Intercultural Communication: Barriers to Adaptation Between Ethnic Bugis and Ethnic Papuans in Jayapura City

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Abstract. Meeting between two cultures and interacting with each other certainly requires adaptation, the adaptation that is carried out does not easily happen just like that, Jayapura City as one of the eastern regions of Indonesia which is inhabited not only by ethnic Papuans but also ethnic Bugis who are the second most ethnic group in Jayapura City, problems that occur in jayapura city are one of the obstacles in adapting. This study aims to analyze the obstacles faced by the Bugis and Ethnic Papuan communities in their Adaptation process in the city of Jayapura. To achieve this goal, a descriptive qualitative approach with the type of phenomenological research was chosen. The technique of digging for information uses in-depth interviews with the Bugis ethnic and ethnic Papuan communities. The results of this study show that the adaptation process carried out by the Bugis ethnicity and the Papuan ethnic group has obstacles in the process, language is an obstacle that is deeply felt in the adaptation process, language that is often a misunderstanding of the meaning that is interpreted differently so as to make it an obstacle in the adaptation process. Therefore, interactions often occur misunderstandings in their interpretations, there is a compensation pattern that tends to maintain distance and choose to separate from other individuals, environmental factors also affect the cause of Jayapura City as a city that still often has problems, causing fear or distrust in the place. The advice given to the community in Jayapura City from this study is expected to be able to understand each other's cultural differences and of course be able to establish a harmonious relationship between the two cultures and minimize existing obstacles.

Keywords: Barriers · Adaptation · Intercultural communication · Bugis ethnicity · Papuan ethnicity · Jayapura city

1 Introduction

Communication is essentially a human relationship that associates interests to meet the needs of his life. The phenomena of communication between communities of different cultures seem to be getting more complicated as self-concepts, interests, interests, lifestyles, reference groups, belief systems and values develop more and more (Roudhonah: 2019: 2017). Communication and culture are inseparable because culture doesn't just determine who talks with whom, what about and how people encoding the message, the meaning it has for the message.

The process of adaptation in intercultural communication is an important factor for migrants entering new environments that have different cultures. Migrants need to prepare themselves for the challenges of language differences, habits, unusual or perhaps strange behaviors and cultural diversity, both in verbal and non-verbal communication styles to achieve success adapting to their new environment. In the adaptation process, it also involves the environment, how the environment plays a role in an adaptation either as a support in the occurrence of adaptation or even becomes an obstacle in adaptation itself. Meeting between two cultures and interacting with each other certainly requires adaptation, the adaptation that is carried out does not easily happen casually, Jayapura City as one of the eastern parts of Indonesia is inhabited not only by ethnic Papuans but also ethnic bugis which is the second most ethnic in Jayapura City, the problems that occur in jayapura city are one of the obstacles in adapting. This study aims to analyze the obstacles faced by the Bugis and Ethnic Papuan communities in their adaptation process in Jayapura city.

From previous studies that examine how the Papuan conflict occurs, that the Papuan conflict arises due to political problems, welfare gaps, violence and exploitation of natural resources, so that from this problem there is disappointment that has an impact on the distrust of ethnic Papuans towards migrants (Pekey, Frans, 2019).

Jayapura City as the capital of Papua which is inhabited by various tribes, races, religions, of course has problems in the adaptation process.

1.1 Intercultural Communication

Intercultural communication has many definitions, according to porters and also samovar they say that intercultural communication occurs when one of the producers of the message is a member of one culture and the recipient is another member of the culture. Mulyana explained that intercultural communication is a process of exchanging thoughts and meaning between people of different cultures. Like communication, culture has elements or elements that are fundamental in defining a culture.

