

Communication Accommodation of Raja Ampat Students in Yogyakarta for Dispelling Negative Stereotypes

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Abstract

In the realm of intercultural communication, the necessity of adjusting becomes apparent for fostering harmonious interactions. However, not everyone adeptly navigates these adjustments, leading to instances of discord. Some cases emerge among Papuan students in Yogyakarta, where some are labeled as disruptive, thereby contributing to negative stereotypes held by the broader Yogyakarta community. This study delves into the accommodation communication strategies employed by students from Raja Ampat in Southwest Papua as a proactive response to counteracting these negative stereotypes. Employing a qualitative approach, the research incorporates in-depth interviews, participatory observation, and documentation methods for data collection. The analysis follows a descriptive research method, offering insights into the communication accommodations devised by Raja Ampat students to address negative stereotypes prevalent in Yogyakarta. The findings highlight substantial convergence efforts by Raja Ampat students, spanning language usage, communication styles, behaviors, and communal activities. Concurrently, the students also engage in deliberate divergences to preserve their cultural identity. Through these adjustments, Raja Ampat students foster positive relationships, enhance interactive experiences, and contribute to a more adaptable perspective among the people of Yogyakarta regarding information surrounding negative stereotypes.

Keywords: Accommodation communication; Stereotypes; Raja Ampat Students; Intercultural Communication

Abstrak

Dalam komunikasi antarbudaya, penyesuaian diri diperlukan agar proses komunikasi dapat berjalan dengan baik. Namun, ternyata tidak semua orang dapat melakukan penyesuaian diri ini. Seperti yang dilakukan oleh beberapa mahasiswa Papua di Yogyakarta yang dianggap mengganggu dan bersikap anarkis. Hal ini pada akhirnya juga memunculkan stereotip negatif masyarakat Yogyakarta kepada seluruh mahasiswa Papua, termasuk mahasiswa Raja Ampat Papua Barat Daya. Untuk itu, akomodasi komunikasi dilakukan dalam menanggapi stereotip negatif yang didapatkan oleh mahasiswa Raja Ampat. Penelitian ini membahas tentang akomodasi komunikasi yang dilakukan oleh mahasiswa Raja Ampat Papua Barat Daya dalam menanggapi stereotip negatif yang mereka dapatkan. Penelitian ini menggunakan pendekatan kualitatif dengan metode pengumpulan data berupa wawancara mendalam, observasi partisipatif, dan dokumentasi. Penelitian ini dianalisis menggunakan metode penelitian deskriptif untuk memberikan gambaran tentang akomodasi komunikasi yang dilakukan oleh mahasiswa Raja Ampat dalam mengatasi stereotip negatif yang diberikan masyarakat Yogyakarta. Penelitian ini menemukan bentuk konvergensi yang mendominasi akomodasi komunikasi yang dilakukan. Contohnya seperti, penggunaan bahasa, gaya komunikasi, perilaku, dan kegiatan komunitas. Namun, divergensi juga mereka lakukan untuk menjaga identitas budaya mereka. Melalui akomodasi komunikasi ini, mahasiswa Raja Ampat mencoba membangun hubungan positif, meningkatkan interaksi, dan bersikap fleksibel terhadap masyarakat Yogyakarta sebagai cara menanggapi stereotip negative yang mereka terima.

Kata Kunci: Akomodasi komunikasi; Stereotip; Mahasiswa Raja Ampat; Komunikasi Antarbudaya

INTRODUCTION

Indonesia is called a heterogeneous country because of its diversity. It can be seen from the many ethnicities, cultures, religions, and languages. According to the BPS census in 2010, in Indonesia, there are more than 300 ethnic groups, specifically, Indonesia has around 1,340 ethnic groups (*Indonesia.Go.Id - Suku Bangsa*, 2017). With the diversity that Indonesia has, intercultural communication has ultimately become one of the communication processes that often occur in Indonesia. This is because intercultural communication involves individuals or groups with different cultural backgrounds. Intercultural communication works to combine all factors of difference and make them into one (Syah, 2016).

