

## MODELING INTERCULTURAL COMMUNICATION; AN ANALYSIS OF THE COMMUNICATION EXPERIENCE OF MIGRANTS WITH BETAWI PEOPLE

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**Abstract.** Intercultural communication is something unique because of the diversity of thinking patterns and experiences they have, as well as the communication process and interactions between individuals that occur not only in different cultures but also in different languages, values, norms, customs and attitudes. For this reason, this study discusses the perspective of migrants regarding their communication experience with the object of research, namely the Betawi people in Kalideres, which is certainly different and produces a meaning from the experience. This research uses phenomenological method with qualitative approach. The research findings state that there are three stages of experience: 1) the initial experience of becoming a migrant and communicating with the Betawi people in Kalideres is an experience of the adaptation process, 2) the experience after a long stay is a pleasant experience that produces a pleasant positive meaning and 3) the experience of entering into the culture is a pleasant and familial experience that produces a pleasant positive meaning and familial nature. The research concludes that both experience and meaning become a process that cannot be molded but emerges on its own, influenced by the culture and environment that is the context in this study.

**Keywords:** Intercultural Communications; Migrants; Kalideres Betawi People; Experiences

### INTRODUCTION

Intercultural communication or communication of individuals with different cultures is unique because of the diversity of thinking patterns and experiences they have, so this is a uniqueness in a cultural community but can become an obstacle or even conflict because of the misunderstanding that can be caused by the process of communication and interaction between individuals who are not only different cultures but also different languages, values, norms, traditions and attitudes (Riyanto et al., 2023).

The intercultural communication experience that occurs between the two parties will certainly be different from one another and make it unique, because the differences in intercultural communication experiences will result a difference point of views between migrant communities, which in this study are people or individuals as part of society towards Betawi people, so that migrants can have stereotypes and prejudices that are different from one another towards Betawi people because communication actors will describe how everyone is different in the process of social interaction that occurs (Back, 2021). When talking about stereotypes and prejudice, both of these are included in the problems that are often experienced by migrants, such as language differences in everyday life, non-verbal misunderstandings, and back to the two previous points, stereotypes and prejudice (Anwar, 2018).

In the process of communicating and interacting between migrants and Betawi people in Kalideres, also based on the experiences experienced by each of these migrants, of course, it does not escape the obstacles that make communication that occurs not always effective, this is due to the background of cultural differences. This is also in line with the statement when the term 'intercultural communication' is used, it does not mean that an activity or communication process must be effective, this is because the participants or participants involved in the communication certainly have different cultural backgrounds (Ridaryanthi, 2021).

In this study, the object of research is about Betawi people in Kalideres, where Betawi people in the Kalideres area, West Jakarta are included in the category of Betawi people in the periphery category which has several characteristics that are not all but mostly come from the lower class economy, then low education levels but there are changes in work patterns and better education, for the dialect characteristics of Betawi people in Kalideres, West Jakarta there is no change in the vowel a to e, for example: "kenapa" becomes "ngapa", use 'gua elu' and more to the intonation or way of speaking that is "nyablak" like Betawi people in general (Purbasari, 2010).

Not only the Betawi people in Kalideres, this study also discusses migrant people who will be researched on their communication experiences with Betawi people in Kalideres, which are certainly different. In the Kalideres area itself, there are 218 male migrants and 224 female migrants, so the total number of male and female migrants in the Kalideres area is 442 people (Sari, 2020). These migrants moved from various areas of origin to the Kalideres area with their respective goals and objectives and lived side by side with Betawi people in Kalideres (Yuliantari et al., 2020) which this study will research how the experiences of migrants communicate with Betawi people in Kalideres and produce a meaning.

