

The Cultural Problems about the Adaptation of Manggarai Students in Malang City

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This research is motivated by the cultural complexity between Manggarai students and Java students in Malang city, Indonesia. There are misunderstandings due to the meeting of two different cultures. The research purpose is to find out the adaptation problems of Manggarai students in Malang city. The research method is qualitative with an ethnographic approach, namely emic. The data collection techniques are observation, interview and documentation. The analysis technique uses interpretation with a cultural paradigm. The results showed that the cultural problem of adaptation in the ethnographic point of view is the difficulty of adapting between students from Manggarai (migrants) and students from Java (host culture). The main reason for the difficulty in adapting starts from the language, the situation of feeling like a foreigner so that they feel culture shock with the new culture. Consequences of adaptation problems: limited communication between the two parties, the problem of occurring situations that are not familiar and easily offended due to misunderstanding and suspicion in the use of language. Ethnographic analysis helps adaptation problems through cultural trajectories from the immigrant side by being humble to learn conversations in everyday Javanese. The trajectory is carried out communally with initiatives from regional organizations (Lembor Malang Big Family Association or IKBLM) to build meeting points and familiarity with Javanese students. Research recommendations, different cultures can be crossed with cultural ideas and actions to accept differences starting from migrants and facilitated by decision-making parties.

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Introduction

Culture is the shared beliefs, values and norms of a group of human (Syamaun, 2019; Mahdayeni, Alhaddad, & Saleh, 2019). It shapes the way people think, feel, and behave in a community, region, and country. Indonesia has a diversity of ethnic cultures, religions and languages. This diversity grows in the lives of Indonesian people which

ultimately shapes a pluralistic society. This difference serves to maintain the basis of self-identity and social integration of the community. Indonesia's cultural diversity has advantages over other countries (Hakim & Darajat, 2023; Sukmawati, Rahmawati, & Rohmah, 2023).

The interaction of different cultures may face adaptation problems. Such problems can arise due to differences in language, religion, customs and values. One of the most common adaptation problems is the language barrier. When people do not speak the same language, it is difficult to communicate. This can cause misunderstandings, and frustration, and result in conflict. People from different cultures may have different customs in things like greeting, giving gifts, and eating. These differences can be confusing and even offensive (Humaedi, 2017).

Efforts to overcome cultural differences are especially important for students who study both in their region and those who want to study outside the region. The importance of learning local culture, because Indonesia is not only a country that accepts diversity, but also an effort to preserve Indonesian cultural traditions. It is still important for students who study outside their place of origin to maintain their own culture, and adapt to the local culture as well.

Malang City is one of the most popular academic cities. After graduating from high school, students from outside Java continue their studies at the university level in Malang. Apart from being known as a student city, the cost of living in Malang is also very cheap, starting with clothes, food and so on. This situation attracts the attention of students from outside Java. Around the beginning of July 2019, the researcher decided to continue his education in Malang City, the reason why the researcher decided Malang as a city to continue his education was because of the above. Arriving in Malang, the researcher saw so many friends from East Nusa Tenggara, Maluku, Papua, Kalimantan and so on continuing their education in this city (Gasa et al., 2019).

This situation makes it clear that each region has a different background, as is the case with Manggarai culture and the culture found in a new milieu such as Javanese culture. The term culture is certainly familiar to the general public. The unfamiliarity is because researchers see culture as related to the traditions inherent in people's lives. Culture is an art in life, but the view of culture does not only revolve around art, but culture also talks about social values in people's lives (Syakhrani, & Kamil, 2022; Gultom, 2019). Thus, culture is one of the habits of a group of people in society that is carried out repeatedly so that it becomes a culture (Hidayati et al., 2018). The researchers see that each culture has its own characteristics such as Manggarai culture and Javanese culture, and is justified by the theory put forward by Misnawati that the characteristics of culture itself are hereditary or passed on to the next successor so as not to experience fragility. This is because culture is one of the important components in society that strongly binds the community and regulates the behavior patterns of the community itself (Palopo, 2022).

There are several previous studies that researchers know that Malang City is one of the largest cities in Indonesia which has a higher education center (Gasa et al., 2019). So that the growth in the number of students in Malang city is increasing every year. One of them is Manggarai students, both East, Central and West Manggarai. Manggarai students will certainly enter a new environment in Malang city which has different habits. Researchers when experiencing there are situations that are not familiar with their habits. Therefore, as a Manggarai student in Malang, I must be able to adapt to the local culture. Intercultural adaptation is a long-term adaptation process to become

comfortable in a new milieu. Manggarai students, Flores (East Nusa Tenggara Province) because when Manggarai students cannot follow the habits or adapt to the local community, this will affect the process of interaction and adaptation with the local population. It is impossible to understand the communication established between these students and the locals without learning the basic steps of the cultural exchange process (Zhou et al., 2020).

