

Cultural Assistance and Management of Informal Education in the Boarding Houses for Ethnic Papuan Students at the State University of Malang: A Descriptive Study

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Abstract: Papuan students who continue their studies in the city of Malang, especially the State University of Malang will certainly influence the interaction of intercultural communication reflected in their daily behavior into their new environment. The culture of Papuan students will be different when they take further study outside their regions, they are required to be able to adapt to their new environment in order to support the smooth running of daily life and success in studying S1 at UM. The same problem experienced by state universities in implementing Affirmations is the difficulty of fostering academic culture, especially special treatment for participants who often clash with the rules of learning on campus. The purpose of this research is: to find out the effectiveness of using the product Guidance for Assistance in the interaction of cultural intercultural communication in the residence for Papuan students studying in the Undergraduate Program at the State University of Malang. The type of research used by quantitative research with the experimental design in this study is a quasi-experimental type, because it does not randomize the selection of subjects for the experimental group. Measuring the effectiveness of mentoring intercultural interactions between ethnic Papuan students and Javanese ethnic informal educational settings in the neighborhood where ethnic Papuan students live undergraduate studies at Malang State University used an experimental design One Group Pretest-Posttest Design. Conclusion the results of the trial were limited to mentoring from facilitators of intercultural interactions in informal education settings in residences / boarding houses for ethnic Papuan students with an average score at pretest of 80.3% and a test post of 87.2%. Based on the results of the pre-test and post-test there is an increase in mentoring intercultural interaction informal education settings for ethnic Papuan students of 7.2%.

Keywords: cultural assistance, cultural communication, informal education

I. INTRODUCTION

Interest in ethnic students comes from Papua and West Papua who continue their Bachelor studies (S1) to various study programs at the State University of Malang (UM) is increasing, this can be seen based on data from ethnic Papuan students who have a Bachelor (S1) study at Malang State University since 2013/2014 totaling 33 (thirty three) people, then every year it increases. Papuan students who continue their studies in the city of Malang, especially the State University of Malang will certainly influence the interaction of intercultural communication reflected in their daily behavior into their new environment.

The culture of Papuan students will be different when they take further study outside their regions, they are required to be able to adapt to their new environment in order to support the smooth running of daily life and success in studying S1 at UM. The same problem experienced by state universities in implementing Affirmations is the difficulty of fostering academic culture, especially special treatment for participants who often clash with the rules of learning on campus.

Cultural differences cause errors in understanding communication messages, behavior or events. According to Candon and Smit (in Lewis and Slide, 1994) the barriers to interaction include three things: language barriers, different value barriers in terms of cultural patterns, and different behavioral barriers leading to misunderstandings. The process of developing the ability to communicate in the socio-cultural system is only obtained from the adaptation process (Kim, 1987).

Therefore the ability of interaction is obtained through communication experiences that function as a set of self-adjustment tools that help a person in satisfaction to maintain physical survival and the need for level of involvement and respect. Intercultural communication in terms of differences in language, values, and cultural norms and rules can be a driving force for people to learn and adapt to new cultures. This is in line with what Ellingsworth explained (in Gudykunst and Kim, 1997) that cultural differences can become obstacles or as facilitators to achieve effective communication.

The results of research on Papuan student interpersonal communication in Manado's Sam Ratulangi Units conducted by Rundengan (2013) concluded that Papuan students interact more and gather with fellow Papuan students compared to gathering with ethnic Manado students, this is because Papuan students have difficulty adapting to students local. The same thing from the results of Ulfah (2011) research on the communication behavior of Papuan students living in boarding houses in Tegalondo Village, Karangploso District, Malang Regency, resulted in the conclusion that communication between Papuan students and the local community was less effective because the behavior of Papuan students was strongly influenced by individual character and cultural background of the student.

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Manado students, this was because Papuan students had difficulty adapting to local students. Similar results from the results of Ulfah (2011) research on the communication behavior of Papuan students living in boarding houses in Tegalondo Village, Karangploso District, Malang Regency, resulted in the conclusion that communication between Papuan students and the local community was less effective because the behavior of Papuan students was strongly influenced by individual character and cultural background of the student.

