

Conference Paper

Cross-Cultural Adaptation on Community Culture of Moslem Walesi Mountain in Jayapura City

¹Tatik Nuryanti*

¹STIKOM Muhammadiyah Jayapura, Abepura, Awiyo, Jayapura, Indonesia

Abstract

Dichotomy distinguishes mountain communities and coastal communities resulting in their treatment and a different assessment of the society living in the mountainous region. Mountainous communities among Papuans have been stereotyped as a tough community, a source of conflict and a lagging society. This resulted in the mountainous community more difficult to be accepted by other communities when it comes out of its territory. This study would like to express how intercultural adaptation process Walesi Moslem mountains community in the City of Jayapura.

Using the Theory of Intercultural Adaptation proposed by Kim stating that all individuals when entering a new cultural culture and unfamiliar then he will become a stranger and require the process of adaptation.

This research is a qualitative research with the research subject is the Walesi Moslem mountain community that has been at least for five years living in the City of Jayapura.

The results showed that the Walesi Moslem peoples when entering the city of Jayapura initially experienced difficulties because of the high bonds of brotherhood among them that tend to be closed to the society and other cultures. The interesting thing in this research is that the Muslim identity makes it easy for the Walesi Moslem peoples to be accepted by the immigrant and coastal communities in the City of Jayapura.

Keywords: adaptation, intercultural adaptation theory, mountain communities, moslems, stereotypes

INTRODUCTION

The true people of Papua are people of the Melanesian race who have different physical characteristics with other tribes in Indonesia, should experience dichotomy caused by geography factor that is between the coastal community and mountain community. The difference is very striking both from the side of customs and culture, habits and languages, which then also affect the pattern of communication and interaction among various elements of society.

Coastal communities in the Papua region are known as more "advanced" societies. Both in terms of education and socio-economic level compared with mountain communities. Coastal communities are relatively easier to interact with various groups either with indigenous Papuans or with migrants living in the region of Papua. This interaction pattern also raises the assessment and positive impression to the coastal community.

Good judgments do not occur in mountainous communities. Mountainous societies (or commonly referred to as mountain people/Wamena people) must travel quite a difficult terrain at high costs to get to more open

* Corresponding author

Email address: Nuryanti9tatik@gmail.com

areas. With this condition, the mountain community is better known as a society that has characteristics as a society that has a closed attitude, difficult to get along and have bad behavior. Even stereotypes emerged in the Papuan community in general if the mountain community is a lazy, stupid, loud, and many other negative assumptions. If there is a problem in the region of Papua then the accusations of the people of Papua always focused on the mountain community.

Mountainous communities, often rated as negative connotations, make it difficult for mountain communities to adapt, both to migrant communities and coastal communities. Many people consider that mountain people are criminals and are associated with the activities of the Free Papua Organization (OPM). This stereotype ultimately gave rise to various antipathy attitudes from various parties, not only from migrant communities but also other indigenous Papuan communities when going to interact with mountain communities.

One of the tribes often referred to as mountain people are the Walesi Tribe. Walesi Muslim mountain communities are inseparable from negative stereotypes that are generally pinned to mountain communities. The stereotype attached to the mountain man is essentially a standard representation of a person, an object or an event and a person's attitude towards others based on social and cultural experience (Melikyan, 2012: 94). Stereotypes are often seen as negative phenomena. This is what happens to the Papuan people where many people have negative stereotypes about the mountain community including the Walesi tribe. Where the standards of behavior, habits, values and cultural morals that have been socialized long ago in the mountain community assessed negatively by the majority of Papuan communities both native and immigrant. For the Walesi Tribe, even though many of its members have become official or executive or legislative in Papua province which is quantitatively significant enough, it does not eliminate the negative perceptions of Papuan society in general against the Muslim mountains of Walesi as a large part of mountainous society.

As a result, when the mountainous Muslim Walesi community "came out" from its territory to wander, it was difficult to adapt and other people were, not easy to accept the existence of the Walesi Muslim mountain community in its territory. This is also the case in the city of Jayapura. The Moslem Walesi peoples have to stay in the city of Jayapura to get better access to education or to gain a better economic life but they are faced with the fact that the people of Jayapura still have an unfavorable appraisal of the mountains community since the Muslim mountains of Walesi have many when it has to adapt in Jayapura city.

This is also happening to the Muslim mountain communities in Papua Jayapura Walesi where when they try to start communication then they feel unable to communicate well due to the stereotype attached to themselves. Less smooth communication process can be regarded as a communication failure. Communication failure is usually due to many factors. Among them are ethnic, religious, social, cultural, psychological, national and linguistic factors (Melikyan, 2012: 93-94). Further, Melikyan writes that communication failure in the context of "individual behavior" then the main factor causing communication failure is intercultural communication. The failure of communication in intercultural communication occurs between individuals of different nationalities or different ethnic groups. Where every nation or ethnic group has a mindset, norms, cultural values, behavior that has gained from generation to generation which then become an inherent stereotype.

