IDENTIFICATION OF ETHNOGENESIS IN THE COMMUNICATION AND ADAPTATION PROCESS OF THE ALOR COMMUNITY IN THE SUNDA CULTURE AREA

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Abstract:
Facing a new environment, the differences in values, culture, norms, language styles, and social behavior between the Alor and Sundanese have created a space for ethnogenesis that is faced with being able to adapt to each other in interacting and coexisting. Through the formation of communication and the process of adaptation, it is the starting point for the Alor people to improve their quality of life in terms of education, economy, society, politics and culture. This article aims to reflect on the process of interaction, communication interaction patterns and adaptation of the Alor people to the Sundanese based on the Anxiety/Uncertainty Management Theory approach. Using the Snowball sampling technique, the descriptive qualitative method by prioritizing the post-positivist paradigm was used on six purposive sample informants. This study shows that interaction occurs as an interest in realizing a harmonious life through verbal and non-verbal communication interaction patterns according to Sundanese cultural characteristics. The reflection of the adaptation process carried out is seen from three dimensions: cognitive, affective, and behavioral. Alor people learn language styles, values, manners, and social behavior, prioritize indigenous culture, put aside personal culture, and promote good socialization by the Alor people towards the Sundanese.
Keywords: Ethnogenesis, Interaction, Adaptation, Reflection

INTRODUCTION

Entering a world without borders makes the population's growth, progress and mobility undergo a scheme of changing ethnic and cultural diversity. Diversity begins with the migration process or the process of moving people from one place (region/region) to another place (region/region) that contains essential goals in life. Changing the diversity of ethnic groups and cultures refers to the study of ethnogenesis. Although references to ethnogenesis are standard in the literature on ethnicity, most studies consider the existence of ethnic groups to be non-formed and only mention salience (Gowricharn, 2013). The roots and origins of the structure of ethnic groups indicate that ethnogenesis does not stop at ethnic social reproduction but extends to social transformation projects. Barbara Voss's monograph on ethnogenesis describes how diverse groups of people, who previously had little knowledge of one another, navigate the challenges and opportunities of sudden and ongoing interaction caused by colonialism, conflict, and migration (Tiesler, 2021). Conflicts that occur on various occasions constantly take the form of a confrontation of two different types of ethnogenesis. First, ethnic groups claiming indigenous (e.g., demographic) or power (e.g., government intervention) has facilitated the production of new identities. This paper

discusses the second type of ethnogenesis, which relates to immigrants who must be able to adapt to the new culture and environment they are going to live in. Immigrants must rebuild living conditions by becoming permanent members of the sociocultural differences that distinguish each other (Prastio et al., 2018).

These conditions provide the demand that migrants always respond to new environments and have high motivation to be able to adapt to indigenous cultures. The problem that is shown when immigrants arrive in new cultural areas has difficulty adapting and still carrying out old cultural habits because, in the concept of ethnogenesis, everyone has a different history of origin, so many reasons require us to carry out intercultural relations by not feeling a race is superior, compared to others. According to Utami (2015), it must be re-understood that in the adaptation process, there are changes, and there are things that do not. The possibility of individuals changing the environment is minimal due to the dominance of residents who control daily survival, which can force immigrants to adapt by minimizing differences and prioritizing similarities in using their culture to look like residents (Gudykunts and Kim, 2003).

At least it can reduce tension between two cultures, religions, and different interests based on a sense of equality (Sihadudin, 2019). The success of the adaptation of immigrants is primarily determined by various factors, such as the aspect of communication which plays a significant role in establishing a relationship with one another because humans as social beings cannot specifically live alone (Purba & Silaban, 2021). The implication of communication in supporting the process of cultural adaptation has a reciprocal relationship. Culture becomes part of the communication process and vice versa. Communication also determines, maintains, develops and passes on culture. Differences in cultural backgrounds are a problem in communicating or delivering messages by communicators to communicants for specific purposes and goals (Sujana, 2021). Some people can communicate well, and some have difficulty building communication with other parties in their environment (Iqbal, 2014). The intercultural adaptation process is an interactive path that develops through the communication activities of individual immigrants in their new sociocultural environment (Ayu & Purba, 2017).

