



Intercultural Communication Between Migrant and Local Students in Forming Socio-Cultural Harmonization

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ABSTRACT

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Communication plays an important role in integrating symbols between people and building harmonization in intercultural contact. Intercultural communication can be defined as interpersonal communication between two people of different cultural backgrounds through the exchange of messages conveyed verbally and non-verbally. The purpose of this study was to determine the intercultural communication of migrant and local students. The research method used is qualitative research with data collection methods of interviews and observations. The theory used in this research is culture shock which has four phases. The first is the optimistic phase, cultural phase, recovery phase, and adjustment phase. From the results of the research conducted, it shows that the intercultural communication of immigrant students experiences four phases of culture shock because one of them is the openness of local students with language barriers and accents that are not easily understood by immigrant students. But from this, immigrant and local students respect each other despite having different socio-cultural backgrounds in order to create socio-cultural harmony between students.

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1. Introduction

Communication is a way of defining something, conveying messages, meanings or symbols to communicants. Culture is a complex whole that includes knowledge, beliefs, arts, morals, science, customs and other abilities. Indonesia's cultural diversity is a strong capital base in development. The government has realized that culture in Indonesia is a very valuable asset. Cultural development is one of the government's efforts to improve the welfare and quality of human life in Indonesia. Culture is something that is inherent to each region, there are values such as art, and different behaviors and become part of communication behavior. Communication is the most important thing to support good social life. Communication strategies carried out by immigrant communities to be able to blend in with local communities even though there are obstacles that are difficult to communicate, communication strategies are needed for approaches in order to understand the values that exist around the environment. The approach taken by immigrant communities with local people to build intercultural communication which means that communication by other people or groups is a cultural exchange and acculturation. Someone entering a new environment means that they have made intercultural contact. Therefore, intercultural communication is the most important thing to get to know, learn in the surrounding environment.

Intercultural communication occurs when people who have different cultures that include ethnicity, race, socioeconomics, or a combination of all these differences communicate with each other. Edward T. Hall suggests that communication is culture and culture is communication, which

is inseparable between communication and culture. Culture and communication are realized within the framework of the communication model. Intercultural communication in immigrant students is a series of close social environments to adjust the culture. The adjustment of immigrant students is needed, namely with communication patterns and will experience behavioral changes due to life patterns in different areas of origin in the form of differences in culture, language, and so on. In this study raised the issue of communication behavior and intercultural communication of migrant students with local students at the University of Indonesia Mandiri (UIM). The migrant students in question are students who come from outside Lampung and do not have Lampung culture and also speak Lampung who study at the University of Indonesia Mandiri (UIM). Universitas Indonesia Mandiri is one of the new universities in Lampung, especially in South Lampung Regency. Universitas Indonesia Mandiri can be an important part in the development of education in Indonesia.

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Communication that occurs differences in cultural backgrounds often lead to misperceptions between communicators and communicants. Intercultural communication will be more memorable if everyone involved in the communication process is able to place and function communication in a particular cultural context. Andrean L. Rich and Dennis M Ogawa suggest intercultural communication as communication between someone who has a different background. In intercultural communication, culture shock can occur in someone who enters a new environment and can experience difficulties in communicating or adapting so that they feel less not to communicate which is felt by immigrant people in a new environment and what is feared is to communicate.

Students who have decided to study outside a new area to continue their education will certainly feel new behaviors and new experiences in their environment. Especially students who come from Java to Lampung for the first time will have new experiences with language and culture. Therefore, students will experience culture shock by directly experiencing a new culture. This agrees with the results of research from Davis (2020) which reveals that students who experience cultural shock where this condition causes worry, anxiety, frustration, stress and hostility to social conditions in a higher education environment or campus. For this reason, intercultural communication is needed in adapting to the higher education environment. Research conducted by Budiarti & Yuliani (2020) also states that there are strategies and steps that can be passed, namely the affective aspect is something that must be considered and does not obey the ego that makes oneself unwilling to accept the culture or environment. From here, immigrant communities must begin to learn and understand the contents and values of culture so that later they will get a way to start the adaptation process itself. And the second aspect is the result of experience or learning, immigrant students must have the ability to be able to recognize the social in the new environment, which includes the ability of immigrant communities to master or understand the language and then apply it in everyday life.