In order to avoid problems between Manggarai students and the local community, it is necessary to overcome cultural differences or cultural differences in the new milieu, especially in adjustment. Therefore, Manggarai students must be able to adapt in a new milieu, because not all Manggarai culture must be applied in Malang, but how researchers and several others can follow existing habits. Cultural adaptation is the process in which people learn and understand the rules and behaviors of a new culture (Mumpuni, 2015). This can be done through regional organizations that are built in overseas places. Through the cooperation of administrators and residents of regional organizations, communication and adaptation can be done. So that there can be a relationship between Manggarai students and Javanese students through the procurement of discussion activities, tournaments and so on (Hamid, 2020).

Researchers determine the state of the art by basing on three previous studies on the socio-cultural adaptation strategies of Manggarai students in Malang after the 2015 conflict conducted by Gasa et al. (2019). The researchers in the article explained the prejudiced attitude of the local community regarding Manggarai students, which led to the death of a student from West Manggarai Regency. The difference with previous research lies in the method, where Gasa uses qualitative research methods with an interpretive paradigm, while researchers use qualitative research using ethnographic methods with an emic approach and a different research focus, where Gasa focuses on prejudicial attitudes in the Manggarai community, while researchers focus on adaptation problems.

The second study entitled "The Relationship between Self-Compassion and Resilience in Eastern Students in Malang City" was conducted by (Dellafrinida & Harsono, 2022). The differences in researchers conducted by Dellafrin focus on the relationship between self-compassion and use data collection methods in this study using questionnaires. While researchers use ethnographic methods with an emic approach, and focus on adaptation problems. In the third study entitled Understanding of non-Javanese students of Javanese manners in interacting on campus at the faculty of social sciences, State University of Malang (Arfianingrum, 2020). The difference is that the previous research used qualitative methods with descriptive research and locus of research in the Department of Social Sciences, State University of Malang. While researchers use a qualitative approach with ethnographic methods with an emic approach and the research location is in several villages in Malang city, such as Bandung Rejosari, Blimbing, Pisang Candi, Tlogomas, Dinoyo, and Sukun.

From the three previous studies that have been described, there is novelty from this research. There is a difference that lies in the focus of the research, where the researcher focuses on the adaptation problems of Manggarai students in Malang city. This research will answer the adaptation problems of Manggarai students in Malang city in their relationship with students from Java.

Theoretical Framework

Cultural Adaptation

Cultural adaptation referred to in this research is the process of individuals or groups adjusting to a new cultural milieu. This process can occur when a person or group moves to a different cultural milieu. Cultural adaptation involves various processes, including learning about the new culture, changing behaviors and values to adapt to the new culture, and building relationships with people from the new culture (Berry, 2019; Kim, 2020).

The word "adaptation" comes from the Latin "adaptare", which means "to make fit". The word was first used in a cultural context by anthropologist Franz Boas in the early 20th century (Boas, Darnell, & Lewis, 2021). Cultural adaptation is often analogous to biological adaptation. In biological adaptation, humans adapt to their physical milieu through natural selection. In cultural adaptation, individuals and groups adapt to their cultural milieu through learning and behavioral change. However, there is an important difference between cultural adaptation and biological adaptation. Biological adaptation occurs at the individual level, whereas cultural adaptation occurs at the group level. In addition, biological adaptation is driven by natural selection, whereas cultural adaptation is driven by learning and behavioral change. In this research, the term chosen to be used is cultural adaptation, which includes learning and behavioral change in universities.

Cross-cultural adaptation

Cross-cultural adaptation in this research refers to the theory of cultural adaptation, which according to Dubin (1996) is that every adaptation process produces an individual's attitude to surrender to other participants on the basis of belief in the existence of a shared culture. Dubin's understanding structure is divided into three parts: (1) system definitions; (2) system description; (3) theory formation. This understanding in cross-cultural adaptation is more focused on the process of acculturation, which is defined in the presence of cultural changes resulting from continuous direct contact between two different groups (Oswaldo, 2022). This is in line with the opinion expressed by Kim (2020) that acculturation is a phenomenon which sooner or later enables migrants to understand the norms and values that exist in the host society.