Hurn and Tomalin (2013) define intercultural communication or cross-cultural communication as a communication process between communicators and communicants who have different cultures, whether carried out directly or involving spoken, written, body language, ethical language, and protocol (Gandasari et al., 2021). Intercultural communication does not only occur between individuals but also between groups, as stated by Jandt, quoted by Dedi Kurnia Syah (Syah, 2016). This communication process is important to carry out as stated by Gordon I. Zimmerman et al, who stated that there are at least two reasons why humans need to communicate. First, to fulfill important things for human needs. Second, to create and improve relationships with other people (Mulyana, 2017).

One of the cities in Indonesia that brings many people from various cultural backgrounds is the city of Yogyakarta. The city of Yogyakarta is nicknamed a miniature Indonesia because of its title as a student city which ultimately brings in many pupils and students from various regions. Based on a survey conducted by the Association of Indonesian Private Universities (APTISI) in July 2020, there were at least 51 private universities in the Special Region of Yogyakarta with the total number of migrant students in DIY reaching a percentage of 60% or around 84,885 migrant students are studying in the DIY (*Lebih Dari 60.000 Mahasiswa Saat Ini Memilih Meninggalkan Jogja - Harianjogja.Com*, 2020). Humans engage in mobility to improve quality of life from both educational, economic, social, political and cultural aspects (Amarila, 2019).

The region's student status is marked as a science fighter and a carrier of change in rural societies and families (Andung et al., 2019). This view and the title of the city of Yogyakarta as a student city eventually became one of the reasons for the arrival of young people from the most eastern region of Indonesia, namely Papua. Based on data from the Papuan Student Association (IPMAPA) in the city of Yogyakarta, there were around 15,000 students from Papua who were studying and living in the city of Yogyakarta as of July 2019 (HERMAN, 2020). The arrival of Papuan students in the city of Yogyakarta will certainly find many differences. It can also be said that the differences between Papuan students and the people of Yogyakarta are quite contrasting. Cultural differences have the potential to become an obstacle in communication because each culture will have perceptions from their own background (Sukma & Kartika, 2022).

The people of Yogyakarta, who generally come from Javanese ethnicity, have a very strong tradition of norms or what is then called "unggah-ungguh". The people of Yogyakarta are very concerned about how they speak and act towards other people, especially older people. They tend to speak with a soft, polite accent and pay attention to the way they greet the person they are talking to. Apart from that, the non-verbal culture of bowing when passing other people is also inherent in the Javanese ethnic group (Christiani & Iksari, 2020). This contrasts with the speaking habits or culture of the Papuan people, who are known to be accustomed to speaking in a loud dialect, speaking out loud, and tending to be rude (Anwar, 2018).

The existing cultural differences ultimately require Papuan students to adjust and be accepted by the people of Yogyakarta. As stated by Suheri (2019), adjustment or adaptation can be carried out in the communication process amidst cultural diversity in society (Suheri, 2019). Howard Giles in Richard West and Lynn H. Turner (2014) also stated, "Some people wish to achieve communication efficiency...". This explains that one of the reasons someone must adjust is to obtain

efficient communication (West & Turner, 2014). The existence of a new cultural environment is a challenge to be able to know and try to understand other people's cultural values (Budiarti et al., 2022).

However, this adaptation process is not easy to carry out and not all Papuan students can do it well. There are still many cases that occur in Yogyakarta which show a lack of accommodating Papuan students. Because of cultural differences, sometimes self-adjustments are inappropriate and can lead to new misunderstandings and even conflicts (Andini et al., 2023 ; Suryan et al., 2023). This can be seen from the many mass media reports regarding cases of riots carried out by Papuan students. According to Kompas.com, there was a riot at the Papua hostel in Umbulharjo District, Yogyakarta in August 2022. In this case, there was a commotion between fellow Papuan students, resulting in the death of one victim (*Keributan Pecah Di Asrama Mahasiswa Papua Yogyakarta, Satu Orang Tewas Halaman All - Kompas.Com*, 2022). Reports regarding other similar cases were also found. According to Liputan6's YouTube account, there was a mass riot in Babarsari, Yogyakarta in July 2022. This riot was triggered by an attack on a student from Papua. This case was widely discussed and caused a lot of damage to shophouses in Babarsari (*Mahasiswa Papua Diserang, Kerusuhan Massa Pecah Di Babarsari | Liputan6 - YouTube*, 2022).

