mereka beli, seperti (i want coffe less sugar, or how much this

noodle?" ("They might understand that if they talked we sellers might not understand so that if we didn't talk first, they wouldn't talk or make small talk just as necessary, that's even about the food they would buy, like (i want coffe less sugar, or how much this noodle? ")

Mr. M as head of village also said the same thing

"Kurangnya kosa kata dari saya jadi jika saya ingin berkomunikasi dengan orang asing maka saya akan menggunakan jasa pemandu wisata yang ada di sini (Taman Nasional Ketambe)". ("the lack of vocabulary from me so if i am want to communicate with foreigners then I will use the services of a tour guide who is here (Ketambe National Park))".

The same thing was felt by foreign tourists visiting the Ketambe National Park as said by Mr. R

"I came here with a tour guide so I will use a tour guide if I want to do something because I also can not speak Indonesian even if a little, or not I will use sign language to those who do not know English if I do my own activities"

It can be concluded that the results of interviews with several informants from local residents are not effective in their interactions with foreign tourists due to lack of mastery of English vocabulary. and conversely foreign tourists visiting the Ketambe National Park cannot speak Indonesian at all, resulting in barriers to interaction

b. Cultural Differences

Mulyana and Rachmat in Sihabu-din (2011: 19) argues that Culture is concerned with the way humans live. Human learn to think, feel, believe and trust try what is culturally appropriate. Language, friendship, eating habits, practice

communication, social action, etc. based on po-la-cultural patterns. Culture is a conceptual interest. (Mulyana and Rachmat 2009: 18) formally defines culture as an order of knowledge, experience, beliefs, values, attitudes, meanings, hierarchy, religion, etc. and passed down from generation to generation, through individual and group businesses.

Some tourists who admit to not experiencing problems mean in interacting with the citizens of Ketambe National Park. Even so, it's not that there are no problems due to differences in culture and habits. According to the informant, interactions that occur between foreign tourists and local residents usually occur when tourists need a place to stay or lodging, eat and drink in restaurants, buy daily necessities, tour guide activities to transport. As long as tourists stay in Ketambe National Park, it is almost impossible for tourists to not interact with local residents of Ketambe National Park

Based on the results of interviews with several respondents, there are similarities faced obstacles in communicating with tourists. The similarity of obstacles includes the mastery of English which is still weak and passive, resulting in less effective forms of delivering messages that only use sign language. According to the informant, understanding language is one of the main keys for foreign tourists if they want to blend into the local community. It is easier to adjust culture and habits if you understand the language used by the local community. Even though they already feel at home and can adapt to the culture and residents of the

Ketambe National Park, the informant claimed that there are still foreign tourists who continue to maintain their habits so far.

Like what informant 1 said, that is Mrs. R about cultural differences between herself and foreign tourists

“mereka mungkin mengerti jika kalau mereka berbicara kami para penjual mungkin tidak akan mengerti sehingga mereka kalau kami tidak berbicara duluan, mereka tidak mau berbicara atau basa basi hanya seperlu nya saja, itu pun mengenai makanan yang akan mereka beli, seperti (i want coffe less sugar, or how much this noodle?” (“They might understand that if they talked we sellers might not understand so that if we didn't talk first, they wouldn't talk or make small talk just as necessary, that's even about the food they would buy, like (i want coffe less sugar, or how much this noodle? ”)

Informant 2 (Mr. M as a the local and as a former tour guide)

"Interaksi yang terjadi dalam perbedaan budaya, yaitu pakaian, bagi wisatawan asing terbiasa menggunakan pakaian secara terbuka atau sesuai dengan cuaca. Saat cuaca panas, mereka biasanya menggunakan pakaian mini karena merasa panas, bukan berarti tidak sopan. Tapi untuk lokal warga, dapat mengundang berbagai tanggapan ".("Interactions that occur in cultural differences, namely clothing, for foreign tourists accustomed to using clothes openly or according to the weather. When the weather is hot, they usually use mini clothing because they feel hot, not mean to be impolite. But for local residents, it can invite various responses ".)