In addition, the results of research on intercultural communication conducted by Utami (2014) concluded that Papuan students had difficulty achieving effective intercultural communication with Javanese students because their differences became an inhibiting factor to integrate and communicate more intensely with regional students local. These constraints relate to differences in cultural backgrounds, namely language differences and collective culture that are very strong, making Papuan students very attached to ethnic groups and being closed with people from outside the group; sociocultural in this case is related to the norms and values that underlie the behavior of Papuan students, and psych-cultural brought from their home regions.

Mentoring is an activity that means coaching, teaching, direction that connotes to control, control, and control. The desired concept of “mentoring” is a maturation activity based on the intention of guiding and developing; therefore the implementation process is also characterized by two-way communication. In practice, the dynamic and benefit-based mentoring that he guided, the first to do was deliberate dialogue between parties who knew better and were able to (call it a Javanese ethnic student mentor) with those who were studying (ethnic Papuan student mentees) who were guided.

From the dialogue that is built whose main functions include exploring the initial capabilities and the readiness of the mentee to reach the performance stage, the higher mentors design “structural propagation” (or scaffolds, in the social constructivism nomenclature) that can help and facilitate the mentee to achieve the advanced he wanted. Thus, the project activities carried out are within the range of learning and the scope of development of the mentee, and the achievement is something desired.

Based on the phenomenon of ethnic Papuan students who continue their studies at the State University of Malang, which are intercultural and the results of studies conducted on ethnic Papuan students who take bachelor studies outside their regions as a consideration of the importance of this research, the title of research is Inter-cultural Interaction Assistance for Ethnic Students Papua and Javanese Ethnic Setting Informal Education in the Undergraduate Study Residence at Malang State University. This study aims to: to determine the effectiveness of the use of products Guidance for Assistance in the interaction of intercultural cultural communication in the residence for Papuan students studying in the Undergraduate Program at the State University of Malang.

II. METHODS

The type of research used in quantitative research with the experimental design in this study was a quasi-experimental type, because it did not randomize the selection of subjects for the trial group. Campbell and Stanley (in Hasan, 1994) explained that the experimental research whose research subjects were determined not randomly was called quasi-entrepreneurial (quasi experimental). Measuring the effectiveness of mentoring intercultural interactions between ethnic Papuan students and Javanese ethnic informal educational settings in the neighborhood where ethnic Papuan students live undergraduate studies at Malang State University used an experimental design One Group Pretest-Posttest Design.

According to Sugiyono (2012), this experimental design before mentoring was carried out, was given a pretest and after being given assistance, post-test was conducted with the same ethnic Papuan students. The type of data used in this development research is quantitative obtained a pre-test and post-test questionnaire to see the effectiveness of the model and guidance. Knowing the suitability of the mentoring guide is processed with quantitative descriptive methods. According to Arikunto (2009) states that descriptive statistics serve to provide an overview of an object under study as it is.

III. RESULTS

A. Presentation of Data Pre Test and Post Test When Ethnic Papuan Students Associate with Javanese Ethnic Friends in Residence

Based on the results of the bar diagram on the question about when ethnic Papuan students hang out with Javanese ethnic friends in a residence / boarding house (Figure 1), it can be explained that at the time of Pre-Test, the score was 85% while the Post-Test obtained 87%. There is an increase of 2% from the coaching that has been done.

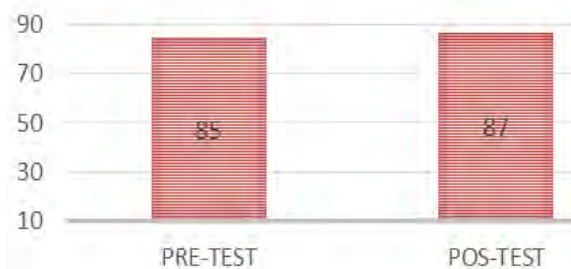


Figure 1
Data When Ethnic Papuan Students Associate with Javanese Ethnic Friends in Residence

B. Presentation of Pre Test Data and Test Post about Appreciating Friends of the Boarding Room and Next to Boarding

Based on the results of the bar diagram on the question of appreciating friends in a boarding room and next to the boarding house (Figure 2), it can be explained that at the time of the Pre-Test the score was

87% while the Post-Test obtained 92%. There is an increase of 5% from the coaching that has been done.

