






Obstacles of Communication Accommodation in Parole Officers Towards Clients with Different Cultures at Class I Correctional Center of Manokwari

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Abstract. Communication accommodations are carried out in order to obtain effective communication. This study aims to identify obstacles and forms of communication accommodation carried out by the Parole Officer (Pembimbing Kemasyarakatan) in providing guidance to clients who have different cultural backgrounds at the Class I Correctional Center of Manokwari (Balai Pemasarakatan Kelas I Manokwari). The method used in this study is qualitative with a phenomenological approach to see the communication experience experienced by the parole officer. Data were obtained through interviews and observations between parole officer and clients at the time of giving guidance. The results show that there were obstacles in making communication accommodations to correctional clients of different cultures. Cultural identity (language/dialect variation) that is closely attached to the mentor becomes an obstacle when interacting with correctional clients.

Keywords: Communication Accommodation · Different Cultures · Languages · Correctional

1 Introduction

1.1 Background

The Class I Correctional Center of Manokwari (hereinafter referred to as Correctional Centre of Manokwari) is one of the Technical Implementation Units under the Ministry of Law and Human Rights of the West Papua Regional Office which has the task of providing guidance to correctional clients. Correctional Centre of Manokwari is the only Class I Correctional Centre which located in the provincial capital of West Papua. Correctional Centre of Manokwari has a working area of five regencies. The five regencies are Manokwari Regency, South Manokwari Regency, Arfak Mountains Regency, Bintuni Regency, and Wondama Bay Regency.

Based on data obtained from Correctional Centre of Manokwari, the number of correctional clients served by Correctional Centre of Manokwari is 221 clients (based

on data of September 2022) spread throughout its work area. The number of clients consist of: 154 Parole Clients, 6 Conditional Leave Clients and 61 Assimilation Clients.

One of public services held by Correctional Centre of Manokwari is in the form of providing guidance to hundreds of correctional clients in the Work Area of Correctional Centre of Manokwari are carried out by employees with the position of Parole Officer. This is in accordance with the mandate of the Law of the Republic of Indonesia Number 22 of 2022 concerning Correctional Services. Article 1 verse 20 states that the Correctional Center is a place that functions to provide guidance for clients. Such guidance is provided to the client in the efforts of preparing the client for the process of social reintegration.

Verse 23 this law emphasizes that Parole Officer are also correctional officers with functions including organizing correctional research, providing assistance, providing assistance mentoring and supervising clients.

There are twelve Parole Officer at Correctional Centre of Manokwari. All of Parole Officers at Correctional Centre of Manokwari are out comers in the land of Papua. Eleven of them come from the island of Java while the other person comes from the island of Sumatra.

The Parole Officers at Correctional Centre of Manokwari in carrying out their duties not only provides guidance to correctional clients of their own tribe but also serve the client of Correctional Centre of Manokwari that have a variety of cultural backgrounds include local people (Papuans) and another out comers' communities such as Maluku, South Sulawesi, and Southeast Sulawesi.

Several studies related to the chosen theme have been carried out, including a study entitled *Adaptation of Communication of People from Java Island in Kupang City* (Mas'amah, 2018). The research showed that in the process of adaptation and communication, informants experienced various problems such as not understanding the local language which resulted in a sense of worry when will interact with the surrounding community so that informants try to get involved in social and religious activities as an effort to understand the local language. The study used Uncertainty Reduction Theory to conduct data analysis.

Another research entitled *The Communication Accommodation Among Bima Students in Mataram* (Sarif Hidayat, 2020). The method of this research is descriptive qualitative. The result of this research elucidates that code mixing and code switching is used by Bima Students to communicate. In terms of accommodating, they mostly use convergence. On the other side, some students use divergence as well as overaccommodation for particular reason.

On the contrary from the researches above, the focus of this study is to analyze how adjustments are made by Parole Officer in communicating with correctional clients who have cultural backgrounds which is diverse. In addition, this study also wants to show the obstacles experienced by community guidance in efforts to carry out their duties and functions, namely achieving the objectives of communication effective.