Mr. M continued

"Jika saya melihatnya dari penduduk setempat, interaksi antara penduduk lokal dan wisatawan asing pada umumnya diwarnai oleh perbedaan budaya dan bahasa. Meski terkadang menimbulkan kesalahpahaman, hingga kini masih bisa diatasi karena antara wisatawan dan penduduk setempat seolah-olah komitmen. telah dibentuk untuk menghormati budaya satu sama

lain. Wisatawan asing yang baru datang misalnya, berusaha untuk lebih dekat dengan penduduk lokal dengan menyapa penduduk menggunakan kata-kata dalam bahasa Indonesia seperti Bagaimana kabarmu?, Selamat pagi dan sebagainya. Sementara mereka yang sudah lama tinggal atau yang telah ke Taman Nasional Ketambe berkali-kali akan berbicara lebih banyak bahasa Indonesia ketika berbicara dengan penduduk setempat, meskipun mereka hanya dapat berbicara sedikit bahasa Indonesia atau seperti menyapa ". ("if I look at it from the locals, interaction between local residents and foreign tourists is generally colored by cultural and language differences. Even though it sometimes causes misunderstanding, until now it can still be overcome because between tourists and local residents as if a commitment has been established to respect each other's cultures. Foreign tourists who have recently come for example, trying to get closer to local residents by greeting residents using words in Indonesian such as How are you ?, Good morning and so on. While those who have long lived or who have been to Ketambe National Park many times will speak more Indonesian when talking to local residents, even though they can only speak a little Indonesian or like say hi".)

Instead what foreign tourists say about the cultural differences they feel between them and foreign tourists as said

Informant 3 (Mrs. J as a foreigner at ketambe national park)

"The way Indonesians and they eat is different, when I'm at the inn and want to eat bread, but the innkeepers say that the locals usually eat breakfast with rice, so what I get in the morning people will sell like rice or noodles , so I have to understand if I want to eat bread I have to buy at the store, but it's not that big for me I will start adapting it and I'm happy to be here ".

In addition, the informant also claimed that up to now he still has communication barriers in interacting with the ketambe national community. But that can be overcome by learning Indonesian and often communicating with local residents. Furthermore related to food, the informant claimed to have adapted to the taste of local food. The spicy taste that used to be an obstacle in eating food in

this region, is now no longer a problem. In terms of local communities, interactions between local residents and foreign tourists are generally colored by cultural and linguistic differences. Even though it sometimes causes misunderstandings, until now it can still be overcome because between tourists and local residents as if a commitment has been made to respect each other's cultures. Foreign tourists who have recently arrived, for example, try to approach themselves with local residents by greeting residents using Indonesian words such as "How are you?", "Good morning" and so on. While those who have long settled or who have been to Ketambe National Park many times will speak more Indonesian when speaking with local residents.

c. Nonverbal Communication

Hudjana, defines nonverbal communication as a process of creating and exchanging messages that do not use words, such as communication that uses body movements, attitudes, eye contact, facial expressions, closeness of distance, and also touch. This understanding seems to add to our insight about the scope of "nonverbal" explained by Hudjana covering body movements, attitudes, eye contact, facial expressions, closeness and touch.

From the results of the study showed that in addition to using verbal communication verbally by using English, the local population as well. First the local traders also use sign language which is a form of non-verbal communication to clarify the intended message. The informant claimed that using sign language could facilitate local residents in interacting with foreign tourists. Meanwhile

things experienced by Laura, a foreign tourist from Germany when interacting with local residents using sign language using her fingers when she wants to pay for something she bought, or she will repeat her words.

"If they don't understand what I'm saying I will repeat it slowly or will demonstrate with sign language / verbal communication"

Nonverbal misconceptions include facial expressions, tone of voice, limb movements, eye contact, spatial planning, expressive movements, cultural differences, and other nonverbal actions that do not use words. something to other people. For informants who have Western culture, there is no difference between the left hand and right hand including when giving something to other people. But for the citizens of the Ketambe National Park, it is of extreme concern. It is not polite to give someone else's left hand.

d. Prejudice and Stereotype

The results of observations and research by the authors on the citizens of Ketambe National Park and Foreign Tourists that different cultures will certainly bring different customs or traditions basically these traditions are very attached to each citizen and tourist. Both of them also have a strong tradition, only the citizens of the Ketambe National Park as one part of the Aceh region where the regions apply more eastern traditions than western-style tourists so that it becomes a difference that the citizens of Ketambe National Park are very strong with their religion so as to highlight the attitude fanatical about religion so that the tradition

is more religious. It is from these differences that will cause prejudice and stereotypes which will eventually lead to conflict between the two because each has a different mindset. As is the case in the surrounding community. Many children who when they meet the teacher or an older person do not say hello again but only with greetings "hey, hello" and "how are you". Such conditions certainly need action and direct guidance from parents that learning foreign languages and knowing a variety of outside cultures is permissible, but they must be able to filter which ones can be applied or not, and even parents turn on tourists who live in the village, they consider children they follow western culture and that makes them less happy.

e. **Visa Limitations**

A visa is a document for a person's entry permit to a country that can be obtained at an embassy where the country has a Consulate General or a foreign embassy. A visa is an 'may visit' proof given to residents of a country if it enters the territory of another country that requires an entry permit. It can be in the form of a visa sticker that can be applied at the embassy of the country to be visited or in the form of a stamp on the passport in certain countries. Whereas according to the Republic of Indonesia Law No.9 of 1992 concerning Immigration, it says: "Visa is a written permit granted by an authorized official at the Representative of the Republic of Indonesia or elsewhere stipulated by the Government of the Republic of Indonesia which contains approval for foreigners to enter and conduct travel to the territory of Indonesia. "The purpose and purpose of granting visas

according to the Guidelines of the Republic of Indonesia Ministry of Justice Training Center is to be able to control and supervise the traffic of foreigners entering and leaving Indonesia. Regarding the visa for foreign tourists visiting the Ketambe National Park, Pak Mansa as a former tour guide said the limitations of the visa for foreign tourists visiting the Ketambe National Park were one of the obstacles to interaction.