THE THEORY OF INTERCULTURAL ADAPTATION

Cross-cultural adaptation theory proposed by Kim (1998). This theory is essentially inspired from the previous adaptation theory put forward by Gudykunst & Hammer. Intercultural adaptation is a long process of adjustment to gain comfort in a new environment. In "Intercultural Communication Theories", Gudykunst (2002: 183) explained that the theory of cultural adaptation belongs to the group of accommodation theory and adaptation. One of the theories put forward in the explanation is the theory of intercultural adaptation of Ellingsworth. Ellingsworth (1988: 271) suggests, adaptation behavior in intercultural dyads associated, among others, with elements of adaptation in the style of communication. The style is behavior or communication behavior. According to Gudykunst and Kim (1998: 337), adaptation can occur in the cognitive dimension.

Kim further stated that as social beings it is proper that individuals have the instinct to interact with other individuals everywhere so that a process of adaptation or adaptation is required for the immigrants (Kim, 2001: 31).

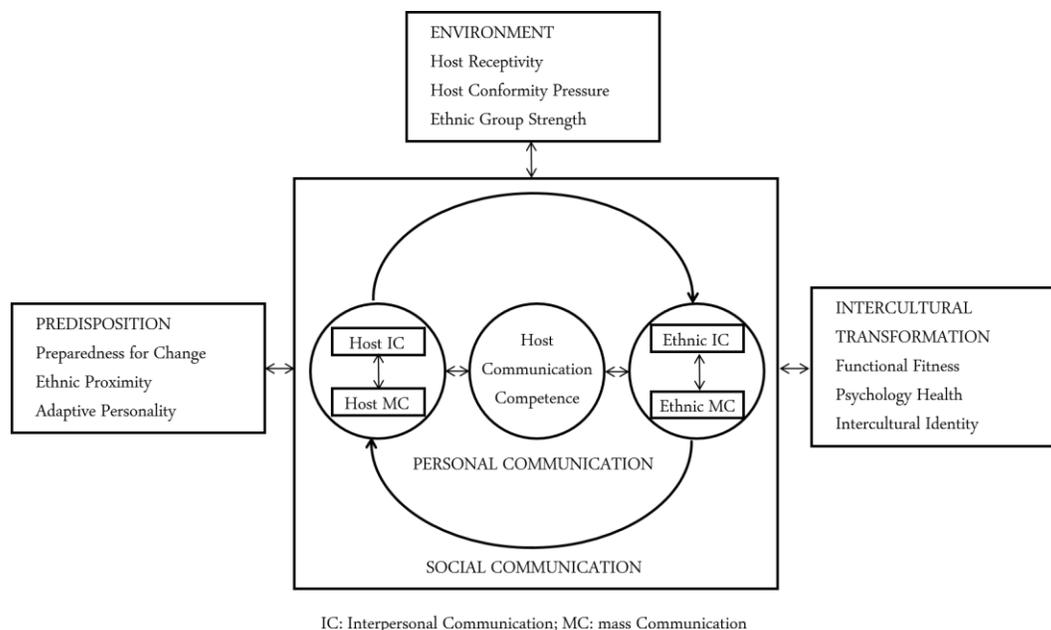


Figure 1. The Diagram of Cross-Cultural Adaptation

From the results of Kim's research (Utami, 2015 182-183) as seen in Figure 1, Kim identified five things that became factors in the adaptation: first, Personal Communication. At this stage, there is a process of adjustment using personal communication competencies are derived into three parts, namely cognitive, affective, and operational. This happens within the individual person. The cognitive aspect is separated from the individual's knowledge of the communication system and cultural understanding. Affective aspects of communication competence include individual adaptation motivation, identity flexibility, and aesthetic orientation. The operational aspect is seen through individual behavior or specifically indicates its communication competence. Achievement of communication competence is needed to overcome the environment, especially the new environment.

Host Social Communication and ethnic social communication, both contain two forms of communication namely interpersonal communication and mass communication. In host social communication occurs between individual immigrants with individuals from the local culture so there is a cultural difference between the two. While ethnic social communication occurs between individuals with the same cultural background, for example, individual immigrants interact with individuals having the same origin and culture.

The next factor is the environment, which is divided into host acceptance, the pressure of adjustment from the home cast and the strength of the ethnic group and predisposition. Finally, predisposition refers to the personal state of the migrants when they arrive in their local cultural group, the type of background they have and what kind of experience they have before joining the local culture. The combination of these factors contributes to the overall adaptation potential of migrant individuals.

