

Komunikasi Antarbudaya Kalangan Mahasiswa Etnik Papua dan Etnik Sunda Di Perguruan Tinggi Bogor

Intercultural Communication Between Ethnic Papuan and Ethnic Sundanese Students at Bogor University

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ABSTRACT

Communication problems in the environment of students who have cultural differences often cause misconceptions and miscommunication so that they are prone to conflict. The purpose of this study is to identify intercultural communication in Papuan students and Sundanese students on the Bogor campus. This research method uses a qualitative approach with a case study design. The data collection techniques used are in-depth interviews, observation, and documentation. qualitative data analysis using four stages: Data Collection, Data Reduction, Data Display, and Conclusion Drawing/Verification. This study shows that communication that occurs in Papuan students and Sundanese students on the Bogor campus occurs well by prioritizing aspects of mutual tolerance and understanding of each other. A very basic problem for Papuan students is only limited to understanding language and humor that may have different characteristics, as well as understanding the culture of communication in academic terms which still needs a good adaptation process so that learning at the campus can be carried out optimally. As for Sundanese students, hanging out and learning together with Papuan students is an interesting experience to get to know eastern culture better, understand their characteristics, and be able to exchange information effectively about academic and non-academic matters.

ABSTRAK

Permasalahan komunikasi dilingkungan mahasiswa yang memiliki perbedaan budaya seringkali menimbulkan misskonsepsi dan misskomunikasi sehingga rentan menimbulkan konflik. Tujuan penelitian ini ingin mengidentifikasi komunikasi antarbudaya pada mahasiswa papua dan mahasiswa sunda di kampus Bogor. Metode penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Teknik pengambilan data yang digunakan yaitu wawancara mendalam, observasi, dan dokumentasi. Analisis data kualitatif dengan menggunakan empat tahap: Pengumpulan Data, Reduksi Data, Display Data, dan Penarikan Kesimpulan/Verifikasi. Penelitian ini menunjukkan bahwa komunikasi yang terjadi pada mahasiswa papua dan mahasiswa sunda di kampus bogor terjadi dengan baik dengan mengedepankan aspek saling toleransi dan saling memahami satu sama lainnya. Permasalahan yang sangat mendasar bagi mahasiswa papua hanya sebatas memahami bahasa dan humor yang mungkin memiliki perbedaan ciri khas, serta memahami budaya komunikasi dalam hal akademik yang masih perlu proses adaptasi dengan baik agar pembelajaran di kampus dapat terlaksana secara optimal. Sedangkan bagi mahasiswa sunda, bergaul dan belajar bersama dengan mahasiswa papua merupakan pengalaman yang menarik untuk lebih mengenal budaya timur, memahami karakteristik, serta dapat bertukar informasi secara efektif tentang hal akademik maupun non-akademik.



Introduction

The existence of differences in cultural backgrounds causes differences in perceptions between communication participants, giving rise to uncertainty and anxiety as well as the need for accommodation adaptations (Darmastuti, 2013). In establishing social relationships, it always begins with communication and culture is one of the influencing factors in the continuation of a relationship. Culture greatly influences communication and vice versa, so every act of communication carried out by a person will be greatly influenced by the culture that is the basis of life or the special characteristics of certain people, depending on each region. Apart from culture, feelings of discomfort from a psychological and physical perspective can also influence interactions. This discomfort can be in the form of differences in language, values, societal norms or communication behavior. This situation is usually known as culture shock or culture shock (Anwar, 2018) .

Culture and communication are two things that cannot be separated. In culture, there are systems and dynamics that regulate the way symbols are exchanged in communication and only through communication can exchange symbols be carried out (Liliweri, 2004) .

Different cultures have different systems and dynamics for organizing symbols in communication. Culture is the basis of communication; if cultures are different, then communication practices are also different (Samovar & Richard, 1991) .

In the process of communication between people of different cultures, a more comprehensive understanding is needed. Studying other people's cultures is one way to realize this understanding. With understanding between people of different cultures, communication will be more effective and the goals of a communication process can be achieved. Therefore, it is very important to study what intercultural communication is, seeing that its goals are in line with the goal of achieving effective communication (Suryani, 2013) .