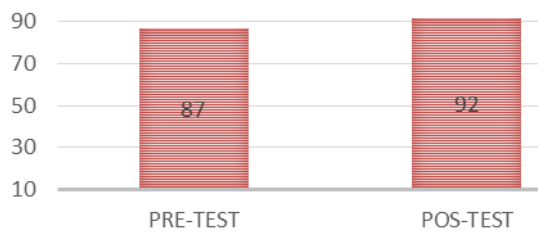


Figure 2
Data of Appreciating Friends of the Boarding Room and Next to Boarding

C. Presentation of Pre Test Data and Test Post about Appreciating Boarding

Based on the results of the bar diagram on the question of respecting the father / mother of the boarding house owner (Figure 3), it can be explained that at the time of the Pre-Test, the score was 87% while the Post-Test obtained 92%. There is an increase of 5% from the coaching that has been done.

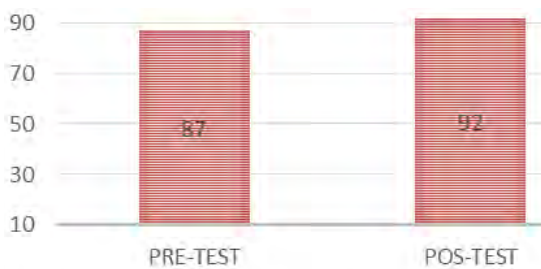


Figure 3
Data of Appreciating Boarding

D. Presentation of Pre Test and Test Post about Giving Respect to Citizens or Neighbors around Boarding

Based on the results of the bar diagram on the question about greeting with polite citizens or neighbors around the boarding (Figure 4), it can be explained that at the time of the Pre-Test the score was 83% while the Post-Test obtained 96%. There is an increase of 13% from the coaching that has been done.

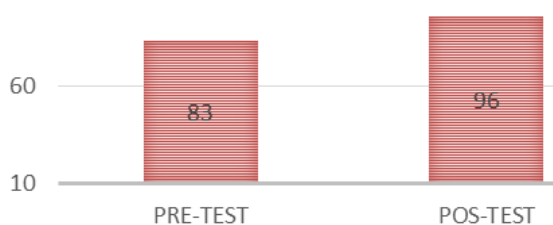


Figure 4
Data of Giving Respect to Citizens or Neighbors around Boarding

E. Presentation of Pre Test Data and Test Post on Not Making a Fuss during Day and Night

Based on the results of the bar diagram on the question of not making a fuss during the day and night

(Figure 5), it can be explained that at the time of the Pre-Test the score was 58% while the Post-Test obtained 72%. There is an increase of 14% from the coaching that has been done.

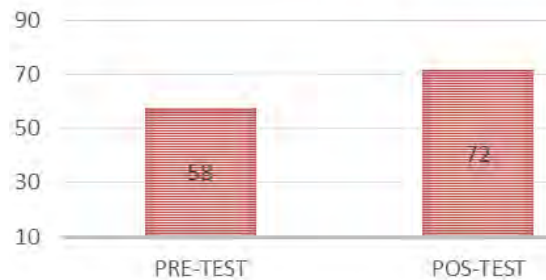


Figure 5
Data of Not Making a Fuss during Day and Night

F. Presentation of Pre Test Data and Test Posts about Not Chat with Friends in Boarding Houses Until Late Night

Based on the results of the bar diagram on the question of not chatting with friends in boarding houses until late at night (Figure 6), it can be explained that at the time of the Pre-Test the score was 60% while the Post-Test obtained 69%. There is an increase of 9% of the coaching that has been done.

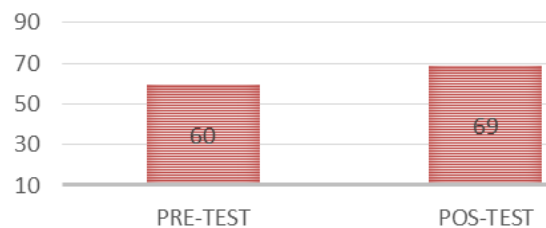


Figure 6
Data of Not Chat with Friends in Boarding Houses until Late Night

G. Presentation of Pre Test Data and Test Post about Maintaining Cleanliness and Quietness, Security, Beauty, and Ordering the Environment in Boarding

Based on the results of the bar diagram on the question of maintaining cleanliness and calmness, security, beauty, and environmental order in the boarding house (Figure 7), it can be explained that at the time of the Pre-Test the score was 85% while the Post-Test obtained 90%. There is an increase of 5% from the coaching that has been done.