This study is not the only study that discusses about the intercultural communication experience of migrants with indigenous people, but there are other studies such as a study entitled "Korean tourists' experience of intercultural communication through English as a Lingua Franca (ELF) in overseas travel: A grounded theory approach" also discusses the experience of intercultural communication (Lee et al., 2023), so the theme of this study is interesting to research because it discusses from the aspect of migrants about their experience of communicating in overseas areas with indigenous people, Betawi people in Kalideres.

Based on the explanation above, the focus and purpose of this research is to discuss and find out about the communication experience of migrants with Betawi people in Kalideres, which from the communication experience will produce a meaning from migrants towards Betawi people in Kalideres.

## LITERATURE REVIEW

**Intercultural Communications.** In social life, of course we cannot be separated from communication as a means of delivering messages from senders to recipients, where messages will be built or messages will build meaning or be translated to others (Yuliawati et al., 2020). In the field of communication, one type is intercultural communication where the participants of this communication, both communicators and communicants, have different cultural backgrounds (Aziz et al., 2020).

Intercultural communication is communication between people of different cultures and for long-term intercultural communication processes, differences in age, (migration) biographical, social, family, economic, religious, cultural, and communicative settings between communication actors will be influential, especially those that are relevant to each other. In addition, communication is a basic need for all people, so intercultural communication not only includes communication between people of different cultural backgrounds, but communication that can occur in every encounter (Latifovic et al., 2023).

Communication is the process of delivering messages by using language, where words and speech can be a barrier in intercultural communication (Kartika et al., 2023). In addition, prejudice, which is a thought that tends to be negative towards individuals or groups and stereotypes, which is labeling certain individuals or groups, is one form of prejudice and intercultural communication barriers in relation to race, ethnicity, etc. (Anugrah et al., 2008).

From cultural differences and intercultural communication barriers that can happen, there will be an effective relationship that is established if there is recognition of the existence of both ethnic groups (Yusupova et al., 2021). In addition, it also adaptation by making continuous cultural adaptations, because adaptation is part of intercultural communication where changes and differences cannot be avoided by migrants (Pawanteh, 2015).

**Migrant Community.** In general, the definition of society itself is a group of people who live together in a certain area or environment and carry out social interactions. However, the meaning of migrants itself can also be said to be "foreigners" who cling to their own culture and not all but tend to live in isolation, thus hindering assimilation with the community where they live and some take a years, and migrants sometimes travel back to their home areas (Siu, 2006).

A person can be said to be a migrant community if that person is not born and grows up in that environment who comes for certain motives, a person can also be said to be a migrant community even though he was born and grew up in a certain area but is in a family that has an ethnicity or culture that is not from the original tribe of the region. However, the migrant community referred to in this study is a person or individual as part of the community.

**Betawi Community.** The community itself is a group of people who live together who produce culture and they have a common territory, identity, have habits, traditions, attitudes, and feelings of unity that are bound by these similarities (Prasetyo et al., 2020). In general, the Betawi community can be defined as a group of people who come from the Betawi tribe or commonly known as the indigenous people of Jakarta who live around the DKI Jakarta area. The Betawi ethnicity is a mixture of various other ethnic groups or also known as the melting pot, where these various ethnic groups entered and lived in Batavia which had lost many of the original characteristics of their ancestors, then began socialization, trade and mixed marriages that have formed a special ethnicity, named Betawi. The Betawi community has categories, such as the Central Betawi Community (MBT) and the Marginal Betawi Community (MBP) and for the Betawi community in Kalideres, Jakarta, it is categorized as the Marginal Betawi Community (MBP) (Megawanti, 2015).

**Experience and Meaning.** This study discusses the communication experiences of migrants and the outcome of a number of studies has shown that, migration is a new life experience that often involves observation, participation, and open-ended instruction. Then in the making of the experience, there is also the effort of the local community in intercultural contact which has a significant influence on whether the migrants have a meaningful and smooth experience or a meaningful but unsuccessful experience. Meanwhile, experiences within a cultural group guide the way we think, feel and behave. We, especially migrants, can know and feel the "unwritten" rules of society that guide us to appropriate and effective communication (Dalib et al., 2017).

