Cultural Dimensions Toward the Government Communications in the Policy of Street Vendors Relocation at Yogyakarta City

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ABSTRAK

Populasi pedagang kaki lima yang terus bertambah membuat dinamika dan model peraturan pemerintah wilayah perkotaan menjadi semakin rumit. Pedagang kaki lima dapat menjadi solusi atas ketidakmampuan Pemerintah dalam menciptakan lapangan pekerjaan namun di sisi lain dapat menjadi polusi dan patologi wilayah perkotaan sehingga seringkali penataan pedagang kaki lima berakhir dengan konflik. Kegagalan pemerintah dalam mengkomunikasikan kebijakan dalam manajemen perkotaan disebabkan oleh beberapa faktor salah satunya adalah kurang memahami faktor budaya pada target kebijakan. Tujuan penelitian ini adalah untuk menganalisa pengaruh dimensi budaya pada kemampuan Pemerintah Kota Yogyakarta dalam mengkomunikasikan kebijakannya mengenai relokasi pedagang kaki lima pada tahun 2004-2010. Penelitian ini mengambil 258 responden pedagang yang telah direlokasi. Penelitian ini menggunakan metode analisa kuantitatif dengan *double regression analysis test*. Hasil penelitian ini menunjukkan bahwa dimensi budaya memiliki pengaruh yang signifikan terhadap komunikasi kebijakan relokasi pedagang kaki lima di Kota Yogyakarta. Hasil penelitian juga memberikan konfirmasi bahwa pemahaman budaya pada target kebijakan menjadi faktor penting terhadap kesuksesan Pemerintah dalam menerapkan kebijakannya.
Kata Kunci: Dimensi Budaya, Komunikasi Pemerintah, Kebijakan Relokasi, Pedagang Kaki Lima

ABSTRACT

The increasing population of street vendors implicates to the dynamics and models of government regulation in urban areas. On one side of the street vendors can be a solution to the government's inability to create jobs for its citizens, but on the other side, street vendors claimed to be pollution and urban pathology. With these two faces, the handling of street vendors often fail and the ended with conflict. The government's failure in communications policy in urban areas have

a lot of factors, among others, is the lack of cultural understanding targeted community policies. Culture appears in all contexts of human life, included in the government's policy communication. The aim of this study is to verify the influence of the cultural dimension toward the government communication in the policy of street vendors relocating by the Government of Yogyakarta City in 2004 to 2010. This study used 258 vendors who had been relocated as the sample. The data analysis used of this study was quantitative with the double regression analysis test. The results of this study showed that the cultural dimension have a significant effect toward the communication of relocation policy of Street Vendors in Yogyakarta. It can be seen from the F-count (71,536) > F-table (4,710), t-count (18,625) > t-table (1,960) with a significance level of 0.000 (á < 0,05). The regression determination coefficient (R^2) showed that the communication of relocation policy of street vendors in Yogyakarta is influenced by the cultural dimension, that is about 0,667, or 66,7%, while the rest is about 33,3% due to other variables outside of the model studied. The findings of this study provide affirmation that the culture has a large existence in creating the success of government communication in the relocation policy of street vendors. Therefore, for the government in any communication policies should consider the culture of target communities, so that failures can be reduced in the admissions policies.
Keywords: cultural dimension; government communications; relocation policy; street vendor

INTRODUCTION

People are differentiated in many cultures, so the consequence is that the communication showed by the people is different. People in the development become the subject. Therefore, it is a must for the development communicator understands the cultural background of the target communities.

The definition of the development sometimes is associated with the attitude change and the society structure in which the development is defined as a multi-dimensional process that involves the changes in the social structure, the attitude of the society, and national institutions, such as the acceleration of economic growth, the reduction of inequality, the elimination of absolute poverty, and others. The main point of the development is showing the overall changes that include the harmonization of all social system toward the basic needs and the different desires for each person and social group in that system, moves from a certain condition that is considered unpleasant to a better condition materially and spiritually (Todaro, 1994).

One of the social structures which often become a center of attention of urban development is the issue of the street ven-

dors. Street vendors in urban areas are always related with the inequality of urban and rural development. The development is centered in urban areas while in the rural area, the community only relies on the agricultural sector as the main job. In big cities in Indonesia, when a monetary crisis happened in 1998 which resulted in termination of employment in large-scale of companies, the unemployment rate increases. Alisjahbana (2006) mentions the reasons why choosing informal sector (the street vendors) as a job to live. Many underlying arguments are feeling obliged because there is no other job, the impact of layoffs, finding "*halal*" job, independent - want to not depend on others, living the family, low education, small capital, and having the difficulty to work in the village. By those reasons, the street vendors in urban areas increase and it is complex to be solved in short time.

The increase of street vendors gives the implications toward the dynamics and regulation of urban government which has a side that the street vendor is a solution toward the country's and government's inability to create formal employment, but on the other side, the street vendors are claimed to be bad things of the urban landscape. So that with this label, the government of urban areas which has development jargon, the street vendors are always controlled and often ends with conflicts.