The less accommodating attitude of some Papuan students in Yogyakarta can ultimately form other barriers to intercultural communication in society, namely negative stereotypes. Whitley and Kite in Tito Edy Priandono (2016), define stereotypes as perceptions or beliefs that include the characteristics, behavior, and attitudes of an individual from a group. Stereotypes can be interpreted as a perception including the characteristics, behavior, and attitudes of a person from a group (Priandono, 2016). According to Daryanto in Dewi (2019), three factors influence the emergence and spread of stereotypes in society. *First*, stereotypes can arise from the socialization process of people closest to them such as parents or siblings. *Second*, stereotypes can come from previous personal experiences that a person has had which can ultimately form certain stereotypes. *Third*, stereotypes emerge from the mass media which may also display a stereotype towards certain individuals or groups (Dewi, 2019).

Stereotypes can be positive and negative. However, negative stereotypes can be more dangerous because they can cause problems, such as prejudice and discrimination (Priandono, 2016). Some forms of negative stereotypes of Yogyakarta society towards Papuan students include being seen as drunk and causing riots in Yogyakarta society (RHAMADAN, 2019). Apart from that, there are also people in Yogyakarta who give negative stereotypes to Papuan students, such as being considered to like noise because they always talk loudly, are not disciplined in paying boarding houses, and are drunks (Chatarina, 2019).

Stereotypes that emerge in the general public from various background have visible influences that are difficult to avoid (Maryam, 2019). Although this stereotype is not accurate and is just a false assumption, its origin is considered reasonable (Maryam, 2019). Stereotypes are easily created by the human habit of generalizing without differentiation (Murdianto, 2018). Communication difficulties arise from stereotypes, which simplify people based on little information and form people's assumptions based on their membership in a group (Wicaksono et al., 2021). According to Daryanto in Dewi (2019), there are three factors that influence the emergence and spread of stereotypes in society. *First*, stereotypes can emerge from the socialization process of the closest people like parents or relatives. The experience of interaction that they have with others can eventually create a certain stereotype, then it is passed on to their children or other siblings. *Secondly*, stereotypes can come from previous personal experiences that have been carried out by someone who may eventually form a particular stereotyping. *Thirdly*, the stereotyping emerges from the mass media that may also have displayed a stereotype against a particular individual or group (Dewi, 2019).

One of those who feel this negative stereotype is Raja Ampat students in the Yogyakarta area. Based on the results of pre-research conducted by researchers, it is known that at the

beginning of the arrival of IPMARAM students to Nyutran village in 2020, they received a response that was less than accepting of their presence. This was conveyed by the head of RT 64 RW 20 Nyutran for the 2020 period, that many residents objected to the establishment of this dormitory. This rejection occurred because of the negative stereotypes that the residents of Nyutran village have towards Papuans. Raja Ampat is a coastal region of Papua with characteristics of a society that is more intermingled. Apart from that, Raja Ampat, which is very famous for its tourism sector, should be a point of view for the people of Yogyakarta that perhaps Raja Ampat students are not the same as other Papuan students. However, in the end, based on the pre-research that the researchers conducted, they still received some negative behavior because of existing negative stereotypes.

Based on pre-research that the researchers also obtained from the chairman of the Raja Ampat Regency Student Association, they admitted that they were trying to better understand how they should behave towards the people of Yogyakarta and try to adapt themselves. They do this to gain the trust of the community so that positive relationships are built, and interaction increases with the people of Yogyakarta. This effort is in line with what was stated by Budi Susetyo (2010), regarding three ways that can be done to reduce stereotypes, namely by building positive relationships, increasing interaction, and being open to the latest information (Susetyo, 2010).

The accommodation theory prepared by Howard Giles is a theory formed from the realm of communication psychology and is based on the concept of social identity. This theory explains how and why someone adjusts themselves in the communication process to become like other people (West & Turner, 2014). Communication accommodation theory also has several assumptions that are influenced by personality, circumstances and existing culture. These assumptions include, speech and behavioral similarities and dissimilarities exist in all conversations, how we perceive the speech and behaviors of another will determine how we evaluate a conversation, language and behaviors impart information about social status and group belonging, and accommodation varies in its degree of appropriateness, and norms guide the accommodation process (West & Turner, 2014). In this theory, three ways of communication accommodation can be done, namely convergence, divergence, and overaccommodations (West & Turner, 2014).