Adaptation between cultures is reflected in the compatibility between the communication patterns of migrants and the communication patterns expected or agreed upon by the community and local/local culture. This communication ability is obtained verbally and non-verbally to meet competence's emotional and intellectual needs. When you are in a new environment for the first time, you will experience various kinds of uncertainty and anxiety for almost all individuals. Including overseas Alor people from East Nusa Tenggara while in the Sundanese cultural environment. The Alor people are an ethnic group domiciled in the Alor Islands or located in the northeastern part of the province of East Nusa Tenggara (Patji, 2009). The economic condition is still lagging, and the low level of quality of education in Alor makes these migrants migrate to the Bandung area (Sundanese culture). Most of them migrate to the area with educational motives seeing that many residents have the status of students, students and the rest work as factory workers and are self-employed. The views of the interests of the Alor people themselves must be reflected in their adaptability to indigenous people, in this case, the Sundanese, so that both parties can understand each other, establish harmonization, willingness to change and follow changes of course as long as it provides benefits, safety and well-being.

Every communication actor, especially the overseas Alor people in this study, must be able to adapt to various changes that quickly change from time to time and go through several stages in the adaptation process so that they can face the process of cultural adaptation well. In line with the research of Sujana (2021) and Iqbal (2014), the communication carried out by immigrants differs depending on the characteristics of socially interacting with the foreign culture around them at the

stages of cultural adaptation. For this reason, it is necessary to act on the interaction pattern in communicating with the Alor people. These Indigenous peoples can produce harmonious relationships and live in harmony and peace in striking differences in cultural values between the Aloran and Sundanese cultures. Based on the description above, the researcher is interested in seeing and digging deeper and understanding how the concept of ethnogenesis on the process of adaptation and intercultural communication in the Alor people in the Sundanese cultural area with the Anxiety/Uncertainty Management Theory approach, which talks about the effectiveness of intercultural communication through self-concept, motivation to interact with other people, reactions to strangers, social categories of strangers, situational processes, and their connections with strangers. The theoretical scope of this study is about ethnogenesis, which provides ideas for the emergence or formation of an ethnic/tribal group. According to Bentley in Gladney (1990), ethnogenesis refers to the emergence of a high level of ethnic collectivity in which once there were different societies or dispersed populations. Past discussions of ethnic and identity change have tended to polarize positions that debate cultural identity and those that advocate purely indirect, situational, or politically based ethnic identities. Most theorists now conclude that ethnogenesis creates sociocultural differences recognized by the people of an area, district, area, and classification that distinguish one another (Liliweri, 2018). The interaction and essential characteristics of an ethnicity lead to the identification of values and norms that assume a continuous basis so that the process of ethnogenesis occurs. In other words, the social practices of ethnic groups bring the unit of observation of ethnogenesis research not only to ethnic social reproduction but also to social transformation projects. The origin of ethnicity in the cultural structure is related to a complex and dynamic group's originality, existence, and continuity.

The study of ethnogenesis is applied to immigrant groups who start early life in a new environment by paying attention to a single entity that gives rise to adaptation processes. The ethnogenesis model offered by Greeley also explains the phenomenon of society when living in a new environment but still carrying out the habits of the previous environment. However, in living life with the natives, there will also be cultural symbols that are created together through education, mass media, cooperative associations, and others. Starting early in life together, mingling, and blending into a single unit either through assimilation or acculturation processes that lead to a comfortable and conducive direction. It gives birth to an adaptation process that can run well and give a positive result to the new environment so that a synergistic relationship is established between the immigrants and the natives. If the entrants cannot adapt to the new environment emotionally and socially, then the entrants will experience failure during the adaptation process (Aryand et al., 2020).