Conflict in control policy and street vendors' relocation that occur in many areas in Indonesia may happen because of lack of understanding, lack of awareness and there is no negotiations between the government and street vendors. Additionally, in the implementation of policies is mostly done by the Civil Service Police (*Polisi Pamong Praja*) with repressive approach. Actually, the approach shown by the Civil Service Police is not a personal choice, but it is more as an institutional insistence. John Keane (Susan, 2009 & 2012) called it as institutional violence that is when the members of a community or a certain organization use the violence as a rational collective practice. It means that the violence has a truth claim in the form of knowledge and proce-

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dures to be legalized; according to Keane it is not only about the instincts of living things but in the form of rational choice at the individual and collective levels. It means that the violence is the concept of mature knowledge in the structure of the collective consciousness of each member.

Yogyakarta is one of the cities in Indonesia that has many street vendors who make a living alongside a road or public places. Street vendors in Yogyakarta are often controlled and always fail, especially before 2003. The relocation could be implemented between 2004 and 2010 and there were 7 times of relocation carried, those were the relocation of street vendors on Sriwedani street that is moved to *Giwangan* Fruit and Vegetable market, the structuring of street vendors on Mangkubumi street, Asem Gede street, and North Square to Klithikan Pakuncen market, the structuring of street vendors in the parking of Senopati Park, the structuring the street vendors in Ngabean, relocation of Ngasem animal market to PASTHY (Animal market and Ornamental Plants market), relocation of Talok market, and afternoon market relocation (Retno, 2011).

Almost all the relocations of the street vendors are not published in the mass media about their chaos or conflict manifest. However, it cannot be denied in regulating and the relocation, the street vendors still reject it.

The special characteristics of Yogyakarta as a culture city and the local sultanate become a good phenomenon to explore the structuring and the relocation of street vendors because basically every single place in Indonesia has a unique communications of development policy, thus the structuring and the street vendors relocation which is full of violence can be reduced. A fact about a policy communication of street vendors relocation which is shown by Yogyakarta government become an interesting phenomenon to be studied scientifically in culture-based communication approach because culture is attached and it belongs to the people' activity, including in the government.

THEORETICAL FRAMEWORK

Basically, people create their cultural or social environment as an adaptation to their physical and biological environment. Humans tend to accept and believe what it said by their culture. We are influenced by the customs and knowledge of the community in which we grew up and lived, regardless of how the objective validity of entries and the inculcation of a culture in ourselves. We tend to ignore or reject what is contrary to the cultural truth with our beliefs. Then, the culture also can simplify life by providing solutions to solve the problems by establishing the relationship patterns, and ways of maintaining cohesion and consensus groups (Harris & Moran in Mulyana, 2000).

Parsons (Ritzer, 2012) states that the social systems are important, but more importantly the cultural system. Parsons imagines the culture as a major force that binds the various elements of the social world, or in their terminologies, action system. Culture mediate interactions among the actors and integrating sintem personality and social systems. Therefore, within the social system embodied in the cultural norms and values, and in the cultural personality system internalized by the actor.

In a study intercultural communication and across cultures, there are several cultural orientation put forward by the experts that become the focus of study in various dimensions. There is some value orientation or culture variability to be an idea to think that in this research are: Hofstede in Gudykunst & Mody (2001); Hofstede and Minkov (2010) in Hofstede 2011, empirically mentioned four cultural variability, namely individualism-collectivism; uncertainty avoidance; power distance; masculinity-femininity, and Indulgence versus Restrain. Individualism-collectivism, this dimension is a cultural concept that shows the degree of fidelity and loyalty to individuals or group members. Uncertainty avoidance, the degree to which developing institutions and rituals to conform with anxiety due to the uncertainty and vague. Masculinity-femininity, this dimension show the extent to which the level of society cling to the role of gender or

sexuality that values traditionally based on biological differences (focus on gender issues in culture and individual level). According Gudykunst at the individual level of masculinity-femininity indicated steotipe personality, such as: aggression, competition, dominance, sensitivity, and warmth. On the dimension of power distance culture illustrates the extent to which each maintain a difference in status or power among its members.