Adapting to a new environment will certainly affect the success rate of students in their studies. Students from the island of Java will take a long time to understand the new culture in the environment and has not become a life guide for immigrant students when entering it. Cultural differences include race, language, culture, habits and customs. The occurrence of intercultural communication there are exchanges such as messages, values, norms, and cultural meanings that allow individuals to understand the new culture. In this study reveals the intercultural communication

of immigrant and local students in forming socio-cultural harmonization that has a different cultural background. Immigrant students from Bekasi who study at the University of Indonesia Mandiri have differences with Lampung students. Language differences, characteristics and typical food are some elements of cultural values that directly affect newcomer students.

Based on the above background, this research can formulate a problem of how intercultural communication between immigrant and local students in forming socio-cultural harmonization. The purpose of this study is to determine the intercultural communication of newcomer and local students in shaping socio-cultural harmonization. It is concluded that intercultural communication refers to the communication of communicators to different communicants who have different habits, values and ways of thinking.

Intercultural communication can be defined as interpersonal communication between two people with different cultural backgrounds through the exchange of messages conveyed verbally (oral and written) and nonverbally (facial expressions, voice intonation) and producing certain effects (Turistiati & Andhita, 2021). Larry Samovar & Richard Porter state that intercultural communication occurs when members of one particular culture give messages to members of another culture. Intercultural communication involves interactions between people whose cultural perceptions and symbol systems are quite different in a communication (Samovar, Porter 2014). The basic assumptions of intercultural communication include intercultural communication starting with the basic assumption that there are differences in perceptions between communicators and communicants. Intercultural communication contains content and interpersonal relationships. Personal style affects interpersonal communication. Intercultural communication aims to reduce the level of uncertainty. Communication is centered on culture. And the last assumption of intercultural effectiveness is the goal of intercultural communication (Turistiati & Andhita, 2021).

The intercultural communication model is a simple description of the communication process that occurs between different people. The Gudykunst model is one of the models in the intercultural communication model. The Gudykunst model is an intercultural communication process as a reciprocal interaction between individuals who can act as senders and recipients of messages alternately. In this model, there are several factors, namely cultural factors consisting of concepts, values, views, religious norms, social and customs that influence human behavior. Socio-cultural factors are related to the process of social structuring formed from interactions with other people. This factor is related to the self-concept and role of a person in society. Psychobudural factors are factors related to personal structuring, such as ethnocentrism, xenocentrism, prejudice, and stereotypes. And finally environmental factors consisting of physical, geographical, and similar environments that affect perceptions of cultural contact. There are characteristics of intercultural communication according to Stella Ting-Toomey, there are several characteristics of intercultural communication, namely: (1) Intercultural communication is a symbolic exchange. In intercultural contact verbal and nonverbal symbolic exchange is something that cannot be avoided. (2) Intercultural communication is an irreversible process, that is, the message cannot be the same in form and content if it is carried out at different times. (3) Communication of different cultures is understood as a broad concept. (4) Characteristics of cultural communication are negotiating shared meanings. (5) Intercultural communication is established in interactive situations.

Culture, Culture shock is a feeling of psychological and physical discomfort due to contact with another culture. Culture shock is also defined as the anxiety that precipitates the loss of all familiar symbols and symbols in social relationships. Factors that affect individuals experiencing culture shock when interacting with a new culture are cultural differences in the quality, quantity, and duration of culture shock experienced by individuals which are influenced by the level of cultural differences between the environment and the individual's new environment. Culture shock is faster if the culture is very different such as social, behavior, customs, religion, education, norms in society and language. Furthermore, individual differences are related to differences in personality and the ability of individuals to adjust in their new environment. The next factor is the individual's previous cross-cultural experience, the individual's past experience while in a new environment which greatly influences the adaptation process. In intercultural communication, there are theoretical assumptions used by Samovar's theory which reveals the existence of four phases of culture shock, namely the first optimistic phase, this phase contains excitement, before entering a new culture. The second phase of cultural problems is the phase that will be felt by someone so that they feel alone, cornered and often