The quality of a communication experience is very important because it captures the salient aspects of the communicator during the social interaction experience, such as clarity which refers to the cognitive aspects of an experience such as the level of understanding of what is being communicated, then responsiveness which reflects the behavioral aspects and shows the reciprocity that a person experiences in interpersonal interactions from the communication experience, as well as the comfort of communication. Then, a phenomenon or experience is a reflection of reality that cannot stand alone because it has or produces meaning that requires further interpretation (Rumyeni et al., 2021).

## METHOD

This research method uses a phenomenological method with a qualitative approach where this method is a method used to examine human experience, so that phenomenology becomes a method that reflects direct human experience as far as the experience is closely related to the object to be studied. In addition, the focus of this phenomenology is to seek understanding of how humans produce meaning and important concepts (Arrofi et al., 2019). The phenomenological method is the study of a phenomenon that is manifested in experience, how to view and understand the phenomenon and the meaning that the phenomenon has from subjective experience (Neubauer et al., 2019).

Phenomenology explores consciousness in human experience, so the theory used in this study is Alfred Schutz's phenomenological theory because this research examines the human experience or migrants/informants from their interaction or communication with the object of research, Betawi people in Kalideres directly, so that the resulting experiences and meanings do not only come from thinking or "what is in the mind" but are indeed experienced consciously by the research subjects, the migrants in Kalideres (Rasid et al., 2021).

This research paradigm uses an interpretive paradigm to achieve a deep understanding of the communication experiences of migrants with Betawi people in Kalideres, so that with interpretive phenomenology the focus is on the subjective experience of the meaning given by each migrant to the experience experienced (Tolotti et al., 2018).

This study collected data using semi-structured interviews with seven informants, but there are several criteria for selecting informants, which are informants are migrants or people not indigenous to Jakarta (not Betawi people) who have experience communicating directly with Betawi people living in Kalideres, the age range of informants is from 17 - 60 years old and in accordance with this age range informants can be teenagers, adults, and parents who are either a worker / housewife / student and have interacted with Betawi people in Kalideres.

## RESULTS AND DISCUSSION

### Results.

***Early Experiences of Being a Migrant and Communicating with Betawi People in Kalideres.*** The results of research from this category can be concluded that some of the informants' initial experiences of being migrants and communicating with Betawi people in the surrounding environment or in the Kalideres area, some of them knew about it from PLBJ subjects and began to understand and experience communicating with Betawi people from the language and language style, some of them had a little difficult initial experience with the way of speaking, intonation and terms used by the Betawi people, some of them adapted easily and were even thought to be native Betawi people and there were also those who had an ordinary initial experience in the sense that there were no obstacles or obstacles that were very significant and also experienced initial experiences related to Betawi food.

The meaning of the result of this initial experience is that migrants experience a process of adaptation from initial contact with Betawi people in Kalideres, so they have different experiences. The following is the statement of one of the informants, that is nforman 2:

*"I realize that many of my friends or surroundings are Betawi people and I started to understand it when I was in elementary school because I just understood that there are many and different cultures in Indonesia and coincidentally in elementary school there was a PLBJ lesson and discussed Betawi culture, so from that I learned that some of my friends are also Betawi people, their families are also Betawi.."*

Then the statement from informant 5 who experienced a bit of an obstacle in the first time adjustment:

*"Yes, at first, because we just came from NTT, it was also a different culture, a different dialect of language, so the adjustment was a bit problematic, but over time we finally got it, even now we still don't understand their languages, such as terms, intonations of speech that are very far from East Timorese Indonesians so it is very difficult to adjust."*

### ***Experiences after a Long Stay as a Migrant and Communicating with Betawi People in Kalideres.***

In contrast to the initial experience described above, in this section each informant gives their own views after living and communicating with the Betawi people in Kalideres for a long time. Based on the results of the interview, each informant has their own story, their own experience, so this is where the uniqueness comes from. However, what the seven informants above have in common is that they said that communication with Betawi people in their environment is a necessity, because they are neighbors and live side by side and also as migrants, they are well received while living in Kalideres so that the experience is a pleasant experience.