Northouse (2013) identifies nine dimensions of culture by summarizing the opinion of Hofstede (1980, 2001), Kluckhohn & Strodtbeck (1961); McClelland (1961), Triandis (1995): First, uncertainty avoidance, this dimension refers to the extent to which people, organizations or groups that are based on social norms, rituals and procedures avoid uncertainty. Uncertainty avoidance concerns with how cultures use regulations, structures and laws to make something that can be suspected and uncertain; Second, power, distance refers to the degree to which members of the group believe and agree that the power should be belonged in different ways; Third, institutional collectivism (institutional collectivism - collectivism I), this dimension describes the degree to which the organization or community encourage collective action of institutions or communities. Institutional collectivism, concerns to whether the culture identifies the interests of the wider society, or with the aims and achievements of individuals; Fourth, in group collectivism - collectivism II, these dimension refers to the degree to which people express pride of loyalty, and compactness in the organization or their families. Collectivism in the group concerns with the extent of those loyal to the organization or their families; Fifth, gender egalitarianism, in which the organization or community minimizes the differences in gender roles in promoting gender equality; Sixth, aassertiveness, refers to the extent to which people in a culture is focused, assertive, defiant, and aggressive in their social relationships. Assertiveness is related to how much the culture or society encourage people to be assertive, aggressive, and powerful, instead of encouraging them to be shy, passive, sensitive to social

relationships; Seventh, the orientation of the future (future orientation), concerns to the rate at which people are involved in future-oriented behavior, such as making a plan, make an investment for the future, and delay self-satisfaction. The orientation of the future emphasizes that people in a culture are preparing for the future, not enjoying the present and spontaneous; Eighth, performance orientation, it is in which the organization or community encourages and appreciates the group members for the performance and the good intensity. Achievement orientation is about whether people within the culture is appreciated in establishing and fulfilling the challenging goals; and Ninth, human orientation, refers to the degree to which culture supports and appreciates the people to be fair, unselfish, generous, caring and kind to others. Humanity orientation related to how big a community or organization emphasizes sensitivity to others, social support, and community values.

Culture encompasses all things included in human communication. Hall & Whyte stated that culture affects communication in many ways (Mulyana, 2000). Culture was the one that determines the time and schedule of events between persona, places to talk about certain topics, the physical distance that separates the speakers with other people, and the tone of voice appropriate to a particular conversation. Culture, in this case describe the levels and types of physical contact required by customs and the intensity of the emotions that accompany it.

The relationship between communication and culture, Hall classifies culture as high and low context culture from the point of communication (Kocabas, 2009). People in high-context culture does not deliver everything they want to say while establishing communication with others. Thus, it is difficult for the receiver to truly understand the intent of the speaker just by looking at the message. Other environmental factors are affective and messages in communication. These factors are "how messages are delivered, gestures and mimics of the person delivering the message, words, signs that are used and the pressure created by

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the same people", and contextual factors other (Morden, 1999 ; Hofstede, 2001; Erdem, 2003 in Kocabas, 2009).

In high-context communication, expression is indirectly more prominent than the expression of an open and clear. Generally, countries of the Middle East, China, and Japan is listed as an example of high cultural context. In an environment of high context cultures will be difference between the formal aspects and the real aspects of communication. It is necessary to use informal channels to be able to understand the people in the real sense. Based institutions in high-context, it is important to study the flow of data in informal communication channels. Formal-informal differentiation can be said to be lower in the low context culture. In low context cultures, in contrast with high context culture, it is shown to be open and direct in communication. In this type of culture like this, everything is meant to be given with the message conveyed. Does not need for any factors other than the message. According to Hofstede (2001), the classification made by the Hall as a high-context culture and low context culture is also a difference between "traditionalism and modernism". High-context communication is generally a characteristic of traditional societies while low context communication are characteristic of modern society.

Communities from high-context cultures tend to be wary of their surroundings and be able to express and interpret without express feelings verbally. Andersen stated that, high-context culture believes in non-verbal communication. Meaning in high-context culture is also expressed through the status (such as age, sex, education, family background, title and affiliation) through friends and colleagues. Low-context culture, the human population little homogeneous, so it tends dispenses interpersonal relationships. Lack of experience of information means that "whenever interacting with other people they need background information". In low-context cultures, the verbal message contains a lot information and only slightly embedded in the context or the participants. These characteristics are manifested in various ways.

For example, the Asian community mode (high context) is sometimes vague, indirect and implicit, whereas Western societies communication (low-context) tend to direct and explicit. As written by Lynch, a low-context communication talk more, faster, and sometimes raise the tone of voice (Samovar et al., 2010).

The cultural dimension in the context of the broader frame a communication in international relations. Faure (1999) stated that culture is one of the main components of the negotiations and plays an especially important role in international relations. Metcalf et al., (2007) conducted a study on "Cultural influences in negotiations a four country comparative analysis". This study compares the variation framework of negotiations on the four countries, namely Finland, Mexico, Turkey, and The United States. The results show that use of the framework of the cultural dimensions very meaningful cross-country comparisons. Negotiators can use the dimensions in a systematic framework to identify possible tensions, leading to expectations that enables adjusting and negotiation practices can be undertaken. Then, Clausen (2007), did have theoretical "Corporate Communication Challenges: A 'Negotiated' Culture Perspective. The results of his study of this study indicate that the culture concept can be used in the empirical reality for organizations and individuals in the context of cross-cultural encounter. Communication is seen as complex, multi-issue, a dynamic process where the exchange of meaning for global managers. A contextual analysis of multiculture is used to describe the dynamics and complexity of the process of creating understanding between the collaborative exchange of personal meaning.