METHODS

The research approach used in this research is qualitative research. Bogdan and Taylor (in Moleong, 2007: 4)

define a qualitative methodology as a research procedure that produces descriptive data in the form of written or oral words of persons and observable behavior. Subjects in this study are the Muslim mountain community wales who inhabit the city of Jayapura. As in the view of Bogdan and Taylor (in Moleong, 2007) which mentions the term informant to replace the term research subject in qualitative research. In relation to informants who are the subject of this research are informants who have contributed in finding research data.

Selection of informants as a source of data in this study is based on the principle of the subject who mastered the problem, have data, and willing to provide complete and accurate information. Qualitative research is not questioned by the number of informants but may depend on whether or not the selection of key informants, and the complexity of the diversity of social phenomena studied. Thus, the informant is determined by purposive sampling technique, namely the process of determining the informants based on the criteria and requirements determined by the researcher.

This research is done in depth as guidance in research method of a case study where data collected come from multi sources that informant that I will interview are those who are specifically people who come from Muslim mountains Walesi aged minimum 17 years and currently being in Jayapura or who are wandering. In addition, informants in this study are coastal people who are in Jayapura and immigrants who have long (at least 5 years) residing in Jayapura. In this research, there were 12 informants. Methods of data collection conducted in the researcher are by using the method of in-depth interview, observation, and literature study.

RESULT AND DISCUSSION

Adaptation is a dynamic process of each individual when moving into a new, foreign environment or environment with a new culture to build and retain the existing culture to suit the new environment (Kim, 2001: 31). In the process of adaptation, the individual will adapt himself to his new environment.

The results of this study indicate that the Walesi Muslim mountain community basically has good adaptability. This can be seen from two indicators that are 1) the willingness to learn other cultures; 2) the ability to live together with other community groups.

The first indicator of willingness to learn about other cultures can be seen in how the Walesi Muslim peoples began to observe and learn the habits of coastal communities who had already settled around the city of Jayapura.

As informed by the following third informant:

"... understanding others is necessary, a broad perspective so as to understand others well."

From the above data, the Muslim community of Walesi mountains basically has the realization that understanding people outside their group is the main thing when they have to get out of their territory. One of them is to learn other languages outside the "mother tongue" including Indonesian as the language of "unity" for the people of Papua. This means that for the convenience of inter-tribal in Papua communicate then they agree to use the Indonesian language as a liaison language between one tribe with another tribe. Thus the knowledge and skills of Indonesian language they already get from the teacher or his school friends.

In addition to learning the language of the Muslim mountain community, Walesi also studied the habits, daily activities of coastal communities and immigrants. By studying these habits, the mountain community can adapt to local customs. So that no longer visible differences in the striking habit between the community of Muslim mountain Walesi with coastal communities and immigrants. It is intended to smooth the process of adaptation of Walesi Moslem community in Jayapura city.

The second indicator of the adaptability of the Walesi Muslim community is the ability of the Walesi Muslim community to live together with other groups. The Walesi Muslim mountain community is basically

ready to live with people outside their group. This is because the Muslim mountain community Walesi has cultural values that teach the Walesi community to be able to live together with other communities outside the group. As the following second informant say:

"Apart from all that, our group always try to live well with others because we have to depart from the teachings of our ancestors to live together, who we are, the value of life inherited it so that it can connect with others."

The ancestral values of the Walesi Muslim mountain community have become the one inheritance that today is always believed by the Muslim mountains of Walesi. It is at least reflected from the real life of mountain communities. For a long time, they were used to living with other community groups.

This fact illustrates that since a long time the mountain people no longer live with only one tribe but the immigrant community that Javanese and other tribes have long lived together with community groups Wamena. Therefore, actually, the mountain community has been accustomed to live together with other communities.

The phenomenon is also reflected in the Muslim community of Walesi in the city of Jayapura how they strive to maintain good social relations with migrant communities and coastal communities. The belief in the importance of living together with those individuals has made it easier for the Muslim mountain community Walesi to be accepted by his new environment in the city of Jayapura. They no longer put forward living in groups within the community of Muslim mountain Walesi alone. But they are trying to get used to mingling with coastal and immigrant communities in the city of Jayapura.

Factors for Successful Adaptation of Walesi Muslim Mountain Community

The study also found that the success of adaptation by Walesi Muslim mountain communities is due to several supporting factors. These factors are experiences, beliefs and cultural values, education and religion. This experience factor is related to how often and how long the Muslim community of the Walesi mountains left the Walesi region. The more often and longer the Muslim community of Walesi is outside Walesi then they will gain new experiences in dealing with other people of different cultures.

This belief factor is related to her belief values and cultural values related to hereditary cultural values. These two factors will build the behavior and character of the Walesi Muslim community. One is the character to always put others first. The character seems to be one of the factors supporting the success of Walesi Muslim communities in adapting to other communities outside their group.

