

Language Adaptation and Communication Patterns of Indigenous and Immigrant Peoples in West Lampung Reg.pdf

by Turnitin Check Plagiarism

Submission date: 04-Oct-2024 10:34AM (UTC+0200)

Submission ID: 2431993993

File name:

Language_Adaptation_and_Communication_Patterns_of_Indigenous_and_Immigrant_Peoples_in_West_Lampung_Reg.pdf
(169.11K)

Word count: 6045

Character count: 33527

Language Adaptation and Communication Patterns of Indigenous and Immigrant Peoples in West Lampung Regency

Anna Gustina Zainal¹, Dian Kagungan², Nina Yudha Aryanti¹, Intan Fitri Meutia²

¹Communication Department, University of Lampung

²Public Administration, University of Lampung

Email: anna.gustina@fisip.unila.ac.id

Abstract

Indonesia is a multicultural country with a variety of different cultures and ethnicities. The cultural diversity that exists in Indonesia makes language as an identity of an ethnic group different. When moving to a new environment, of course, adaptation is needed, especially language adaptation to rejuvenate migrants, and residents in interaction as happened in Bayur Hamlet, Balik Bukit District, West Lampung Regency. The purpose of this study itself is to analyze, how the adaptation process that occurs between Javanese ethnic migrants and Lampung natives also analyzes communication patterns that occur in the process of language adaptation. In this study, researchers used a qualitative type of research with a descriptive approach. The informants of this research amounted to five people who were traditional stakeholders, two ethnic residents of Lampung and two ethnic transmigrants of Java. The theory used is speech code. The results of this study show that the adaptation that occurs between Javanese ethnic transmigrants, and indigenous Lampung ethnic is cultural hybridity or cultural mixing, especially in terms of language and the communication pattern that occurs in the process of language adaptation is circular.

Keywords: Intercultural Communication, Language, Adaptation, Communication Patterns.

Lampung is one of the provinces in Indonesia, with the capital Bandar Lampung. Lampung is bordered to the north by South Sumatra and Bengkulu, to the west by the Sunda Strait, and to the east by the Java Sea. The Lampung region consists of 12 regencies and 2 cities and is a multiethnic province with a variety of ethnicities, races, and religions. Ethnic diversity in Lampung province is due to the large

number of ethnic migrants who transmigrate and the indigenous tribe of Lampung itself.

The indigenous population in Lampung province consists of two large groups that inhabit areas with different topography. Coastal areas whose topography is dominated by mountains or highlands inhabited by the indigenous people of Saibatin/Peminggir and lowland areas whose majority are ethnic Lampung Pepadun.

Lampung is one of the provinces that is used as a current destination for population movement. This is because access to this area is quite easy, the cheap price of agricultural land, and the friendly community. Thus, the number of transmigrants entering Lampung is fairly high, and every year the population of Lampung is increasing. Transmigration that is carried out continuously makes the Lampung area consist of various immigrant communities including Balinese, Sundanese, Padang, Chinese, Arab, and most are Javanese. The large number of Javanese people who transmigrate is due to the geographical location between the Lampung and Java regions being quite close.

West Lampung Regency is one of the pemekaran areas of North Lampung Regency, with its capital in Liwa. The population of West Lampung is 307,294 people and the density is 249 people/km as of 2021. The population is still not too dense, making immigrants choose this district to transmigrate. The majority of people's livelihoods are West Lampung farmers have natural resources that can be used to be a source of income such as the abundance of vacant land, fertile land, and a suitable climate for farming therefore West Lampung is one of the largest vegetable-producing districts in Lampung Province. Four sub-districts are the largest vegetable producers in West Lampung Regency, Sekincau, Sukau, Way Tenong, and Balik Bukit. Immigrant communities are scattered in various regions of West Lampung, one of which is in Pekon Rigis Jaya, numbering a population of 312 Bayur people.

