

ACCOMODATION COMMUNICATION BY CHANGING SOCIAL IDENTITY (CASE STUDY OF MIGRANTS FROM SOLO IN JAKARTA IN INTERACTING BY CHANGING DIALECT)

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ABSTRACT

Jakarta, as a metropolitan city and economic center, attracts residents from outside the area to urbanize. Solo people in Jakarta do the same thing: find work, continue their education, etc. The existing differences in social identity include dialects that have the potential to cause conflicts, such as domination and group segmentation so that other cultures feel alienated. To minimize conflict, migrants feel the need to adapt. This study uses a qualitative approach through the case study method. The research data were sourced from interviews, observations, documentation, and literature studies. The theory used is intercultural communication, barriers to intercultural communication, communication accommodation, social identity, and dialect. The results showed that the adjusting process for Solo immigrants depended on the adaptability of each individual. Adjustments were made by associating with people with a Jakarta dialect. The purpose of adjusting the Solo migrants is so that both parties can understand communication, the presence of migrants is accepted to achieve their goals in Jakarta. Constraints experienced by informants during the interaction process are dialect differences, it is difficult to change the habits of the Solo dialect so some informants experience anxiety about negative prejudices from the environment.

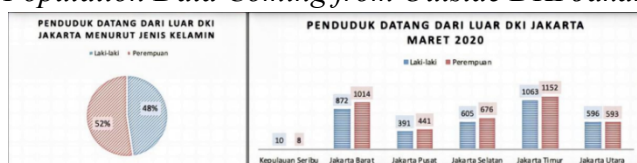
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1. PREFACE

Jakarta as a metropolitan city and as the economic center of Jakarta attracts many residents outside the area to urbanize to Jakarta [1]. In March 2020, the Department of Population and Civil Registration recorded the number of people migrating to Jakarta as many as 7,421 people [2]. This includes Solo residents who migrate to Jakarta to seek higher education or find work.

Figure 1

Population Data Coming from Outside DKI Jakarta March 2020



Source: Department of Population and Civil Registration/Statistic.Jakarta.co.id

The human tendency to recognize social status makes people think that everything about Jakarta is "advanced" and "modern," including its dialect. Instinctively people will follow that [1]. The use of words like tuh, nich, loe, gue, doank, bokap, and nyokap is a Jakarta dialect that is already commonly used [3].

The city of Solo has a distinctive social identity and Javanese dialect. The dialect used by the people of Solo is cultural preservation which is still ongoing. Javanese dialect is divided into three strata: *madya*, the dialect used in official interactions. The second is *krama*, which is used when talking to older or respected people, and the third is *ngoko*, the most common dialect used to communicate with people of the same age. With these three dialects, the conversations of the Solo people sound smooth and polite [4]. This characteristic is because the people of Solo always try to maintain harmony in avoiding conflict [5].

The diversity that exists in Indonesia is expected to form social integration or the unity of living together. However, this diversity also has the potential to create conflict. According to Pruitt and Rubin in Suzy S. Azeharie and Wulan Purnama Sari, conflict is a difference of interest or belief that the aspirations of the conflicting parties cannot be directly achieved [6]. These conflicts can be group segmentation, divided structures, weak consensus, forced integration, and group domination [7]. Therefore, the ability to adjust behavior is needed to minimize conflict and so that migrants can interact with each other effectively [8].

The author is interested in researching "Communication Accommodation by Changing Social Identity (Case Study of Migrants from Solo in Jakarta in Interacting with Changing Dialects)" to find out how the processes, motives, and barriers to communication adjustments made by Solo immigrants when interacting with people with Jakarta dialects in Jakarta. In addition, this research was conducted because no one has researched it, and is the author's experience as a Solo nomad doing communication accommodation in Jakarta.

This research aims to describe in depth the process of Solo immigrants in Jakarta change his dialect as a social identity, to describe and analysis the motives of Solo immigrants in Jakarta to change their dialect as social identity, to describe and analysis the obstacles faced by Solo immigrants in Jakarta in change his dialect as a social identity.

Through this research the author hopes that this research can enrich insight and add to the information in the field of Communication Studies regarding communication accommodation and the author hopes that this research can be a reference and reference library for students and other researchers who want to conduct research with similar studies.

