Gendered Communication Pattern in Host-Refugees Setting in Pekanbaru City, Indonesia

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Abstract. This research is a part of a study that focuses on the communication between refugees and hosts in Pekanbaru city, Indonesia. 'Refugee' is a status to refer to people who are forced to leave their home countries because of war, violence, conflict, or persecution to survive in neighboring countries or countries directed by the UNHCR. Indonesia is one of the transit countries that take care of refugees before they relocated to third-world countries. There are 13 pointed cities to manage the refugees by the government, and one is Pekanbaru City. The waiting time for resettlement can be indefinite for refugees which mean in these circumstances they will form a social life as a form of social functioning. Thus, this study takes a look at that particular point. Exploring their interaction when communicating with the host by using observation and interviews in a phenomenological approach. This research found that between hosts and refugees communication patterns form gender patterns. This study also reports on the factors that might influence the formation of these gender-based communication patterns that occur in the research area and how is it shaping their topic conversation. The result organically according to the situation on the site instead of reposting from a journal existed. The finding will show the sustainability of refugees' life in Indonesia and complement its participation in maintaining world peace as enshrined in the 1945 Constitution.

Keywords: refugee · Indonesia · communication pattern · intercultural communication · host

1 Introduction

Indonesia is one of the transit countries for the world's refugees. In detail, there are 13 pointed cities in Indonesia to manage the refugees by the government, and one is Pekanbaru City. The purpose of refugees is resettlement to a third-world country, and the waiting time for resettlement can be indefinite.

Under that circumstance, refugees will form a social life as a form of social functioning in their living area. Thus, this study takes a look at that particular point. Exploring

their interaction when communicating with the host by using observation and interviews in a phenomenological approach.

The result concluded in this paper, organically according to the situation on the site instead of reposting from a journal existed. The finding will show the sustainability of refugees' life in Indonesia and complement its participation in maintaining world peace as enshrined in the 1945 Constitution.

Phenomenology was chosen in this study to gain specific data from Pekanbaru citizens' experiences when communicating with refugees, especially those who live nearby refugee dorms. Here, studying the communication between the local community and refugees and putting the experience into a pattern or concept may contribute to a government and any related institution for a future strategy to enter and convey a plan to a group of people so it could be more efficient and targeted.

2   Method

This study discovered the gender pattern of communication between hosts and refugees in the host area in Pekanbaru city, Indonesia. The result was obtained by using the qualitative method with the phenomenological approach to discover, find, and focus on gaining host experience who lives side by side with refugees.

There were several limitations applied in the study. The first, as this study used purposive sampling, requirements for suitable informants and the willingness of the potential informant sorted numbers of local citizens who joined this research. Second, the picture of refugees cannot be openly published. An informant from refugees refused to have their photo taken. However, for those who are interested in the area, it is in Pekanbaru city and can be located easily. Hence, both do not necessarily affect the result of the study in figuring out the pattern of communication of both parties.

In addition to data transparency, the researcher is also local but not indigenous to the research area. This aspect is beneficial to the study for accessibility and familiarity with the research area and the people. So, in the process of gaining data from the people, the researcher used the local language which can be described as half Indonesian language and half Minang language (an Indonesian traditional language) along with appropriate gestures.

In the process of converting the data into English for this research purpose, the researcher did not use a translator service. Because the researcher wants to keep the authenticity of aspects such as context, expression, and intention of informants. So, the researcher translated the conversations by herself since she was present at the moment and she was able to understand the words of the locals.

3   Results and Discussions

This study arranged discussion toward eight informants that are willing to be questioned further. However, when data collection proceeded in the field, the setting was like a community gathering which allow those names who were not on the list but around, to react and complimented the answer of the informants.

Table 1. Informants Profile

Name	Sex	Age	Nationality
Yul	F	52	IDN
Dre	M	23	IDN
Jok	M	49	IDN
Gar	M	45	IDN
Sya	M	45	IDN
Akb	M	29	MMR
Mar	F	42	MMR
Moh	M	59	IRN

Generally, this study concluded that the one who likes to have interaction is the adult (both the local and refugees). When interacting, their actions depend on age and gender.

For instance, a woman with a woman. Man with man. Also, those who are in their 20's play with the '20s (Table 1).