Communication that occurs between Parole Officers and correctional clients is a form of guidance to correctional clients. Nevertheless, cultural background is one of the obstacles in providing guidance to clients. The culture referred to here is the variety of languages owned. The language variation is in the Communication and culture is

unseparated of a dialect that is the hallmark of the parole officer and correctional client. Obstacles in the form of dialect differences are felt by officers who are dealing with various client cultural backgrounds.

1.2 The Aims of the Research

The aims of this research are to identify the forms of communication accommodation and the obstacles faced by Parole Officers toward the correctional client in the Class I Correctional Centre of Manokwari.

2 Literature Review

2.1 Communication

Communication as a transmitting process of messages from communicator to communicant has the aim of providing information or changing the behavior of communicants (Cangara: 2018). Furthermore, an expert on rural sociology from America, Rogers (2003), also gave a definition related to communication: “communication is a process in which participants create and share information with one another in order to reach a mutual understanding”.

According to Cangara (2018), Edward T. Hall in his book *The Silent Language* also stated that “communication is culture and culture is communication”, this actively illustrates that both culture and communication are interrelated with each other, inseparable and complementary. Culture also influences how we communicate. Communication is created using a communication tool, namely language. This is also confirmed by Chaer in Noermanzah (2019) who mentioned that language with its characteristics serves as a means to interact and show an identity possessed by its speakers.

One of the variations of verbal language (spoken) is dialect. A dialect is a variation of language that belongs to a group of people at a certain time and geographical location. Dialects are also juxtaposed with the use of accents that make the culture of the speakers clearly visible.

To obtain effective communication, it is important for communication actors to make accommodations. This is done so that the meaning of the message conveyed by the communicator can be well received and understood by the communicant or listener.

Anjani (2018) states that a person’s background can be one of the obstacles in producing effective communication. Such backgrounds can be: first, dissimilar point of views towards certain topic; second, dissimilar demographics such as age, gender, ethnic/culture, etc.; and third, dissimilar perspective and experiences; and last, impatience in listening.

2.2 Communication Accommodation Theory

Communication Accommodation Theory (CAT) was introduced by Howard Giles on 1973. The theory was occurred in the conversation between people who have different cultural background. The basis of CAT is that when communicating, there will be parties

who accommodate or change the way they speak, both dialects and intonations and terms used. (West & Turner: 2018).

According to Gallois and Giles, 2015 (in West & Turner, 2018) there are three forms of communication accommodation namely:

The first form of accommodation is convergence. Convergence is defined as an adaptation carried out by means of modification as a form of accommodation to achieve efficient communication. Giles and Smith believe that there are factors that have an interest in accommodation including: the possibility of future interactions, the ability to communicate speakers, and differences in status.

The next form of accommodation is divergence. Divergence is a form of accommodation used to accentuate the differences both verbal and non-verbal that the communicator and the communicant have. Neither the communicator nor the communicant has the will to accommodate each other. The reasons for divergence are manifold. One of them is that a person wants to emphasize the social identity he has. Divergence is one way for community members to maintain culture as a social identity. This by Giles et al. is considered a symbolic strategy to maintain identity, express pride in culture and show its uniqueness. Another reason has to do with power and different roles in the conversation. Such divergences are apparent in doctor-patient conversations (Street in West and Turner: 2017).

The third form is overaccommodation. This form of accommodation is seen when the communicator excessively tries to make accommodations when responding to someone so that it seems to give ridicule even though the communicator is well-intentioned when make accommodations.

3 Methodology of Research

This research uses qualitative methods with a phenomenological approach with the aim of providing an overview of experiences in facing obstacles in creating effective communication between Parole Officer and correctional clients in Correctional Centre of Manokwari

3.1 Data Collection Technique

The data collection technique which is used by researchers is by conducting interviews and observations (non-participant observation) of informants. The results of these interviews and observations will be primary data. Meanwhile, secondary data were obtained through library research.