The author uses the communication accommodation theory introduced by Howard Giles in Stephen W. Littlejohn and Karen A. Foss, this theory explains the reasons and ways individuals adjust their communication behavior to the actions of others. There are three ways of adaptation based on communication accommodation theory. First, convergence is a strategy when individuals adapt to their interlocutors. The second is divergence, namely when individuals do not show similarities with the interlocutor to maintain cultural heritage, third is excessive accommodation [9].

2. RESEARCH METHOD

According to Basrowi Sukidi in Sandu Siyoto and Ali Sadik, the qualitative method tries to explain the uniqueness of individuals, groups, communities, and/or organizations in everyday life in detail, depth, and comprehensiveness can be scientifically justified [10].

In this study, the author uses a qualitative research method with a case study approach. The case study research method explores real life in a case by collecting detailed and in-depth data

through various sources of information from observations, interviews, audiovisual materials, documents, and various reports [11]. The author chose the case study research method because the author wanted to describe, explore in-depth, and clearly describe the communication accommodations of Solo immigrants when interacting with people with Jakarta dialects in Jakarta.

The author's research subjects are Solo individuals who migrate to Jakarta to pursue higher education and look for work. While the object of research is the communication accommodation of Solo migrants when interacting with people with Jakarta dialect in Jakarta.

In the method of data collection, the author conducts in-depth interviews, the implementation is freer than structured interviews because it does not use a standard format and sequence [12]. In addition, the authors conducted non-participant observations, researchers as outsiders of the group being studied, and also made field notes from a distance [11]. According to Mohammad Nazir, a literature study is a data collection technique that reviews books, notes, and reports related to the discussed problem [13].

Data management and analysis techniques, using data reduction, data presentation, and concluding. Reducing data means summarizing, selecting the main points, focusing on the essential things, then looking for themes and patterns. The presentation of the data is done to make it easier to understand what is happening and the structured data arrangement is found, then plan the next work of what is understood. Concluding by testing all the data obtained to obtain valid and accurate final data [14]. Then the author uses the technique of data validity triangulation, which is utilizing something outside the researcher's data for checking purposes or as comparison data against the author's research [15].

3. RESULT AND DISCUSSION

The author conducted interviews and non-participant observations on seven primary informants, including a Solo nomad in Jakarta. It consists of SB. Wahyudi, Widyanto, Endang Budi Astuti, Mellisa K. Ardianto, Cittadhi Astridewi Nirmala, Yeric Satya Putri, Johan Eka Santosa. Another informant was Zita Retno Hapsari, a lecturer in Communication Studies and an assistant in Jakarta who came from Java. Finally, the key informants are Citra Aniendita as a Civil Servant who serves as a language and literature reviewer, and a staff of the Central Java Language Center at the Ministry of Education and Culture who handles language and literature in Central Java.

The process of Solo migrants in Jakarta changing dialects as social identity

Intercultural communication, according to Richard West and Lynn H. Turner, is communication between two or more people with different cultural backgrounds [16]. The results of the interviews, seven interviewees interacted with people with Jakarta dialect, whether on campus, at work, in the neighborhood, in places of worship, etc.

In this intercultural communication, Solo nomads require communication adjustments. Based on the results of interviews, the adjustment process for Solo immigrants to change their dialect takes different times depending on the level of adjustment of each individual. Minimum adjustments made by the informants within six months, to years, even in an undetermined period.

From the results of the interviews, the seven main informants said that the adjustments made were trying to mingle with their friends who spoke Jakarta dialect so that they often heard so that

they could quickly understand and get used to the Jakarta dialect. According to Endang and Widyanto, they have the ability to adapt quickly. Endang made adjustments within six months, while Widyanto is also in a fairly fast time but he can't remember. While Cittadhi, accustomed to using Indonesian when in Solo, he adjusted his dialect in only six months. It took Yeric and Mellisa one to two years to really feel comfortable using the Jakarta dialect. Followed by Johan, who since the beginning of wandering until now has been in Jakarta for three years and feels that he is still in the process of adjusting his dialect. Lastly, Yudi who also took a long time but he couldn't remember for sure. According to Yudi, self-adjustment is not easy to do because it is a habit that must be changed.

The positive views of the Solo nomads towards the Jakarta dialect also helped the adjustment process. Several key informants saw the Jakarta dialect as an interesting, unique, familiar, universal dialect of the capital city that can be used as a social language.