In the study of ethnogenesis that occurs in Alor people, the interaction in this adaptation process begins when they migrate to the Perum Puskopad area, especially since the new area has different characteristics of their cultural environment. So the researchers tried to describe the Anxiety Management Theory approach as an indicator of the achievement of self-reflection through 3 (three) aspects of attitude, namely aspects of cognitive process, effective process, and behavioral process. It offers updates from the perspective and context of the research, how the adaptation process of Alor people who migrated to the Perum Puskopad Bandung area, the obstacles during the adaptation process, and how to overcome them experienced by the Alor people in the adaptation process.

The adaptation process can also lead to deculturation with some indigenous cultures and acculturation, which is influenced by the ability of individuals to communicate with the local community (Kim, 2017). Communication is one of the essential things in supporting the adaptation process. It can be related to the function of communication as identity and the delivery of symbols

(semiotics) in the delivery of communication, both verbally and non-verbally, in the context of intercultural communication. In this case, the Alor people migrated from their original territory in the easternmost region of Indonesia, namely the Province of East Nusa Tenggara, to their destination in the Tatar Parahyangan area in Bandung, West Java Province, where the area is a Sundanese culture area. As a phenomenon faced by Alor people as immigrants, they need a solid mentality to face and solve existing problems, one of which is social problems or adapting to new environments. Therefore, differences in cultural backgrounds can cause overseas people to experience culture shock or culture shock and the failure of the social adaptation process (Alemi & Stmpel, 2018).

Based on the description above, the authors chose the study's title, "Identification of Ethnogenesis in The Communication and Adaptation Process of The Alor Community in The Sunda Culture Area".

METHODS

This research is related to an attempt to examine and analyze how the study of ethnogenesis in Alor people in the context of intercultural communication and adaptation processes in the Sundanese cultural area uses qualitative research methods with a post-positivism paradigm to study the reality of action in a case study design. Six informants were taken based on the selection and determination of Snowball sampling, namely 4 (four) Alor migrants living in the Perum Puskopad, Cileunyi area and 2 (two) informants from the indigenous people of Perum Puskopad Cipacing as triangulation sources or testing the credibility of the data by checking the data, which has been obtained through several sources so that it is considered to provide clear and precise data or information. In reviewing this problem, the authors use data collection techniques: interviews with informants, observations/observations at the research site, and documentation. The analysis activities through data reduction, data presentation, and conclusion drawings/verifications are presented under the Anxiety/Uncertainty Management Theory approach. This data processing is getting more precise in determining the results, followed by the Editing stage, namely the stage of correcting errors that exist in the data that must be done repeatedly and carefully so that the results produced can be maximized.

RESULT AND DISCUSSION

The ethnogenesis study of immigrants and togetherness from an area to live together. People's motives to improve their standard of living, especially from the education sector, made the Alor people migrate from their original area in Kab. Alor East Nusa Tenggara (NTT) province is because the inadequate educational facilities and infrastructure in Alor have encouraged Alor people to migrate outside the region to get a better education. The statistical data from Bappenas in 2002 showed that there still needed to be an adequate number of educational institutions in the Alor district, especially regarding the existence of universities in the Alor district, which were still very rare and almost non-existent. It refers to Bappenas statistical data in 2004 that in Alor, there are 299 educational institutions consisting of 39 levels of early childhood education, 32 institutions for junior high school/MTs level, and 12 institutions for upper secondary education level. (Department of Education of Alor District, 16 June 2005 and Education Survey, Ministry of National Education 2004). It is very worrying for residents of Alor district. It is in line with what Laskar informants said in interviews with researchers.

The Bandung Regency area is one of the areas with the best educational bases in the country. Many high-quality colleges and schools in the Bandung area indicate this. It is a consideration for the people of Alor who choose to take up education in this flower city with the hope that Alor people can become people who excel and can make their lives of Alor people even better. In this regard, of

course, the immigrants from Alor must be able to adapt and reflect the interests of coexistence with the Sundanese. One of the instruments for successful adaptation is good communication because, in essence, the more you can adapt to the sociocultural background, the more influential the communication process will be. The point is that the better the communication process, the more successful it will be in the adaptation process. The communication that occurs is intercultural communication, where each communicator brings his own cultural identity, and of course, it is possible to misunderstand and be inappropriate.