Table 1. Ethnic and Population Data

Ethnic	Number of Souls	Percentage
Lampung	139	44,5%
Javanese	127	40,7%
Semendo	32	10%
Sundanese	10	3,2%
Padang	1	0,3%
Ogan	3	0,9%

Population data source Pekon Rigis, 2022

The ethnic plurality is dominated by Javanese and indigenous Lampung ethnic communities so interaction between the two ethnicities is very intense in all social activities in Pekon Rigis Jaya such as places of worship, educational institutions, village/hamlet government agencies, and others. Ethnic Javanese immigrants must adapt to the Lampung community and Lampung culture in Pekon Rigis Jaya. Javanese is very different from Lampung as Javanese people have a gentle style, smooth greetings, polite way of speaking, cheap smiles, full of manners, smooth intonation, slow speed, and tone, as well as gentle body gestures and mimics (Romli, 2015). The people of Lampung have a hard language style, seem rude (Boamah, 2018), have a loud way of speaking (Utami, 2015), and have fierce mimics (Zainal, 2020). This interaction affects the communication process in the community.

The communication process that occurs between two ethnicities will be effective if both have the skills (Hu, 2020), and communication competence and understand each other's cultural differences. Good communication can support a good relationship between the two (Ji, 2020). Many consider that interacting or communicating is easy. However, after feeling obstacles when communicating daily interactions, it was realized that intercultural communication is not easy to meet Javanese and indigenous ethnicities in Bayur Hamlet means bringing together different ethnic and cultural elements. Communication between Javanese and indigenous people in Bayur village certainly cannot be separated from the language. The language and its code are the link between the meeting and exchange of the two cultures (Li, 2018). Language is a communication tool to convey messages in verbal and nonverbal forms (Motoki, 2020).

This clash of language codes and language differences has become a phenomenon among Javanese immigrants with Lampung indigenous ethnicities which are unique to be studied, whereas in West Lampung Regency the use of

Lampung language becomes a daily language as a form of communication to interact with each other. Javanese ethnicity who use Javanese as a daily language. The two ethnicities must adapt to each other. How do Javanese and Lampung natives adjust their language and speech code when interacting with each other and what are the supporting and inhibiting factors?

Language differences and ways of speaking become obstacles for two ethnicities to interact (Martinovski, 2018), communicate, and socialize culture, stylistic differences allow conflicts and even divisions when each ethnicity cannot adjust the language code when the dialects used have different meanings (Merkin, 2017).

Based on the formulation of the problem above, this study aims as follows:

1. Analyze the process of language adaptation between Javanese transmigrants and Lampung natives.
2. Analyze communication patterns that occur between Javanese transmigrants and Lampung natives

14

Research Methods

This research uses qualitative methods, qualitative research methods are a research method by collecting and analyzing data in the form of words and deeds of human actions without any effort to quantify the qualitative data obtained (Afrizal, 2015). The type of research used is the descriptive type. This research is carried out using independent variables without having to compare with other variables, here the researcher will describe or describe the information as it is by the reality in the field.

The focus of this study is to analyze how the process of language code adaptation occurs between Javanese and Lampung ethnicities and analyze how communication patterns occur through the language adaptation process in West Lampung Regency. This resulted from informant interviews questioning how communication patterns, processes, experiences, and obstacles

they went through when facing adaptation, especially in terms of language.

This researcher uses purposive sampling techniques, namely the determination of sampling with certain considerations to determine the subject to be interviewed (Aldouri, 2023). Research subjects are selected based on considerations by predetermined criteria. The informant criteria in this study are Javanese ethnic people who have lived for at least 5 years and understand the Lampung language, indigenous Lampung ethnic people who understand Javanese, and traditional stakeholders from Lampung and Javanese ethnicity. The informants in this study amounted to five people. Data collection technique is an action taken to achieve a certain goal by approaching the subject to be studied. The collection techniques used in this study were: observation, in-depth interviews, and documentation.

Results And Discussion

Language Code Adaptation Process of Javanese and Lampung Indigenous Transmigrants

The flow of transmigration makes the community in Pekon Bayur consist of 2 community groups, namely migrant groups and indigenous groups, the mixing of these 2 groups causes intercultural communication. Along with this phenomenon, adaptation is needed, especially in terms of language because language is one of the important connecting factors so that the two cultures have an understanding to facilitate communication (Sherman, 2018).

The researcher wants to analyze the communication patterns used by the people of Pekon Rigis Jaya in adapting to the language, where the research flow starts from Pekon Rigis Jaya which creates intercultural communication, then how the process of adaptation to the second ethnic language is seen from the point of view of Speech Code theory and in the end from the language adaptation process that occurred in

Pekon Rigis Jaya we can see how the pattern of communication between transmigrants and the indigenous people of Pekon Rigis Jaya.