Host Society and Host Culture

A host society is a society that accepts the arrival of newcomers. Host society and host culture are two concepts that are often used in cultural research. While they are often used interchangeably, there are important differences between the two. Host society refers to the society that hosts the cultural researcher. This can include indigenous societies, societies dominated by Western culture, or societies that fall between these two poles. Host culture refers to the culture of the society hosting the cultural researcher. This can include traditional cultures, modern cultures, or mixed cultures (Alba, & Nee, 2003; Portes, & Rumbaut, 2006; Waters, 1999).

The difference between host society and host culture can be seen in several ways. First, a host society is a social entity, while a host culture is a cultural entity. A host society consists of people who live together in a geographical area and share social, economic and political systems. Host culture is a set of values, norms and practices shared by members of the host community. Secondly, a host society can be observed directly, while a host culture cannot always be observed directly. Host societies can be observed through

interactions with community members, observations of everyday behavior, and the study of written documents. Host culture can be studied through interviews with community members, analysis of written documents, and ethnography. Third, host societies may change over time, whereas host cultures may not change for generations (Boas, & Lewis, 2021).

The host society may change due to demographic, economic, or political changes. The host culture may not change for generations as community members continue to maintain the same values, norms and practices. The distinction between host society and host culture has important implications for cultural research. First, cultural researchers must understand the differences between host society and host culture in order to collect accurate and meaningful data. Second, cultural researchers must consider the differences between host society and host culture when analyzing and presenting their data. Host society and host culture are two concepts that are important for cultural researchers to understand. Understanding the differences between these two concepts can help cultural researchers collect accurate and meaningful data, and analyze and present their data in an appropriate manner (Boas, & Lewis, 2021).

Research Methods

This research uses ethnographic qualitative methods in an emic approach. Etic and emic as approaches that have a relationship with each other, one acting as a conduit of information and the other as a listener of information that leads to analyzing a phenomenon. The emic approach involves studying a culture from the inside, focusing on the perspectives, meanings and values that are important to members of that culture. Researchers using the emic approach seek to understand culture from an insider's perspective, looking at the unique aspects of a particular culture. The etic approach involves studying culture from an outsider's perspective, focusing on objective analysis and comparison of different cultures (Endraswara, 2006; Beals, Kidman, & Funaki, 2020). Researchers using etic approach seek to identify universal cultural patterns, structures and functions, often making cross-cultural comparisons.

Table 1

Profile of the Informants

| No | Name | Gender | District | Profession |
|----|----------------------------|--------|------------------|--------------------|
| 1. | Florensus Seram | Male | Bandung Rejosari | University Student |
| 2. | Alexandra Grasela Kenunung | Female | Bandung Rejosari | University Student |
| 3. | Novaria Tilde | Female | Bandung Rejosari | University Student |
| 4. | Oktavianus Riswanto | Male | Sukun | University Student |
| 5. | Yuvensius Rizaldi H | Male | Sukun | University Student |
| 6. | Yulianus Minggu | Male | Sukun | University Student |
| 7. | Felly Nurti | Female | Tlogomas | University Student |
| 8. | Maria Ingrida | Female | Tlogomas | University Student |
| 9. | Novita Ganus | Female | Tlogomas | University Student |

| | | | |
|--------------------------------|--------|--------------|--------------------|
| 10. Elsha Guja | Female | Dinoyo | University Student |
| 11. Angelina Udul | Female | Dinoyo | University Student |
| 12. Malsianus Mbalng | Male | Pisang Candi | University Student |
| 13. Ifa Santa | Female | Pisang Candi | University Student |
| 14. Rolinta Diana | Female | Pisang Candi | University Student |
| 15. Alexandro Fransisko Darwin | Male | Blimbing | University Student |
| 16. Fransiska Suryanti Lulut | Female | Blimbing | University Student |
| 17. Damar | Male | Blimbing | University Student |
| 18. Endah Susilowati | Female | Dinoyo | University Student |

There are 18 informants in this research. The informants consist of 16 students from Manggarai, East Nusa Tenggara as the presentation of newcomer students, and two students from Java as the representation of host culture.