The informant in this study was a Parole Officer at the Class I Correctional Center of Manokwari. The selection of informants is carried out with a certain purpose (purposive sampling) based on the criteria that have been determined by the researcher in order to assist researcher to achieve the goals and objectives of this study. Some of the criteria for selecting informants include: (1) Come from Java island; (2) Have a bold dialect of Javanese (*medok*); (3) Come to the land of Papua (West Papua) for the first time; (4) have a bachelor degree of psychology (Table 1).

Table 1. Details of Informants.

No	Initial	Number of Client	Gender	Origin
1	KN	19	Female	East Java
2	AP	12	Male	Central Java
3	PS	20	Male	Yogyakarta

3.2 Data Analysis

Data obtained by the researchers will be analyzed using the Miles and Huberman interactive model data analysis component (Sugiyono: 2012). First, the researcher will classify, sharpen, direct, discard unnecessary data for this research as well as arrange the data thus the final conclusion can be obtained. This stage is called the data reduction stage or often referred to as data condensation.

The next stage is from the data or information that has been compiled, the researcher will present the data in narratives in order to elucidate the experiences which occur.

Last stage is to make or draw conclusions. This verification process can occur continuously as long as the research is in progress, even though the data has not been fully collected.

4 Results and Discussion

This research uses qualitative methods with a phenomenological approach with the aim of providing an overview of experiences in facing obstacles in creating effective communication between Parole Officer and correctional clients in Correctional Centre of Manokwari.

4.1 Communication's Obstacles

As for the communication barriers experienced by community advisers as follows:

First of all, all informants experienced obstacles in communicating because they had just heard terms in Papuan language that had different meanings from the language they had been using. For instance, experienced by KN. One of the correctional clients in explaining about his family used the word "tete". At first glance, the word "tete" in Indonesian has the equivalent of the word "breast". However, in the use of language in Papua, it means father of the mother or father (grandfather). A similar point was also expressed by the second informant:

"first time I heard the term "bapa ade" (means: younger uncle), I don't understand the meaning but I let the correctional client finish his/her talk. When it was finished (guidance session) I, then asked (meaning) to another employee." (AP, interview, October 07, 2022)

Second, the correctional client from Papua culture spoke at a low volume with fast tempo that it seems to be muttering. This makes informants had difficulty to understand the meaning of the messages conveyed by correctional clients.

"The communication constraints are more at correctional research Ma'am. Especially that we just met the person. When I met a client who has a very bold papuan accent, I sometimes have difficulty understanding. Especially when he/she talks about it quickly. That was the hardest time when we were early on as civil servants' candidate. Until now, it is still an adjustment process. I with the same person whose speaks Indonesian without Papuan accent, that I can explore more but if the Papuan accent is bold, that's what needs a struggle, until now, Ma'am. Sometimes there's something I don't understand because sometimes it's too fast, and then when people are (facing) forward, they talk with low volume." (PS, interview, October 07, 2022)

On these obstacles, informant had to ask correctional clients to repeat their words. In addition, the informant requested that the client at the next meeting bring a family member who speaks Indonesia more fluent.

Third, correctional clients stated that they could not fully adapt the language. According to the confession of all informants, they still use the language (accent) of their native area.

"I still can't put my accent, I've started to adjust the meaning is like: "iya to (yes of course), su (abbreviation of sudah, already done), ko (abbreviation of kau; you), I have started using papua abbreviation, my accent can't be switch. I still have a Papuan abbreviation. So that's a combination sometimes." (KN, interview, September 30, 2022)

"I can't, it is hard Ma'am to change the accent. I never leave Java before. It's only been 4 years. It sounds funny if I use Papuan with friends here." (AP, interview, October 07, 2022)

"Use (speak) Indonesian Ma'am but yes, it is, I can't discard my accent." (PS, interview, October 07, 2022)

Fourth, one of the informants said that he had difficulty in understanding the phrases used by correctional clients.