The existence of ethnic differences that are not based on a good understanding of cultural differences is of course very vulnerable to friction which can lead to conflict that can lead to war between tribes. Conflicts caused by cultural factors are triggered by inconsistencies in the implementation of social norms, values and interests due to processes of social change and heterogeneous or multicultural societal patterns. This is what people are worried about, if war occurs frequently and continues, it will have an impact on community activities in various fields, for example the most pronounced in the social, economic and educational fields (Hanifa et al., 2023) .

This cultural diversity will certainly give rise to differences between ethnic groups and other cultures, therefore understanding and adjustment between the cultural diversity that exists in Papua and communication competence is needed. One form of cultural understanding and adjustment is cultural adaptation. Cultural adaptation is a form of adjustment and understanding of individuals or groups in cultural diversity, so that this cultural adaptation will minimize the risks of intercultural conflict.

The Yapis Papua Institute of Social and Political Sciences is one of the destination campuses for students to develop and study. The large number of students from various regions with ethnic diversity has provided an image of cultural diversity. In intercultural communities, educational institutions are a vehicle for inter-ethnic and cross-ethnic cultural socialization. The campus is an agent for the socialization of norms and values, the campus is a place where educational institutions carry out all their activities, both practical and substantive (Yunus & Irwan, 2018) .

Differences in cultural backgrounds make students from Papua experience difficulties in communicating with other students. One of the sources stated that when he first came to the city of Semarang as a migrant student, he felt that there was a very striking difference from the people in the city of Semarang, not only in terms of physical appearance but also appearance, which made him feel hesitant about being accepted there. new environment, this

causes a feeling of lack of confidence in being able to mingle with other students (Fitrianti & Riyandani, 2023) .

Coastal and mountainous ethnic Papuan students in the adaptation process who are currently studying at university are experiencing a few problems in their new environment. Where in this case they experience a little difficulty in the process of adapting to other ethnicities. Among them, when they were communicating, they were surprised by the language, food and culture that was different from their ethnic origin. This makes them feel inferior and find it a little difficult to adapt to the reasons they are different. However, there are also some ethnic Papuan students who make this difference a way for them to be able to learn and adapt to their new environment.

Literature review

Intercultural communication is defined as a communication situation between individuals or groups who have different linguistic and cultural origins. This stems from the following basic definitions: communication is an active relationship established between people through language, and intercultural means that communicative relationships are between people of different cultures, where culture is a structured manifestation of human behavior in social life in a specific national and context local, for example political, linguistic, economic, institutional and professional (Suryani, 2013) .

Intercultural communication basically examines how culture influences communication activities: what is the meaning of verbal and nonverbal messages according to the cultures concerned, what is appropriate to communicate, how to communicate it (verbal and nonverbal) and when to communicate it (Mulyana, 2005) . Intercultural communication is defined as the symbolic exchange process by which individuals from two (or more) different cultural communities negotiate shared meanings in an interactive situation (Toomey, 1999) . *Intercultural communication involves communication between people from different cultures* (Gudykunst, 2003) .

There are four conditions needed for individuals to communicate effectively interculturally, namely: *first* , respecting members of other cultures as human beings; *second* , respecting other cultures as they are, not as we wish them to be; *third* , respecting the right of members of other cultures to act differently from the way we act; *fourth* , competent cross-cultural communicators must learn to enjoy living with people from other cultures (Mulyana & Rakhmat, 2000) .

The focus of attention in communication and cultural studies also includes how to explore meaning, patterns of action, as well as how meaning and patterns are articulated within a social group, cultural group, political group, educational process, and even a technological environment that involves human interaction (Liliweri, 2004)

. The underlying assumption regarding intercultural communication is that individuals belonging to the same culture generally share more similarities in their overall background experiences than people from different cultures (Kim, 2001) .

As one of the study topics in intercultural communication, adaptation is a problem that needs to be solved when a person or group of people communicates with other parties of different cultures. Adaptation in the study of intercultural communication is generally associated with changes in society or parts of society. Someone who chooses an adaptive strategy tends to have a high awareness of the expectations and demands of their environment, so they are ready to change behavior.