According to Koentjaraningrat, there are seven cultural elements that are universal in the sense that these cultural elements can be found in every culture that exists throughout the world (Koentjaraningrat 1994) including:

a. Language is a form of communication for humans as a means to interact and connect with others.
b. Knowledge here includes knowledge about the natural conditions surrounding a culture, ranging from space, time, flora and fauna, nature and behavior, human physique, and the ability to understand something.
c. Social Every culture of society basically must have customs that regulate various kinds of social life patterns of its people.
d. Living Technology and Equipment Technology here is a technique and knowledge possessed by a member of society as a whole.
e. Livelihoods All kinds of community efforts in obtaining goods and services needed for their survival, especially in economic activities.
f. Religion Religious or religious elements can be interpreted as a system that involves the beliefs and practices of a group of people related to supernatural things that are believed to have a higher position than humans.

g. Art is a form of embodiment of man's ideas and desires for a diverse beauty based on his imagination and the values he adheres to.

1.2   Cultural Adaptation

Humans are social beings who cannot actually live alone. This essence makes humans to interact with other humans through communication. Communicating with others certainly requires various adaptations of both verbal and nonverbal language. Outside migrants who are "foreigners" when they are in the territory they are visiting for the first time will certainly choose various strategies to adapt themselves to their new environment. Everyone's ability and motivation in adapting is certainly different.

Gudykunst and kim explained that each individual has their own communication skills that are in accordance with the norms and values of the new culture depending on the process of self-adjustment and adaptation, including to the values of the original culture under it (Gudykunst & Kim, 1992).

1.3   GudyKunst and Young Yun Kim's Intercultural Communication Process Model

The intercultural communication model is the interaction between individuals or groups of different cultures, or also called communication with strangers. This model assumes two people who are parallel in communicating, as senders as well as receivers or both as encoders and encoders.

According to Gudykunst and Kim, message encoding and reverse encoding of a message is an interactive process that is strongly influenced by conceptual filters that are also grouped into cultural, sociocultural, psychocultural and environmental factors.

1.4   Interaction Adaptation Theory

This Theory of Interaction Adaptation was put forward by Judee. K. Burgoon (Morrissan 2010: 120), who notes that communicators have a kind of synchronous interactional type that is coordinated in an alternating pattern. This theory describes if one of the ways of human behavior is regulated in an interaction. Burgoon said when starting to communicate with other individuals, one will have a general thought or a rough idea of what will happen. In the theory of interaction adaptation, the behavior of individuals that influence and influence the behavior of others will generate certain and regular patterns.

1. Reciprocal pattern, this pattern has the same meaning as the convergence of communication, there is in it communication that aims to adjust to the other party or the interlocutor if the communicator or communicant has a sense of comfort to communicate and interact.
2. Compensation Pattern, this pattern is the same as divergence i.e. one who tries to keep his distance from the interlocutor, but in this case cannot be understood as a public who does not respond to the interlocutor, nor gives attention. But in this case the individual prefers to separate himself or keep his distance from the rest of the individuals.

2   Research Methods

This research uses a qualitative approach. This approach was chosen because researchers consider that research using a qualitative approach is the most suitable approach to realize the objectives of this study. The type of research used is Phenomenology. Phenomenology can be interpreted as the study of a person's life experiences or a method for studying how individuals subjectively perceive experiences and give meaning to the phenomenon (Daryanto & Rahardjo, M. 2016). Management in this study acts as a data collector and at the same time as an active instrument in an effort to collect data in the field. While other data collection instruments besides humans, which are in the form of tools and other documents, the presence of researchers here as a benchmark for success in understanding the phenomenon under study.

The data sources used primary data as well as secondary data, where primary data conducted interviews with informants directly, and conducted in-depth interviews with ethnic bugis and ethnic Papuans in Jayapura city. Secondary data as data that supports the completeness of primary data obtained from research results in Jayapura city such as books, journals and articles related to research topics. This study uses Miles and Huberman's data analysis techniques, namely, Data collection, Data reduction, Data Presentation, Drawing conclusions.

3   Result and Discussion

Jayapura City is the capital of Papua Province which is inhabited by 300,192 residents in Jayapura City with adherents of Islam totaling 182,619, Protestant Christians numbering 130,063, Catholic Christians 84,478, Hindus 741 and Buddhists 1,237.

The Bugis and Ethnic Papuan communities have a long affinity, in their history how the Bugis Ethnicity, which is known as the Likes Ethnicity, will wander and trade making Jayapura City as one of the places to trade. The barriers to adapting ethnic bugis and ethnic papuans are first language.