Application of the culture has been conducted in various studies, including in governmental organizations. The existence of a culture as it is omnipresent, so in this study, making culture as the primary dimension in the communication policy of relocating street vendors in the Yogyakarta city.

RESEARCH METHODS

This study used a quantitative approach to test the influence of the cultural dimension toward the government communications. The data collection used survey techniques by using questionnaires as the main instrument. This study conducted to the traders in Giwangan Fruit and Vegetable Market, Pakuncen Klithikan Market, and Animal and Ornamental Plants market in Yogyakarta City. The traders on those three markets are the result of the relocation policy of the Yogyakarta government in 2004 to 2010. The sample of the study was 258 people who have been relocated.
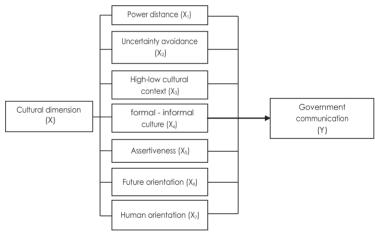

FIGURE 1. FRAMEWORK OF THE RESEARCH

Hypothesis:

H_0: Cultural dimension has no influence on the government communications behavior of street vendors' relocation in Yogyakarta.

H_1: Cultural dimension has influence on government communications of street vendors' relocation in Yogyakarta.

The hypothesis is tested using multiple regressions, with the equation:

$$Y = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + b_5X_5 + b_6X_6 + b_7X_7$$

Y = communication; a = constant; $b_1,... b_7$ = regression coeffi-

cients; X_1 = power distance; X_2 = uncertainty avoidance; X_3 = high-low context culture; X_4 = formal-informal culture; X_5 = assertiveness; X_6 = future orientation; X_7 = human orientation.

RESULTS AND ANALYSIS

Culture is communication, and communication is culture. Hall & Whyte (Mulyana, 2000) state that culture affects communication in many ways. culture something that determines the time and schedule of interpersonal events, places to talk about certain topics, the physical distance that separates the speakers with other people, the appropriate tone of voice to a particular conversation. The culture, in this case, describes the levels and types of physical contact required by customs and the intensity of emotions that accompany it. The importance of culture in communication makes the experts to create the cultural variability as one of the contexts that influences the success and failures of communication.

Hofstede (Gudykunst & Mody, 2001); Hofstede and Minkov (Hofstede, 2001), empirically mention four cultural variability, namely individualism-collectivism; uncertainty avoidance; power distance; masculinity-femininity, and Indulgence versus Restrain. Individualism-collectivism, this dimension is a cultural concept that shows the degree of allegiance and loyalty of its members to individuals or groups. Uncertainty avoidance is the degree to which developing institutions and rituals must conform with anxiety due to uncertainty and vaguely. Masculinity-femininity, this dimension shows the extent to which the level of society cling to gender roles or the traditional values of sexuality which is based on biological differences (focus on gender issues in culture and individual level). According to Gudykunst, at the individual level, masculinity-femininity is indicated from personality stereotype, such as: the aggressiveness, competition, domination, sensitivity, and warmth. At power distance dimensions illustrate the extent to which each culture maintains differences in status or power among its members.

Cultural dimensions from theoretical framework above are the important instrument to be implemented in the communication of government policies in the relocation of street vendors. The importance of the cultural dimension, then in the results and discussion of this research, causes the writers to display seven dimensions, namely power distance; uncertainty avoidance; high-low context culture; formal-informal culture; assertiveness; future orientation, and the orientation of humanity. As a result, the seventh dimension can be explained as follows:

The first dimension is power distance. Power distance is a form of communication that occurs between street vendors and government of Yogyakarta City which eliminates the position of status differences. Status meant a position between the command and the governed. The result of the research, related to the level of achievement category of power distance of the government of Yogyakarta city to the street vendors are 49.22% of respondents state close enough, 48.45% of respondents state less near. If it is seen from the level of achievement, either category or the accumulation of the average percentage of respondents nor the facts shown by the government of Yogyakarta city in the process of communicating policy of street vendors relocation, then it can be categorized close enough. Concrete evidence showing the proximity of power distance from government of Yogyakarta city and street vendors are the government visited the places of deployment location street vendors who would be relocated, street vendors were invited to visit the residence of the Mayor of Yogyakarta city, the government provided a direct communication channel for street vendors to deliver the demands, suggestions, complaints, comments, and aspirations without any intermediaries, and could be done personally.

The wiping out of the distance power, between the government of Yogyakarta and street vendors is catalyzed by the dominant use of interpersonal communications media and participatory communication model. Quite near distance power has implications for self disclosure widely both from the government of

Yogyakarta as well as from street vendors. Each of the parties can express its wishes freely with near physical and psychological distance.