There are two stages of adaptation, namely *cultural adaptation* and *cross-cultural adaptation* (Kim, 2001) . *Cultural adaptation* is a basic process of communication, namely where there is a message sender, medium and message recipient, so that the *encoding* and *decoding process occurs* . This process is defined as the level of change that occurs when an individual moves to a new environment. There is a process of sending messages by local residents in the new environment that can be understood by individual immigrants, this is called *enculturation*. *Enculturation* occurs during socialization.

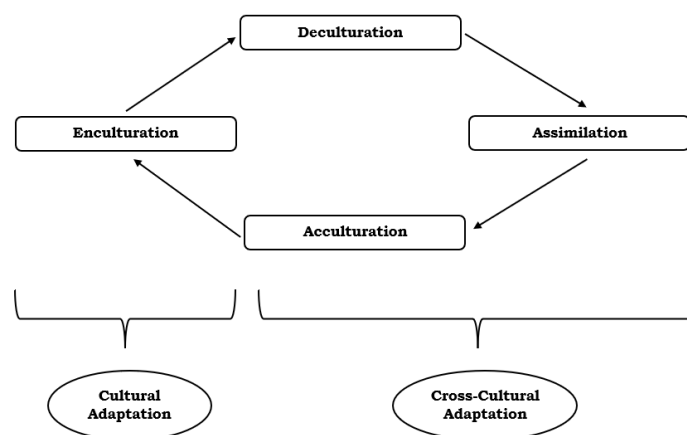


Figure 1 : Relationship between key terms in Intercultural Adaptation
Kim (2001)

The second stage is *cross-cultural adaptation*. *Cross-cultural adaptation* includes three main things. First, *acculturation* . This process occurs when immigrant individuals who have gone through the socialization process begin to interact with a culture that is new and foreign to them. As time goes by, the newcomer begins to understand the new culture and chooses the local cultural norms and values that he adheres to. However, previous cultural patterns also influence the adaptation process. The previous cultural pattern that also influences this is called *deculturation* which is the second part of the adaptation process . These acculturation changes affect the

psychology and social behavior of immigrants with new identities, new cultural norms and values. This is what then triggers resistance to the new culture, so that it is not impossible that immigrants will isolate themselves from the local population.

However, it must be understood again that in the adaptation process, something changes and something does not change. In this case the possibility for individuals to change the environment is very small. This is due to the dominance of the culture of the local population which controls daily survival which can force immigrants to adapt. The third thing is the most perfect stage of adaptation, namely *assimilation*. *Assimilation* is a situation where immigrants minimize the use of old culture so that they look like local residents. In theory, it appears that assimilation occurs after changes in acculturation, but in reality assimilation is not achieved perfectly (Gudykunts & Kim, 2003) .

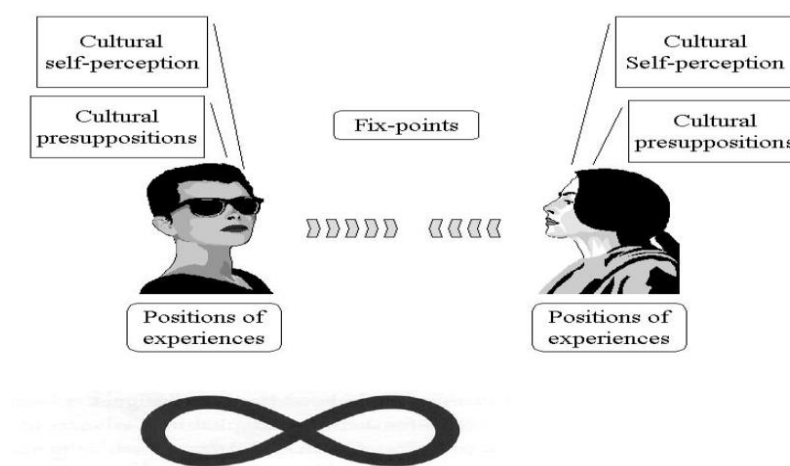


Figure 2. Intercultural Communication Model
(Jensen, 2003)