Based on the description, researchers are interested in studying how the accommodation communication carried out by Raja Ampat students in response to the negative stereotypes that Yogyakarta society has. The purpose of this research is to know the accommodation communication of Raja Ampat students in response to the negative stereotypes of Yogyakarta society.

METHOD

This research is qualitative research with a constructivist paradigm approach. Then from that, this research will describe accommodation communication in the scope of social life and can be used as a valuable lesson in developing theories in the form of speech, writing, and observed individual or group behaviour (Ghony & Almanshur, 2012). Meanwhile, this research used a descriptive research method which is a problem-solving procedure carried out by describing accommodation communication in society which is used as the object of research and is described as based on existing facts (Hidayat et al., 2017). Specifically, this research will reveal the results of interviews, observations, and documentation on the accommodation of communication students of Raja Ampat in the community carried out due to the presence of negative stereotypes given by the community of Yogyakarta.

This research has a research object in the form of communication accommodations carried out by Raja Ampat students to reduce negative stereotypes given by the people of Yogyakarta. Meanwhile, the subjects of this research are divided into 2, including main informants and supporting informants. The main informants for this research were Raja Ampat students who lived in the city of Yogyakarta of 2 people. This number is enough as an informant in this study because the student Raja Ampat at Yogyakarta has the same background and place of living, this allows the same answers from an informant. Meanwhile, the supporting informants in this research include the

people of Yogyakarta specifically the people who live around the Raja Ampat Students' Association dormitory of 2 people and Kasubdit Bintibsos Ditbinmas POLDA DIY.

This research uses collection methods in the form of primary data and secondary data. Primary data is data containing information about the research object obtained directly by the researcher from the first research source (Martono, 2015). In this research, primary data will be obtained through in-depth interviews and observations of Raja Ampat students in the Yogyakarta Raja Ampat Student Association dormitory. Meanwhile, secondary data is research data obtained not from the first source, but from data already owned by other parties (Martono, 2015). Secondary data in this research is documentation held by the Raja Ampat Student Association in the city of Yogyakarta and the results of participant observation.

Next, the data will be analyzed using Miles and Huberman's data analysis techniques. Miles and Huberman explained that three stages can be carried out repeatedly in analyzing qualitative research data after the data collection process, namely data reduction, data presentation, and verification (Martono, 2015). Apart from that, this research will also test the validity of the data using the source triangulation method. The data source will be taken from the results of interviews of 3 different sources, namely between Raja Ampat students, the community of the Raja Ampat student dormitory, and Kasubdit Bintibsos Ditbinmas POLDA DIY.

RESULT AND DISCUSSION

Cultural differences and failure to adapt some students from Papua in Yogyakarta caused the emergence of negative stereotypes of the Yogyakarta community against all students of Papua. Based on the results of observations, researchers found that when Raja Ampat students first arrived at Nyutran village, several residents had fears and disapproval of the existence of the Raja Ampat student dormitory in their neighbourhood. This is due to their perception of Papuans who often cause trouble. This was also conveyed by several residents of Nyutran Village. One of the residents stated that there is a brutal image of the Papuan people from his perspective (Interview Denok, 2023).

From the perspective of Raja Ampat students, they also feel these negative stereotypes. They can recognize these negative stereotypes because they have continued to lead to certain negative behaviours. Negative stereotypes can indeed give rise to deviant behaviour (Priandono, 2016). One of the behaviours felt by Raja Ampat students is the large number of people in Jogja who often pay attention to them for no reason. Raja Ampat students also admitted that they were disturbed by the continued negative stereotypes surrounding such behaviour. This was conveyed by Timo Krey (Raja Ampat student), who said that he felt disturbed by this perception because it had continued in certain actions, such as the people of Jogja who often looked at them strangely for no reason (Interview Timo, 2023). Silas Claudio Adam Imbeyoper (Raja Ampat student) also feels the same way as Timo Krey (Raja Ampat student). In an interview conducted by researchers, Silas Claudio Adam Imbeyoper (Raja Ampat student) explained that when he was in a crowded place he was often watched continuously by people. These actions give rise to feelings of shame and sometimes anger (Interview Silas, 2023). This is also by the observations made by researchers. Researchers found that when Raja Ampat students were sitting and chatting in front of their dormitory, several motorbike riders looked over and watched them.

