



Living with Dwarfism: Experience of Individuals Living with with Dwarfism in Palak Siring Village from Interpersonal Communication Perspective

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Abstract

Having a perfect physique is the aspiration of every human being. However, some people have to live with rare occurrence of dwarfism caused by several factors. Palak Siring Village located in Bengkulu, is a village with one of the highest population of people with dwarfism in Indonesia. This current study aims to explore the forms of interpersonal communication, and the factors causing the existence of people with dwarfisms in Palak Siring Village. This research is qualitative descriptive research with analytical method. The participants of this study are people with dwarfism living in Palak Siring Village. Data was collected using closed-ended questionnaires, interpersonal communication questionnaires, and interview. The results showed that the existence of people with dwarfism in Palak Siring Villade is due to the hereditary factor of genes inherited from mother's side. The genes was said to be originated from women in Padang Guci Kaur that moved to Kedurang and Palak Siring Village. Living experience includes able to communicate well, being noticed by many people, having access to higher education, being able to operate social media, and having been covered in various media. Whereas the form of interpersonal communication is carried out through three stages, namely the approach process, building communication and developing credibility. In supporting effective communication, there are several aspects that are used such as aspects of openness, empathy, supportive attitude, positive attitude, and equality.

Keywords: *Existence; Dwarfism; Interpersonal Communication*

Introduction

Some people experience deficiencies in growth way below average growth experienced by peers of similar age, this condition is known as dwarfism. People living with with dwarfism are individuals with a maximum height of 147 cm (Pritcard, 2020). Hoover-Fong, et al. (2021) and Pauli (2019) states that the prevalence of the birth rate of individuals with dwarfism reaches 1-2 out of 20,000 people each year. The largest population of dwarfism in South Bengkulu is found in Kedurang and Padang Guci Kaur. According to the narrative of the village head of Palak Siring in the initial interview,

he stated that in the village of Palak Siring, the rate of dwarfism was the highest, with 15 people with dwarfism out of 981 residents in the village of Palak Siring. Dwarfism is classified as a physical disability because this condition causes obstacles in accessing public facilities, and biologically has abnormalities in growth hormone or growth hormone (Vishwakarma, 2020). The obstacles and abnormalities possessed by people with dwarfisms cause a stigma circulating in the community. Stigma is a negative attitude or prejudice, resulting from stereotypes against minority groups (Trani, et al.

2020). Based on the facts, People with dwarfism in the village of Palak Siring often get stigma in the community, often get ridiculed, get job discrimination, difficulties in accessing public services, and other obstacles. The stigma given by some members of this the community can cause people with dwarfism to experience social marginalization where this tends to lead to discriminatory practices against persons with disabilities (ableism).

Several forms of stigma are received by people living with dwarfism, such as violence, ridicule and being labeled (e.g. 'midget'), to organizational rules or policies that discriminate against people with dwarfism (Rahmawati and Pratisti, 2019). Stigma in any form can affect self-confidence and cause psychological problems such as depression and anxiety (Trani, et al. 2020). According to Chen, et al. (2021) and Trani, et al. (2021) the stigma present in the community can be detrimental to people with dwarfism in fighting for social functioning and increasing their existence in the public sphere. In addition, stigma can also prevent people with dwarfisms from interacting in their surroundings because they feel unfit to be in the midst of the community (Chen, et al. 2021). Ideally, people with dwarfism can access public facilities, get decent jobs, and avoid discrimination. Dwarfism itself is a form of disability that is recognized in countries such as India (Person with Disabilities Act), America (American Disabilities Act), and Indonesia which is guaranteed by the Government through Statute No. 8 of 2016.

According to the narrative of the informant during the initial interview, the people with dwarfisms in the village of Palak Siring experience a reality that is different from ideal conditions. Where they have difficulty accessing public facilities as well as access to higher education, receive discrimination when looking for work, and receive stigma and

ridicule. This kind of condition has the potential to have a negative impact on one's self-confidence and mental health.

Interestingly, some who lived with dwarfism in Palak Siring Village are able to make themselves known to the community despite being stigmatized and negatively treated by some members of the community. Existence is a state where a person is being recognized for his abilities and achievements in life, in this sense existence can be equated with self-actualization (Krems, et al. 2017; Purna & Purposari, 2021). Self-actualization is a condition where individuals are aware of their capabilities and are free to reach peaks of achievement according to their potential (Feist & Feist, 2008).