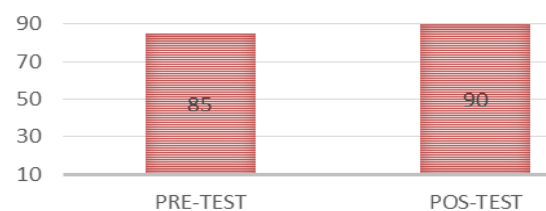


Figure 7
Data Maintaining Cleanliness and Quietness, Security, Beauty, and Ordering the Environment in Boarding

H. Presentation of Pre Test Data and Test Post about Mutual Assistance

Based on the results of the bar diagram on the questions about mutual assistance or mutual cooperation (Figure 8), it can be explained that at the time of the Pre-Test the score was 67% while the Post-Test obtained 78%. There is an increase of 11% of the coaching that has been done.

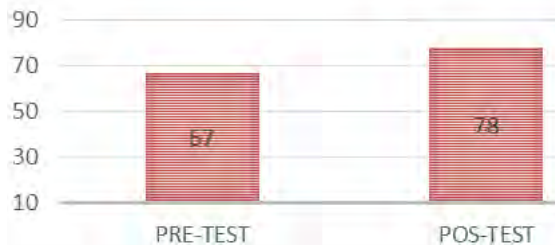


Figure 8
Data of Mutual Assistance

I. Presentation of Pre Test Data and Test Post Concerning Always Good, Familiar and Orderly in the Public Room

Based on the results of the bar diagram on the question of always being kind, making patience and orderly in the public room (Figure 9) can be explained that during the Pre-Test the score was 72% while the Post-Test got 78%. There is an increase of 6% from the coaching that has been done.

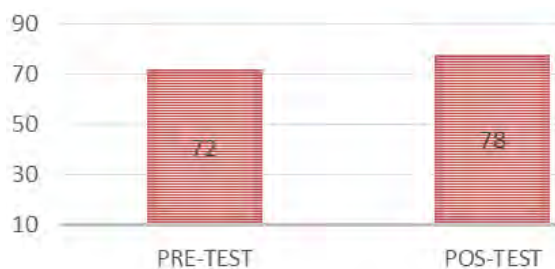


Figure 9
Concerning Always Good, Familiar and Orderly in the Public Room

IV. DISCUSSION

Based on these data it can be seen that there has been an increase in the implementation of intercultural interaction assistance for ethnic Papuan undergraduate students with Javanese ethnic studies at Malang State University before being mentored and after being given assistance in intercultural interaction in boarding houses. In line with the results of these studies it can be explained that the effective interaction of cultural words refers to the results (outputs) and benefits (benefits) generated from an activity (Daryanto, 2010). Interaction means the occurrence of a conversation activity between someone with another person and someone with more than one person or group of people.

So that an interaction of communication is said to be effective or can achieve the desired goal if the delivery of one's thoughts or feelings to another person

or individual can be judged to produce results in the form of mutual understanding or understanding the message conveyed or received so that the individuals involved in Communication activities can benefit (benefit) namely the achievement of goals desired by individuals or groups of people involved in the communication interaction activities.

The effectiveness of communication interaction is based on the placement of meanings that are relatively the same between the communicator (sender of the message) and the communicant (the recipient of the message) there is no misunderstanding between them (Gudkyun and Kim, 1997). If the communication takes place between individuals or people with different backgrounds, then the sender (communicator or decoder) and recipient (communicant or encoder) messages are faced with exchanged messages (messages) that are influenced by their respective cultures, so that the interaction of communication between them can run effectively if each individual or people involved in communication interactions successfully emphasize the smallest possible misunderstandings caused by these cultural differences.

Then Rogers and Koncaid (in Leliweri, 2002) in the results of his analysis of the effectiveness of the interaction of intercultural communication assesses that the effectiveness of communication is effective if there is mutual understanding. The meaning of mutual understanding is a situation where a person can estimate how other people give meaning to the message conveyed and encode the return message or feedback that has been received by the communicant. It should be understood that mutual understanding is not the same as the statement of agreement, but only states that both parties understand the meaning and the message exchanged.

Dodd (in Leliweri, 2002) provides a clearer understanding of the interaction of communication related to aspects of the effectiveness of intercultural communication interactions, namely: (1) the axiom of effective intercultural communication means that the concept is always present in human life where everyone who communicates intercultural wants the results effective; (2) cognitive and personal variables to explain effective intercultural communication. Communities that are included in this group are more likely to see or communicate work-oriented communication interactions. Based on this theory, Dood (in Leliweri, 2002) recommends the need for motivation to build social relations through verbal and non-verbal expressions that are friendly, polite and liked by others.