Quite near Power distance also has implications to the reduction of entropy[1], because street vendors can perform instant confirmation on policy items that is not understood or not clearly understood. In addition, quite close power distance can also provide high space of assertivenes[2]. Someone who has the assertive behavior characteristics in having relationship made him feel more confident, get the respect of other people through direct communication links, being open-minded, and being honest. Assertiveness is useful for the individuals to keep the honesty in communication, to be able to control themselves and to improve their skills in decision-making (Sriyanto, et al, 2014).

The second dimension is uncertainty avoidance. The uncertainty avoidance is a communication way that is shown by the government of Yogyakarta city and street vendors related to the rules, and planning in the mechanisms of relocation process to resolve the uncertain situation. For the research results related to uncertainty avoidance of the government of Yogyakarta city, respondents gives category at a high enough level (67, 73%).

Concrete evidence that show quite high uncertainty avoidance between government of Yogyakarta city and the street vendors is that the government provides the written agreement, known, agreed and signed together, so that the doubt perceived by street vendors can be eliminated. For example, government of Yogyakarta city guarantees an incentive, promotes for six months at various events, and provides live coverage in transition as much as IDR. 40,000 / day for a week, then go down IDR. 20.000, - / day for one month. Thus it can be said that the failure of the policy is because of the low certainty from government as policy maker. Similarly, the failure of the relocation of street vendors can be caused by lack of certainty or guarantees to reinforce that relocation is the best way to get improvements in economic conditions and future security for streetvendors.

The third dimension is the culture of high and low context, namely the atmosphere of communication that makes messages to be explicit and implicit. That is, street vendors can deliver the aspirations directly, both in decline or accept the relocation policy. The results of research related to the culture of low and high context of government of Yogyakarta, the respondents give the category at the medium level (85.27%). It can be shown with the intensity of visits to the distributed location of street vendors and there occurred a discussion or dialogue directly. In the process of dialogue, street vendors were not scared and there were even some street vendors who dared to oppose the relocation policy plan, although eventually they were perforce to be relocated because most of the street vendors had registered and stated to be relocated willingly.

Indonesian society in general and particularly the Javanese community are known as the community with high-context culture but in the relocation policy, it indicates a shift from "high to medium level". This occurs because of the motive of needs and economic pressures of families, so that street vendors are reluctant turns into courage to express desires and aspirations directly to the government of Yogyakarta city if the policy is not in accordance with expectations and demands of street vendors.

The fourth dimension is formal and informal culture. Formality or informality; the way of communication in a culture that emphasizes the atmosphere of a planned, organized, official or unofficial. And for the results of research related to the culture of formal and informal shown by the government of Yogyakarta city in communicating policy of street vendors relocation, respondents give fairly formal category level (69,77%).

The fifth dimension is assertiveness. This dimension refers to the degree to which people in such a condition is assertive, and force in the process of communication and negotiation. For the research results related to assertiveness between government of Yogyakarta and street vendors, respondents give quite firmly category level (70.54%). Concrete evidence showing quite firm

of government of Yogyakarta city against street vendors, namely when the desire, suggestions, comments, aspirations and demands have largely been accommodated, so that the street vendors who refused or were not willing to be relocated, were forcibly moved, then putting both the district authorities, civil service police, and military/police. Government assertiveness has a correlation with its position as holder of authority, that when the street vendors' interests have been accommodated, so the coercive and aggressive steps are done as a preference in enforcing government policy.

The sixth dimension is future orientation. This cultural dimension emphasizes the way of communication that emphasizes behavior orientation for the future. Street vendors relocation policy of the government of Yogyakarta have great expectations that street vendors are being transformed from illegal traders to be legal status, from the informal into the formal. With the relocation from 2004 to 2010 these expectations were realized. The results of research related to the orientation of the government of Yogyakarta on the street vendors in the future, respondents give the category at the level sufficient for a future-oriented street vendors (48,45%). When viewed from the category performance and accumulation of average percentage of respondents as well as empirical circumstances shown by the government of the Yogyakarta city in communicating relocating street vendors policy has good motives, in order to improve the street vendors future. This is proved by the availability of facilities and infrastructure that support street vendors. Then the government of Yogyakarta provides some form of training knowledge of marketing management, financial management, mobile repair training, continuous promotions, and providing access to the business capital from the bank in Yogyakarta city.

The seventh dimension is orientation of humanity. The orientation of humanity, namely communication dimension where culture supports and respects, cares, and prioritizes needs of others. Orientation of humanity related to how big a community or organization emphasizes sensitivity to others, social support, and

community values. For the research results related to the humanitarian orientation of Yogyakarta city government with the street vendors relocation policy, respondents state at level enough category that is enough oriented to the humanity dimension (72,48%). Based on the category performance of respondents' answers and empirical overview, orientation of human values shown by the government of Yogyakarta city to communicate the relocation policy is by proposing persuasive, participatory, and dialogical approach.