If this happens, it can cause unwanted conflicts and create frustration for the student from Alor, which, if prolonged, will significantly affect his learning achievement, and he may face failure to complete his studies. Of course, this is not desirable to happen. Attention to the difficulties in achieving effective communication caused by cultural differences has given rise to the marriage between culture and communication, which has come to be referred to as intercultural communication. This intercultural communication examines the cultural elements that greatly influence the interaction when members of two cultures seek to communicate. Intercultural communication occurs when members of one culture produce messages that must be understood for processing and consumption by members of another culture. So, what characterizes intercultural communication is that the source and recipient are from different cultures (Samover & Porter, 1994). In line with the increasingly fierce competition in today's era because according to Samovar, Larry A. and Porter, Richard Culture has elements of behavior because behavior is the actual embodiment of concepts or beliefs.

Based on this, the people of Alor try to embody elements of actual behavior to improve the level of education by being in the 'people' environment. In line with this, the Alor immigrants must, directly and indirectly, adapt to their new environment, which is of course very different from the environment in Alor there, including also adapting in terms of communication. Ellingsworth argued that the process of intercultural communication is centered on adaptation. When a situation (setting) appears favorable or supportive to one party, the disadvantaged party will show more adaptive behavior. Mutual adaptation of communication methods is necessary for the occurrence and continuity of intercultural communication.

Communication of Alor People to Sundanese People. In the results of in-depth interviews, several informants gave statements about the differences in values, culture, language and manners of Sundanese politeness. Inevitably, Alor people must adapt to the existing culture. According to the communication principle, the more able to adjust to the sociocultural background, the more influential the interaction process. The characteristics of the Alor people, who are accustomed to speaking the regional accent with a rough accent and a high tone, are the opposite of the character of the Sundanese in general. Some contain the values of the personality of the people who are friendly, polite, open, smiling, gentle and very respectful of parents. These values are transformed through everyday communication behavior in the surrounding environment that occurs in a planned and repeated manner so that it has become a habit and crystallized in the personality of every Sundanese (Hidayat & Hafiar, 2019). Alor people are not used to speaking in a soft and polite style because they tend to apply the norms of politeness still not so that culture shock occurs between indigenous people and Alor people in the communication process. The understanding of intercultural communication approach must be fully understood by Alorese to reduce difficulties in language and interaction.

In addition, understanding the Sundanese language is one of the stumbling blocks for the Alor people because there are many pronunciations of the exact words, but the meanings are different. A real example of the Sundanese people being used to speaking using the suffix "tea" makes Alor people a little confused. They think that the affix for tea is a drink. Following the principles of

intercultural communication, the Alor people, who have different values, cultures, languages and manners, inevitably have to be able to adapt to Sundanese culture because the more they can adapt to their sociocultural background, the more influential the communication process and the context of intercultural communication will show how to behavior of each culture so that mutual understanding or understanding arises.

Reinforced in the opinion of Samovar and Porter (1991), who explained that intercultural communication is a collection of knowledge, experience, beliefs/beliefs, values, attitudes, hierarchical meanings, religion, conceptions of time, roles, relationship distance, general concepts, material objects and belonging to a group of people that are passed down from generation to generation through individuals and groups. In ethnogenesis, Alor people are faced with adapting to a new culture, especially in the competence to conform and the need for a sense of involvement and respect. It is where the primacy of intercultural communication includes perceptual innovation, shifting the dimensions of the concept of space and time, historical acceleration, and historical acceleration of communication climate by taking into account the requirements of the elements of communication (Wello et al., 2017).

Regarding how the Alor people carry out the communication process in their efforts, it is the same as using the steps in William Gudykunt's theory, namely Anxiety/Uncertainty Management, which includes self-concept and self, motivation to interact, and situational view. As for the application by the Alor people, the steps taken include: a) learning the Sundanese language that is good and correct; b) studying Sundanese culture to the exclusion of own culture; and having good socialization skills. The first aspect of language becomes one of the instruments or real forms of each person to communication. In simple terms, language can be interpreted as a symbol system that is organized, generally agreed upon, and is a learning outcome (Rabiah, 2012). Our inability to speak often damages relationships that, allow misinterpretation, and offends others without knowing how or why it happened (Sihabudin, 2019).