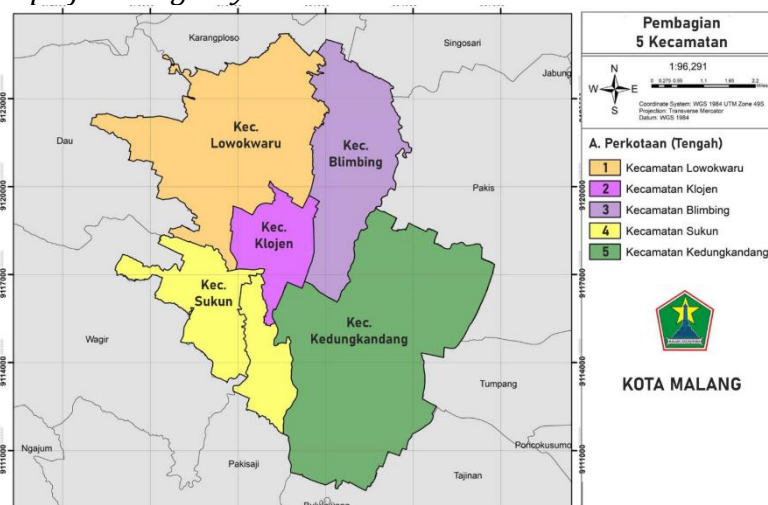
The researcher acts as an etic (outsider), because researching while explaining and dismantling existing problems. In ethnographic research, researchers are involved in the community that is the object of research. Researchers chose a qualitative approach because they believed that this research seeks to understand symptoms that do not require quantification or because these symptoms are impossible to measure precisely. Qualitative methods are descriptive and the main goal is to try to get an in-depth picture and a complete or global understanding, depending on the nature to be studied. This research focuses on the adaptation of Manggarai students in Malang city. The research location is in urban villages in Malang city such as Bandung Rejosari, Blimbing, Pisang Candi, Tlogomas, Dinoyo, and Sukun. Data and information collection techniques were obtained through observation, interviews and documents. The analysis technique used description and interpretation based on verbatim.

Results and Discussion

Malang City and Environmental Challenges

Figure 1

Map of Malang City



The researchers focused on interviewees in urban villages in Malang city, such as Bandung Rejosari, Blimbing, Pisang Candi, Tlogomas, Dinoyo, and Sukun. These six urban villages represent the places where Manggarai students live. The distribution of these residences aims to explore the process of living habits and associations of Manggarai students with culture of Malang. The challenges of the living environment such as differences in culture, language, and habits in Malang City became research instruments that were asked in interviews. In addition, the researcher observed the habit patterns, behavior, and learning process of Manggarai students to find the main problem of adaptation difficulties.

There are personal challenges that observed to find out the characteristics of students from Manggarai, such as the level of independence, motivation, and resilience, affecting the learning adaptation of Manggarai students in Malang city. Then, there are effective adaptation strategies to face challenges and obstacles in adapting to the learning environment in Malang City. Observations found concern the behavior of students from outside Java. The daily activities of Manggarai students when they are in the boarding house and campus milieu, their daily behavior and the habits they often do. From the researcher's observations, the students found it difficult to adapt to their Javanese friends (host society). The difficulty in adapting is explored by researchers due to various factors which will then be explained in the next explanation.

The difficulty in adapting is evidenced by their daily behavior, which often joins Manggarai students either in communication or just hanging out. The adaptation problem is what makes it difficult for most of them to mingle with friends from different regions (Java). The researchers were not satisfied with what the researchers found in the field, the number of interviews with informants was sixteen people. The next step that the researchers took was to conduct interviews with informants. Such behavior or actions are due to difficulties or not daring to open up and accept things that are worth learning and as a real subject for the experience while living in Malang.

Cultural Adaptation

In the interviews, the researchers asked informants about the problem of adaptation. Florensus Seram, one of the informants stated,

"There are certain characteristics that tend to be more individual. For example, in the classroom, Javanese children tend to join their fellow regions, as well as friends from Manggarai. I don't know what causes that, whether in terms of language or in terms of habits, so that Manggarai friends are more comfortable living in the same region. Communication between the two regions is limited to the classroom or during lecture hours" (Seram, 2023, interview conducted on Wednesday, February 15, 2023, at 15:13 p.m).

Seram, in that verbatim, wanted to Manggarai students to be able to adapt to students from Java so that there is no alienation. Seram also explained that there is a feeling of discomfort when mingling with Javanese friends. This is because Javanese friends often use Javanese when in class as well as lecturers. In this case, Seram emphasized that there is a language problem experienced by students from Manggarai when they are in cultural adaptation with the host society.