Mr. M: "Visa mereka yang terbatas berakibat waktu kunjungan singkat untuk mengunjungi taman nasional, sehingga mereka tidak melakukan banyak kegiatan seperti berbicara dengan masyarakat setempat, menyebabkan mereka tidak sering berkomunikasi satu sama lain" ("Their limited visa resulted in a short visit time to visit the national park, so they did not do many activities such as talking to local people, causing them to not often make them communicate")

C. Research Findings

- a. Language Differences Theory of Implicit Cultural Analysis Implicit culture is a culture that is not in the form of objects or things that are not material but enter into people's lives and into cultural norms, one of which is implicit in culture is language. Language is a communication tool used by humans to express their thoughts, ideas, experiences and views on the world and life. Language is an introduction to communication in order to maintain the relationship of each individual user both with each other and with everything in the world. Language also simplifies all processes in each field. So from this theory it can be seen that language greatly influences the communication between the two cultures, but language that

is not understood will cause a problem between them because the communication used for tourists is English, although there is no doubt that language misunderstanding also often occurs .

- b. Nonverbal error Ethnocentric theory is an "understanding" in which the adherents of a culture or an ethnic group always feel superior to other groups outside them. Ethnocentrism can evoke "us" and "them" attitudes. So from this theory it can be said that between Ketambe National Park residents and foreign tourists interacting and communicating also using symbols, but there are still misunderstandings due to lack of understanding in the purpose of the symbols.
- c. Prejudice and stereotype Theory of Ethnocentrism according to Lilweri Alo (2009: 138) Ethnocentric is the "understanding" in which the adherents of a culture or an ethnic group always feel superior to other groups outside them. Ethnocentrism can evoke "us" and "them" attitudes. From the results of this study it can be seen how the attitude of both between the locals of Ketambe National Park and foreign tourists in giving negative views to each of my subjects. Residents consider tourists to have different traditions so that wherever they are they always carry their customs which basically must be adapted to the conditions they are in, as well as the perception of citizens where tourists sometimes do not appreciate any difference let alone be seen that tourists lack condition his wardrobe is a local neighborhood of Ketambe National Park.

d. Social and Cultural Change of the Community with the Arrival of Tourists

The village head said that no significant changes were seen in people's daily lives in relationships, hairstyles, food, and language. Community culture is not disturbed by the arrival of tourists, this is due the thick culture of the surrounding community making it difficult to enter outside cultures. On the other hand arises a positive impact of tourist arrivals, namely increased interest in student learning, especially foreign languages. Many students learn a foreign language outside of school hours by visiting a private or tutoring place in order to quickly master a foreign language. Such a case really has a positive impact on the life of the local community which will be able to bring development and change to the local village if a new generation is able to compete in the world.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Cultural differences, language and daily habits become the main focus in the interaction between citizens and foreign tourists. Like local residents who don't understand English so with foreign tourists who understand national languages, however, understanding and using local languages and intensive communication is a good way to overcome cultural differences between foreign tourists and local residents, in this case what happens in Ketambe National Park area. The Communication Strategy of the Ketambe National Park locals community with sign language or nonverbal tourist communication is still used. This strategy is not only used by people who communicate directly with tourists, but also by sellers and other people who communicate with tourists and tourists also communicate with people who use the language of conversation with the help of tour guides. The main factor that is a challenge that hinders the process of communication between people and tourists is language. The inability of the community to communicate in English causes communication to be ineffective, causing misunderstanding between the two parties.

B. Suggestion

1. It is expected that foreigners and the locals will want to learn a foreign language to make it easier to communicate with people of different cultures.

2. It is hoped that foreign tourists and the people of the city of people of Ketambe National Park will be able to understand cultures from various backgrounds so that misunderstandings do not occur.
3. It is expected that foreign tourists and the people of Ketambe National Park try to greet each other and start interactions so that there is not too much distance.