The result of the meaning follows the experience that experienced at this step, where the migrants consider that after a long stay the Betawi people are pleasant such as often talking, friendly, like to share food, humorous people and so on. Then there are also negative meanings because of unpleasant experiences, but these negative experiences and meanings are not used as a general description of the Betawi people in Kalideres because of the personal character of each individual. The following is a statement from informant 1:

*"This experience in Kalideres is very happy, it's really fun, I also see that there are my friends who are Betawi people who like to joke when they talk, but there are also those who talk loudly. So the experience is funny people like to joke, there are also those who talk loudly."*

***Experiences of Participating the Betawi Culture in Kalideres.*** Based on the research results from interviews with the seven informants, it can be concluded that each informant has a different experience of participating in Betawi culture in their environment, but some have similarities such as experiences related to following the Betawi style of speaking, participating in sharing food, participating in watching Betawi art and some also have experience wearing Betawi traditional clothes, so that each informant shares the uniqueness of their respective experiences and the experiences that experienced are also pleasant experiences and familial experiences, because migrants feel they have a

family even though they live overseas or in Kalideres.

The result of the meaning is that Betawi people in Kalideres are fun and also have a family nature where migrants are welcomed openly and involved in several events or celebrations, besides that Betawi people also like to invite to eat together and share food, so that migrants are used to the culture of Betawi people in Kalideres. The following is a statement from informant 4:

*“Especially mom, who usually helps cook and then I see what else is cooking, and then documentary session for keepsakes. If it's a celebration, I'll see if there are wedding/circumcision firecrackers, which are most common in the Kalideres area. For those who eat, the Betawi people like to invite 'eh come on we gather to eat'.”*

Then the statement from informant 4 who followed the habits of the Betawi people in Kalideres:

*“In the field of communication, I'm really used to that way of communicating, for example, the one who used 'lu gue' because of the habit of chatting with Betawi people, I followed my brother's 'lu gue', the style of speaking also followed her,...”*

### ***Experience Model of Intercultural Communication between Migrants and Betawi People in Kalideres.***



**Figure 1.** Experience Model of Intercultural Communication between Migrants and Betawi People in Kalideres

Source: Research Results

**Discussion.** Based on the research results above, it can be classified that at the initial stage, which is the stage of the first experience of migrants communicating with the Betawi people in Kalideres, it can be analyzed that this is an adaptation process experience, where at the first time communicating with the Betawi people in Kalideres, each migrant experiences direct contact and builds their recognition and perception of the Betawi people in Kalideres, so that this experience is an adaptation process experience in building relationships with the Betawi people in Kalideres. This is in line with the basic concepts and prerequisites of interpersonal relationships, where De Vito explains that the stages of interpersonal communication as a communication psychology process that involves aspects of emotion in its formation, namely at the initial stage is the contact stage. In this contact stage, it is the initial stage in interpersonal relationships by using the sensory organs to perceive others and make decisions to continue the relationship or not (Wulandari et al., 2018).

According to the research results, in stage two, the experience of the migrants after living and communicating with the Betawi people in Kalideres for a long time, they generally experience a pleasant experience, especially in stage three, which is the experience of the migrants participating in the culture of the Betawi people in Kalideres, in addition to a pleasant experience, they also experience a familial experience where in stage three the relationships that occur and the experiences that occur are more intimate than stage one and stage two. The pleasant experience and familial experience that experienced by the migrant community when communicating with the Betawi people in Kalideres occurs because the communication that occurs effectively so that the results of the communication are pleasant and positive. This is in line with one of the indicators of effective communication results according to Tubbs and Moss, namely effective communication is characterized by the creation of a

pleasant situation between the parties involved in it or the environment. With the creation of a pleasant situation, interpersonal relationships will be warmer and more intimate (Wulandari et al., 2018).