Interpersonal communication is communication that takes place in a face-to-face situation between two or more people. Quality interpersonal communication involves people listening to one another with concern and empathy (Venter, 2019: 5). Looking at people with dwarfism who are able to actualize themselves in the community and also interact with the communication that is carried out in the process of self-actualization, it is important that the process of interpersonal communication is carried out by people with dwarfism so that they are able to interact well and fight the stigma often raised by the community regarding dwarfism. Because communication itself is a must for every human being so that people with dwarfisms must be able to carry out the process of conveying good information from one to another. In this case, the effectiveness of interpersonal communication proposed by Devito (2011: 285) is in the form of: 1) openness; 2) empathy; 3) supportive attitude; 4) positive attitude; and 5) equality. People with dwarfisms in Palak Siring Village are able to show their existence by remaining active in conducting interpersonal communication in a social environment.

This research seeks to explore the process of building existence by people with dwarfisms who have succeeded in making themselves known and recognized by the community. In addition, this research also aims to provide a scientific basis for policies at the regional or district level regarding people living with dwarfism.

Further, researchers are interested in exploring the life-journey of people living with dwarfism in Palak Siring Village in their journey to self-actualization. For this reason, this study also explores basic questions such as about what are the causes of dwarfism in Palak Siring Village as a narrative background and explore the process of people living with dwarfisms in Palak Siring Village building their existence in the perspective of interpersonal communication in the community, and describe forms of interpersonal communication in people with dwarfisms in Palak Siring Village.

Methods

This research is a qualitative research with a case study approach. The case that is the main focus of this research is the case of a dwarf who is able to show his existence in the midst of heavy stigma from the community, where this case will be examined from the point of view of interpersonal communication.

Participants

Participants of this study were 6 people in Palak Siring Village, Kedurang sub-district. Several other key informants such as parents, members of the community, and community leaders are also involved as additional informants.

Inclusion criteria for the participants are:

- Male with Maximum Height 147 cm
- Age 20 – 55 years
- Experienced communicating with a person with no dwarfism

- At least graduated elementary school
- Does not have multiple disabilities
- Actively involved in the local community.

Data Collection

This research was conducted in the village of Palak Siring. There are two sources of data from this study. Primary data sources were taken from interviews with participants and additional informants. We specifically select Palak Siring village due to this village has the largest number of people with dwarfisms in South Bengkulu Regency.

In addition to interviews, this research also uses interpersonal communication questionnaires, self-existence questionnaires and personal data sheets as additional data sources that will be used as source triangulation. The secondary data source for this study is population census data owned by the Palak Siring village government.

Data Analysis

The data analysis technique used in the study uses the analysis protocol from Miles and Huberman (Sugiyono, 2013) which includes: 1) Data reduction in which the selection and determination of the results of the rough data found in the field is carried out for reduction and rewriting the research results to suit the objectives study. 2) Presentation of data which is from the results of reduced raw data, then the results of the findings that have been completed, then presented in the form of narrative text and also tables. And 3) Drawing conclusions and verification in which at this last stage an interpretation of the results of data reduction and presentation of data is carried out based on the findings to then find the meaning of the data to be presented in the research and at this stage it has reached a saturation point in the

research results that have been processed repeated in stages.

To maintain the validity of research data, this study uses source triangulation techniques. Where the results of participant interviews were re-examined with self-existence questionnaire data and interpersonal communication questionnaires.

Result

Palak Siring Village is one of the villages in Kedurang District, South Bengkulu Regency. Rohadi as the Head of Palak Siring Village said that the condition of the people of Palak Siring Village was dominated by farmers in the garden. The population in Palak Siring Village is 981 people, with the distribution of 542 men and 439 women.