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Research Document

informant 1

Mrs. R as a the local at Ketambe National Park

FIELD NOTES	TRANSCRIPTION
<p>1 august 2019 14:11 PM</p>	<p>NL : can I interview you for a moment?</p> <p>Mrs R : Of course, about what?</p> <p>NL : i wanna ask you something what interaction barriers between you and foreigners visiting Ketambe National Park?</p> <p>Mrs. R: <i>“Ya, kadang kadang kita merasa sulit mengerti bahasa dari mereka (turis asing) dikarenakan kita tidak terlalu bisa menggunakan bahasa inggris hanya bisa sedikit saja, jadi jika kita dan turis asing berinteraksi langsung akan banyak terjadi nya kekurangan kosa kata sehingga sering terjadinya kesalahpahaman antara kami penduduk lokal dan turis asing” (“Yes, sometimes we find it difficult to understand the language of them (foreign tourists) because we are not very able to use English, it can only be a little, so if we and foreign tourists interact directly there will be a lot of lack of vocabulary so there is often a misunderstanding between us locals and foreign tourists ”)</i></p> <p>NL : What is your factor in not fluent in English?</p> <p>Mrs. R: <i>“penyebab saya tidak terlalu bisa berbahasa inggris dikarenakan saya bahkan tidak bersekolah bahkan sejak duduk dibangku kelas 3 SD saya sudah putus sekolah karena ekonomi keluarga saya yang tidak mencukupi untuk memenuhi kebutuhan sekolah saya, padahal dari kecil cita cita saya tinggi, saya sangat rajin belajar, tetapi saya menyadari ini semua belum</i></p>

rezeki untuk saya” (“The reason I can't really speak English is because I didn't even go to school even since sitting on the 3rd grade elementary school I had dropped out of school because my family's economy was insufficient to meet my school's needs, even though from my childhood my dreams were high, I was very diligent in studying, but I realize this is not yet a provision for me ”)

Bu rahimah yang sudah berjualan selama 15 tahun mengatakan bahwa “ saya bisa berkomunikasi sedikit dengan turis asing pun dikarenakan selama 15 tahun saya berjualan hampir setiap hari bertemu turis asing berkomunikasi sedikit sehingga sedikit demi sedikit saya mendapat ilmu dan mengerti apa yang mereka maksud walaupun saya hanya bisa memberikan nilai angka harga rupiah seperti (Five Thausand, Ten Thausand) (I can communicate even a little with foreign tourists because for 15 years I sell almost every day I meet foreign tourists communicate little so that little by little I get the knowledge and understand what they mean even though I can only provide the value of the rupiah price figures such as (Five Thausand, Ten Thausand)

NL : Are there different habits between us and foreign tourists?

Mrs. R : yes in the different habits or our culture like

“mereka mungkin mengerti jika kalau mereka berbicara kami para penjual mungkin tidak akan mengerti sehingga mereka kalau kami tidak berbicara duluan, mereka tidak mau berbicara atau basa basi hanya seperlu nya saja, itu pun mengenai makanan yang akan mereka beli, seperti (i want coffe less sugar, or how much this noodle?” (“They might understand that if they talked we sellers might not understand so that if we didn't talk first, they wouldn't talk or make small talk just as necessary, that's even about the food they would buy, like (i want coffe less sugar, or how much this noodle? ”)

Informant 2

Mrs. L from Germany the foreigner visiting Ketambe National Park

FIELD NOTES	TRANSCRIPTION
1-09-2019 AT 15:06 PM	NL : Can i interview with you for a moment? Mrs. L : <i>yes of course.</i> NL : i wanna ask you something what interaction barriers between you and the locals visiting Ketambe National Park? Mrs. L: <i>“There are only a few obstacles that occur such as my lack of understanding of the accent that is used so that it takes me longer to understand but it's not too much of a problem for me as long as I can understand”</i> NL : how do you overcome this communication? Mrs: L: <i>"I normally go and it's fine for me when they take pictures with me. I think that's a good thing to interact with everyone "</i> .

Informant 3

Mrs. J the foreigner from Germany visiting Ketambe National Park

FIELD NOTES	TRANSCRIPTION
01-09-2019	<p>NL : Can i interview with you for a moment?</p> <p>Mrs. L: <i>yes of course.</i></p> <p>NL : i wanna ask you something what interaction barriers between you and the locals visiting Ketambe National Park?</p> <p>Mrs. J: <i>"The way Indonesians and they eat is different, when I'm at the inn and want to eat bread, but the innkeepers say that the locals usually eat breakfast with rice, so what I get in the morning people will sell like rice or noodles, so I have to understand if I want to eat bread I have to buy at the store, but it's not that big for me I will start adapting it and I'm happy to be here ".</i></p> <p>NL : is there a problem in the language?</p> <p>Mrs J: <i>"When I talk to local people they smile they are friendly, but maybe they don't understand what I'm saying because maybe they don't understand what I'm saying or they really can't speak English. But if I buy at store, fortunately they understand a little of what I say, like what the price of this cake is or does the price of their goods go to Rupiah "</i></p> <p>NL : How do you overcome this communication prolem?</p> <p>Mrs. J: <i>"If they don't understand what I'm saying I will repeat it slowly or will demonstrate with sign language"</i></p>