Adaptation is the effort of humans or other living things to adapt to a certain environment in utilizing resources to overcome or face urgent problems. Adaptation is a way in which living things adapt to the environment in which they are or the same as changing themselves according to the circumstances of the surrounding environment. The adaptation that occurs in Bayur Hamlet is classified as being able to adapt well even though it requires a lot of very long processes. Starting from interacting with residents, then being able to blend with residents and be able to communicate well. The process of

adaptation in intercultural communication is an important factor for migrants (Nurul, 2019) entering a new environment where they have different cultures. Migrants need to prepare themselves to face the challenges of language differences, habits, unusual or perhaps strange behaviors, and cultural diversity, both in verbal and nonverbal communication styles to achieve success in adapting to their new environment.

Each ethnicity certainly has different cultural and linguistic characteristics as a sign or differentiator from other cultures and languages. The Javanese ethnic transmigrant community is better known for its high context nature, while the indigenous Lampung ethnicity is more characterized by low context.

Factor	High-context culture (Java)	Low-context culture (Lampung)
Communication Patterns	Many use metaphors for implicit messages. Not "to the point" Javanese ethnicity is very thick with communication patterns that are not "to the point" with soft words and tend to lead to pleasantries to maintain the feelings of the interlocutor 2	The message conveyed "to the point" does not go round and round. Lampung ethnic people speak with a straightforward accent and are "to the point". This is a reflection of the habit when conveying information so that people have to speak as they are.
Self-attitude	Accepting mistakes that occur as personal mistakes tends to internalize many things. Javanese ethnicity is synonymous with soft, cold, and delicate things, the impression tends to succumb	Judging mistakes occurs due to external/other people. Lampung ethnic habits are known as the habit of not budgeting and tend to argue.
Use communication non-verbal	Use extensive non-verbal communication. Javanese ethnic customs relatively use nonverbal communication, such as hand movements, head nods, and silence.	tend to use verbal rather than non-verbal communication. The ethnic habit of Lampung speaking firmly and directly on the subject explains the importance of using verbal communication.
Expression	Reserved, mendem jero, rice science (the more contained the more humble, ethnic Javanese generally prefer to harbor feelings and are emotionally too feeling and seem somewhat obedient to others. Be calmer and don't talk much.	expressive, if you don't like/disagree with something, it will be conveyed, not suppressed, Lampung ethnic customs cannot be separated from the environment, which is open in everything. Silence means rejecting or disagreeing reflecting the importance of expression regarding consent.
Group orientation	A clear separation between the group VS not mine. Javanese ethnicity has a higher group orientation. Reflected in the existence of kinship groups that are very firmly held. Because this kinship is considered important regarding safety and mutual protection.	Open is not bound to one group, and can move around as needed. Lampung ethnic tend to be flexible in seeing differences within their group and outside their group by using other groups as a reference to assess their group. In addition, the pattern of relationships is still built between his group and other groups.

Source: Processed by researchers in 2023

The adaptation process is related to changes in cultural identity that involve communication in terms of dialects, accents, and language codes (Speech Codes). The cultural identity of a group of people can be recognized by language and verbal and nonverbal communication. The verbal process leads to parts of adaptation such as a variety of languages and dialects. In this case, of course, the variety of languages of Javanese transmigrants and Lampung natives is very different, Javanese transmigrants use Javanese to show their ethnic identity, and Lampung natives use Lampung language to show their ethnic identity. The differences that can be seen between the two languages such as the existence of different dialects where there are 2 kinds of Lampung dialects such as dialect a and dialect o while dialects in Javanese have many kinds such as rough and smooth Javanese dialects. Therefore, the dialects of Javanese transmigrants and indigenous Lampung are very different. However, ethnic Javanese who have lived for a long time or have made adjustments in Bayur Hamlet, which is dominated by Lampung indigenous people, tend to follow the indigenous dialect of Lampung in their daily activities.

Javanese transmigrants as migrants certainly need a process of adaptation both in communicating and interacting with the indigenous Lampung ethnic group in Bayur Hamlet, so the language adaptation process carried out is to participate in various existing activities such as *nayuh* (Lampung community *rewang* event), *belike*, weekly activities such as studies and cooperation. These activities are a means for learning that adapt and master the languages of both ethnicities.