Causes of Dwarfism

According to several research participants, the high occurrence of dwarfism in the village of Palak Siring is caused by several things:

a. Genetics

The main cause of dwarfism is a genetic disorder that is passed from mother to son. This is supported by the fact that there are no women in the village of Palak Siring who experience dwarfism.

b. Folklore regarding the Origin of People Living with Dwarfism from Padang Guci Kaur

Genetic disorders passed from mother to son are implicitly explained and

passed down verbally from generation to generation in the form of stories about the origins of people with dwarfism in Padang Guci Kaur. Where in the story it is told that in Padang Guci Kaur there was a family who did not have children, then the family went to the forest to look for food needs but when they were searching for food needs, the family found a daughter. So that the child establishes a relationship with the people in Padang Guci Kaur, so that in the end the people with dwarfisms have quite a large population in the Padang Guci Kaur area. And investigate the daughter who carried the genetics of the first people with dwarfism. The dwarf people in Palak Siring Village are also dominated by the Pasemah tribe.

c. Migration from Padang Guci Kaur to Palak Siring

The factor that can explain the high number of individuals with dwarfism in Palak Siring village is the migration of people from the Guci Kaur desert to Palak Siring. Where a woman who is a carrier of the dwarfism gene from Padang Guci Kaur married a local resident of the village of Palak Siring and passed on the dwarfism gene to her daughter, and caused the condition of dwarfism in boys. It is this migration and marriage that causes the condition of dwarfism to appear in the village of Palak Siring.

Building Existence

Based on the results of the interview and the self-existence questionnaire, the following findings were found. Findings are listed in the table below.

Table 1.

Forms of existence from the perspective of people with dwarfism in Palak Siring Village

Ability to Interact, and Communicate in The community	Ability to Lead as Village Community Leader or Village Chief	Able to create
<p>People with dwarfisms in Palak Siring Village are able to create good interactions with the surrounding community even though they have stunted conditions. Able to mingle and communicate with the community to create existence so that its existence can be recognized. Likewise with regard to facilities such as health services, transportation, access to technology and so on easily accessed by informants as a form that apparently with stunted conditions they can too. Being able to respect opinions, speak up in meeting forums, give congratulations, be able to be a good listener is also done by informants to other people.</p>	<p>People living with dwarfism in Palak Siring Village have also done many ways to gain recognition in the community, one of which is to prove that they can also lead and direct the village community with stunted conditions. This is evidenced that one of the People with dwarfisms in Palak Siring Village had served as Village Head and became the Exemplary Village Head representing Bengkulu Province to be invited to the state palace to meet the President of the Republic of Indonesia.</p>	<p>Apart from the things that have been done by the people living with dwarfism in Palak Siring Village, the informants were also able to create works as a form so that their existence can be recognized and exist in the midst of the times, namely by creating works. This was reinforced by informants that apart from being able to do various assignments, they were also able to create works and publish them in online media. These works are in the form of literary writings such as short stories (short stories), poetry, books, literature, and articles uploaded in several journals.</p>

Pursue Higher Education	Able to Operate Social Media	Published in Various Media
<p>Education is the most important thing in the milestones of the human relay. Because education can lead to the gates of success. That's what the People with dwarfisms did in Palak Siring Village. They are able to pursue higher education to prove that stunted conditions are not an obstacle to pursuing higher education. This has been proven that the People with dwarfisms in Palak Siring Village can study up to S1 and even S2 so that until now they serve as Teachers, Lecturers, and also Lecturers. While attending school, the informant was able to attend education well so that he could get class ratings and be known by teachers and other students. Which means, with stunted conditions, it turns out that they can compete to be able to exist and be accepted for their existence.</p>	<p>To be able to keep up with current developments, the People with dwarfism in Palak Siring Village are also able to follow the digital or technological era, namely being able to operate social media and publish themselves to the public media. As for some of the social media used by informants including: whatsapp, youtube, instagram, facebook, and also twitter. Social media is used by informants to publish themselves to the mass media so that they can be known and interact with various social media users. This is also reinforced by the large number of followers or followers on their social media accounts which have reached +1000 followers.</p>	<p>With the achievements that have been made by the People with dwarfisms in Palak Siring Village so that they can exist and be recognized in the community, they are also able to prove that they can be covered in various media, both print and online. This is due to the blessings of the achievements made by people living with dwarfism in Palak Siring Village, namely through work, leading, interacting, and being dedicated to the area and also himself so that he can be known by the wider community.</p>

The process of self-actualization experienced by people with dwarfisms as described above is a form of existence experienced by people with dwarfisms so that their existence can be recognized in the community and also to fight the stigma that is often attributed to people with dwarfisms regarding being unable to do anything because of their conditions. This also increases the awareness of other people with dwarfism that with their condition they are able to exist and actualize themselves in the community. In addition, it was also revealed the importance of building a good first impression on the community so that interactions can be established and able to mingle with other people. It can be concluded that the stigma that people with dwarfism get can be overcome by applying the principles of interpersonal communication in the course of building self-existence.