Informant 4

Mr. M the locals at Ketambe National Park

FIELD NOTES	TRANSCRIPTION
12-09-2019 13:17 PM	<p>NL: Can i interview with you for a moment?</p> <p>Mr. M: <i>yes of course.</i></p> <p>NL: i wanna ask you something what interaction barriers between you and foreigners visiting Ketambe National Park?</p> <p>Mr. M: <i>"Interaksi yang terjadi dalam perbedaan budaya, yaitu pakaian, bagi wisatawan asing terbiasa menggunakan pakaian secara terbuka atau sesuai dengan cuaca. Saat cuaca panas, mereka biasanya menggunakan pakaian mini karena merasa panas, bukan berarti tidak sopan. Tapi untuk lokal warga, dapat mengundang berbagai tanggapan ".("Interactions that occur in cultural differences, namely clothing, for foreign tourists accustomed to using clothes openly or according to the weather. When the weather is hot, they usually use mini clothing because they feel hot, not mean to be impolite. But for local residents, it can invite various responses ".)</i></p> <p>NL: And then sir?</p> <p>Mr. M: <i>"Jika saya melihatnya dari penduduk setempat, interaksi antara penduduk lokal dan wisatawan asing pada umumnya diwarnai oleh perbedaan budaya dan bahasa. Meski terkadang menimbulkan kesalahpahaman, hingga kini masih bisa diatasi karena antara wisatawan dan penduduk setempat seolah-olah komitmen. telah dibentuk untuk menghormati budaya satu sama lain.</i></p>

Wisatawan asing yang baru datang misalnya, berusaha untuk lebih dekat dengan penduduk lokal dengan menyapa penduduk menggunakan kata-kata dalam bahasa Indonesia seperti Bagaimana kabarmu?, Selamat pagi dan sebagainya. Sementara mereka yang sudah lama tinggal atau yang telah ke Taman Nasional Ketambe berkali-kali akan berbicara lebih banyak bahasa Indonesia ketika berbicara dengan penduduk setempat, meskipun mereka hanya dapat berbicara sedikit bahasa Indonesia atau seperti menyapa ". ("if I look at it from the locals, interaction between local residents and foreign tourists is generally colored by cultural and language differences. Even though it sometimes causes misunderstanding, until now it can still be overcome because between tourists and local residents as if a commitment has been established to respect each other's cultures. Foreign tourists who have recently come for example, trying to get closer to local residents by greeting residents using words in Indonesian such as How are you ?, Good morning and so on. While those who have long lived or who have been to Ketambe National Park many times will speak more Indonesian when talking to local residents, even though they can only speak a little Indonesian or like say hi".)

The another problems is

Mr. M: *"Visa mereka yang terbatas berakibat waktu kunjungan singkat untuk mengunjungi taman nasional, sehingga mereka tidak melakukan banyak kegiatan seperti berbicara dengan masyarakat setempat, menyebabkan*

	<p><i>mereka tidak sering berkomunikasi satu sama lain"</i> <i>("Their limited visa resulted in a short visit time to visit the national park, so they did not do many activities such as talking to local people, causing them to not often make them communicate")</i></p>
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Informant 5

Mr. R from Belgium the foreigner visiting Ketambe National Park

FIELD NOTES	TRANSCRIPTION
12-09-2019 At 14:45 pm	<p>NL: Can i interview with you for a moment?</p> <p>Mr. R: <i>yes of course.</i></p> <p>NL: i wanna ask you something what interaction barriers between you and the locals visiting Ketambe National Park?</p> <p>Mr. R: <i>“Yes, it's possibly his constraints only in language sometimes it's hard to communicate if you meet citizens who can't speak English’</i></p> <p>NL : How do you overcome this communication problem?</p> <p>Mr. R: <i>“I came here with a tour guide so I will use a tour guide if I want to do something because I also can not speak Indonesian even if a little, or not I will use sign language to those who do not know English if I do my own activities”</i></p>

Informant 6

Mr. S as the locals as well as the village head of Ketambe

FIELD NOTES	TRANSCRIPTION
12-09-2019 AT 16:13 PM	<p>NL: Can i interview with you for a moment?</p> <p>Mr. M: <i>yes of course.</i></p> <p>NL: Are there foreign who have communicated with you?</p> <p>Mr. M: Yes, sure.</p> <p>NL: i wanna ask you something what interaction barriers between you and foreigners visiting Ketambe National Park?</p> <p>Mr. M: <i>"Kurangnya kosa kata dari saya jadi jika saya ingin berkomunikasi dengan orang asing maka saya akan menggunakan jasa pemandu wisata yang ada di sini (Taman Nasional Ketambe)". ("the lack of vocabulary from me so if i am want to communicate with foreigners then I will use the services of a tour guide who is here (Ketambe National Park))".</i></p>