In conversation, there is also a different theme among each category. Men will talk about countries, war, and their families. While the female, we talk about their daily activity, the food seasoning, and whether is there any way to cook something.

3.1 Greeting Pattern

The popular greeting word used in the research area is "*Assalamualaikum!*" along with a familiar gesture such as nodding and smiling or raising the right hand and smiling. *Assalamualaikum* – is used as a traditional greeting among Muslims (Merriam-Webster).

According to the observation, these greetings are delivered in two conditions: (1) when both are familiar with each other, and (2) they are pears of the same age. For example, Yul (52) can greet Ali (25) comfortably because they are both familiar with each other even though they have different sex. Also informants Jok (49) and Moh (49) that have the same age.

In the scene of Ali, there was a tone difference done by him when greeting other men who are older than him whether the local men or the male refugee. He didn't do it casually like he used to do with Yul. Instead, he will greet the men in a modest form such as using a lower tone and not raising a hand. So, this particular situation is in repeat when the man is known as older than the speaker (Fig. 1).
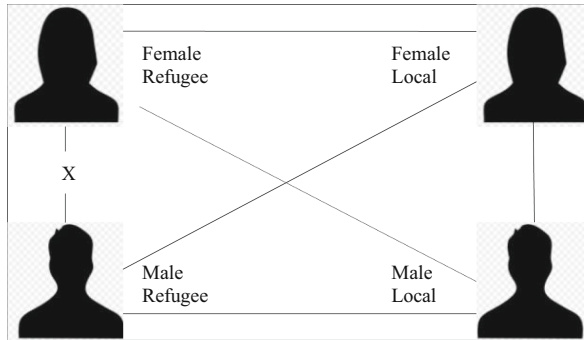
3.2 Sex-Based Communication Pattern

It is known that every communication research that is focusing on gaps would find sex difference as one factor that can differentiate the style of communication used by the people [1] (Tenenboim & Weinblatt).

In the research area, a gender gap was found for more extended interpersonal communication. The results revealed that male locals rarely engage in communication with
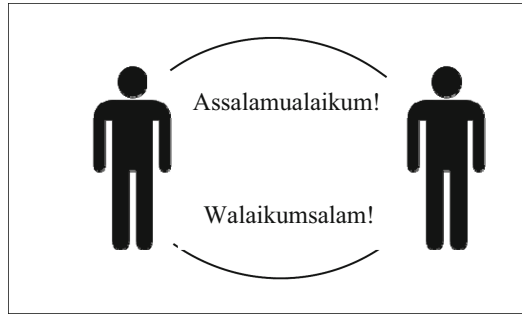
Fig. 1. Greeting Pattern

Fig. 2. Gendered Communication Pattern

female refugees. If only there is a situation to have the conversation, then it is in a form of a short question-answer only. For example, Mar who is a mother from Myanmar was looking for her children, so then she asked Sya (a local man) in case he saw the kid. Then Sya would provide a simple answer of "yes" or "no" while pointing to the direction of the kid going, end of the conversation.

Further, the pattern of the communication can be described in Fig. 2.

According to Fig. 2, the researcher would like to picture the flow of the interaction. The first, from the left above with Female Refugee: she can have a conversation comfortably with the female local regardless of the age factor, then she sometimes have a conversation with the male local, and never seen engaging in conversation with male refugee even though they are living in the same dorm.

The second, from the right above with Female Local: she can comfortably have a conversation with both male and female refugees and male locals.

The third, from left below with Male Refugee: he can have a conversation with both female and male local, however never seen in conversation with female refugees. Despite living in the same area.

The last, from right below with Male Local: he can have a conversation with both local female and male refugee, also sometimes is seen having a conversation with the female refugee.

3.3   Cultural Factor on the Pattern

Communication is the carrier of culture and social relationships [2]. Intercultural communication is communication between members of different cultures (racial, ethnic, or socioeconomic differences) [3]. Andersen & Guerrero (1998) said people give and have meanings depending on the influence of the culture, and unfortunately, it is the cause of misunderstandings in communication [4]. So in this matter, the researcher sees the cause of the assertive behavior shown by the locals during the process of data collection when they communicated with refugees all these times. A majority of the local area shares the Minang and Malay values that are known as collectivist cultures that are strongly in harmony in their social environment [5].