Forms of Interpersonal Communication

Based on the results of the interviews, the stages of interpersonal communication carried out by people with dwarfism informants in building their existence consisted of three stages, namely the approach process, building communication and developing credibility. The approach process is done to open when you want to interact or start a conversation. Through the approach process, it is expected that the communicator and communicant can accept each other so that the interactions carried out can be established smoothly. The first step in an approach process is to introduce yourself politely and provide an explanation of what you want to do with language and delivery that is easily understood by one another.

Building communication is usually done by people with dwarfisms by creating a comfortable and familiar atmosphere in every stage of communication that is

carried out. An intimate atmosphere can be obtained through light conversation (small talk) and informal communication styles so as to create a comfortable atmosphere. A comfortable atmosphere is obtained by taking a good personal approach. Developing credibility is the final stage that requires the fulfillment of several factors in order to create effective communication. Among them are the following explanations:

a. Openness

Based on the results of interpersonal communication data regarding the openness aspect, it is explained as a whole that informants have high openness in the community. They are able to interact and start conversations with other people well, and rarely even utter dirty words that can harm other people when they want or are having an interaction. Even with their stunted condition, they are still proud of this condition. At work, they can do a good job without complaining and face it with gratitude. When they are facing problems, they also communicate with the closest parties, one of which is the family to find solutions related to the problems they are facing. Interacting and socializing apparently did not discourage them from continuing to mingle with the community so that their existence could be recognized even though they had limitations in terms of their body.

b. Empathy

Having a body with less than average height does not mean having to dull the ability of the informant to empathize. Indeed, to be able to accept existing conditions requires quite a long time. However, it can teach the meaning of patience when they are finally able to accept their condition. Informants in the community have no feeling of inferiority. Therefore, the informants are able to

express joy and congratulate people who have achieved something. This is shown as a form of adaptation and integration to the community in Palak Siring Village. In addition, informants are also shown to be a good listeners, and understand the perspective of others. So, with this, informants can be known and interact with anyone from the community.

3) Supportiveness

Supportiveness arises because of an attitude of acceptance and support among others within oneself. This made the informants accept and be proud of their stunted body condition. There are many ways to exist, interact, and communicate with the community, one of which is done by informants, namely mutual support among fellow citizens. Informants do not look at where the interlocutor comes from, but accepts and mingle with anyone. Being able to give congratulations, be a listener, respect opinions was carried out by the informant to show the true identity of the informant even though the conditions were not like people in general.

4) Positivity

Lots of ridicule or hate speech were received by informants with stunted bodies. However, behind that all the informants always had a positive attitude towards the existing situation. So that their presence can be accepted by many groups in the community. The informants did not respond to ridicule or ridicule with negative things but responded with a positive attitude, in this case to show that the informants were not to be shunned, not to be distinguished, but to accept each other and think positively.

5) Equality

Participants views all humans as equal, there is no difference at all, but between humans must be able to accept one

another. Likewise, what was done by the informant so that he could be accepted in the community even though he has a dwarfism. Informants with stunted conditions are able to interact with the community, are able to gather and adapt with other people, are able to get along with other people and also peers, are able to inspire others with their work, are able to be listeners and accept the opinions and suggestions given by others. So, with this the informant can exist, can work, communicate well, interact well in the community in a positive way that the informant does to be accepted in the community.

In addition to interview data, results were also obtained from self-existence questionnaires and interpersonal communication questionnaires. The author highlights some interesting findings as follows:

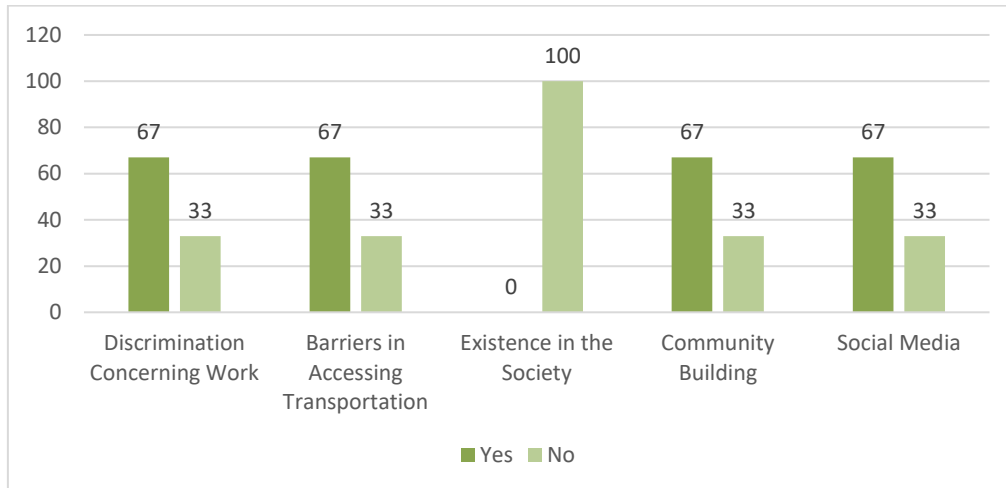


Figure 1. *Descriptive Result from the Self-Existence Questionnaire*

On the results of the self-existence questionnaire, the authors highlight a number of questions that underline the job discrimination received by people with dwarfisms where 67% of participants stated that they had experienced discrimination, one of which was in the form of difficulty getting a job due to their low height; then 67% of participants wanted to provide transportation facilities that could accommodate their special needs, such as public transportation because they had difficulty using private vehicles such as motorbikes; Furthermore,

all participants did not mind if they and their conditions were exposed to a wide audience in the hope that it would increase public awareness and help reduce stigma. Regarding group support, 67% of participants wish to create a community or group that can embrace individuals with similar conditions as a form of support (group support); finally, 67% of participants stated that they have social media that functions as a channel for public education about the condition of dwarfism and as a channel for information.

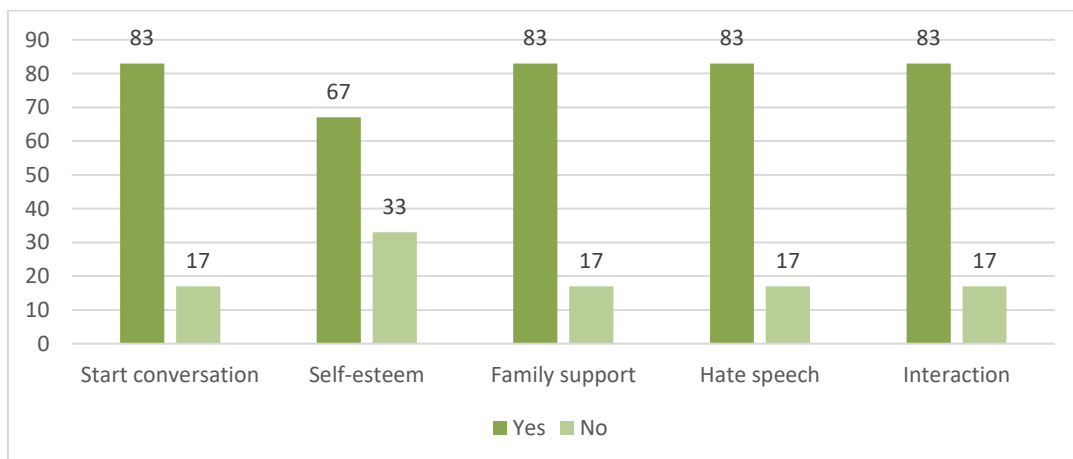


Figure 2. *Descriptive results from the Interpersonal Communication Questionnaire*

On the results of the Interpersonal communication questionnaire, the authors also highlight several questions that illustrate the efforts of people with dwarfisms to establish communication. The first question underlined that 83% of the participants started conversations when interacting with the community, which meant that there was an initiative on their part to establish communication with the community to get a good first impression; then 67% of participants said that they were proud of their condition, this reflected the good level of self-confidence of the participants; then 83% of participants exchange opinions with their families when they want to solve a problem, this shows the openness of small people to the problems they experience; then 83% of the participants often get ridiculed from other people regarding their condition, this shows that the negative stigma is still strong about people with dwarfism in society; and 83% of