TABLE 1. EFFECT OF CULTURAL DIMENSIONS FOR THE COMMUNICATION BEHAVIOR.

Variable	Regression coefficients	t-count	Probability
Cultural Dimensions (X)			
Power Distance – PD (X_1)	0,209	4,147	0,000
Uncertainty Avoidance – UA (X_2)	0,131	2,306	0,022
High – Low Context Culture – HL (X_3)	0,161	2,567	0,011
Formal – Informal Culture – FI (X_4)	0,180	3,137	0,002
Assertiveness – AS (X_5)	- 0,080	- 1,592	0,113
Future Orientation – FO (X_6)	- 0,033	- 0,872	0,384
Humanitarian Orientation – HO (X_7)	0,401	8,772	0,000
Communication behavior – CM (Y)			
Constants : 11,177	Durbin Watson = 2,025		
R^2 : 0,667			
F-count : 71,536			
F-table : 4,710			
t-table : 1,960			
α : 0,05			

Multiple regression equation based on Table 1 shows:
$$Y = 11,177 + 0,209X_1 + 0,131X_2 + 0,161X_3 + 0,180X_4 - 0,080X_5 - 0,033X_6 + 0,401X_7$$

The above explanation about the distribution of category frequency of respondents statement provides an assessment of the cultural dimension shown by the government of Yogyakarta city in communicating policy of relocating street vendors, start from "power distance (PD); uncertainty avoidance (UA); high and low context culture (HL); formal and informal culture (FI); assertiveness (AS); future orientation (FO), and the orientation of humanity (OH) "as a whole at the level of the category "sufficient appropriate" (89.15%) with the culture value belonged to

the street vendors in the Yogyakarta city. All elements of the cultural dimension in communicating policy of street vendors relocation in Yogyakarta city can be described in Table 1.

The regression equation can be interpreted that PD, UA, HL, FI and HO have a positive and significant value. It can be interpreted that if PD, UA, HL, FI and HO have positive suitability, the communication behavior of street vendors relocation policy can be implemented properly. Whereas AS and FO have a negative value and it is not significant, when it is seen from the probability value > 0.05. It can be interpreted that if the AS and FO decrease (negative) it will reduce the right communication behaviors in the street vendors relocation policy.

Then, when the results of hypothesis testing is viewed with multiple regression analysis tools, it is also showed that the cultural dimensions (PD, UA, HL, FI, AS, FO and HO) positively affects the government communications (CM) of street vendors relocation policy in Yogyakarta city. It can be seen from the F-count (71.536) > F-table (4,710) with a significance level of 0.000 (á < 0.05). Furthermore, when it is seen from the regression coefficient of determination (R^2) of 0,667, or 66,7%, it means that government communications of street vendors relocation policy can be explained by the "Cultural Dimensions", while the remaining value 33,3% is caused by other variables outside the model. Thus it can be stated that the culture has a a great existence in creating successful communication of government policies in the relocation street vendors. Therefore, for the government in any communication policies should consider the culture of target communities, so the failure admissions policies can be reduced.

DISCUSSION

Studies that discuss the behavior of the government in policies related to street vendors, has a lot on the review in a variety of ways, both in Indonesia and in other countries. Research that has included: Weng (2013), in the study with theme ""*Accomodate*

street vendor during the urban development process: With to empirical cases of Zhu Lian (ZL) and Guang Dong (GD) Public Market in Hsincu City Taiwan". This research is based on the idea that every day, recurring conflicts between street vendors and municipal authorities, can be found in almost every major city around the world. Through licensing, zoning or relocation, the city authorities compiled a variety of laws and regulations to control street vendors in urban environments. Rachmawati, T., (2013) conducted a study on "*Relocation for a better livelihood: a case study of street vendors in local authorities in Indonesia*". This study discusses the practices and approaches taken by local governments at the Indonesia in responding to the problem street vendors as an example of the informal economic actors. This study aimed to reveal conceptual understanding of the economic role of street vendors. Using case studies and analytical perspective of the actor, and then explained the issues of empowerment street vendors and the setup program. Isnawijayani (2011), conduct research on "Evaluation of communication strategy and public policy of street vendors relocation in the Baturaja city, Ogan Komering Ulu district, South Sumatra Province. Researchers highlight the policies that should be done empathy, communication from heart to heart *(human communication)* conducted a government or regent as head of government at the district level. Gautama (2011), "The communication strategy of the government of Solo in the removal of street vendors". The purpose of this study was to comprehensively communication activities conducted by the Mayor Joko Widodo and its staff in the removal of street vendors who have been peaceful without turmoil or unrest in July 2006 and persuasive communication processing by street vendors. Studies mentioned above, just saw aspects of communication, environment, actors relocation, relocation policy failures and so on. While the research is devoted look at the cultural aspects in the success of the government in the communication process street vendors relocation policy, the authors have not found. Accordingly the importance of the cultural dimension in the government com-

munications in relocation policy of street vendors is essential to do, because given the culture can be inherent to all dimensions of human life, including in the government.