Studying intercultural communication in complex multiethnic societies (Jensen, 1998) , he developed a model of intercultural communication from a poststructuralistic approach through 4 analytical tools. With this model I want to a) provide an overview of the intercultural communication process between two actors, who are the greeter and the recipient, b) to emphasize the interrelationship between participants in the communication process and 3) to show that the communication process is an infinite and continuous process (Yoshikawa , 1987) . The aim of this model is to make individuals think through the process of intercultural communication and reflect on it from a new perspective. The process of intercultural communication and reflect on it from a new perspective.

First , the concept of positions of experiences refers to the fact that all interpretations are limited by individual experiences , but although these experiences

are subjective, they are related to one's social position. From an everyday perspective, theoretically the term experience is important. In intercultural communication, we must respect that our communication partners may have other experiences, and be socialized to experience their world as real (Berger & Luckmann, 1966) . It is impossible to ignore someone's experience. This is an important fact in intercultural communication. Philosopher Hans Georg Gadamer has discussed the meaning of understanding. Gadamer saw interpretation as something related to the actor's experience. The 'position of experience' is inspired by Gadamer's term, the horizon of experience.

Second , cultural presuppositions refer to the knowledge, experiences, feelings, and opinions that we have toward categories of people who we do not consider to be members of the cultural community with which we identify. Cultural presuppositions were also inspired by Gadamer's work. The purpose of this analytical tool stems from my interest in finding a term for 'understanding across cultural communities. I found part of the answer in Gadamer's simplified doctrine: All understanding is a matter of supposition (Bukhdal 1967). No matter what knowledge we have about other groups, no matter how small and prejudiced we may have, this knowledge is the basis of the interpretations we make. An actor's cultural presuppositions will always be part of the discourse in society.

The aim of the concept of cultural presuppositions is to create awareness about the common process in which people outside our social community are often characterized (negatively) based on our own values. This explains why 'they' are (often) portrayed as 'inadequate others' while our own culture is idealized. While actors' understanding is built on the basis of discourses in society, cultural presuppositions can be described as actors' actual use of discourses in society. In an analysis of, for example, intercultural interviews, and interviews on the topic of intercultural issues, it is also possible to discover discursive formations.

Third , cultural self-perception is the ways in which an actor expresses a cultural community with which he identifies. Cultural self-perception is closely related to cultural prejudice, because through the construction of the 'other' we construct narratives about ourselves. Cultural self-perception can show idealization which often occurs when the parts in dispute represent different values or different cultural communities. Cultural presuppositions and cultural self-perception will also be tools to achieve ethnocentrism, because ethnocentrism is the way we see our own culture as natural center, and comparing other cultures with our own.

The purpose of the analysis of cultural self-perception is to gain access to the ways in which actors understand their own cultural communities. Cultural self-perception can describe social communities such as national, ethnic, or gender communities. In this connection, this tool is mainly used in relation to national culture. Depending on which cultural community is emphasized, it can be associated with different identities. Cultural self-perceptions are often disguised as the "right way" to organize life.

Method

Research Approach and Data Types

This research uses a qualitative approach because it wants to understand the subjectivity of respondents in viewing intercultural communication between Papuan and Sundanese students on the Bogor campus. Therefore, the data collected is the result of exploration by respondents through in-depth interview techniques and observation. Based on the research objectives that have been determined, the data collected consists of three types of data, namely Positions of Experiences, Cultural Presuppositions, and Cultural Self-Perception problem data.