The next informant, Novaria, stated, "To adapt with my Javanese friends I can, but sometimes I don't feel comfortable in their company because when they are more dominant in gatherings they usually use their local language so that makes us uncomfortable mingling and also their habits. I live with my Manggarai friends because I feel comfortable and I think they do not interfere with other people's lives and are like me. I feel uncomfortable living with my Javanese friends because there are differences in their mindsets, eating patterns and habits" (Novaria, 2023, interview conducted on Tuesday, February 21, 2023, at 19:06 p.m).

Novaria has made friends with Javanese students, but does not feel entirely comfortable living around Javanese friends because of their habit of using Javanese when gathering with each other. Therefore, she is more comfortable living or hanging out with Manggarai friends. The reason Novaria prefers to stay with Manggarai friends is because they are on the same frequency and do not interfere with other people's lives, while for Javanese friends she finds differences in their way of thinking, habits and diet. This is reinforced by the statement of sister Maria Ingrida who stated that:

"I can adapt to them but I don't really mingle with Javanese friends because they avoid us, don't understand their language. I have tried to get along but they avoid me. The most communication is when on campus and even then only sometimes, they mingle also only with fellow Javanese friends. And when we gather with them, they often use Javanese so we feel offended" (Ingrida, 2023, interview conducted on Saturday, February 25, 2023, at 20:31 p.m).

According to Ingrida, adaptation is the process of adjusting to a new milieu. In Malang, she was more comfortable living with fellow Manggarai. She can adapt to Javanese children but lacks friendship and communication with them, because she thinks students from Java avoid them. In addition, they do not understand the Javanese language that is always used when gathering with friends outside Java. Communication activities are rare, most communication is usually done when in the campus milieu only and even then only sometimes. According to Ingrida, she often feels offended by Javanese students who often use Javanese when gathering together, so she feels awkward and does not want to be open with each other.

Alexandro Darwin, a student from Manggarai, stated:

"So far, it has been difficult for me to adapt to the Javanese students. Why is that? We try to see when we gather with Javanese children, of course the language they speak or use is their language. This makes it difficult to communicate with them, as well as on campus. That's how far I've gotten, because if they often use their language. This is what will make it difficult to join them." (Darwin, 2023, interview conducted on Thursday, March 09, 2023, at 16:20 p.m).

According to Darwin, there is a challenge in adaptation between students from Manggarai and those from Java. This difficulty arises because students from Java frequently use the Javanese language when in the campus. Consequently, linguistic difference can hinder effective communication between them. The researcher encountered such instances within the campus setting. From the perspective of

Manggarai students, there are fundamental differences in their perceptions of culturally esteemed values. These disparities stem from variations in language, social behavior, and other factors. Notably, the distinct values held by these two cultural groups—foreign students and local Javanese students—pose social challenges and obstacles within their academic endeavors (Zhou, 2020). The implication is that genuine differences in value systems do indeed exist. Therefore, it becomes essential to address the underlying issues.

The internal problem lies in the cultural divergence between Manggarai and Javanese students within the university context. Javanese culture, as expressed by several informants, tends to favor the use of the Javanese language in daily communication. This linguistic practice is deeply rooted in tradition and reflects the Javanese people's belief in fostering familiarity and demonstrating respect toward others. However, in the context of cross-cultural communication on campus, non-Javanese perspectives often perceive the use of Javanese language as challenging to comprehend, resulting in communication barriers.

Figure 2

Lonto-lonto Nunduk Ase Kae Manggarai Culture



The researchers observed that the cause of the difficulty in adapting to the students from Manggarai is the culture of hanging out. Figure 2 describes that the students from Manggarai prefer to hang out with their friends from the same origin. The activity of hanging out or gathering together while telling stories to each other is called Lonto-lonto Nunduk Ase kae Manggarai in the Manggarai cultural tradition. Lonto-lonto Nunduk Ase kae Manggarai culture has a meaning to strengthen the bond of brotherhood so that there is no rift in the body of Manggarai children. The picture above proves that Manggarai children are more comfortable living with fellow Manggarai. Their habit of hanging out, plus the similarities in terms of language and habits make them comfortable living in the same region.

Figure 3

Regional Student Organization Managers from Manggarai



Another contributing factor in the adaptation problem of students from Manggarai is the tendency to join regional organizations. The researchers observed their daily activities in their living milieu, finding that their activities are not just going to campus, but they also join regional organisations, as shown in the picture above. In figure 3, Manggarai students are holding a new inauguration ceremony for the Manggarai Student Association in Blimbing Malang. There are series of events starting from remarks, prayers, core events to free events. Usually, during the free event, Manggarai children will dance and sway.