Differences in gestures, mimics, accents, intonation, and tempo are nonverbal forms in the language code (Speech Code), there are differences when ethnic Javanese and indigenous Lampung transmigrants interact with each other in Bayur Hamlet. The difference in Javanese ethnic gestures who like to use their hands to look polite is whereas, while in the indigenous

people of Lampung who are known to be more expressive when speaking, they often use the body as a medium of delivery to interact. The facial expressions seen between the two ethnicities, both Javanese and Lampung, are also different, Javanese transmigrants seem friendly while smiling when talking, while the natives of Lampung are more assertive and sometimes *sangar*. However, Javanese or indigenous Lampung transmigrants in Bayur Hamlet often equate or adjust themselves and the way of speech of the interlocutor when interacting. Because everyone will inevitably follow the interlocutor, for example, do good and be friendly when the interlocutor does the same.

The nonverbal form that can be directly heard difference by the five senses is the accent, researchers immediately understand the difference between Javanese and Lampung accents where Javanese transmigrants are softer, the tone is polite, the curve of the tongue has a typical Javanese accent or commonly said to be *medok* while Lampung has a loud tone like shouting with a distinctive Lampung pronunciation as well. Intonation and tempo in the pronunciation of regional languages in Javanese ethnicity are slower than Lampung whose sentences are given a fairly fast and straightforward emphasis on the word or each end of the word.

The language code (Speech Code) in nonverbal forms in Javanese transmigrants and Lampung natives in Bayur Hamlet has shifted. Javanese who have lived for about 5 years and have adjusted have experienced a shift in accent where because they are used to interacting with Lampung transmigrants are accustomed to the Lampung ethnic language code that is heard and spoken every day. However, the indigenous ethnic Lampung still maintain their accent when interacting with ethnic Javanese migrants.

Several language codes have been successfully adapted by Javanese ethnic transmigrants, namely dialects and accents. As from the results obtained from Informants D and N that Javanese ethnic people who have long

lived in Bayur Hamlet have followed the dialect and accent of the indigenous people of Lampung, Javanese ethnicity has dialects like Lampung ethnicity and no longer has a thick Javanese accent aka medok. Other language codes such as slang, accent, mimic, intonation, and tempo were not successfully adapted. One of the reasons is that the indigenous culture of Javanese ethnicity is still attached. While the Lampung ethnicity does not have any significant changes in the speech code, it is just adjusting and balancing the interlocutor.

1. Assimilation

Assimilation is the process of changing cultural patterns to conform to the majority. Cultural assimilation is one process of equating two cultural values by incorporating these cultural values into the core of a society. The core of society referred to here is the primary group that is expected to inherit certain cultural values and patterns of behavior so that they will be followed by other members of society. This assimilation will be continued through identification assimilation where the new ethnic group will recognize itself differently from the original racial group. So it is hoped that there will be assimilation of attitudes, for example by eliminating prejudice and stereotypes and discrimination. So civic assimilation is needed to give rise to a mixed culture formed from the assimilation and acculturation of two ethnic tau flavors. The process of amilisai can save overseas to maintain relations with the new culture. So that nomads can be accepted by residents to blend socially and culturally. However, the process of assimilation can have an impact on the fading of the original culture owned, so that it will look like a local pest. This is commensurate with what Berry said the process of assimilation will make the view lose its original culture as it gains a new identity in the new culture (Utami, 2015). A person has no desire to nurture his cultural identity and seek interaction with other cultures.

The culture that is still preserved in Bayur Hamlet adds to the results of the combination of

existing and developing cultures in a community group. Javanese informants gained comfort and tranquility by using Indonesian in their daily interactions with the people of Lampung to eliminate prejudice. Mutual tolerance is also the cause of the Javanese tribe being accepted in the indigenous environment of Lampung. It can be understood as a way characterized by real activities to reduce the differences in language codes between the two sides. The existence of a language of unity is used as an effort to unify the perceptions of both parties by paying attention to common interests and goals.