Next is the educational factor. Education will open a person's insight into the outside world. Through education, an individual can know other cultures. The community of Walesi Muslim mountains when they migrated to Jayapura was mostly for education. Therefore, with the provision of a high level of education, the Muslim mountain community Walesi also more open to other cultures.

Last is the religious factor. The interesting thing in this research is the involvement of religion that plays a major role in facilitating the community of mountains Muslim Walesi. This can be seen how the Muslim identity inherent in the community of Walesi Muslim mountains turned out to facilitate them to be accepted by the community in the city of Jayapura. The attachment of Muslim identity is very helpful, especially for the newly arrived Muslim mountains of Walesi in the city of Jayapura to be accepted by the people of Jayapura, which basically still have a negative perception of the mountain community.

Intercultural Adaptation Models

Based on the results of the research that has been described above, the researcher tries to describe the success of adaptation in Walesi Muslim Walesi community as follows:

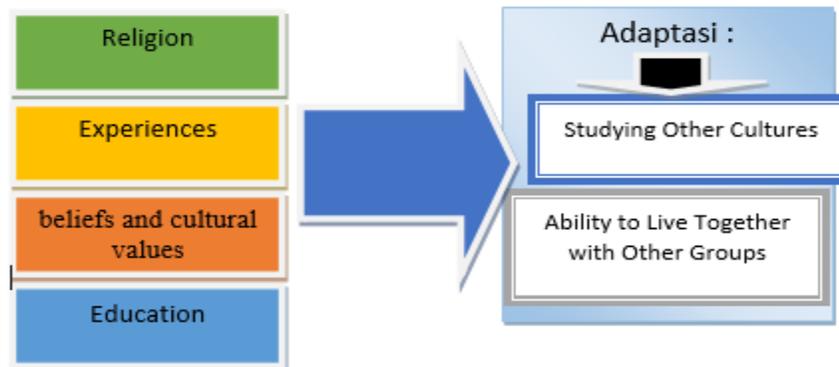


Figure 1. Image of Intercultural Adaptation Model

The Muslim community of Walesi can easily and openly study the culture of coastal communities and immigrant communities. The ease of the process of studying these other cultures in addition to religious and educational factors is also due to factors that have cultural values that they already have and believe in their lives as Muslim community Walesi. This means that the culture they already have as a community of Muslim Mountain Walesi has a very significant role in undergoing the process of adaptation in the city of Jayapura which has a population of various cultural groups.

The adaptation process undertaken by mountain communities in the city of Jayapura can't be separated from the intercultural communication competence that has been formed in the Muslim mountain community Walesi. When the Walesi Muslim mountain community has intercultural communication competencies, they have no difficulty in adapting. Similarly, the adaptation process conducted by the community of Muslim mountain Walesi. The success of adaptation by Walesi Moslem community in Jayapura city will facilitate the formation of intercultural communication competence of Walesi Muslim mountain community.

CONCLUSION

The Muslim Walesi peoples have good adaptability in the new social environment. Muslim mountain communities are more readily accepted by migrant and coastal communities so that the process of adaptation they do is not difficult. The success of the adaptation process conducted by Walesi Mountain community is characterized by the willingness of Walesi Mountain community to learn the culture outside their group and the ability to live together with other communities in Jayapura City.

ACKNOWLEDGEMENT

The author conveyed the highest award to Prof Engkus Kuswarno, M.S, Dr. Jenny Ratna Suminar, M.Si and Dr. Tinne Silvana, M.Si as a promoter team at the Communication Science doctoral Program of Padjadjaran University which has given a lot of inspiration to this research.

REFERENCES

- Ellingsworth, H. W. (1988). A theory of adaptation in intercultural dyads. In Y. Y. Kim & W. B. Gudykunst (Eds.), *Theories in intercultural communication*. California: Sage.
- Gudykunst, W. B. (2002). Intercultural communication theories. In W. B. Gudykunst & B. Mody (Eds.), *Handbook of International and Intercultural Communication* (2nd Ed.). California: Sage.

-
- Kim, Y. Y. (2001). *Becoming intercultural: As integrative communication theory and cross-cultural adaptation*. California: Sage.
- Kim, Y. Y., Lujan, P., Dixon, L. D. (1998). Patterns of communication and interethnic integration: A study of American Indians in Oklahoma. *Canadian Journal of Native Education*, 22(1), 120-37.
- Melikyan L. (2012). Communicative failures as result of cultural and linguistic stereotypes. *International Journal of Humanities*, 9(11), 93-99.
- Moleong, L. J. (2002). *Merode penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Utami, L. S. S. (2015). Teori-teori adaptasi antar budaya. *Jurnal Komunikasi*, 7(2), 180-197.