In intercultural communication, similarity, connection, and shared value are essential factors for a foreigner to be accepted in the host environment. A study, on Chinese Immigrants in Korea, those factors contribute to the maintenance of Korean cultural values to the Chinese immigrant so they can adjust better [6]. This certainly can be seen between refugees and the locals who shared Islam religious values from the greeting words they use. Beside the religion, the Myanmar refugee has a similar appearance to the locals, such as their body size, and skin color.

Culture significantly affects communication other than other factors. It is essential to recognize that each group has a shared sense of history, customs, and tradition that reinforces its own identity and its place in the broader community. In this study, the cultural value shared by Pekanbaru citizens when engaging in communication with refugees can be seen through their regular engagement in daily basis.

In the research area, the most often refugees who have regular interaction with the locals were from Myanmar and Iraq. From those Myanmar refugees, the locals share similar skin color and almost the appearance aspect that can be seen by the eyes including the facial feature and the way they wear clothes. In addition, Iraq refugees, shared Muslim religious values that as well followed by the Myanmar refugees. If this were true, then using the similarity could be a strategy to enter the host community in Pekanbaru, Indonesia.

Other than those matter mentioned above, recognizing conceptually and practically the intercultural competence of the host could be a great solution for both parties. For example, the topic conversation of the local and refugees are existing on the casual matter such as culinary topic. Which actually done by Ethiopian immigrants who went to Israel reported that in daily coping immigrants embraced a perspective and attitude related to hosting effective norms [7].

Thus for the refugees as the foreigner. However, for the host, Adler and Rodman suggest people have the skill of "perception checking." This skill should help people to discover others better because he or they must challenge their interpretation of someone before believing in it in order not to jump to wrong conclusions about people who behave differently. One must be aware of this so that mutual understanding can be reached [8].

When people gather in a community, they form a culture. Some co-cultures co-exist and interact which also the beliefs or behaviors different from the larger culture which is a part of and shares numerous similarities [9]. A study of Chinese immigrants in Korea who simultaneously maintain both their own culture and the new cultural values that leads them to develop positive attitudes in the new place [6].

4   Conclusions

In this research, a total of five informants and three supportive refugees were selected. Informants are the local citizens who had the most interaction and highest communication rate with the refugees. Hence, secondary data from the authority that is the village leader was obtained as part of the data affirmation. This research proceeded with framework analysis for data interviews as well as a discourse analysis for data observation after the data collection process reached the saturation point. The data was then validated using triangulation.

Overall, it should be noted that all of these findings were summed up based on the data gained from the field where the locals considered refugees as a group of people that are living there temporarily. Most of them see this as a temporary event and this could indicate their awareness regarding the condition of the global level considering that there is a high possibility in the refugees would stay there forever or in any part of Indonesia.

This study acknowledged the locality of the researcher. Hence, it was helpful to the government bureaucracy in understanding the informant's language in the context of communication as well as the area where the research was conducted. More importantly, the objectives of this study managed to be achieved based on the findings and elaborations explained.

Speciously in the communication field, there are language and cultural barriers, mistrust, displacement trauma, stereotyping, sentiment and xenophobia are not new issues in refugee study, it exists and happens whether refugees come from the opposite culture country like Eastern refugees to German [10, 11] or similar culture country like Palestinian to Egypt [12] or Somali to Kenya. Not to mention social sentiment, such as China to Taiwan, Malaysia to Indonesia, Indonesia to China, South Korea, and Japan, that happens. Such commotion possibly is reduced by balancing humanitarian assistance in promoting this issue to the host [13].

According to the previous studies, for the country that newly accepted groups of refugees such as South Korea [14], the problem will revolve around 'fear of the unknown,' the language barrier, and cultural difference. In this case, even cultural similarity is not going to be helpful when one group feels the need to compete for space or access to crowded cities [15].

At last, this paper explored pattern of communication between host and refugees in Pekanbaru, a city in Indonesia. Other than the pattern, researcher figured similarity in culture shared by both parties which possibly can be used to fit in the environment. At the same time, researcher suggest to the government to also pay attention to other aspect linger in refugees and host country into consideration.

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