The fundamental issue in the cultural differences between Manggarai and Javanese students within the university context lies from a cultural perspective. Javanese culture, as expressed by several informants, tends to favor the use of the Javanese language in daily communication. This linguistic practice is deeply rooted in tradition and reflects the Javanese people's belief in fostering familiarity and demonstrating respect toward others. However, in the context of cross-cultural communication on campus, non-Javanese perspectives often perceive the use of Javanese language as challenging to comprehend, resulting in communication barriers.

The perception of non-Javanese culture often characterizes Javanese culture as formal and hierarchical (Stange, 2009; Hasan, 2012). Conversely, Manggarai culture is frequently regarded as more informal and egalitarian (Mbolang, Tokan, & Boro, 2020; Soares, Prabawa, & Sasongko, 2020). These cultural differences may pose challenges for Javanese and Manggarai students to understand each other. Consequently, there exists a communication barrier between Manggarai and Javanese students, likely influenced by a combination of several factors: language barriers, religious differences, and cultural disparities.

It is essential to note that data regarding communication barriers stem from the accounts of Manggarai students. However, for a balanced perspective, it is equally crucial to consider the viewpoints of Javanese students. A Javanese student expressed the following statement:

“When communicating with friends from outside Java, we assume that they understand what we convey. While we occasionally use Javanese language, we also employ Indonesian. It is not exclusively Javanese. From the outset, we perceive our friends from NTT (East Nusa Tenggara) as having a more assertive speaking style. We assume that they at least comprehend Javanese because we use the informal Javanese language (Javanese Ngoko).” (Damar, 2023, interview conducted on Friday, April 7, 2023, at 14:15 p.m).

This statement implicitly highlights that, de facto, communication channels do exist between Javanese and Manggarai students. The language issue, as reported by the informant, arises from the fact that NTT students tend to use a higher intonation when speaking. This contrasts with the softer and slower communication style among Javanese speakers. Consequently, the elevated pitch or intonation may create communication challenges due to perceptions of impoliteness. This observation aligns with findings regarding communication with high intonation between East Indonesian students and students in the Special Region of Yogyakarta (Adellia & Aco, 2021).

The aforementioned communication encounters obstacles in comprehending the intentions and meanings exchanged between communicators and recipients. Interactions between two distinct cultures are inevitable, particularly within both academic and non-

academic contexts on campus. These contexts include group discussions, inter-cohort meetings, presentations, sports competitions, cultural events, and community service programs. However, mastery of the local culture's language is crucial to address the communication challenges faced by these two individuals—the communicator and the recipient.

Discussion

Barriers and Limited Communication

The implications of communication barriers are multifaceted. First, there is a lack of understanding. Communication barriers can lead to misunderstandings between communicators. Messages conveyed may not be correctly comprehended or may be misinterpreted. Second, misperceptions occur. These barriers give rise to misunderstandings between communicators. The transmitted messages can be interpreted by recipients in various ways. Third, conflicts emerge. Communication barriers can also result in conflicts between communicators. A misunderstanding or misperception can lead to differences in opinions or perceptions, ultimately culminating in conflict. Fourth, communication efficiency diminishes, thereby reducing overall communication effectiveness. Unclear or misinterpreted messages hinder the achievement of communication goals. Fifth, self-confidence wanes. Communication barriers can erode trust between communicators. If communicated messages are not well understood, communicators may question each other's intentions or honesty (Suraya, 2014; Lutfi, 2018; Nuraeni, Pratama, & Ananda, 2021).

When students from Manggarai continue their education in Malang, they inevitably reside within the Javanese community. Consequently, every aspect of their lives necessitates a process of adjustment, which may indeed require an extended period. During interviews with several informants, it became evident that Javanese and Manggarai cultures exhibit significant differences. Manggarai students often feel like outsiders when immersed in the Javanese milieu (host culture). As guests entering the Javanese milieu, they cannot avoid encountering these disparities. To mitigate any sense of foreignness, establishing social contacts and interactions becomes essential—a process akin to visiting a host's home and engaging in polite conversation. However, a current challenge lies in the difficulty faced by Manggarai students in adapting to their Javanese counterparts. As we understand, interpersonal interactions are crucial for them (Semana, 2018).

The existing differences can be reconciled if both parties abandon their individual selfishness. In this context, we must learn about Javanese culture, understand their characteristics, and recognize that incoming students need to comprehend these aspects. As we know, wherever an individual resides, that is where they live and interact with others. This implies an effort to understand their situation. We cannot impose our own ways on them. Through interviews with Manggarai students, it becomes evident that their desire is to bridge the gap with their peers. Simultaneously, they expect reciprocity—Javanese students should also make an effort to connect with them. Thus, a mutual exchange is essential. One practical step is to minimize the use of Javanese language during communication or gatherings with students from outside Java (Fabiana, 2019).