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Form : K - 1

Kepada Yth: Bapak Ketua & Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Perihal : **PERMOHONAN PERSETUJUAN JUDUL SKRIPSI**

Dengan hormat yang bertanda tangan di bawah ini:

Nama Mahasiswa : Nadea Latisha
NPM : 1502050112
Prog. Studi : Pendidikan Bahasa Inggris
Kredit Kumulatif : 156 SKS

IPK= 3,56

Persetujuan Ket./Sekret. Prog Studi	Judul yang Diajukan	Disahkan oleh Dekan Fakultas
	Interaction Barriers Between The Local And Foreigners At Ketambe National Park (South East Aceh)	 8/5/19
	A Contrastive Analysis Between English And Alasnese Possesive Pronouns	
	Social Motivation In Intervies Of Trans 7 "Hitam Putih" News Program	

Demikianlah permohonan ini saya sampaikan untuk dapat pemeriksaan dan persetujuan serta pengesahan, atas kesediaan Bapak saya ucapkan terima kasih.

Medan, 12 Maret 2019
Hormat Pemohon,

Nadea Latisha

Keterangan:

- Dibuat rangkap 3 : - Untuk Dekan/Fakultas
- Untuk Ketua/Sekretaris Program Studi
- Untuk Mahasiswa yang bersangkutan



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Form K-2

Kepada : Yth. Bapak Ketua/Sekretaris
Program Studi Pendidikan Bahasa Inggris
FKIP UMSU

Assalamu'alaikum Wr, Wb

Dengan hormat, yang bertanda tangan dibawah ini:

Nama Mahasiswa : Nadea Latisha
NPM : 1502050112
Prog. Studi : Pendidikan Bahasa Inggris

Mengajukan permohonan persetujuan proyek proposal/risalah/makalah/skripsi sebagai tercantum di bawah ini dengan judul sebagai berikut:

Interaction Barriers Between The Locals and Foreigners at Ketambe National Park

Sekaligus saya mengusulkan/menunjuk Bapak/Ibu:

1. Rini Ekayati, SS, MA *Acc*

Sebagai Dosen Pembimbing Proposal/Risalah/Makalah/Skripsi saya.

Demikianlah permohonan ini saya sampaikan untuk dapat pengurusan selanjutnya. Akhirnya atas perhatian dan kesediaan Bapak/ Ibu saya ucapkan terima kasih.

Medan, 16 Mei 2019

Hormat Pemohon,

Nadea Latisha

Keterangan

Dibuat rangkap 3 :
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- Untuk Ketua / Sekretaris Prog. Studi
- Untuk Mahasiswa yang Bersangkutan



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Nomor : 2261 /II.3/UMSU-02/F/2019
Lamp : ---
Hal : Pengesahan Proyek Proposal
Dan Dosen Pembimbing

Assalamu'alaikum Warahmatullahi Wabarakaatuh

Dekan Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menetapkan proyek proposal/risalah/makalah/skripsi dan dosen pembimbing bagi mahasiswa yang tersebut di bawah ini :

Nama : Nadea Latisha
N P M : 1502050112
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Interaction Barriers Between The Locals and Foreigners at Ketambe National Park.

Pembimbing : Rini Ekayati, SS, MA

Dengan demikian mahasiswa tersebut di atas diizinkan menulis proposal/risalah/makalah/skripsi dengan ketentuan sebagai berikut :

1. Penulis berpedoman kepada ketentuan yang telah ditetapkan oleh Dekan
2. Proyek proposal/risalah/makalah/skripsi dinyatakan BATAL apabila tidak selesai pada waktu yang telah ditentukan
3. Masa kadaluarsa tanggal : 18 Mei 2020

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dikeluarkan pada Tanggal :
Medan, 13 Ramadhan 1440 H
18 Mei 2019 M

Dekan


Dr. H. Elfrianto Nst, S.Pd, M.Pd. A
NIDN : 0115057302

Dibuat rangkap 4 (empat) :