The language barrier lies in the incomprehension of the meaning of the Language or Papuan Accent. Meanwhile, the cultural obstacle lies in the high-pitched way of speaking of Papuans, and is more assertive or straightforward and somewhat incomprehensible to talk. As the bugis people said, "They (ethnic Papuans) here when talking to others are a bit rude, like to misunderstand, sometimes also do not understand the meaning they are talking about".

Meanwhile, the Ethnic Papuan and Ethnic Bugis Language Barrier lies in the way they feel neglected when spoken to, do not listen well and tend to distance themselves when speaking, as stated by people from Papua, "They (Ethnic Bugis) when spoken tend to stay away, or they are far away do not want to hear the barrel talk".

According to Kim in Utami (2015) the process of intercultural adaptation is an interactive process that develops through the communication activities of individual immigrants with their new socio-cultural environment. Intercultural adaptation is reflected in the compatibility between migrant communication patterns and communication patterns expected or agreed upon by the community and local/local culture. Vice versa, the suitability of this communication pattern also supports the occurrence of intercultural adaptation (Utami, 2015).

3.1 Interaction Adaptation

Based on the opinions of both ethnicities in communicating, it shows that there is a pattern of compensation that is carried out, namely how when individuals are not comfortable or not comfortable to communicate, they will set aside distance for the interlocutor, so that the information produced or to be conveyed is not conveyed properly and there is a tendency to misunderstand and misinterpret a message received or given to each other. Therefore, how the adaptation should be carried out properly but is constrained by the distance that is deliberately formed from each other. The Pattern of Compensation According to Judee Burgoon is not to intentionally stay away from interaction or communication, only that the individual chooses to trust and get to know the interlocutor who will be spoken to. However, with this, it is the misunderstanding of communicator or communicants because they feel that they are not responded to or are not given an explanation about the response given at that time. Because Language is the most important thing in shaping a cultural adaptation.

As for the Reciprocal Pattern, what is shown is that when there is a fairly close and long recognition process, it will be easy to establish good communication, and be able to understand and understand what is being talked about so as not to cause misunderstandings. This reciprocal pattern is also seen between the two Ethnicities with the consistency of meeting quite often and really knowing who their interlocutors are so that there is a sense of comfort to talk to each other.

3.2 Environmental Factors

Judging from the location of the two ethnic groups, they communicate and interact with each other, namely in jayapura city, which is an area where there is still frequent commotion and in the end makes the community fearful. This factor is also an obstacle in ethnic bugis adapting to ethnic Papuans, because there is fear and anxiety to interact or communicate, especially when a problem occurs.

Environmental factors are one of the triggers for how to adapt to obstacles. However, it is also undeniable that environmental factors make them also closer in their relationship, because some bugis ethnic communities see that not all ethnic Papuans make noise but only individuals, this is understandable by the bugis ethnic community who have long settled in the city of Jayapura, so they know exactly what the conditions are like in jayapura city, when something happens between individuals or in the name of ethnicity. In GudyKunst and Kim's intercultural communication model Environmental factors are important in complementing Gudykunst and Kim's model. This certainly affects when giving and receiving a message. Because, the perception of the state of a location or of the environment affects how to translate the stimuli that come and also the predictions made about the behavior of other people or other cultures, in this case the Bugis ethnicity and also ethnic Papuans.

4   Conclusion

That indeed in carrying out the adaptation process, of course, going through many processes that are not easy, including for two different cultures, of course obstacles in adapting must exist. Both in terms of understanding of language, the meaning of language which is still often a problem for the two ethnicities.

However, ethnic Papuans accept very well the presence of ethnic Papuans in their land, and consider them like relatives, although there are still frequent misunderstandings in the language, but in the process they can adapt to each other.

Environmental factors are also one of the obstacles in adapting, although some ethnic bugis people who have long settled in Jayapura city can compromise on this and have become accustomed to the situation or conditions that occur and consider it a normal thing that is not too scary for them even though there is still anxiety or worry but can still be anticipated by them.

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