The process of assimilation is a bridge to the creation of new cultural patterns in reducing differences where this culture is the only foundation for living together. Thus this assimilation is a follow-up to the social capital they developed. This process is a fusion of identities where two ethnicities, namely Javanese transmigrants and Lampung natives, work together so that they eventually become an integrated group.

2. Separation

Separation is where a person remains in his own culture minimizing interaction with other groups from different cultures and tends to group with individuals who come from their own culture (Rachlinski, 2021). A person tends to group and stay in a safe phase. Individuals choose to interact with the new culture at a low level, desire closed relationships, and tend to retain the original culture. Individuals reject the dominant culture and choose not to identify with the host cultural group. People choose secession because of hostility towards the host culture as a result of social or historical factors. Such individuals use their original speech code in interacting with people from different cultures. This stage is the opposite of assimilation and is more dominant to avoid interaction with other different cultures. Because the individual is very strong in maintaining the values and norms that exist in his own culture and tends to separate from the majority group. This stage is usually felt by new individuals who move to another area

that rejects the dominant cultural norms that exist in that area. The individual feels himself to be the most righteous person and consequently tends to be separatist.

Based on interviews conducted Javanese and indigenous Lampung transmigrants in Bayur Hamlet have no separation. Because of the openness to the adjustment process of the two ethnicities which makes the two ethnicities easily blend and accept each other well. To informant Y's answer, namely: "Here is a very good relationship because we are also here everything has mingled, Javanese people want to mingle want to ask, want to chat Lampungnya people are also welcome to learn Javanese too, so here is the same as getting closer not only Javanese but everything is so"

3. Integration

Integration is the process by which the individual seeks to nurture the culture of origin that he adheres to, but he also seeks to absorb other cultures. Another definition of integration is a condition in which ethnic groups adapt and act in conformity or the process of adjustment to the culture of most of the society, but still maintain their own culture.

The adaptation process in Bayur Hamlet has been integrated. Javanese ethnic transmigrants chose to maintain their language code as well as the indigenous people of Lampung who still maintain their language code. It is undeniable that there is a fusion that occurs even though it does not cover the entire language, it can be proven that the two ethnic communities often mix languages when interacting. In Bayur Hamlet, Javanese transmigrants and Lampung natives adjust the language when interacting depending on what situation the two ethnicities meet, such as when the event is held by the indigenous people of Lampung, the Javanese transmigrants will follow the indigenous language of Lampung, while when the event is held by the Javanese community, the natives of Lampung adapt the Javanese language. This is by the statement of informant E who stated: "Yes, sometimes Javanese, sometimes Lampung

because they also already understand Lampung language, vice versa, yes, mix up if you chat, just like to sing the language, Lampung is mixed with Javanese. It can also depend on the activity if the activity is for example nayuh, if the Javanese follow Javanese, but if you follow the Lampung people, follow the Lampung people, the Lampung language".

Mutual tolerance is also the cause of Javanese and Lampung ethnicities in maintaining good and harmonious relations.

4. Cultural Hybridity

Cultural hybridity is a mixture of some elements of a new culture or other designations of acculturation and assimilation of culture. Each group in a different culture retains a distinctive sense of uniting different cultures to form a large, different society by taking different approaches. This cultural hybridity is a combination of adaptation stages between assimilation, separation, and integration that have a specific purpose. Everyone who moves in a different cultural identity will usually negotiate and adapt to the new culture.

Based on the results of research that Bayur Hamlet experienced a mixture of speech codes, Javanese transmigrants who had lived for a long time and had mastered the Lampung language when communicating using a mixture of Lampung and Javanese, as well as the people of Lampung who already understood Javanese when communicating with Javanese transmigrants experienced a mixture of languages, this was indicated by the answer of the informant in Y who said: "Mix, sometimes if you chat casually with Javanese, Javanese, but if you ramai when facing Lampung people, yes Lampung language, if here, if there are activities like that, for example, recitation, just mix it up, because here on average all Javanese people already know the Lampung language of the Lampung people too, so you can all pack any language".

Supporting and Inhibiting Factors of the Language Adaptation Process

Language adaptation that occurs in the community in Bayur Hamlet, in general, is due to the same goal that must be achieved to achieve the welfare of both Javanese and indigenous transmigrants. Javanese migrants try to adapt to residents so that social comfort lasts and vice versa. Change does not just happen without any factors that influence it. The following will explain the supporting factors and obstacles in language adaptation.

