COMMUNICATION MANAGEMENT OF BUGIS ETHNICITY ON CULTURAL ADAPTATION IN LABUHAN LOMBOK VILLAGE

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ABSTRACT

Cultural adaptation is a process of an individual adjusting to a new environment or new culture. Often these individuals feel foreign, both to their physical environment and with their local residents, so they need adjustment by learning about new cultures that exist through intercultural communication. This requires a good management or planning for cultural adaptation to take place successfully. Based on this, this study aims to see how the communication management of the Bugis ethnic community in managing various communication resources aimed at facilitating the process of cultural adaptation with local residents of Labuhan Lombok village. This study uses a qualitative approach by collecting data through direct observation and participating as participants, in-depth interviews with informants, and supporting documents. The results of the study revealed that when the Bugis ethnic people first arrived, they minimized their anxiety and uncertainty about the cultural environment of local residents through collaboration with other Bugis ethnic fellow by sharing experiences, then using their capabilities as traders to attract the locals for interaction. In the end, they manage verbal and non-verbal language that is suitable for them to use to communicate and be able to mingle with the local residents.

Keywords: communication; management; intercultural; ethnicity; adaptation

INTRODUCTION

Humans as social beings who cannot live alone need communication to be able to interact both to convey their desires and to find out what other people want. The form of this communication can be in the form of signs, symbols, to verbal language that is used everyday. Communication have a lot of expansion of meaning, when someone communicates, he/she basically brings his/her own background or purpose when communicating with other people, same goes to the people they communicate with. Usually, the background that each individual has when communicating is culture. When this communication between two or

more individuals who have different cultural backgrounds occurs, it is called intercultural communication. (Gudykunst & Kim, 1992)

Simply put, Gudykunst and Young Kim (1992) explain about intercultural communication, namely "intercultural communication is a transactional, symbolic process involving the attribution of meaning between people from different cultures." (p.13) According to him, intercultural communication is a transaction process, symbolic that connects meanings between individuals of different cultures.

The process of delivering messages, information, ideas or feelings between people of different cultural backgrounds, such as between ethnic nations, values, beliefs, customs, language, race, education, or between social classes with different cultural backgrounds. Furthermore, Gudykunst and Kim (1992) added that this cultural difference usually occurs because there are foreigners or "strangers" who have differences ranging from race, ethnicity, social class and so on.

Furthermore, Gudykunst developed his concept in the theory of Uncertainty and Anxiety Management (AUM) which was inspired by Berger and Calabrese's Uncertainty Reduction Theory (1975), about how an individual can communicate effectively, especially with strangers, through predictions of uncertainty. In reducing anxiety and uncertainty, a kind of information gathering is carried out through oneself, as well as from experiences and relationships with others including attitudes, values, beliefs and behaviors. (Redmond, 2015)

Indonesia has a variety of ethnicities and cultures that are widespread from the West to Eastern Indonesia. Based on data from the Central Statistics Agency in 2010, there are around more than 1300 ethnic or cultural groups throughout Indonesia with more than 700 regional languages. (Badan Pusat Statistik, 2015). In addition, since the transmigration program from the government has resulted in the meeting of two or more ethnic groups in the same area. When these ethnic groups meet and interact with each other, it will cause a phenomenon called cultural adaptation.

Cultural adaptation is a process of an individual adjusting to a new environment or new culture. Often these individuals feel foreign, both to their physical environment and with their local residents, so they need adjustment by learning about new cultures that exist through intercultural communication. This requires a good management or planning for cultural adaptation to take place successfully. Because if this cultural adaptation does not go well, it will cause various problems, such as miscommunication or even conflict between the ethnic groups.

In the village of Labuhan Lombok, which is located in the eastern part of the island of Lombok, West Nusa Tenggara, there are local residents of the indigenous Sasak tribe, who live side by side with the Bugis migrants from South Sulawesi. They have been together for more than 50 years without any tribal conflict between the two. Also these Bugis people, are no longer seen as foreigners, but are like local residents themselves. Of course, these Bugis ethnic community have gone through various adaptation processes to be on that level. which attracts the attention of the author to research them, related to how they manage the way

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they communicate so that they are able to resemble local residents of the village of Labuhan Lombok.

Based on this, this study aims to see how the communication management of the Bugis ethnic community in managing various communication resources aimed at facilitating the process of cultural adaptation with local residents of Labuhan Lombok village. From the moment they first arrived, to the form of assimilation that is happening now.

METHOD

In describing the object under study, the author uses a phenomenological research perspective as described by Littlejohn who is quoted in (Arianto, 2019): "phenomenology makes actual lived experience the basic data of reality". (Littlejohn, 1996). Where the data collected is based on phenomena that are as they are, starting from the way of life, adapting to foreign environments and social interaction from the Bugis ethnic immigrants as subjects who experience directly with the local Sasak ethnic community in Labuhan Lombok village, East Lombok.