Focus	Sample Papuan Student Interview Guidelines	Sample Sundanese Student Interview Guidelines	Sample Lectures Interview Guidelines
Positions of Experiences	How was your social experience when you first communicated on a campus where the majority of students were Sundanese?	What is your social experience when communicating with students from Papua?	<ul style="list-style-type: none"> • What is your experience of seeing Papuan student communication as migrant students on campus? • What is your experience seeing Sundanese ethnic students communicating with Papuan students?
Cultural Presuppositions	<ul style="list-style-type: none"> • What is your opinion of Sundanese students? • How do you understand and know the culture and habits adopted by most Sundanese students? • How do you feel about being able to be with and socialize with Sundanese students? 	<ul style="list-style-type: none"> • What is your opinion of Papuan students? • How do you understand and know the culture and habits of Papuan students as minority students? • How do you feel about being able to be with and socialize with Papuan students? 	<ul style="list-style-type: none"> • What is your experience of seeing Papuan students understand Sundanese culture as the majority culture in the city of Bogor? • How do you see the response of Sundanese students towards Papuan students as minority students?
Cultural Self-Perception	<ul style="list-style-type: none"> • How does your communication method adapt to the culture of most Sundanese students? • What obstacles do you encounter when communicating with Sundanese students? 	<ul style="list-style-type: none"> • How do you adapt to communicating with Papuan students? • What obstacles do you encounter when communicating with Papuan students? 	How do you adapt and communicate with Papuan and Sundanese students?

Table 1. The research data and the interview questions

Research Informant

The respondents for this research consisted of Papuan students, Sundanese students, and several lecturers at the Bogor city campus. Respondents came from three campuses, namely the Tazkia Islamic Institute, Ibnu Khaldun Islamic University, and Pakuan University. The three universities were chosen to represent the study aspects of Positions of Experiences, Cultural Presuppositions, and Cultural Self-Perception. In this case, the question will focus on how Papuan and Sundanese students understand each other's culture. In this way, data can be obtained to answer the research objectives. Demographically, the informants in this research consisted of 15 Papuan students, 20 Sundanese students, and 6 lecturers.

University	Papua Students	Sundanese Students	Lecturers	School Status
Tazkia Islamic Institute	5	8	2	Private Universities
Ibn Khaldun Islamic University	5	7	2	Private Universities
Pakuan University	5	5	2	Private Universities

Table 2 . Research Informant

Data analysis

This research uses qualitative data analysis using four stages: Data Collection, Data Reduction, Data Display, and Conclusion Drawing/Verification (Miles et al., 2014) . In the first data collection stage, 15 Papuan students, 20 Sundanese students, and 6 lecturers who were study program coordinators were taken. The author collects data from many sources which can be processed into a discussion in more comprehensive research. The second stage of data reduction is selection, focusing on simplifying, abstracting and transforming raw data that emerges from written notes in the field. In this research, researchers sorted and coded data based on problems experienced by students, lecturers and campus stakeholders while conducting studies at the relevant campus. Third, the data presentation stage, namely the activity when a set of data is arranged systematically and easily understood, thereby providing the possibility of drawing conclusions. Fourth, the verification and conclusion stage is the final stage carried out to see the results of data reduction while still referring to the objective of the analysis to obtain a meaning in order to consider the achievability of data related to intercultural communication between Sundanese and Papuan students.

Discussion results

Results

Communication, if done well, not only benefits the recipient. This also benefits the sender. The communication aspect is often overlooked. Everyone tends to think of communication as a process of teaching others. But communication is also a process where the 'sender' himself can learn many things. So if you think strategically about the

communication process, everyone can maximize the benefits. One way to maximize it is to interpret the language conveyed by the sender.

The most obvious form of communication is language. In simple terms, language can be interpreted as an organized system of symbols, generally agreed upon, and the result of learning, which is used to present experiences in a geographical or cultural community. Language is the main tool used by culture to transmit beliefs, values and norms. Language is a tool for people to interact with other people and also as a tool for thinking (Sihabudin, 2011)

Basically, Papuan students find it difficult to communicate with Sundanese ethnic students because even in terms of Indonesian, they sometimes still have difficulty narrating their opinions. Most Papuan students in Bogor try to perfect their Indonesian language while on campus. This becomes an obstacle in terms of academics and socializing with other students, which sometimes causes miscommunication with the surrounding community.

Papuan students as immigrants also introduce themselves to a new environment because Papuan students know the importance of introducing themselves to their environment. As the old saying goes, "if you don't know, you won't love", that is the reason why Papuan students introduce themselves. Papuan students feel that introducing themselves to a new environment is very important, because by introducing themselves they can be well received in their new environment. If they don't introduce themselves then there will be negative expressions directed at them. Introducing yourself is meant by Papuan students not only about getting to know new people around them but can also give a good impression when meeting for the first time.