As for the supporting factor in language adaptation, it is because it feels "where the earth is footed, where the sky is upheld", one of which is by participating in activities in the Bayur community, be it traditional activities or weekly activities that are often carried out by the Bayur community to establish friendship, become a forum for immigrants and indigenous people to adapt and learn the language of both ethnicities. As informant D said as follows: "The supporting factors are Some people like where the earth is stepped on where the sky is upheld, there are also those who give support, yes if the parents say not Javanese, not Lampung if they can adapt easily, hopefully, move forward to give their spirit, so I if the adaptation with the Lampung people follows their customs. Javanese people are also metetohan or enthusiastic to learn the Lampung language and in the past, the beginning here liked some events gathered Javanese people ama Lampungnya people so the two ethnicities often interact so Lampung language pack."

In addition, Javanese transmigrants who can blend in with the indigenous people of Lampung are a supporting factor in the creation of good adaptation between Javanese and indigenous Lampung ethnicities, in addition to the indigenous people in Bayur Hamlet who receive migrants who enter the area well. Both ethnicities work together for successful language adaptation.

The inhibiting factor in the process of language adaptation is that Javanese people feel embarrassed to convey vocabulary in the Lampung language because the accent is inversely proportional to the Lampung language

which is quite loud so they are still embarrassed to use Lampung language, that some Javanese transmigrants who only know the meaning but cannot say Lampung language directly so that two-way communication does not run smoothly.

Obstacles or difficulties are not only in terms of verbal language differences such as the variety of languages and dialects that both ethnicities have but also from nonverbal languages such as gestures, mimics, accents, intonation, and different tempos Javanese people who have friendly mimic, a low accent and a slow tempo seem soft in contrast to the Lampung ethnicity who has an accent that seems firm, The hard intonation and fast tempo make Lampung language seem rough. "The difficulty if they are soft, how to talk, if we shout, shout badly, they will be hurt, afraid of misunderstanding, even though we are usually like this, how to speak. If the language is no longer difficult, it has adapted, but if they have started speaking the original Javanese, then we don't understand."

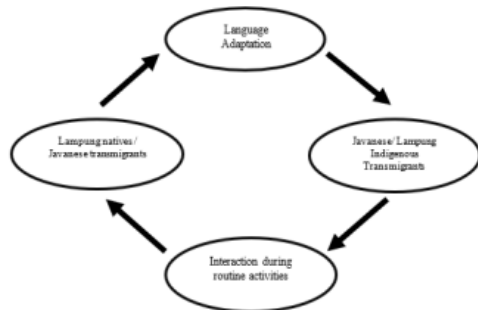
Although there is an openness to accept each other's cultures, the adaptation that takes place between Javanese transmigrants and Lampung natives cannot be separated from the inhibiting factors caused by differences in each ethnicity that has different language codes or customs. Adjustments to the community will also be hampered when they cannot communicate well both in terms of language and language code. It tends that someone will have problems if they do not understand what is expressed by people who have different languages.

Communication patterns of Javanese transmigrants and Lampung natives

In social life, various ways are needed to facilitate interaction (JB, 2018). Social interaction or so-called social relations are dynamic social relations that involve relationships between individual people and between groups of people. To produce a social relationship, it cannot be done by one person alone (CL, 2017), but requires a group of citizens who interact with other citizens and thus will form perfect social relationships.

Communication patterns refer to how a group or individual interacts using communication theory to convey messages or influence communicants (Bell R, 2017). The pattern of communication in the adaptation process in Bayur Hamlet is the same as the interaction of most people, carrying out community interaction requires adaptation in terms of language to achieve common meaning. Facilitating the course of an adaptation requires using the right communication pattern. From the results of going down the field, researchers found communication patterns in the process of language adaptation in Bayur Hamlet, namely circular communication patterns.

A circular communication pattern is a circular communication pattern created by Osgood and Schramm is one of the communication patterns used to explain the communication process. Both of these figures emphasize the importance of sources and receivers as the main players of communication. This pattern describes communication as a dynamic process in which messages are interpreted through the process of encoding (the process of interpreting the message sent by the communicant) and decoding (the process of sending the intended meaning through the message carried out by the communicator).