When Alor people first came to Perum Puskopad Bandung, the difference in language, especially Sundanese, was very difficult to understand and learn because they had different levels of speaking, accent and pronunciation. Reflecting on the difficulty of understanding Sundanese, one of the communication steps the Alor people took initially was to use Indonesian as the national language and unify the nation. The second aspect of studying Sundanese culture, this effort is rational because, in essence, the Alor people live in an area that automatically must be able to adapt to the sociocultural background around it. Sundanese culture is always related to aesthetics and ethics, which essentially act as a container and content contained in the meaning of the basic form (Nurusholih & Permana, 2018).

The position of culture in people's lives is considered a system with a very high value, and even different culture in society is also a function, unit, boundary, form of the environment, relations, processes, inputs, outputs and exchanges (Dendi, 2020). Sundanese culture grows and lives among people living in West Java through continuous social interactions. In its development, Sundanese culture consists of belief systems, livelihoods, arts, kinship, language, science and technology, and customs. These systems give birth to a value adopted by the Sundanese community from generation to generation, namely the value of politeness, humility towards others, respect for elders, compassion for the smaller ones, togetherness, and cooperation, and has its characteristics between other cultures (Madjid et al., 2016). Based on the results of studying Sundanese culture, Alor people can distinguish what to do regarding communication and rules for interacting. The point is that Alor people learn Sundanese culture and language. Of course, this will facilitate interaction and socialization between Alor people and Sundanese. It follows what already exists in

the dimensions of intercultural communication competence for immigrants, including the cognitive, affective and behavioral dimensions, to be able to adapt (Kim, 1987).

The pattern of communication that the Alor people do to the Sundanese is included in both verbal and non-verbal contexts, especially intercultural communication in the form of greetings, always smiling when communicating, graceful facial expressions and greetings and others. The character of the Alor people, who have scary faces and a loud tone, of course, has become a hallmark of the Alor tribe because of the distance between their homes, so when calling, they have to use a loud and high tone, in this case, of course, the Alor and Sundanese are opposites (Patji, 2009). The context of verbal and non-verbal communication requires understanding and shared perception, meaning that the verbal process of speaking and listening is related to the pattern of thinking. Then the non-verbal processes consist of hand movements, facial expressions, gaze and eye contact, posture and movement, touch, clothing, objects and artifacts, silence, space, time, and paralanguage (Hofstede, 1997). Alor people must adapt verbal and non-verbal communication with Sundanese characters and culture in order to create a common perception in communicating so that they have an open mindset on how the individual responds to individuals from other cultures or puts forward indigenous culture and puts aside the original culture.

The Process of Adaptation Alor people in Sundanese Cultural Region. The understanding of the Alor people when carrying out a process of adaptation to Sundanese culture, in this case, can be conveyed through a three-dimensional approach to Host Competence Communication and the use of Anxiety and Uncertainty Management Theory which produces indicators of reflection achievement assessment through 3 (three) aspects, namely aspects of cognitive process, effective process, and behavioral processes. Cognitive dimension: knowing the local language, non-verbal signs, cultural values, communication systems and rules of interaction. The effective dimension has motivational and attitudinal orientation under local culture, cultural sensitivity, sense of humor, and others. Behavioral dimensions: can speak, listen, read and write the local language, can express and understand non-verbal expressions, can follow the rules of interaction and can manage relationships. These three dimensions are interdependent and simultaneously used by Alor people to generate attitude reflection on cultural interests in the Sundanese area. The Alor people's efforts in adapting also determine the interactive activities that will eventually arise to maintain and develop the Sundanese culture itself so that the success of their ethnogenesis process at Perum Puskopad with the Sundanese people will make them a part of the family.