With the many negative stereotypes given by the people of Yogyakarta to Raja Ampat students, they feel they have a big responsibility to reduce these negative stereotypes. About the negative stereotypes that Raja Ampat students in Yogyakarta often receive, researchers found that they adjusted or communication accommodations to respond it. This adjustment is discussed in Howard Giller's Communication Accommodation Theory. By adapting to the culture, norms, and rules that Jogja people usually follow, Raja Ampat students hope that this can be a new start for them in shaping the perception of Yogyakarta society about them.

Convergence

The most frequent adjustments made by Raja Ampat students are in terms of language, way of speaking, and behaviour. Language is one of the differences that is quite visible between Raja Ampat students and the people of Yogyakarta. Timo Krey (Raja Ampat student) explained that the form of language adjustment made by Raja Ampat students was to use more Indonesian vocabulary when talking to the people of Yogyakarta so that the people of Jogja were not confused about what they were talking about. Like the mention of "Rica" which they replace with chili (Interview Timo, 2023).

Apart from that, as immigrants with fewer people than the people of Yogyakarta, Raja Ampat students also often listen to Javanese vocabulary which is often used by the people of Yogyakarta when having conversations. This ultimately also aroused the interest of Raja Ampat students as a minority group in using Javanese when conducting conversations. Timo Krey (Raja Ampat student) revealed that he had tried using Javanese a little bit. Based on observations, researchers also found that Raja Ampat students often listen to and sing Javanese songs (Interview Timo, 2023). This was also conveyed by residents, "They also often listen to songs in Java. But when I ask them, they say they don't know the meaning. But they remember the lyrics well." (Interview Denok, 2023).

From the perception process carried out by Raja Ampat students, they provide an evaluation that the people of Yogyakarta are polite, friendly, kind, and easy to greet. They saw that the people of Yogyakarta carried out many norms and manners which the people of Yogyakarta often called polite. Convergence ultimately is also the result of the evaluation of their perceptions. According to Silas Claudio Adam Imbeyoper (Raja Ampat student), some of the behaviour carried out as a form of adjustment is by lowering or softening their way of speaking (Interview Silas, 2023).

Another form of adjustment to behavior carried out by Raja Ampat students is the behavior of greeting and smiling at people they meet. They do this in everyday life in society, we can see it in picture 1.



Picture 1. Greeting ceremony from Raja Ampat students

Source: researcher documentation 2023

The Picture above shows the courtesy of the Raja Ampat student who looks smiling and bowing his body when he meets the people around him in the celebration of the Indonesia Independence Day of Nyutran village. Silas Claudio Adam Imbeyoper (Raja Ampat student) explained that now when they walk and pass people, they will say hello with a smile. He even did this to other people who were not from the people of Jogja (Interview Silas, 2023). This adjustment in the form of behavior is also confirmed by residents, who often sees and talks with them. Raja Ampat students will always say hello when they pass in front of their house and understand visiting etiquette. Don't talk directly in front of the house but go in and sit down first. Another resident also assessed that Raja Ampat

students are very mixed or interactive. This can be seen from the frequency of Raja Ampat students visiting several residents' houses to just chat or tell stories (Interview Harsono, 2023).

Convergence social norms was seen when there was a slight commotion between Raja Ampat students and several unknown people. Based on the results of observations made by researchers, there was a commotion between the Raja Ampat students and several unknown youths who tried to disturb the Raja Ampat students who were in front of their dormitory at that time. At that time, several unknown young men suddenly approached the Raja Ampat students, angry and hit one of the Raja Ampat students for no apparent reason. This of course sparked anger among Raja Ampat students to retaliate and cause a bit of commotion. Local people who heard the commotion immediately came to break up the commotion. But unfortunately, the unknown young man who was causing the commotion ran away. The local community asked the Raja Ampat students to resolve the problem amicably by calming them and telling them not to take revenge or anything like that that could cause another commotion. The suggestions from the community were listened to and followed well by Raja Ampat students. This incident was confirmed by a resident, who at that time also intervened and resolved the problem (Interview Harsono, 2023).