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There are two sources of data in this study, the first is primary data, which in this case is data obtained directly through the interview method with informants. Second is secondary data, which is supporting data from primary data that has been obtained through documents, literature, previous research and other library materials.

Informant retrieval was carried out selectively using purposive sampling technique, where through this selection the determined informants were expected to be able to provide a series of relevant information and be able to fulfill various information which were expected to be able to answer research questions accurately, namely the immigrant family (Bugis ethnic), who lived in Labuhan Lombok village for 10 years or more with the consideration of having good communication and carrying out an adaptation process from the moment it arrived and being able to adapt and mingle with the local community.

The data collection techniques used in this research are (1) observation, namely data collection through direct observation to the field of objects and various symptoms related to research, which further understands and analyzes the collected data. (2) in-depth interviews, namely conducting direct interviews with informants in order to obtain in-depth data regarding the values, meanings and various research problems needed. According to Carolyn Boyce and Palena Neale (2006), in-depth interviews are a data collection technique that involves interviews between individuals with a small number of respondents to broaden perspectives on a particular idea, situation or program. (3) documents, namely the collection of information through literature review or relevant documents to support research data that

will be studied or those that have been researched in the form of books, reports, journals, and various other literature to provide additional information related to the problem. researched.

The data obtained in this study were analyzed using the form of Creswell data analysis which is common in phenomenology research. Creswell (1998) divides it into three stages, (1) data collection, this stage includes efforts to collect information through the observation process, by looking carefully at field conditions and being directly involved as the object of research, in-depth interviews with various research informants who have been assigned and analyzing. various supporting documents that can provide additional information as described above, whether structured or not, both audio and visual. (2) Data analysis, this stage involves the effort to interpret the data that has been obtained, which has been considered accurate in explaining the research problem. The researcher at this stage evaluates the object of research with the values or norms that apply in society, which then reflects on his thoughts in order to find all possible meanings and reconstruct the results that have been studied. (3) Interpretation of data, the researcher interprets the results of the analysis based on research data that has been carried out to draw conclusions that can answer research questions that have been previously designed.

RESULT AND DISCUSSION

In the process of cultural adaptation, there are levels that must be passed by an individual in order to achieve a perfect cultural adaptation. Kim (2001) asserts that in the adaptation process there are processes of enculturation, acculturation, deculturation and assimilation. Where this process goes through intercultural communication.

Intercultural communication is part of the whole process of cultural adaptation between the two ethnic groups. If there is no intercultural communication, there will be no such thing as adaptation. For the occurrence of intercultural communication for ethnic Bugis migrants, there are several aspects that can be considered how they are able to communicate with local residents, such as environmental, socio-cultural and psychocultural factors. (Gudykunst & Kim, 1992)

In terms of the environment, the village of Labuhan Lombok is an area located on the coast of the sea, so that the people depend a lot on marine products and work as fishermen. The cool sea breeze makes the physical environment of the village not too hot. Based on its history, the Bugis ethnic people are people who are known as sailors and live in the coastal areas of the island of Sulawesi. (Bitar, 2019). Therefore, the environmental conditions of Labuhan Lombok village are more or less the same as the environmental conditions commonly faced by Bugis ethnic groups, so they quickly even automatically fulfill the first aspect of intercultural communication.

In the socio-cultural aspect, there are several similarities that local villagers have with Bugis ethnicity. Among them is religion, where the majority of the villagers and the people of Lombok as a whole are Muslim, as well as the Bugis ethnic group, which based on their history, the majority of them are Muslim. In addition, it is also related to the previous environment,

where the village of Labuhan Lombok is a coastal area, so that many local residents who work as fishermen depend on the same sea products as the Bugis ethnic migrants. Of the various socio-cultural similarities, it further increases the possibility for the two of them to communicate between cultures.

In the psychocultural aspect, the Bugis ethnic migrants who have just arrived in the village of Labuhan Lombok, which are new to them, certainly feel foreign to various existing aspects. Although previously there were many similarities in environmental and socio-cultural aspects with various local cultures. The encouragement of expectations from the psychology of each individual Bugis ethnic to the individual from local residents of course still exists. The psychological conditions possessed by each individual Bugis ethnic immigrant are different, which can be seen from the mental, physical and material conditions when they first arrive.

Based on the results of the researchers' interviews with informants, the Bugis ethnic who migrated and moved to the village of Labuhan Lombok can be divided into two groups. The first group are those who migrate as well as trade, while the second group are those who migrate to seek protection for life due to turmoil in their hometown.