1. Fakultas (Dekan)
2. Ketua Program Studi
3. Pembimbing
4. Mahasiswa yang bersangkutan :
WAJIB MENGIKUTI SEMINAR



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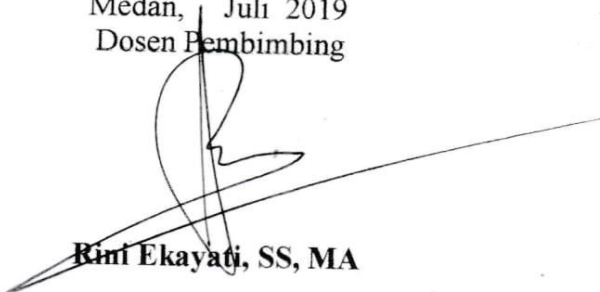
LEMBAR PENGESAHAN PROPOSAL

Proposal yang diajukan oleh mahasiswa di bawah ini:

Nama : Nadea Latisha
NPM : 1502050112
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Interaction Barries between the Locals and Foreigners at Ketambe
National Park

Sudah layak diseminarkan.

Medan, Juli 2019
Dosen Pembimbing


Rini Ekayati, SS, MA



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BERITA ACARA BIMBINGAN PROPOSAL

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
Nama : Nadea Latisha
NPM : 1502050112
Program Studi : Pendidikan Bahasa Inggris
Judul Proposal : Interaction Barriers between the Locals and Foreigners at Ketambe National Park

Tanggal	Deskripsi Hasil Bimbingan Proposal	Tanda Tangan
16-05-2019	Format penulisan	
	Background of Study	
	Method of Research	
17-06-2019	Background (second revision)	
	- Formulation of the problems	
19-06-2019	- Technique of Collecting Data	
	- Technique of Data Analysis	
24-06-2019	Referensi (use the up-to-date)	
28-06-2019	Final review	
01-07-2019	All	

Diketahui oleh:
Ketua Prodi

Mandra Saragih, S.Pd, M.Hum

Medan, Juli 2019
Dosen Pembimbing

Rini Ekayati, SS, MA



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LEMBAR PENGESAHAN HASIL SEMINAR PROPOSAL

Proposal yang sudah diseminarkan oleh mahasiswa di bawah ini :

Nama Lengkap : Nadea Latisha

N.P.M : 1502050112

Prog. Studi : Pendidikan Bahasa Inggris

Judul Proposal : Interaction Barriers Between The Locals and Foreigners at
Ketambe National Park

Pada hari Senin, tanggal 29 bulan Juli 2019 sudah layak menjadi proposal skripsi.

Medan, Agustus 2019

Disetujui oleh:

Dosen Pembahas

Prof. Amrin Saragih, MA, Ph.D

Dosen Pembimbing

Rini Ekayati, SS, MA

Diketahui oleh
Ketua Program studi

Mandra Saragih S.Pd, M.Hum



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SURAT KETERANGAN

Ketua Program Studi Pendidikan Bahasa Inggris, Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara menerangkan nama di bawah ini.

Nama Lengkap : Nadea Latisha

N.P.M : 1502050112

Prog. Studi : Pendidikan Bahasa Inggris

Judul Proposal : Interaction Barriers Between The Locals and Foreigners at
Ketambe National Park

Benar telah melakukan seminar proposal skripsi pada hari Senin, tanggal 29 bulan Juli, tahun 2019.

Demikianlah surat keterangan ini dibuat untuk memperoleh surat izin dari fakultas.

Atas kesediaan dan kerja sama yang baik, kami ucapkan terima kasih.

Medan, Agustus 2019

Ketua Program Studi

Mandra Saragih, S.Pd, M.Hum



MAJELIS PENDIDIKAN TINGGI
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SURAT PERNYATAAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Saya yang bertanda tangan dibawah ini :

Nama Lengkap : Nadea Latisha
N.P.M : 1502050112
Prog. Studi : Pendidikan Bahasa Inggris
Judul Proposal : Interaction Barriers Between The Locals and Foreigners at
Ketambe National Park

Dengan ini saya menyatakan bahwa :

1. Penelitian yang saya lakukan dengan judul diatas belum pernah diteliti di Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara.
2. Penelitian ini akan saya lakukan sendiri tanpa ada bantuan dari pihak manapun dengan kata lain penelitian ini tidak saya tempahkan (dibuat) oleh orang lain dan juga tidak tergolong *Plagiat*.
3. Apabila point 1 dan 2 di atas saya langgar maka saya bersedia untuk dilakukan pembatalan terhadap penelitian tersebut dan saya bersedia mengulang kembali mengajukan judul penelitian yang baru dengan catatan mengulang seminar kembali

Demikian surat pernyataan ini saya perbuat tanpa ada paksaan dari pihak manapun juga, dan dapat dipergunakan sebagaimana mestinya.