In contrast to Sundanese students who are part of the majority of students, they tend to find it easier to communicate and understand Papuan students in communicating. They also often help each other in composing narratives when students argue. Apart from that, Papuan students are sometimes confused in responding to us because of the limited vocabulary they have, the adaptation process takes time, and the response of Papuan students who feel inferior when joining Sundanese students.

The lecturers also argue that the communication patterns of Papuan students are not as good as Sundanese students, this is due to the habit of Papuan students using regional languages when they go to school. This is also supported by the opinion of several Papuan students who admitted that when they were at school, they more often used their local language, so when they were on campus they had difficulty making presentations or giving opinions during lectures on campus.

In line with this, the existence of Papuan students is a unifier that ethnic differences do not have to be an obstacle in communicating, but can also be used as a glue as part of a

multicultural society. Sundanese ethnic students assume that the existence of Papuan students is an asset for them to get to know their character and habits more deeply. Sundanese students also responded well to the arrival of Papuan students on the Bogor campus, they thought that as long as they were good with them, Sundanese students would be better off.

Regarding how Papuan students understand and know Sundanese culture, they learn a little bit even though it is very difficult. Papuan students consider studying Sundanese culture as a unique and interesting challenge for them, this is also applied in everyday life which also helps and understands Sundanese culture. They view Sundanese people as individuals who are gentle in their speech and kind in responding and welcoming at the start of their studies on campus. When socializing, Papuan students also respond easily and make friends, but sometimes they still lack confidence in responding or speaking because of the fear of making mistakes which is still an obstacle in communicating.

In contrast to the opinion above, when Sundanese students first meet their students, they still have an attitude of fear, but this is not like the reality because it turns out that Papuan students who study in Bogor are able to be polite, respectful and able to position themselves well. Regarding the cultural response of Papuan students on campus, they assume that they should not follow the methods of Papuan students as a reference for work ethic or carrying out assignments because they are the ones who must intensively motivate and provide high enthusiasm for learning because most Papuan students have a study ethic and hard work that still needs to be improved. Again.

Some lecturers also assume that Papuan students' culture in communicating academically still needs to be supported and accompanied intensively. This is illustrated by the real conditions in the field, there is a need for better synergy between Papuan lecturers and students so that their learning process can be optimal and run well. Because in the campus environment, communication is fundamental in supporting the learning process and activities outside the campus. When students are able to communicate well, they believe it will really help students achieve their goals.

Papuan students actively participate in campus activities, this is shown by data from 15 informants who stated that all of them actively participate in campus activities. They use organizations as their means of learning and socializing in their new environment. Lessons from the organizations they join will give them experience in carrying out the communication adaptation process in the campus environment. 12 of the 15 informants in this research stated that they were not only active in the campus environment, but also in activities in their living environment with local residents.

The communication process for Papuan students living in a new culture requires time to be able to understand the messages conveyed by the communicator. This is based on the results of interviews with informants who can do this by continuously paying attention to their surroundings on how to interpret a sentence in their language and asking about the meaning of vocabulary that the informant does not understand. Mingling with friends on the same frequency will make it easier for him to carry out the communication process in a new culture and from there we can assess and analyze it through several points such as intonation, tempo, and language particles and dialects.

Papuan and Sundanese students' way of communicating using non-verbals is something that we often encounter, such as facial expressions, body movements, or the use of symbols in something. Usually in digital communication such as chatting, we will not know what facial expressions are occurring between individuals, non-verbal can also be shown by appearance, eye gaze, and so on. Non-verbal processes relate to a person's psychology or emotions as a starting point

Different cultural phenomena require Sundanese ethnic students as immigrants to adapt to Merauke society. So in the process of learning and adapting to a new culture, it is not uncommon for students to fail to adapt and feel psychological and physical discomfort, as a result they experience *culture shock* and can even cause stress. This will cause alienation due to cultural clashes. When an individual enters another culture, gets out of his comfort zone then that individual

Students have obligations to face when they are in the higher education environment. The obligation carried out by students is to study and get good grades in the lecture process, but apart from just carrying out lecture activities, it turns out that students also carry out other activities in the campus environment. Another activity in question is seeking experience from organizations inside or outside the campus environment to increase their social skills. Papuan students also do the same thing, as students they not only study but also participate in campus activities. They take part in campus activities to gain as much experience as possible from the activities they do. Papuan students also use campus activities as a means to expand their environment and comfort zone.