An overview of the results of this research indicate that power distance (PD), uncertainty avoidance (UA), high - low context culture (HL), formal - informal culture (FI), and humanitarian-oriented culture (HO) can be a major concern in communicating policy of street vendors relocation. Then, culture assertiveness (AS) and future-oriented culture (FO) have not been shown to be a critical success in communication behavior of street vendors relocation policy in the Yogyakarta city. Nevertheless, AS and FO in context and certain areas can be an important part to note because each place has a different character of the community.

The results of this study strengthen the argument of the Hall (Samovar, et al, 2010) culture is regarded as an integrated system. Hall also states that if you touch the culture in one place, it will be affected wholly. It brings a change in the pattern of housing, discriminative practices, opportunities for education, the legal system, employment opportunities, and even communication behavior. One of the culture aspects can affect the attitudes, values and behavior of a nation.

Since culture is everywhere, then the communication failure may be caused by cultural factors. Cultural influences not only occur in the context of the communication of street vendors relocation policy but also culture to be the cause of a plane crash. Like the case of aircraft accidents Boeing 777 belonging to South Korea's Asiana Airlines crashed at San Francisco Airport - USA, July 6, 2013. The accident occurred because of cultural factors in seniority. Junior pilots are reluctant to question the authority of a senior pilot "*ewuh pekewuh*[3]". Habits like this according to Najmedin Meshkati, very dangerous in the cockpit management concepts (Hamad in Ruben & Stewart, 2014).

Culture is a whole system of ideas, actions and results of the work of human beings in public life to property of humankind

with learning. It means that almost all human action is the culture, because few human actions of a society that does not need to be familiarized with the study, namely just the act of instinct, some reflexes, some action as a result of physiological processes, or action unthinking (Koentjaraningrat, 2009).

Someone communicate simultaneously will represent their cultural values. Therefore, there are no boundaries between culture and communication. Hall (Samovar, 2010) said communication is culture, culture is communication.

The merging of culture and communication, so when to communicate or implement specific models and forms of communication in a human community, simultaneously one must be able to understand and embed a culture that exists in the community. It is important for culture in communication, the experts made the culture as a source of obstacles, interference and failure in communication.

Communication disorders occur when interventions disrupt one of the elements of communication, so that the process does not take place with effective communication. While the barrier is a noise that makes the communication process did not take place as expected communicator and receiver. Disorders and communication barriers can be divided into seven types, namely: 1) the technical problems; 2) semantic interference; 3) a psychological disorder; 4) physical barriers; 5) status obstacles; 6) hurdles frame of mind; 7) cultural barriers (Cangara, 2011).

Communication barriers, if explored in depth, it relates to the context. Context communication is an atmosphere or environment that frames of a process of communication. Context communication has at least three dimensions: physical, socio-psychological and cultural, and temporal.

First, the space where the communication takes place is called a physical sense - meaning a real environment. In the context of physical, communication policy of street vendors relocation in the Yogyakarta city done at street vendors spread location and the residence of the Mayor of Yogyakarta. From the second con-

text, the government of the Yogyakarta city do much communication that spread of location street vendors.

Second, the dimensions of socio-psychological and cultural include the system of relationships between the status of those involved, the role played by a person, as well as the rules of public culture in which they communicate. Environment or context also includes friendship or hostility, formality and informality, serious situation or in jest. For example, communication is allowed at graduation may not be allowed in the hospital or in places of worship. In the context of socio-psychological and cultural, relocation policy of street vendors in the Yogyakarta city is informal and intimate without their personal space and power distance. Between street vendors and the government of Yogyakarta has a symmetrical relationship and nobody dominates. Third, the temporal dimension or time, including time of day and time in history in which communication takes place. For many, the morning is not the time to communicate with a particular person, but someone else is the ideal time. Time in history is an important aspect, because the feasibility and impact of a message depends on the time communicated. Imagine, for example, how the messages about the attitudes and values of racial, sexual and religious delivered and responded at various times throughout history. Even more important is how a specific message tailored to the temporal sequence of events communication (DeVito, 1997). Temporally, the process of communication policy of street vendors relocation in the Yogyakarta city done irregularly. Communication and negotiations conducted in the morning, noon, and night.

The third context of each interacting, influencing and influenced by others. Diverse contexts and communication barriers above, the main thing is the subject of discussion in this study looked at the importance of cultural context, although the interpretation of culture can come into contact with other contexts that influence the effectiveness of communication. For example, late for an appointment in a meeting (the temporal context can

result in changes in the atmosphere of friendship-enmity (the socio-psychological), then can cause changes in physical proximity. The communication process is never static.