feel lonely. The main factor is because the culture in the new place has a contrasting culture and migrants in particular will feel that the culture of the new place occupied has things that migrants do not want. The third phase is the recovery phase where the immigrant community recognizes the importance of adaptation and the perspective to start over and try to survive with the new environment and culture. And the fourth phase is the adjustment phase where the immigrant community has begun to understand the key elements of the new culture. Later in this process, individuals are accustomed to a new and different culture. Harmonisasi, Social harmony is a condition where a person lives in line and in harmony with the goals of society. harmonization is defined as an understanding of the reality of harmonious relations between fellow humans with a diversity of differences. Meanwhile, socio-cultural harmonization is a condition that gets along well despite having different socio-cultural backgrounds. With the existence of socio-cultural harmonization, awareness of tolerance, empathy, and appreciation of differences will be created. Working together with social goals.

2. Method

This research uses qualitative research methods, where data and findings are presented in the form of descriptions or descriptions of words, not using data analyzed using SPSS or the like. Qualitative research according to Kriyantono (in Soraya, 2018) is "research that explains a phenomenon in its deepest depth, through data collection that prioritizes quality over quantity of data". In using this method, the research aims to find out "Intercultural communication between immigrant and local students in forming socio-cultural harmonization". The data collection techniques used are interviews, observations, and literature studies.

3. Result and Discussion

Intercultural communication will show aspects of one's own communication behavior that are not recognized as typical such as attitudes towards time, distance in communication. There are several things that can be considered in intercultural communication, the first is that people from different cultures communicate differently, the second is to look at the way each culture behaves, and the third is how to think about cultural differences that may have nothing to do with the way we behave. (Sihabudin, 2019). From the results of the research that has been done, there are communication barriers that come from environmental barriers, time and so on. In an environment that has cultural differences, communication is very ineffective to communicate directly and needs to adapt first to get to know a new culture.

Language becomes one of the communication barriers when there is a message sender and message receiver using a different language or words that are not understood. This will make the message feedback ineffective and cannot be received properly and not only accent language is a factor in barriers to communication. Language can be a factor in the misunderstanding of immigrant students with local students because the language used is similar but contains different meanings. Logat is also one of the factors that make immigrant students uncomfortable because Lampung people/students have a high tone of voice. Adjustment to the campus environment is the most important thing in interacting with local students.

Immigrant students from Bekasi experienced a culture shock for the first time living in Lampung even though they were ready to migrate still felt surprised or shocked by the new environment. Therefore, there are four phases of culture shock that they experience, namely the optimistic phase is the first phase of a person feeling happy, having a sense of hope, and euphoria when entering a new environment. The cultural problem phase is the second phase when a person begins to have new problems in the environment. The recovery phase is the third phase where a person has begun to understand the new environment and begin to adjust to the existing environment. The self-adjustment phase is the fourth phase when a person has begun to be able to get to know his new culture, when a person is able to adapt to two cultures, then a person will be satisfied and enjoy the two cultures they have. Ward et al. (2001) also makes the stages of culture shock by using the word "dimension" which consists of three stages called ABC theory, namely Affective which is feelings and emotions that can be positive and negative for someone who is confused because they come to a new environment who has never known the culture before. From the results of the research on the affective stage is a factor that makes immigrant students think negative things about Lampung, because according to them

Lampung is a red zone area known for criminal acts. Behavior is understanding culture and developing social skills towards new cultures. And Cognitive, which is a change in an individual's perception of ethnic identification and values due to cultural contact.