There are differences felt by some of the informants when using their dialect and using the Jakarta dialect. From the interview results, Widyanto and Cittadhi feel it is quite rude to pronounce the Jakarta dialect, even though it is only the use of the word "lu/gue", while the use of the Solo dialect is considered more polite to say. According to Mellisa, there is more confidence when she uses the Jakarta dialect, while the use of the Solo dialect at work makes her look less competent.

Motives of Solo migrants in Jakarta changing dialects as social identity

According to Howard Giles in Stephen W. Littlejohn and Karen A. Foss, communication accommodation theory is the reason and the way individuals adjust their communication behavior to the actions of others. There are three forms of communication accommodation according to Howard Giles in Stephen W. Littlejohn and Karen A. Foss [9]:

(a) Convergent

Converging or unifying thoughts, according to Howard Giles, Nikolas Coupland, and Justin Coupland in Richard West and Lynn H. Turner is an individual's strategy to adjust to the interlocutor's behavior. These adjustments are made with speed, pauses, smiles, gazes, and verbal or nonverbal behavior when speaking [16].

Johan made convergent accommodations to get along and be quickly accepted in a friendly environment. Endang also said the same thing, and the adjustments made also made him well received by the surrounding environment. Mellisa continued, that in addition to doing convergence to be understood by both parties, it also made it easier for her to mingle in a chat with friends her age who mostly use the Jakarta dialect. Mellisa also does this to avoid bad responses about her native dialect. Mellisa revealed that she feels confident when using the Jakarta dialect, she feels professional and can support her activities, such as leading an event and reaching out to clients.

Meanwhile, Widyanto always balances the attitude and dialect of his interlocutor, if the other person speaks the Jakarta dialect loudly and quickly, he will immediately imitate. According to Yudi, using the Jakarta dialect is a form of adjustment because he is in Jakarta. In addition, the demands in the world of work. According to him at work, communication is the main thing. Good communication exists if both parties can understand each other. Similar to what happened to Cittadhi and America, the adjustment was made because not all of the places where they worked understood Javanese, so according to him, adapting was the most appropriate thing.

(b) Divergent

Divergent, according to Howard Giles et al. in Richard West and Lynn H. Turner, emphasizes the differences in verbal and nonverbal communication with the interlocutor. Divergent does not mean a form of disagreement or lack of response from the other person but emphasizes individual identity, forms of statement, and fulfills personal choices [16].

In this study, the informants sometimes make divergent accommodations because of the curiosity of Jakarta towards the Solo dialect. The seven sources said the same thing. They demonstrated their social identity, namely their dialect when people around asked them to use the Solo dialect because they were interested and wanted to learn the Solo dialect. Another reason depends on the environmental situation. According to Yudi, he will use the Solo dialect when joking in a friendly environment. So, according to him, at the right time, using the Solo dialect became a fun conversation.

(c) Excessive Accommodation

Excessive communication accommodation, according to Jane Zuengler in Richard West and Lynn H. Turner, is the behavior of people who pretend to be with good intentions but are considered by people to be demeaning actions. As a result, listeners will feel worse [16].

According to Mellisa's interview, she was disturbed because her interlocutor said she was interested in learning Javanese, but after that, she laughed and did not look serious. Cittadhi is also disturbed by the treatment of several people in the surrounding environment who use Javanese in an inappropriate context, such as saying the Javanese language "ngono" which means "so" but is repeated repeatedly again.

Obstacles faced by Solo migrants in Jakarta changing dialects as social identity

The seven main informants expressed the same obstacles in changing the habits of communicating and using the Solo dialect. According to Endang, changing habits is quite difficult, it takes continuous self-acustoming. America and Cittadhi revealed that sometimes she had to sort out and arrange sentences before speaking. Even Yudi said that up to 40 years living in Jakarta, his native dialect still appears. Then people around will ask "opo to Kui Yud?" to ask the meaning of the word. This makes Yudi must reinterpret. In addition to the language barrier, Mellisa also revealed her problem with speaking style. According to him, Jakartans speak to the point and without further ado, in stark contrast to the communication culture of the Solo people. An obstacle experienced by Widyanto when he first migrated: he felt that he spoke too harshly when using the Jakarta dialect because he was not used to hearing such intonation and dialect. Other obstacles that were also felt by several sources such as America, Yudi, and Mellisa were feelings of anxiety, awkwardness, feeling insecure for fear of sounding strange, and getting bad responses from the environment.