Factors Causing the Existence of People with dwarfisms in Palak Siring Village

Previous research on the condition of dwarfism or what is known in medical terms as achondroplasia, skeletal dysplasia, and spondyloepiphyseal dysplasias. There are several reasons for the presence of People with dwarfisms in Palak Siring Village, namely:

a. X Gene Inheritance

Dwarfism occurs due to the inheritance of the X gene from the mother. According to the research results of Ruyani et al (2012) the condition of dwarfism is caused by a mutation in the Xp22.2-p22.2 arm of the X chromosome. Dwarfism is only found in males because the X chromosome in males (XY) is only obtained from mothers, the father of the boy will pass the Y chromosome to his son. So if there is a gene mutation on the

participants actively gave opinions when discussing and interacting in the community, this shows the confidence of research participants in presenting themselves in the community. The recapitulation of the results of the interpersonal communication questionnaire is a number of questions that are highlighted by researchers because they are interesting. From the results of the recapitulation of these two questionnaires, it can be seen that people with dwarfism have a high intention to be recognized for their existence and face negative stigma from the achievements and processes possessed by people with dwarfisms so that they can exist in society. Then, this research was followed up in the form of a policy (policy brief) that is able to facilitate the needs of people with dwarfism based on the facts found in the field.

Discussion

X chromosome that causes dwarfism that is inherited from the mother, then this gene mutation will become the dominant trait. The condition of dwarfism is rarely found in girls because the X chromosome in girls (XX) is obtained from both mother and father. So if only the mother is a carrier of the dwarfism gene while the father does not carry the dwarfism gene, the condition of dwarfism has a 1:4 chance of becoming dominant. However, girls whose mothers are carriers of the dwarfism gene have a 1:2 chance of being carriers of the dwarfism gene. In the case of girls with mothers who are carriers of the dwarfism gene and fathers with the condition of dwarfism, the chances of girls also experiencing dwarfism are great. But this condition is rare. This explanation is confirmed by the fact that none of the 15 people with dwarfisms in Palak Siring village and 30 people in the Kedurang sub-district were female.

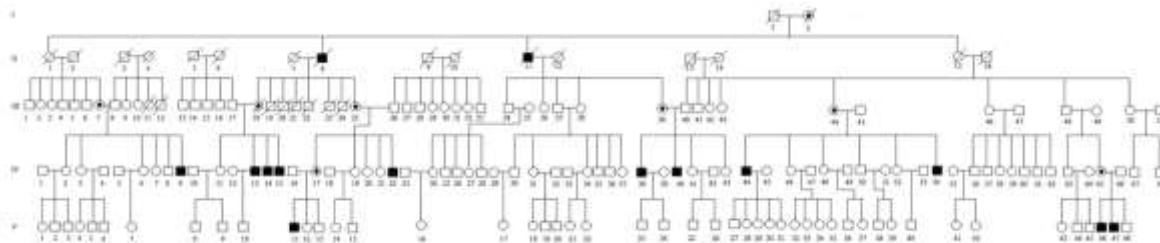


Figure 3. *Genogram of the People with dwarfism Family in Palak Siring Depicting the Inheritance of Dwarfism*

- b. Relevance of Folklore from Padang Guci Kaur narrating the Causes and Inheritance
- c. of the Genes that Cause Dwarfism *Perspective of Interpersonal Communication in Society*

The legend related to the beginning of the existence of dwarfism in the village of Palak Siring which was transmitted orally through a legend which tells of a family from Padang Guci Kaur who found a girl in the forest. This daughter is then told to be the origin of the condition of dwarfism. This legend can be interpreted as a form of transmitting knowledge from generation to generation about the causes and inheritance of the dwarfism gene. The meaning of this legend is in line with research findings from Ruyani et al (2012), which revealed that this dwarfism gene mutation is carried and passed on by mothers to their children as explained in point a.

In addition, this legend can also explain the origin of the condition of dwarfism in the village of Palak Siring, where this happened due to migration from Padang Guci Kaur to Palak Siring. Where a woman who is a carrier of the dwarfism gene from Padang Guci Kaur married a local resident of the village of Palak Siring and passed on the dwarfism gene to her daughter, and caused the condition of dwarfism in boys. It is this migration and marriage that causes the condition of dwarfism to appear in the village of Palak Siring.

Forms of Interpersonal Communication in the Process of Building the Existence of People with dwarfisms in Palak Siring Village in the

Based on the results of research that has been conducted on people with dwarfisms in Palak Siring Village who have succeeded in building their existence, it is revealed that the process of building this existence cannot be separated from the process of interpersonal communication that they carry out. In this case, existence refers to the condition of self-actualization in Maslow's Hierarchy of Needs Theory. So it can be interpreted that the dwarf people in the village of Palak Siring have been able to reach the stage of self-actualization amidst the stigma and physical disabilities they experience.