The adaptation process of the Alor people to the Sundanese cultural area is also related to the concept of adaptation described by Kim (2017). According to him, there are several concepts of adaptation during a person's migration, including acculturation, deculturation, and assimilation. Acculturation is when immigrants take local cultural values by trying to interact and communicate with people from the local culture. In contrast, deculturation occurs when migrants tend to reject and avoid local cultural interactions. However, immigrants who can interact with local cultural ways produce the highest adaptation process, namely assimilation. Referring to the concept of ethnogenesis by creating sociocultural differences regarding the adaptation process of the Alor people, which is not automatically influenced by the lifestyle of the Sundanese. It means that the adaptation process of the Alor people to the Sundanese cultural area still needs to eliminate their original culture or continue to carry out their cultural life, as well as the indigenous people. In shared life, there is already a process of mutual understanding to support how this adaptation process can run well and even cultural symbols that are created together through education, mass media, cooperative associations, and others.

This phenomenon includes the concept of ethnogenesis which cannot be separated from the associative process of adapting, namely cooperation. The occurrence of intercultural communication

in the adaptation process is not only carried out by the Alor people, but also the Sundanese people carry out the adaptation process to the Alor people as an effort of mutual interest to foster good relations in living together. Reflection on the adaptation process of the Alor people based on newly discovered things related to self-concept and self through improving the quality of thought patterns by opening up insight to put aside Alor native culture and prioritize indigenous culture, and not increase or promote their self-esteem and identity as Alorians. High motivation arises from the Alor people for the need to socialize and be neighbors with indigenous people. It is in line with the results of research by Aryand et al. (2020), as long as newcomers carry out the adaptation process by seeking information, interacting, and adapting through assimilation, acculturation and acculturation. It is indicated by how the Alor people carry out cognitive efforts such as finding out about the Sundanese language, non-verbal signs of Sundanese culture, understanding Sundanese cultural values, and the rules of interacting with Sundanese people, as well as reactions and social categories of people. Alor people in carrying out a situational process to make an intercultural communication connection with indigenous people (Sundanese).

CONCLUSION

Based on the results of communication reflection and the adaptation process of the Alor people in the Sundanese cultural area in Perum Puskopad Bandung according to the ethnogenesis study approach, it can be concluded that intercultural communication is an aspect of the ongoing process of interaction between the Alor and Sundanese in the unitary area of Perum Puskopad to overcome problems or obstacles due to differences in values. , norms, style of language and manners of social behavior that cause culture shock. It shows the general character of the Sundanese, who are friendly, gentle, and polite when speaking, in contrast to the character of the Alor people, who are used to speaking in a higher tone, with sharp eyes, and very rough language pronunciation. In addition, there are still many Alor people who need to get used to speaking Indonesian, and when speaking, they tend not to look at their opponents. In the study of ethnogenesis, this difference led to an adaptation process both by the Alor people and the indigenous people of Perum Puskopad as Sundanese.

Initially, to address the differences in cultural backgrounds, norms, values, and manners between the Alor and Sundanese, the efforts made include: a) learning the suitable and correct Sundanese; b) studying Sundanese culture to the exclusion of one's own culture; and have good socialization skills. The pattern of communication carried out by the Alor people, verbally and non-verbally, follows the character of Sundanese culture. Another reflection of the attitude carried out by the Alor people is to socialize properly and sustainably with the indigenous people at Perum Puskopad to create unity and unity for the sake of creating harmony between different cultures. Reflection on the adaptation process can be seen from three dimensions: cognitive, affective, and behavioral. Reflections from the cognitive dimension include that Alor people have good and correct Indonesian language skills, have knowledge of Sundanese, know Sundanese cultural values, know non-verbal signs of Sundanese culture and also know the rules of interacting with Sundanese people.

In comparison, the reflections that can be seen from the affective aspect include the Alor people being able to prioritize Sundanese culture, being motivated to learn Sundanese language and culture, and being able to adjust cultural sensitivity and sense of humor of Sundanese culture. Finally, the behavioral reflection that occurs in Alor people gradually begins to be able to speak, listen, and write in Sundanese. Besides that, Alor people can express and understand Sundanese culture's non-verbal expressions.

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