Picture. Circular Communication Pattern of Bayur Sumber Hamlet Residents

Based on the results of observations during the field, the communication process carried out

by the Javanese and indigenous Lampung transmigrant communities in adapting is by applying a circular communication pattern, namely adaptation obtained from interactions that occur between Javanese transmigrant ethnicities and Lampung natives when activities occur in Bayur Hamlet such as nayuh events, other routine agendas, namely weekly studies and cooperation that produce messages or reciprocity to direct communication process so that both Javanese transmigrants and Lampung natives can be communicators as well as communicants where the position of Javanese transmigrants and Lampung natives is the same and comparable because of continuous communication, communication actors here have a dual role in the sense that they can act as message senders but at other times can act as message recipients. The purpose of this circular communication pattern, both Javanese and Lampung ethnic communities can understand and adapt to the culture and language of each group. This is the answer of the informant who felt feedback when communicating, as for the answer from informant D who stated: "Alhamdulillah, if in Bayur everyone from all ethnicities is active because of the unifier, there are activities every week, for example, the Yasin pilgrims who every Friday whatever it is discussed examples of social, both social and sick, we talk to each other, some are coordinated. For daily interaction, everyone here is active, especially if they work together. People here are welcome and harmonious, the community is good to chat, not afraid to like to gather, gather together, want to do something together and help each other"

The pattern of communication that took place well was due to the openness of each indigenous Lampung community to transmigrants and the new culture in Bayur Hamlet and the Javanese ethnic community who easily mingled in every existing event, of course, this made them immigrants well received by the indigenous people of Lampung. Harmonious community life despite differences in different cultural

backgrounds is upheld in Bayur Hamlet. The diverse culture and language in Bayur Hamlet make people respect existing cultures and accept cultures from outside. The communication process that occurs in Bayur Hamlet creates a good relationship between the two ethnicities even the surrounding environment can be supported by the form of routine activities in Bayur Hamlet such as yasinan and gotong royong.

5

Conclusion

Based on the results of the study, the following conclusions were obtained:

1. The process of adapting successful language codes is the assimilation, integration, and hybridity of cultures. Javanese and indigenous transmigrants of Lampung tolerated each other and accepted the new culture that entered Bayur Hamlet but still maintained and was in the Language Code (Speech Code).

Javanese transmigrants and Lampung natives interact and adapt to each other depending on the interlocutor, both tribes adjust the language to be used depending on where the activity is carried out and with whom they interact.

2. The communication pattern that occurs in the process of language adaptation of Javanese transmigrants and Lampung natives in Bayur Hamlet is circular because it can be seen that there is feedback or reciprocity that occurs between Javanese immigrants and Lampung indigenous ethnicities. Where both ethnicities are active in interacting such as exchanging information, exchanging ideas, and helping each other. This communication pattern is formed from a communication process that occurs when adapting to produce understanding in terms of language, especially in Bayur Hamlet. This is evidenced by the many activities or interactions between the two ethnicities in Bayur Hamlet such as nayuh (wedding events), weekly studies, and mutual assistance.

WORKS CITED

- Afrizal. (2015). *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam Berbagai Disiplin Ilmu*. Jakarta: PT Raja Grafindo Persada.
- Aldouri S., (2023), the Role of Environmental Greening in Strategic Performance of Universities, *Procedia Environmental Science, Engineering and Management* 10 (2023) (3) 407-422
- Bell R, F. R. (2017). The impact of cross-cultural communication on collective efficacy in NCAA basketball teams. *International Journal of Cross Cultural Management* 17(2), 175-95.
- Boamah, E. (2018). Information culture of Ghanaian immigrants living in New Zealand. *Libr. Rev.* 67, 585-606.
- CL, K. (2017). Overcoming challenges in leadership roles - managing large projects with multi or cross culture teams. *European Business Review* 29(5), 572-583.
- Hu, S. L. (2020). Proactive personality and cross-cultural adjustment: roles of social media usage and cultural intelligence. *J. Intercult. Relat.* 74, 42-57.
- JB, A. (2018). Cross-cultural communication imperatives: critical lessons for western expatriates in multinational companies (MNCs) in Sub-Saharan Africa. *Critical Perspectives on International Business* 14(2/3), 170-187.
- Ji, Y. a. (2020). Measuring intercultural/international outgroup favoritism: comparing two measures of cultural cringe. *Asian J. Commun.* 30, 141-154.
- Li, Y. W. (2018). Seeking and sharing health information on social media: a net valence model and cross-cultural comparison. *Technol. Forecast. Soc. Change* 126, , 28-40. .
- Martinovski. (2018). A model of culture-based communication. In: Faucher C (ed.) *Advances in culturally-aware intelligent systems and in cross-cultural psychological studies*. Intelligent Systems Reference Library, vol 134. Springer, Cham, 335-350.