Those who are traders, arrived in Labuhan Lombok village with fairly mature preparations, and it was even seen that they were far more prosperous when compared to the local people themselves. So that their expectations of negative things from local residents are relatively small, even more so with their aim of trading, of course interacting with new people, new cultures, in new areas are no longer foreign to them. They are even involved in helping the local residents themselves by being able to employ many local people with them.

Unlike the first group who are traders, the second group who arrived in Labuhan Lombok village for a life journey or seek protection due to the crisis conditions from their hometown of course still have doubts in their psychology which raises various negative expectations from local residents towards them. So what they do is look for various relatives or their families who are fellow Bugis ethnic groups who have already arrived and stayed longer in Labuhan Lombok village, to get information from the various experiences they have, to reduce doubts or uncertainties they have in this psychocultural aspect. . (Berger, Wagner, & Zelditch, 1985)

Developing the adaptation concept by Kim (2001) which identifies five factors that can affect adaptation, namely personal communication competence, host social communication, ethnic social communication, environment, and predisposition. The personal communication competence between each individual from the Bugis ethnic group of immigrants is different as previously discussed, where those who have a fairly high educational background or are also traders, they already have sufficient communication skills to interact with local residents, at least in standard Indonesian to be understood by local residents (predisposition).

Adding from the previous ones, both first and second group migrants, when interacting with local residents involved a lot of symbolic interactions both verbal and non-verbal, as stated by George Herbert Mead in a book published by Herbert Blumer on 1937 related to symbolic interaction theory, which is a process of interaction of each individual in creating and forming meaning or meaning to something, which involves the human mind in

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processing the meaning of the symbols used in communicating. Personal self (Self) in understanding self development and self-reflection. As well as society (Society) which is created through the results of interactions between individuals who use various kinds of symbols such as language and gestures. (Ambar, 2017)

The connection with personal communication skills is that there are Bugis ethnic immigrants who are able to speak Indonesian well in addition to Bugis, some are still lacking, as well as local residents of the Sasak Labuhan Lombok ethnic group. So that many of them in interacting, using gestures in the form of hand movements in pointing, counting, doing something and so on. As a result, even though they are not able to directly understand the meaning of each individual through language, through their knowledge based on their life experiences, they are also able to understand each other. However, this was experienced by informants whose educational backgrounds were less or even not attending school.

Apart from their personal communication competence, these ethnic Bugis migrants have a lot of social communication with host local residents (host social communication), such as inviting neighbors who are local residents of the Sasak ethnic group to attend family events such as wedding ceremonies, Islamic New Year, and others. Likewise, they will also attend an invitation from the host when they hold an event, which illustrates that the host environment (environment) has high sympathy and is very open in accommodating and accepting newcomers like fellow social residents of Labuhan Lombok village.

During the adaptation process with local residents, the relationship between Bugis ethnic residents and their native cultures and among Bugis ethnic groups continues and cannot be separated from themselves, so that the cultural assimilation between the two does not disturb or eliminate the distinctive culture of each ethnic group (ethnic social communication).

After learning the cultures or habits of local residents, they began to mingle and start to manage their intercultural communication pattern between the Bugis ethnic group and the local Sasak ethnic group, based on where and with whom the interaction between the two occurs. When they interact with fellow Bugis ethnic groups, they will communicate using the Bugis language as a whole with the addition of Indonesian, while when they interact with local residents in public spaces such as markets, mosques or their homes, the Bugis ethnic will communicate in Indonesian and the Sasak if the individual is capable.

This is based on the development of the ethnic identity theory by Frederick Barth in Mulyana (2001) related to situational ethnicity, where actors try to exploit various cultural symbols or practices and display certain behaviors that vary from time to time. according to certain situations, or according to personal or social interests.

Even though they have been able to distinguish suitable communication based on the place and who the interlocutor is, the Bugis ethnic group aged 60 years and over, when speaking in Indonesian and Sasak, their Bugis dialect and accent are still very thick and can be distinguished when we try to interact with them.

In contrast to those who are elderly, Bugis ethnic residents aged 50 years and under are actually able to speak Bugis, Indonesian and Sasak as local residents, because they were

born and raised in Labuhan Lombok village. The education of his parents who continued to teach him the Bugis language with the culture of his ancestors made his language and cultural heritage not lost even though he was in another ethnic community.

CONCLUSION

The communication management on cultural adaptation of Bugis ethnicity starts when the Bugis ethnic people first arrived, they minimized their anxiety and uncertainty about the cultural environment, including the sociocultural and the psychocultural aspecs of local residents, through collaboration with other Bugis ethnic fellow by sharing experiences, then using their capabilities as traders to attract the locals for interaction. In the end, they manage verbal and non-verbal language that is suitable for them to use to communicate and be able to mingle with the local residents.

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