In adapting, a person will definitely experience obstacles, whether they realize it or not. Every ethnic group or individual also experiences difficulties, although the difficulties experienced vary by group or individual. Papuan students experience a process of obstacles when introducing themselves and branding themselves in their environment. Obstacles that occur for Papuan students can be due to obstacles that are internal and environmental. The internal obstacles experienced by Papuan students are fear of opening up, fear of bad

environmental opinions, feeling inferior and differences in habits with the environment in their place of origin.

Papuan students also experience obstacles that come from outside themselves, the most frequent obstacle that arises is discrimination against Papuan students, namely racial discrimination in everyday life. Four out of five informants in this study said that they had experienced harassment in the form of insults regarding differences in skin color, which caused them to feel traumatized. Papuan students who are treated with discrimination have different ways of coping when they experience this act, namely by reprimanding or remaining silent as if nothing had happened.

Differences in sense of humor also inevitably occur when an individual from another area goes to a new area. An individual must be able to understand the sense of humor of his new region or environment. An individual as a perpetrator of communication adaptation is required to be able to understand a sense of humor so that he can enter deeper into his environment, such as the communication adaptation stage in wit which is in the communication adaptability scale. The research results showed that the five informants adapted their humor to suit their environment. Papuan students feel that adapting humor to the surrounding environment is an easy way to fit into the surrounding environment because humor is informal, because humor is informal, it is easier to approach people or groups using informal methods. Apart from adapting humor, three of the five informants made applications of adapting humor, namely using it in daily activities or using it in quite different environments to fit into a different environment. Meanwhile, two informants were unable to apply it in their social communication life .

Each individual has different levels of openness, some are open and feel open in general, some are open only to certain people in the environment. Likewise, Papuan students, like other individuals, Papuan students, admit that they can be open to anyone and there are some who are open only to those closest to them. The individual's openness to new environments will enable them to find an environment where they are fully accepted by a bond of friendship. In this environment, adapters no longer have any worries about sharing anything.

Papuan students as actors of adaptation said that the level of openness is each individual. From the data from 10 informants, it can be concluded that all Papuan students have differences in opening themselves up. As said by several students, they do not open themselves to the social environment on campus. They only open up to people who are very close to them or can be called their friends. They have something in common, such as being very careful when socializing with their environment. They choose who will be close to them because they only open themselves to their close friends. Several other informants admitted

that he was very open with everyone in his environment. They don't seem afraid to open up in their environment. The three informants are open to their environment, but that doesn't mean they don't have friends who can open up more deeply.

Discussion

Establishing social relationships always begins with communication, and culture is one of the factors that influences the continuation of a relationship. Culture greatly influences communication and vice versa, so every act of communication carried out by a person will be greatly influenced by the culture that is the basis of life or the special characteristics of certain people, depending on each region. Apart from culture, feelings of discomfort from a psychological and physical perspective can also influence interactions. This discomfort can be in the form of differences in language, values, societal norms or communication behavior. This situation is usually known as culture shock. Additionally, Gudykunst in Darmastuti (2013) believes that differences in cultural backgrounds cause differences in perception between communication participants, giving rise to uncertainty and anxiety as well as the need for accommodation adaptation.

Jones in (Liliweri, 2004) stated that ethnicity or often referred to as an ethnic group is a group of people (subgroups of people) who are united by an awareness of the similarity of a particular culture or subculture or because of similarities in race, religion, national origin, even roles and certain functions. Members of an ethnic group have similarities in history, language, value systems, customs and traditions. This is in line with conditions in the field that the presence of Papuan students in the Sundanese student environment is used as a glue in the context of unifying the nation where there is mutual awareness that Indonesia is a pluralistic country that has many ethnicities and tribes.