To achieve this existence, people with dwarfisms go through a process of fulfilling lower hierarchical needs than self-actualization needs. The process of meeting these needs can be interpreted in terms of interpersonal communication which consists of five aspects: openness, empathy, positive attitude, supportive attitude, and equality (Devito, 2015). Furthermore, Feist and Feist (2008) explain that there are at least five stages in Maslow's hierarchy of needs starting from physiological needs, the need for security, social needs, the need for recognition and the need for self-actualization.

- 1) Physiological Needs

The fulfillment of these physiological needs is based on the need for clothing, food and shelter. People with dwarfisms in the village of Palak Siring apply interpersonal communication with aspects of openness when they have difficulty meeting these physiological needs, where they try to seek help and convey what they need to those around them, especially family and friends. By trying to open up to the difficulties they experience so that their needs are fulfilled because they get help from others.

2) Security Needs

Based on the facts found in this study, people with dwarfisms often get stigma and ridicule which have the potential to have a negative impact on their psychological condition. Therefore, the need for psychological security is important so that negative impacts do not arise from stigma and ridicule. To fulfill this need they use aspects of a positive attitude, where they don't internalize the ridicule they encounter everyday. Furthermore, they also apply the aspect of openness, in which they do not hesitate to share their worries with those closest to them so that there is no pile of negative emotions. In addition, they also apply a supportive attitude, where individual people with dwarfism mutually reinforce one another.

3) Social Needs

To meet social needs, the people with dwarfisms in Palak Siring village apply aspects of openness, they establish communication and still mingle with the community, where they are able to interact and start conversations well with other community members. Next, they also apply aspects of empathy, where they help relatives or the surrounding community when they are in trouble as a form of social solidarity. In addition, they also apply

mutual support, especially between individual people with dwarfism with each other, thereby helping to form a sense of group solidarity. Finally, they also apply the aspect of equality, where they assume that everyone is created equal with their respective strengths and weaknesses. This kind of view makes them not awkward and not reluctant to establish social relations with the surrounding community and fellow human people with dwarfism.

4) Need for Recognition

To fulfill the need for recognition, the people with dwarfisms in Palak Siring village apply the aspect of openness by initiating communication with other members of the community. In addition, by implementing aspects of equality, support and empathy they can build intimacy with community members. So that in the end they get recognition from members of the community. A positive attitude also plays a role in the formation of this recognition, where they always think positively of whatever they receive, be it ridicule from the surrounding community. So that the ridicule does not affect their attitude towards society.

5) Self-Actualization

After going through the process of fulfilling lower hierarchical needs, all the people with dwarfism participants in this study have actualized themselves or in other words are able to assert their existence, which is proven in the form of: becoming a village leader, being able to create written works that are published in various online media, able to achieve a higher education level, become an educator, and actively use social media to continue educating the public about the condition of dwarfism as well as promote the development of their existence so that they can be widely recognized by the public.

Conclusion

Based on the results of the study it can be concluded that:

1. The main cause of human dwarfism is genetic factors that occur as a result of mutations in the X gene which are passed from mother to child. Knowledge about the origin of this people with dwarfism is transmitted through local wisdom in the form of a legend from Padang Guci Kaur. The high rate of dwarfism in Palak Siring Village is due to the migration of residents who are carriers of the dwarfism gene mutation from Padang Guci Kaur to Palak Siring.
2. Self-existence as a form of self-actualization according to Maslow's hierarchy of needs can be realized by fulfilling each ladder of needs by applying the process of interpersonal communication. At the peak of the actualization of people with dwarfisms in Palak Siring village, it is proven by various forms of existence, including becoming a village leader, being able to create papers that are published in various online media, being able to achieve higher education levels, becoming an educator, and actively using social media to continue to educate the public about the condition of dwarfism while at the same time promoting the development of their existence so that it can be widely recognized by the public.
3. The form of interpersonal communication for people with dwarfisms in Palak Siring Village goes through stages which include: openness, empathy, supportive attitude, positive attitude, and equality. Overall, people with dwarfisms are able to communicate well with audiences. So, between the communicator and the

communicant can get a message that can be received properly. To fight the stigma that exists in society, people with dwarfisms also actualize themselves so that they can process, interact, and mingle with society so that their existence can be accepted by the public.

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