Medan, Agustus 2019

Hormat saya

Yang membuat pernyataan,



Nadea Latisha

Diketahui oleh
Ketua Program Studi
Pendidikan Bahasa Inggris

Mandra Saragih, S.Pd, M.Hum



Unggul, Cerdas & Terpercaya

Bila menjawab surat ini agar disebutkan nomor dan tanggalnya

MAJELIS PENDIDIKAN TINGGI PENELITIAN & PENGEMBANGAN
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Website: <http://fkip.umsu.ac.id> E-mail: fkip@umsu.ac.id

Nomor : *SBM* /II.3/UMSU-02/F/2019
Lamp : ---
Hal : Mohon Izin Riset

Medan, 30 Dzulhijjah 1441 H
31 Agustus 2019 M

Kepada Yth. Bapak/Ibu Kepala
Desa Ketambe Kutacane Aceh Tenggara
di-
Tempat


Assalamu'alaikum Warahmatullahi Wabarakaatuh

Wa ba'du, semoga kita semua sehat wal'afiat dalam melaksanakan kegiatan-aktifitas sehari-hari. sehubungan dengan semester akhir bagi mahasiswa wajib melakukan penelitian/riset untuk pembuatan skripsi sebagai salah satu syarat penyelesaian Sarjana Pendidikan. maka kami mohon kepada Bapak/Ibu Memberikan izin kepada mahasiswa untuk melakukan penelitian/riset Desa Bapak/Ibu pimpin. Adapun data mahasiswa kami tersebut sebagai berikut :

Nama : Nadea Latisha
N P M : 1502050112
Program Studi : Pendidikan Bahasa Inggris
Judul Penelitian : Interaction Barriers Between The Locals and Foreigners at Ketambe National Park.

Demikian hal ini kami sampaikan, atas perhatian dan kesediaan serta kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

Wa'alaikumssalam Warahmatullahi Wabarakatuh.

Dekan

Dr. H. Elfrianto Nst, S.Pd, M.Pd.
NIDN. 0115057302

** Pertiinggal **

SURAT BALASAN

Hal : Balasan

Kepada Yth:

Dekan Fakultas Keguruan Dan Ilmu Pendidikan Universitas Muhammadiyah Sumatera Utara
Di tempat

Dengan hormat,

Yang bertanda tangan dibawah ini:

Nama : Subandi

Jabatan : Kepala Desa Ketambe

Menerangkan bahwa,

Nama : Nadea Latisha

NPM : 1502050112

Prograam Studi : Pendidikan Bahasa Inggris

Telah kami setuju untuk melaksanakan penelitian/riset di desa kami untuk penelitian skripsi dengan judul:

“Interaction Barriers Between The Locals And Foreigners At Ketambe National Park”

Demikian surat ini kami sampaikan, dan atas kerja samanya kami mengucapkan terima kasih
Wassalamu’alaikum Warrahmatulluahi Wabarakatuh.

Kutacane, 01 September 2019

Hormat kami,

Kepala Desa Ketambe





MAJELIS PENDIDIKAN TINGGI
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BERITA ACARA BIMBINGAN SKRIPSI

Perguruan Tinggi : Universitas Muhammadiyah Sumatera Utara
Fakultas : Keguruan dan Ilmu Pendidikan
Jurusan/Prog. Studi : Pendidikan Bahasa Inggris
Nama Lengkap : Nadea Latisha
N.P.M : 1502050112
Program Studi : Pendidikan Bahasa Inggris
Judul Skripsi : Interaction Barriers Between the Locals and Foreigners at Ketambe National Park

Tanggal	Deskripsi Hasil Bimbingan Skripsi	Tanda Tangan
15/08/2019	- Instrument of research	
	- Technique of Data Analysis	
22/08/2019	Chapter I	
	- Background	
	- Scope of Study	
30/08/2019	Chapter II: Check the theory	
04/09/2019	Abstract, Acknowledgement	
11/09/2019	Chapter IV	
	Data: Display your data	
19/09/2019	Data Analysis	
24/09/2019	Review	
30/09/2019	ALL	

Diketahui oleh:
Ketua Prodi

(Mandra Saragih, S.Pd., M.Hum.)

Medan, September 2019

Dosen Pembimbing

(Rini Ekayati, S.S., M.A)

DAFTAR RIWAYAT HIDUP

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Agama : Islam
Status : Mahasiswa
Kewarganegaraan : Indonesia
Alamat : Kutacane, Desa Prapat Hilir
Nama Orang Tua
Ayah : Tasmani
Ibu : Boniati Selian

2. Pendidikan Formal

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Tahun 2009-2012 : Mts Negeri 1 Kutacane
Tahun 2012-2015 : SMA Negeri 1 Kutacane
Tahun 2015-2019 : Universitas Muhammadiyah Sumatera Utara, Fkip
Bahasa Inggris

Demikian daftar riwayat hidup ini saya perbuat dengan sebenar-benarnya.

Hormat Saya

Nadea Latisha