"Sometimes there's a Language that we never use in everyday language but it's used. (a word we use for another expression but used in a different expression) For example I go in the direction of the sea throw out the net. (Saya pergi ke arah laut buang jaring). The first time I didn't understand." (PS, interview, October 07, 2022).

The phrase (throw out the net) means go to sea and catch fish using a net. The difficulty to understanding this phrase, according to the PS, can make it difficult to explore questions so at the guidance session, the data obtained by informants is not optimal.

The obstacles faced by informants make it take a long time for informants to be able to adjust their communication with correctional clients. The time needed by the informants to accommodate the client is from 6 months and even until present time.

This is due to the persistence of informants born and raised in their home areas so that their accent is very thick.

4.2 Language Preferences

In order to create effective communication with correctional clients, informants choose to use Indonesian when providing guidance to all clients. Especially those related to existing regulations so that they do not cause confusion over these regulations. Informant then tried to use the Papuan dialect in the hope that it would be easily understood by his clients.

However, the Parole Officer does not accommodate the dialect of each client, but only uses the Papuan dialect. This is based on the assumption that they (Non-Papua correctional clients) are in the land of Papua so that it can be ascertained that correctional clients also understand the dialects of Papua.

"So adjusting to talk to the interlocutor. If I talk with correctional client from soppeng, I prefer to use Indonesian. " (PS, interview, October 07, 2022)

Although experiencing some obstacles, especially in dealing with various cultural backgrounds possessed by correctional clients, the selection of Indonesian as the unifying language of the archipelago able to avoid miscommunication between the two sides (parole officers and correctional clients).

"Eventhough it is different ethnicities, if communication using Indonesian can still be connected" (KN, interview, September 30, 2022)

"When meeting with Makassar people, I also use a Papuan accent, not a Makassar accent because I don't understand the Makassar accent. The habit is to use a Papuan accent so I think that their case is here so they more or less use the Papuan accent as well so the direction follows the Papuan accent. (KN, interview, September 30, 2022)

Different with AP, he tried to accommodate Makassar language *"If it's a client from Makassar, I only understand it. Mandre, I asked: Su mandre ka blum? (have you had your meal?)"* (AP, interview, October 07, 2022).

4.3 Communication Accommodation

From the two points above, it can be inferred that informants commit communication accommodations in order to create effective communication. The accommodations made are:

A form of convergence as evidenced by the use of abbreviation of words by Parole Officers. In addition, Parole Officers also use expressions and phrases used by correctional clients.

There is also a time where Parole Officer maintain their self-identity. The situation known as divergence. It can be seen from the use of dialects of the parole officers. The use of Javanese dialects even easily recognized by the correctional clients that the parole officers cultural background is from Java.

Overaccommodation carried out by Parole Officer is very limited. This is because the purpose of the conversation conducted by the Parole Officer with the correctional client is to obtain data or information related to the activities of the correctional client. The form of overaccommodation was seen when AP used the Makassar's language "mandre" but still used the Javanese and Papuan dialect.

5 Conclusion

Two people who have different cultural backgrounds make adjustments to communication so as to create effective communication. Different cultural backgrounds can be an indicator that conversations are effective. The communicant's inability to interpret the terms or expressions used by the communicator can be an obstacle. Moreover, the Javanese dialect owned by informants is very thick. This is because the informants were born and raised in their home town. Furthermore, they never leave their hometown before. In other words, the obstacle occur in the conversation may obstruct the goal of achieving an effective communication.

Based on the results and discussion of this study, we see that Parole Officer as informants of this research experience obstacles in conducting their job descriptions' especially the first year as a resident of Manokwari. As a result, to achieve the goal of effective communication, Parole Officers at the Class I Correctional Centre of Manokwari undertake three forms of communication accommodation in serving the correctional clients.

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