From the results of the interview research with immigrant students, the culture shock stage experienced by immigrant students from Bekasi is an optimistic phase, according to the interviewed students who are happy to visit a new environment, namely Lampung, which they have never visited before. They are happy to go to Lampung because the many famous beach tours make them also enthusiastic to be able to explore tourism in Lampung, especially in South Lampung Regency. But behind the joy of meeting new people, Bekasi students also feel sad to part with their parents because they have never felt like traveling before. And on the other hand, the previous campus of Universitas Indonesia Mandiri was in Bekasi, which made it a little difficult for them to leave Bekasi.

The next stage of culture shock is the phase of cultural problems, when immigrant and local students have begun to interact, the problems experienced by Bekasi students begin to find it difficult to know the language in Lampung. In addition to the language that is difficult to understand, the Lampung dialect is also assessed with a high accent and creates misunderstandings in the interaction between Bekasi and Lampung students. The misunderstanding in question is that the high Lampung accent makes Bekasi students shocked and disappointed with Lampung students. In addition, language has also been a misunderstanding for Bekasi students who are Javanese. When the Bekasi students interacted with Lampung students, the language issued by Lampung students was "Lawang" which the meaning of the language was "Crazy". However, Bekasi students who are Javanese interpret the language as "Door". After knowing this meaning, Bekasi students were surprised by a very different meaning. In addition to the problem of cultural in language, Bekasi students also feel lonely with an area that is not so crowded. As for the fear experienced by Bekasi students when they want to go out at night, they do not dare to go out because they think that the Lampung area is a criminal area. In addition to the problems that have been explained above, Bekasi students also began to feel that there was food that did not suit them. However, so far the food in Lampung is not much different from Bekasi cuisine, they can still receive.

The next stage is the gradual recovery phase of Bekasi students to make adjustments and changes in the way they deal with the new culture and the surrounding community. The language that they previously did not understand with the passage of time Bekasi students began to be able to adjust. In addition, with the fear of going out at night in the neighborhood, Bekasi students began to be brave because according to news from residents around the area they live in, it is still fairly safe and vulnerable areas turn out to depend on the region and not all of them become unsafe areas. And the last is the adjustment phase of Bekasi students who have known the elements of the new culture and are starting to reduce the negative reaction to the new culture turns positive. From the results of the interview, all Bekasi students have just heard the greeting of the Lampung people, namely "Tabik Pun". The word is used to greet guests by giving greetings or respects. When hearing the greeting "Tatik Pun", the person answered "Yes Pun". This is what makes immigrant students have begun to know the culture of Lampung and they are very happy with the new culture. In addition, they also began to get used to listening to the language and accent of Lampung students and they also did not hesitate to be able to use the Lampung language and ask the meaning of the Lampung language when Lampung students used a language they did not understand.

The adjustment phase for Bekasi students ranges from 1 month and also depends on someone to be able to accept the new culture even though it has not fully adapted to the new culture. From the results of the explanation above, the socio-cultural harmonization of immigrant and local students is well established, local students are able to build interaction and adaptation well and build an attitude of mutual respect. From the results of the research on Lampung students, they are very happy with the presence of Bekasi students to live in Lampung. In addition to immigrant students learning about Lampung culture, Lampung students also want to get to know their culture. From the results of the research interviews, they are already familiar with Bekasi students and have invited them to various beach tours in South Lampung district. In addition, they also visited the Bekasi student boarding house so that the relationship between immigrant and local students was very good.

4. Conclusion

After conducting direct research on immigrant students and local students, the results of the study showed that immigrant students from Bekasi experienced culture shock, namely the optimistic phase, the cultural problem phase, the recovery phase and the adjustment phase. The reaction to the culture shock they experienced was the barrier to communication, especially the Lampung language which is often spoken by Lampung students or the surrounding community, they do not understand. The dialect of Lampung students is also one of the culture shock because of its high tone. In addition, it is also a less strategic area for students far from the city. However, initially they thought that the area where they lived was a red zone area or prone to criminal acts. After a month of staying, they received information from the community and Lampung students that the area they live in is still affordable and safe even though there is a criminal act only in certain areas. From the many cultural differences, language is a problem for immigrant students to communicate and will be a new lesson for Bekasi students to be able to adapt the Lampung language in daily life.

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