Viewed from the perspective of the socio-cultural aspects, the social norms or values that exist in indigenous Papuans are not apparent in the interaction behavior of Papuan students. Their communication interaction behavior is more influenced by positive norms or values that are generally applicable and universal religious teachings, such as love, help, tolerance, and so on. In view of the psycho-cultural aspects, Papuan students and Javanese ethnic students do not show stereotyped attitudes or ethnocentrism. But Papuan students have prejudices that Javanese

ethnic students think there is something that is lacking in them so they are hesitant or even afraid to open communication interactions first. Empathy for Papuan students has not been seen before they know well Papuan students have good empathy. As an impact of the differences in cultural, psycho-cultural and sociocultural backgrounds, at the beginning of its existence in the UM campus, ethnic Papuan students behaved passively, quietly and lacked confidence.

Communication behavior of Papuan students who are passive, quiet, and lacking in confidence it makes them experience difficulties in building social relations with Javanese ethnic friends so that the interaction of intercultural communication cannot work effectively. Therefore, the presence of a Javanese counterpart who bridges the interaction of communication between Papuan students and Javanese ethnic students is very necessary to help them to enter the social environment or the students' interaction in the classroom or outside the classroom and in their neighborhood with neighbors.

When students of Papuan students can enter and attend it can be well received in the scope of Javanese student relations, then the Javanese ethnic groups begin to get to know more closely and communicate more intensely with their friends who have different communication behaviors than most students. Recognizing the difficulties faced by Papuan students in the process of adapting themselves to their new environment, some Javanese students began to give their sympathy, empathy, and tolerance so that the Papuan students' self-confidence grew slowly and the students became more active and no longer remain silent among friends of ethnic Javanese students.

Along with the increasing number of Javanese ethnic friends who became friends of students ethnic Papuans, then they slowly learn and adapt to their new environment so that the ability to interact between cultures of ethnic Papuan students develops better. In contrast, Javanese students can also adjust to their communication interaction behavior that has undergone a change from the original communication interaction behavior, so that among students from both ethnic groups adaptive communication behavior is formed where the two ethnic groups of students adapt to each other. When the two ethnic groups of students have succeeded in adjusting their communication interaction behavior, then the interaction between intercultural communications has been able to run properly and effectively because there is no uncertainty or misunderstanding in their interaction.

In this case, ethnic Papuan students who initially felt less confident, passive, and silent could get sympathy, empathy, and tolerance more quickly from fellow students from Javanese ethnicity because he could adjust to the lecture system and informal education is ongoing and can show that he can be invited to collaborate in discussing or working on college assignments. Starting from small groups where the Papuan ethnic students had received assignments from lecturers to do group work together, he could show his small group that he was a team member who was able to work well and was able to contribute

positively to his group. This makes other group members appreciate it and become closer to him. The closeness between ethnic Papuan students and Javanese ethnic groups made communication more intense and mutually tolerant of Javanese ethnic students towards ethnic Papuan students who became their new friends.

Feeling able to be well received by the members of the group, the confidence of the ethnic Papuan students began to grow so that the communication interaction behavior experienced a change to be more active, open and no longer just silent when in the midst of Javanese ethnic friends, especially friends friend of Javanese students who are members of these small groups. In these small groups that support this ethnic Papuan student adapt to communication interactions, especially in informal education settings. On the other hand, the friends of the small group students also adapted it to communication interaction behavior with their ethnic Papuan friends who had experienced a change from the initial communication interaction behavior.

The result of the communication interaction behavior adaptation between the two ethnic student's namely Javanese ethnic and ethnic Papuan students is the interaction behavior of adaptive communication, where both parties have managed to adjust to each other. As time went by, the ethnic Papuan student friendship network with friends of Java ethnic students expanded, and as a result the communication interaction of ethnic Papuan students experienced better development so that effective communication interactions were achieved more quickly.

V. CONCLUSION

The results of the trial were limited to mentoring from facilitators of intercultural interactions in informal education settings in residences / boarding houses for ethnic Papuan students with an average score at pretest of 80.3% and a test post of 87.2%. Based on the results of the pre-test and post-test there is an increase in mentoring intercultural interaction informal education settings for ethnic Papuan students of 7.2%.

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