- Merkin, R. (2017). Cross-cultural communication theory and research overview. *The international encyclopedia of intercultural communication.*, 1-10.
- Motoki, K. S. (2020). A combination of self-reported data and social-related neural measures forecasts viral marketing success on social media. *J. Interact. Mark.* 52, 99-117.
- Nurul, K. (2019). Faktor Pembeda Dalam Komunikasi Lintas Budaya Antara Wisatawan Asing Dengan Masyarakat Lokal Di Desa Wisata Kandri Gunungpati Kota Semarang. *Jurnal An-Nida*, 11 (1), .
- Nyman Gomez, C. &. (2018). Games for Cross-Cultural Training. . *International Journal of Serious Games*, 5(4), 81-98.
- Rachlinski, J. (2021). What is cultural cognition, and why does it matter? . *Annu Rev Law Soc Sci*17(1), 277-291.
- Romli, K. (2015). Akulturasi Dan Asimilasi Dalam Konteks Interaksi Antar Etnik. *Ijtima'iyya*, 8(1), 1-13.
- Suherman, L. E. (2018). Peer influence via Instagram: effects on brain and behavior in adolescence and young adulthood. *Child Dev.* 89, 37-47. Utami, L. (2015). Teori-Teori Adaptasi Antar Budaya. *Jurnal Komunikasi* 7 (2), 180-197.
- Zainal, A. G. (2020). Communication Model of Line's Account Managers in Managing Consumers. *Talent Development & Excellence*, 12(1), 72-84. <http://www.iratde.com>.

Language Adaptation and Communication Patterns of Indigenous and Immigrant Peoples in West Lampung Reg.pdf

ORIGINALITY REPORT

10%

SIMILARITY INDEX

5%

INTERNET SOURCES

3%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

1	123dok.com Internet Source	3%
2	Submitted to Management & Science University Student Paper	1%
3	www.atlantis-press.com Internet Source	1%
4	Submitted to UIN Maulana Malik Ibrahim Malang Student Paper	1%
5	Atie Rachmiatie, Ike Junita Triwardhani, Alhamuddin, Cep Ubad Abdullah. "Islam, Media and Education in the Digital Era", Routledge, 2022 Publication	1%
6	Michelia Dyan Cindy Wardhani. "Technology Adaptation Program Through Microsoft Office Word Training for Students at SDN 1 Wonokerto", Open Science Framework, 2023 Publication	<1%
7	"The International Conference on ASEAN 2019", Walter de Gruyter GmbH, 2019 Publication	<1%

8	A Mutolib, A Rahmat, H Yanfika, I Listiana, Rudy, Yoyon Haryanto. "Level of income, knowledge, and impact of climate change on fishing household in Limau Subdistrict, Tanggamus Regency", IOP Conference Series: Earth and Environmental Science, 2021	<1 %
Publication		
9	Dharlinda Suri, Dharnita Chandra. "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education", Journal of Ethnic and Cultural Studies, 2021	<1 %
Publication		
10	Doron Pely, Golan Luzon. "Hybrid dispute resolution model for migrant-host communities", International Journal of Conflict Management, 2019	<1 %
Publication		
11	Submitted to Unika Soegijapranata	<1 %
Student Paper		
12	www.grafiati.com	<1 %
Internet Source		
13	Submitted to Grand Canyon University	<1 %
Student Paper		
14	jurnal.fisipolupgriplk.ac.id	<1 %
Internet Source		
15	dora.dmu.ac.uk	<1 %
Internet Source		
16	repository.lppm.unila.ac.id	<1 %
Internet Source		

Exclude quotes On

Exclude matches Off

Exclude bibliography On