As has been discussed, the Papuan students studied in this research quite clearly expressed their experiences of culture shock as migrant students in the city of Bogor. However, they generally signaled this feeling as a mild thing that did not interfere with their daily activities while studying on campus. Mild culture shock appears in the form of longing for the atmosphere of home, parents and family, as well as typical food from their region.

This is in line with (Ruben & Stewart, 2006) defining culture shock as a feeling of despair, excessive fear, hurt, and a great desire to return to one's place of origin (home) due to a feeling of alienation and loneliness. While Samovar et al. (2010) explains it as, "the initial mental and physical stress experienced, to varying degrees, when an individual enters a culture different from his or her own." These two definitions emphasize the feelings of discomfort and pressure that a person experiences when entering a new environment that is unfamiliar to him.

A person's cultural background is a factor that has a big influence on the way a person interacts and communicates. Differences in cultural background, therefore, also have a big influence on the success of interaction and communication between a person and other people from different cultures. Culture shock or culture shock can occur when individuals try to understand a different culture in their new living environment. Culture shock can cause anxiety and frustration in individuals caused by the loss of signs and symbols in social interactions (Sekeon, 2011) .

Communication between Papuan and Sundanese students always has some language barriers, making it difficult for them to understand each other. This is in line with (Wardhaugh, 2002) confirming three things regarding the relationship between language and culture, including (1) language structure determines the way in which language speakers see the world or, as a weaker view, structure does not determine worldview but is still very influences the predisposition of language speakers to adopt their worldview; (2) a person's culture finds reflection in the language they use: because they value a certain thing and do it in a certain way, they use their language in a way that reflects what they value and what they do; (3) a 'neutral claim' that states whether or not there is a relationship between language and culture. One of the assumptions of the Communication Accommodation Theory according to West & Turner (2014) is that language and behavior provide information about social status and group membership. Language has the ability to communicate status and group membership between communicators in a conversation.

Based on this explanation, it can be seen that language cannot be separated from culture and vice versa. To be able to understand a culture, one must understand the language used. In intercultural adaptation, language can be a barrier and barrier. According to Lewis & Slade (in Turnomo, 2005), language barriers are problematic in the realm of cultural exchange. Language differences caused by differences in the meaning of each symbol used in language often become problematic areas in intercultural communication. Apart from that, differences in accent, intonation and stress used in each language are also often problems that often arise in intercultural communication.

According to (West & Turner, 2014) , there are similarities and differences between communicators in a conversation, which is an assumption that people make communication accommodations. Varying experiences and backgrounds will determine the extent to which people will accommodate others. The more similar our attitudes and beliefs are to those of other people, the more we are attracted to those other people and accommodate them. This is in line and relevant to the intercultural communication carried out by Papuan and Sundanese students, that the cultural communication they carry out is used as a tool to understand each other and gain varied experiences of their culture.

Conclusion

Intercultural communication that occurs in Papuan students and Sundanese students has several obstacles in the communication process. The problem of misconception or miscommunication occurs because they do not know each other in detail, giving rise to assumptions that sometimes do not correspond to reality. As students who both carry out knowledge in college, students from both ethnicities have good communication by convincing and supporting each other so that communication can run properly. Language barriers that become obstacles are also able to be overcome by using non-verbal communication as a tool to understand the meaning conveyed. Papuan students as minority students also always try to understand the culture carried out by Sundanese students as the majority. communication that occurs in Papuan students and Sundanese students on the Bogor campus occurs well by prioritizing aspects of mutual tolerance and understanding of each other. A very basic problem for Papuan students is only limited to understanding language and humor that may have different characteristics, as well as understanding the culture of communication in academic terms which still needs a good adaptation process so that learning at the campus can be carried out optimally. As for Sundanese students, hanging out and learning together with Papuan students is an interesting experience to get to know eastern culture better, understand their characteristics, and be able to exchange information effectively about academic and non-academic matters.

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