Based on the research results, the researchers analyzed that the interaction between the migrants and the Betawi people in Kalideres had a process. The experience begins when the informants first came to the Kalideres area and communicated with the Betawi people in the area, they carried out the process of communication and interaction repeatedly, exchanged information, gave each other perceptions so that the experience was built both at the beginning, after a long stay in the Kalideres area and repeated communication with the Betawi people in Kalideres and the experience of participating in the Betawi culture in Kalideres which resulted in an assimilation process as described above.

Based on the research results from interviews with informants, the researcher analyzes that the experiences experienced individually by informants are influenced by several factors including work, age, informant's cultural background and education, where the seven informants have different statuses such as a high school student, a college student, an advocate/lawyer, a housewife, so this is a factor that influences their experiences. In addition, the informants also have different ages, such as 18 years old, 21 years old, 43 years old, 46 years old and 57 years old, so their views and experiences are also different from the point of view of their respective ages. Then the difference in cultural background is also a factor that influences the experiences experienced by the informants and educational backgrounds such as college, undergraduate and high school / junior high school.

Then, the meaning that migrants get about Betawi people in Kalideres is in line with their experiences. Generally, the meaning they gave was positive and pleasant both for stage one, two and stage three, such as Betawi people are funny, like to ask how they are, friendly, like to share food and invite to eat together, like to help and so on. However, for stage three, the meaning given is not only positive and pleasant but also the meaning of family that they feel as migrants who interact with the Betawi people in Kalideres. Then, during the communication process, the migrants also experienced some unpleasant experiences or negative connotations as described in the discussion above, but based on the research results it was used as a lesson to adapt as a migrant community in Kalideres, so this did not become the main meaning.

## CONCLUSION

Based on the research results and discussion above, the conclusion of the research on Intercultural Communication of the Migrants with the Betawi People in Kalideres is that this research discusses the experience and meaning, namely the experience experienced by the migrants who come from their communication with the Betawi people in Kalideres, namely the experience of fun and familial because the migrants feel accepted and involved in their environment. Based on the research results, it is known that the meaning of the Betawi people in Kalideres given by the migrants/informants is following the experience that experienced which is divided into two positive meanings or it can be concluded that the meaning of the Betawi people is pleasant (humorous, kind, friendly, like to say hello and ask how you are, like to share food, like to invite to eat together) and the meaning of family (like to involve migrants to Betawi events, open and close), then for the negative meaning that can be concluded is that based on the results of the study the negative meaning is not a general assessment of the Betawi people in Kalideres but is personal related to individual character. Then the meaning created becomes an inseparable part of the communication process which is influenced by culture as well as the environment and situational context at the time of the communication process as well as by the communication actors themselves, so that both experience and meaning become a process that cannot be created but appears by itself influenced by culture and environment which is the context in this study.

Then, this study has a weakness in the variety of informants or cultural variations behind the informants because it only captures informants from Central Java, Kalimantan, North Sumatra (Medan/Batak), East Nusa Tenggara (NTT) and South Sumatra (Lampung), so future research is recommended to capture information from more varied cultural backgrounds such as the cultural backgrounds of Sulawesi, Papua, Aceh, Bali and others so that the research results are more diverse. Researchers also suggest that future research can use other perspectives or research methods such as case studies, ethnography, semiotics and others, so as to add to the literature on intercultural

communication. Researchers also suggest that future research can use other data collection techniques such as Focus Group Discussion (FGD). In addition, researchers suggest that future research can examine not only from the point of view of one side as in this study, which only examines from the perspective of migrants, but can also examine from the perspective of Betawi people how to communicate with migrants or examine from the perspective of local people.

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