As such, the process of the communication policy of the local government, the need for adaptation to the culture as a goal. Ruben and Stewart (2014) stated that cultural adaptation is a matter of socialization and persuasion. Adaptation involves appropriate learning about personal representation, the map of ideas, rules, relations image, groups, organizations, and communities in which we are members. Adaptation is an important thing for a person when entering a complex socio-cultural system. Because there are many diverse backgrounds prosecute someone to do a study in order to avoid communication barriers.

It must be realized that the human with its diversity has the aspect of universality, generality and particularity. This means that there are things that all humans do, there are specific aspect, or not all humans do. Their side of universality, generality and particularity in human beings, it requires us to recognize it as a guide to interact. Therefore, for the government, especially in the diffusion of policy, to be something mandatory get to know the personality and cultural environment of its citizens, so that a failure in changing social behavior can be reduced.

Then, common in the human attitudes and behavior as conformity[4], compliance[5] and obedience[6] is closely related to culture. Eg American culture emphasizes the individuality and avoid grouping and conformity. Being conformity in individualist cultures is considered a bad thing. But in other cultures viewed positively. Eg Asian culture considers the positive behavioral conformity and obedience, they are even tried to conform and obey. In the collective culture, conformity and compliance is not only considered to be good, but it is necessary to participate well in the group and to successfully establish interpersonal relationships (Dayakisni and Yunardi, 2008). Therefore, to encourage compliance and eliminate the people's resistance in the process of communication policy should consider and know the cultural

values that frame the public. Similarly, local governments in the communication policy of relocating street vendors must be able to identify the cultural background of street vendors to avoid resistance policy.

CONCLUSION

Development problems at the third world countries generally, and at the Indonesia in particular is very complex. Among the problems that often concern the city government is street vendors. The existence of street vendors consumes much time for the city authorities in the search for solution strategy and almost certainly every strategy taken by the government lead to conflict. Conflict in the handling of street vendors can be categorized as structural violence, because it was created by the system policy or the authoritarian government with no place of communication and community participation. Indonesia as a country that was born because of the ideals collective with displaying justice dimension as the goal of development. Where ideally the whole communications strategy the government in development policy, supposed to lead to the benefit of the people.

Culture and government communications cannot be separated, because culture does not only determine who talk to whom, about what is said, how the shape and model of the one delivering a message, the design nature of the message, how to interpret the message but also context in which a message is sent. Whole of human behavior is highly dependent on the cultural environment where he or she was born and raised. Consequently, culture is the foundation of a person to communicate. If the culture of a society is differentiated, then the communication practices will vary. Culture is not the only stimulus in a change in behavior in responding street vendors' relocation policy, but also its omnipresent makes the culture is very influential in the success of the dissemination of government policies.

The cultural dimension affects positively on communication of street vendors' relocation policy, especially in the variability of

power distance (PW), uncertainty avoidance (UA), high and low context culture (HL), formal and informal culture (FI), and orientation of humanity (OH). Whereas, assertiveness (AS) and future orientation (FO) have a negative effect and not significant in influencing communication of policy of street vendors relocation in Yogyakarta city since 2004 to 2010. Thus it can be stated that the culture has a large existence in creating the success of government communication in the policy of relocating street vendors. Therefore, for the government in any communication policies should consider the culture of target communities, so that failures of policy admissions can be reduced. Understanding of the culture in government communications, can have consequences on the response and positive accommodation of the relocation policy of street vendors. Additionally, if the dimensions of culture manifested in the communication policy of relocating street vendors, the public nature of the silent majority and *ewuh pakewuh* will change as the vocal majority with a good level of assertiveness. The government should use culture as an instrument of communication dialogical, of negotiated and participatory as the main mechanism in the diffusion of development policy. The use of instruments of coercion is allowed in urban democracy, when all communication channels were taken and remained failure.

Many factors affect the success and failure in communications policy. Communication occurs in a variety of contexts. Context is defined as a space where communication takes place. That context includes the social environmental, cultural, psychological, physical or mechanical. Government communicators in development should be able to have the intelligence to recognize and understand the context of of communication that will be conducted, to reduce barriers in creating change in public awareness.

ENDNOTES

1 Entropy, means that vagueness of policy content received by the public, which raises

the wrong understanding.

2   Assertiveness, means that a person's ability to express themselves, views himself, and expressed a desire and a sense of self directly, honestly and spontaneously without harming themselves and violate the rights of others.

3   *Ewuh pakewuh* is a feeling of discomfort to express rejection directly or show different attitudes with others.

4   Conformity is a form of social influence in which individuals change attitudes and behavior to conform to social norms. Conformity is the behavior in ways considered reasonable or acceptable by a group or society (Baron & Byrne, 2005).

5   Compliance is a form of social influence that includes the request directly from one person to another (Baron & Byrne, 2005).

6   Obedience is a form of compliance that occurs when people follow direct orders, usually from someone who has the authority (Dayakisni & Yuniardi, 2008). Meanwhile, according to Baron & Byrne, (2005) obedience is a form of social influence in which someone need only ordered one or more other person to perform one or more actions.

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