In addition to the obstacles above, there are several barriers to intercultural communication. According to Dianto, there are three barriers to intercultural communication: withdrawing from social life, social prejudice, and ethnocentrism [17]. Communication barriers formed by individuals cause communication not to work properly.

(a) Withdraw from Social Life

Withdrawing from social life, according to Mery C. Townsend in Dianto, occurs when the individual's psychological condition feels lonely due to pressure and negative treatment from the new culture. The reason for inter-ethnic withdrawal is that they find it difficult to internalize values in a new culture. So, self-confidence is crucial in establishing intercultural relations [17].

According to Mellisa, when she first migrated to Jakarta, she used the Jakarta dialect. Therefore he limits himself in communicating. America also experienced almost the same thing. In the early months of his stay in Jakarta, thoughts emerged that the surrounding environment did not accept and did not give a favorable response.

In contrast to Zita, because she never felt inferior to her Javanese dialect, she was even proud and confident in Javanese culture, so she never made withdrawals. Endang also did not experience withdrawal because she felt that if she migrated to a place, she should be able to accept all the positive and negative sides, including acceptance or rejection that might occur.

(b) Social Prejudice

Social prejudice according to Abu Ahmadi in Adelina et al. is a negative attitude shown by individuals or groups towards other individuals or groups [18]. Mellisa said she often hears words like “medok” and feels the context of the word “medok” conveys a negative connotation. America also shared an experience she had when she was communicating with her friend using Javanese at the office, then another friend interrupted the conversation with the intention of protesting against the use of the Javanese language that America did to her friend.

(c) Ethnocentrism

Ethnocentrism according to Nanda and Warms in Wensi and Azeharie, the view that assesses one's culture as superior to other's culture [19]. Citra denies social prejudice and ethnocentrism in society. He said that it arose because of the hegemony created long ago and perpetuated by people today. According to Citra, all dialects are perfect for their speakers. So he does not agree with social strata or bad assumptions about certain dialects.

Deddy Mulyana in Nuraflah said that there are several basic requirements in effective intercultural communication, namely the existence of mutual respect for members of other cultures as cultures, respect for other cultures as they are, and respect for the rights of members of other cultures to behave differently [20].

The same thing was conveyed by Citra, in intercultural communication, mutual respect is needed by not forcing the interlocutor to use the same dialect or preferably using Indonesian when interacting with people of different ethnic groups.

The relationship between intercultural communication barriers with the results of interviews, namely there are obstacles that arise in the communication of Solo immigrants in Jakarta from the surrounding environment as well as obstacles from individuals. In intercultural communication, communication barriers such as prejudice and negative attitudes and ethnocentrism result in the emergence of fear, feeling discriminated against and embarrassed when using the Solo dialect so that they feel the need to regulate the dialect used. To avoid obstacles in intercultural communication, there must be confidence in their cultural identity, mutual respect and understanding between cultures.

4. CONCLUSIONS AND RECOMMENDATIONS

Based on this research, the authors conclude as follows: (1) Adjustment of Solo nomads depends on the adaptability of each individual. However, the way to do it is to socialize more with people with Jakarta dialects; (2) The motive of the Solo immigrants to make adjustments to the Jakarta dialect so that both parties understand each other. So that the goal of migrating can be achieved

and so that it is well received in a new environment; (3) Constraints experienced by informants during the interaction process are dialect differences, difficulty changing habits, and some informants experience anxiety due to fear of discrimination and shyness when initially making adjustments; (4) Divergent accommodation of Solo immigrants occurs when both parties have a good relationship, and there is interest in the Solo dialect by the surrounding environment. Excessive accommodation is carried out by people with the Jakarta dialect using the Solo dialect without the correct and clear context of the conversation, causing misunderstandings; (5) Solo migrants continue to use their dialect when meeting and interacting with fellow migrants from Java; (6) Everyone from any ethnicity when going to Jakarta will make the same adjustments.

Recommendation from this research, a dialect will always be attached as the social identity of each individual. The same is experienced as a nomad in a new environment. From the existing dialect differences, sometimes it creates obstacles in communication, to minimize this, mutual respect and respect are needed. Because all dialects are good for their speakers. For other researchers it is possible to examine the various elements of communication accommodation experienced in different environments, such as communication adjustments in different cultural marriages.

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