Regional languages are believed to be ancestral gifts. Each region in Indonesia possesses diverse languages and accents, which constitute distinct characteristics. The Javanese language, in particular, is melodious, especially when expressed by Javanese

people. However, not all newcomers, particularly Manggarai students, comprehend this language (Humaeni, 2017). Consequently, Javanese students must position themselves in various social settings, whether among fellow Javanese students or those from different regions. When communicating with friends outside Java, they consciously employ standard Indonesian language rather than their regional dialect. This adaptation effort aims to foster connections and minimize communication challenges.

From the statements of several informants, cultural problems about the adaptation of Manggarai students were found: (1) limited communication; (2) language proficiency as a barrier; (3) newcomer constraints.

Table 2

Communication in the adaptation of Manggarai students

| Limited Communication | Language Proficiency as a Barrier | Newcomer Constraints |
|--|--|---|
| 1. Adaptation challenges often manifest as restricted communication. 2. Within campus conversations, including seminars and group meetings, students express their opinions. However, the underlying issues need to be understood. 3. Communication biases may hinder the primary message intended by the speaker. | 1. Effective communication relies on language proficiency. 2. In this context, Javanese language proficiency is essential for Manggarai students to comprehend opinions, ideas, or concepts. 3. Consequently, limited communication serves as a demarcation between speakers, where messages are conveyed directly through shared language | 1. Manggarai students, being relatively new arrivals in Malang, aim to pursue higher education. 2. Their language and dialect predominantly align with Manggarai or Tombo Manggarai, encompassing dialects such as Mukun, Kisol, Lambaleda, Ruteng, Cancar, Kolang, Lembor, Kempo, Lengko, and Boleng (Verheijen, 1987). |

The bridging cultural gaps and enhancing language proficiency are critical for effective communication and successful adaptation among Manggarai students in their new academic milieu.

Situations of bias or message ambiguity due to limited communication imply that Manggarai students withdraw from socializing with other students from different cultures. Findings from interviews and observations suggest that Manggarai students withdraw to avoid conflict and feel less alienated due to their unfamiliarity with the Javanese language. Language proficiency in adapting to host students in this context implies acculturative stress.

Cross (1995) argues that social skills predict sociocultural rather than psychological adaptation (feelings of stress, perceived lack of belonging). Several qualitative studies have shown that language barriers affect sociocultural adaptation by preventing students from building relationships with peers in both the university and

residential milieus. Limited communication experienced by Manggarai students can be overcome through pedagogical practices existing in cultural communities where they are already proficient in Javanese. In such situations, newcomers can be taught to speak simple Javanese, such as: greetings, goodbyes, thank-yous, and apologies, and to request clarification in Indonesian for unclear communication. This implies an effort to communicate with hosts to clarify or explain utterances that are not fully understood in Javanese and to translate them into Indonesian. This effort negates the traditional paradigm that Manggarai students have proficiency in Javanese language will become "Javanese students." Learning a language does not lead to identity loss; rather, proficiency in using multiple languages makes individuals more open-minded, enriches their social interactions, and broadens their understanding of different cultures (Wilczewski & Alon, 2023).

This raises the question of how limited language comprehension can lead to inability and easily offended situations. This study examines the proficiency in Javanese language, including Javanese *ngoko* (used in daily conversation), *kromo*, and *kromo inggil*. Javanese culture has a hierarchical language system. To achieve mutual understanding and avoid offense, newcomer students should at least be able to use *ngoko*. However, this study found that there are fundamental difficulties for Manggarai students in using *ngoko*.

Language fundamentally serves as the most crucial communication tool that enables humans to share ideas, feelings, and experiences with others. When placed in an milieu that utilizes a different language, individuals can encounter difficulties in communicating with others. This can lead to feelings of isolation, loneliness, and frustration. Such situations hinder adaptation due to the emergence of differing perceptions and prejudices. Incoming students may possess distinct perceptions of the local culture, potentially resulting in misunderstandings and conflicts. Host students may also harbor different perceptions of the incoming students' culture, further exacerbating misunderstandings and conflicts. Similarly, prejudices or stereotypes held by both incoming and host students towards those from different cultures can impede communication and adaptation efforts.

An Emic Approach

This paper utilizes an emic approach to analyze the language and communication difficulties faced by international students in adapting to a new cultural context. Misunderstandings and conflicts can be mitigated through initiatives from incoming students to embrace humility and actively address adaptation challenges. The cultural trajectory paradigm serves as a useful framework for understanding their cultural adaptation process.

Students originating from diverse cultural backgrounds may encounter obstacles in learning the local language. This can impede their ability to communicate with the host community and comprehend the local culture. Furthermore, students might struggle to adjust to the prevailing values and norms of the host culture, leading to feelings of rejection and potential conflict with the local community.

Manggarai students' communication and language barriers can be explored through an emic approach. Initiatives fostering a humble approach among these students, where they actively address adaptation challenges, can mitigate misunderstandings and conflicts. The cultural trajectory paradigm offers a valuable framework for comprehending their cultural acclimation process. Students hailing from diverse cultural backgrounds may encounter difficulties acquiring the local language. This can lead to

impediments in communication with the host community and hinder their understanding of the local culture. Additionally, students might grapple with adapting to the prevailing values and norms, potentially resulting in feelings of isolation and potential conflict with the local community.

The concept of cultural trajectories offers a framework for understanding the process of cultural adaptation among students. It encompasses the initial stage of forming ideas about adaptation, progressing through efforts to acclimate, and culminating in concrete actions. This framework allows for the identification of various factors influencing students' adaptation journeys. Cultural trajectories can also be leveraged to develop strategies that facilitate students' integration into a new cultural environment (Poell, T., Nieborg, & Duffy, 2021).

An emic approach examines the application of the cultural trajectory paradigm by a regional organization, the Lembor Malang Large Family Association (Ikatan Keluarga Besar Lembor Malang or IKBLM). The organization facilitates student integration by encouraging participation in campus activities. This collaborative milieu allows Manggarai and host students to meet new people, learn new skills, and gain exposure to the local culture. Additionally, the IKBLM fosters peer-to-peer learning, where senior students fluent in Javanese (*ngoko*) can mentor newly arrived students. This emphasis on language acquisition is crucial for overcoming communication barriers and facilitating cultural adaptation. By developing proficiency in Javanese, immigrant students enhance their ability to interact with the local community.

Every student communities often establish regional organizations to foster familiarity and a sense of belonging within their ethnic groups. However, these organizations can also play a valuable role in promoting intercultural interaction. Emic analysis finds that the adaptable structure of these organizations allows for cross-regional engagement. For example, discussions or tournaments involving students from diverse backgrounds, such as Javanese students in this case, can serve as concrete steps towards building closer relationships with different cultural groups (Pitriani, 2020).

University student organizations can play a crucial role in fostering communication and building bridges between Javanese (host culture) and Manggarai students. A sense of national unity, recognizing Indonesia as a shared homeland, can further encourage intercultural interaction. However, Manggarai students risk being perceived as isolated or unwelcoming if they fail to engage with their Javanese peers. Therefore, both Javanese and Manggarai students should strive for openness and initiate social interaction (Unwanah, 2021). As international students, Manggarai students have a social responsibility to interact with diverse communities. This includes actively learning about the local culture, including its language, customs, and prevailing practices, to facilitate their integration into the new lingkungan (Kuswicaksono, 2020).

Conclusion

This research concludes that Manggarai students as migrants in their efforts to continue their education in Malang city have difficulty adapting to Javanese students as hosts. They as migrants enter the host environment (host culture) feeling like strangers and shocked (shock culture) with the new culture. The research concluded that the first cultural problem of adaptation from an ethnographic point of view is the difficulty of adapting between students from Manggarai (migrants) and students from Java (host culture). The main reason for the difficulty in adapting starts from the language, the situation of feeling like a foreigner so that they feel culture shock with the new culture.

Consequences of adaptation problems: Limited communication between the two parties, the problem of unfamiliar situations and easily offended due to misunderstanding and suspicion in the use of language.

Ethnographic analysis helps the problem of adaptation through cultural trajectories on the part of migrants by being humble to learn conversations in Javanese daily. Cultural trajectories are pursued by a joint movement, inviting students from Manggarai who are initiated by regional organizations, in this case the Lembor Malang Big Family Association (IKBLM). IKBLM builds meeting points and intimacy with Javanese students such as organizing discussions and tournaments with Javanese students so that relationships will be built. The research recommendation is that different cultures can be crossed with cultural ideas and actions to accept differences starting from migrants and facilitated by decision-making parties.

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