Apart from language and behavior, there are several activities that Raja Ampat students also carry out as a form of adjustment in responding to existing negative stereotypes. In living in the community, Raja Ampat students often participate in Nyutran Village activities. One of them was during the Covid-19 pandemic. Silas Claudio Adam Imbeyoper (Raja Ampat student) explained that at that time they helped the people of Nyutran village who routinely carried out community service and sprayed disinfectant to reduce the coronavirus around them (Interview Silas, 2023). Based on the results of observations made by researchers, apart from community service work, Raja Ampat student villages are also active in other Nyutran Village activities. For example, they were attending a series of events commemorating Indonesian Independence Day. At this event, Raja Ampat students were not only present to fulfill invitations from residents. But they also participated in enlivening it by becoming performers at the event. Raja Ampat students were also seen mingling and talking politely with the people of Nyutran village.

Based on the information that researchers also obtained, Raja Ampat students who live in dormitories must follow the rules that have been established together. Some of the rules are that they are not allowed to get drunk in the dormitory area and are not allowed to bring random people to live in the dormitory unless they have received permission from the dormitory leader. This regulation is also intended to follow and respect the culture of the surrounding community, the majority of whom are Muslim, who are not used to drinking culture.

Meanwhile, within the wider Yogyakarta community, Raja Ampat students carried out activities that were also intended to follow the customs and respect the Muslim community of Yogyakarta. This activity is a takjil distribution that they carry out in the month of Ramadan in 2023. They distributed takjil around Jalan Veteran Yogyakarta. According to Silas Claudio Adam Imbeyoper (Raja Ampat student), this activity was also carried out to prove to the people of Jogja that Raja Ampat students are not evil, they care and are tolerant (Interview Silas, 2023). We can see it from the activity of Raja Ampat students who are taking part in an action to share takjil in the month of Ramadan 2023 for the Muslim community of Yogyakarta in picture 2.



Picture 2. Raja Ampat students action to share takjil in the month of Ramadan 2023

Source: researcher documentation 2023

Divergence

Based on the data that researchers obtained, Raja Ampat students admitted that they felt divergent at certain moments. One example is that they will return to their loud and assertive way of speaking when they show their pride in their region of origin. This happened when Raja Ampat students were asked by the people of Jogja about where they came from. So, they admitted that they would answer and talk loudly about Raja Ampat. Apart from that, Raja Ampat students will return to speaking their language in a loud tone when they talk to friends who come from the same area as them. However, they can also speak harshly to the people of Yogyakarta when they meet Jogja people who have not appreciated them from the start.

Raja Ampat students also diverge in the form of displaying their art in several events they participate in both on campus and in public. This is a matter of pride for them to be able to display their cultural identity and be witnessed by the people of Yogyakarta and people of other ethnicities. Based on the results of observations made by the researcher, Raja Ampat students also performed dances from their region at the Independence Day commemoration event in Nyutran Village. In picture 3, we can see Raja Ampat students who are presenting their local dance as a form of pride towards their homeland at the celebration of Indonesia Independence Day in the Nyutran village.



Figure 3. Raja Ampat Local dance

Source: researcher documentation 2023

As explained in the previous point, the difference that Raja Ampat students feel the most from the people of Yogyakarta is language and the way they speak. As the people of Raja Ampat are accustomed to using the Biak language, they sometimes carry over this habit when they are not in their environment. Like when they were in Yogyakarta, they admitted that they often got carried away using Biak when talking to the people of Yogyakarta. This could be a form of divergence carried out by Raja Ampat students. Just like the habit of calling chilies "Rica".

Raja Ampat students are also still used to eating betel leaves which is their habit. In the end, this habit was still carried over when they were in Yogyakarta. This was conveyed by Silas Claudio Adam Imbeyoper (Raja Ampat student) that *nginang* is not only Raja Ampat, but it has become a hereditary culture for all Papuan people. Silas also admitted that he and his friends still *nginang* at night while talking (Interview Silas, 2023).

Overaccommodation

In the communication accommodation process, sometimes over-accommodation can occur. This concept has a good purpose but has results that are degrading and make the person you are talking to feel bad. This is done by instinct or accidentally.

However, regarding the communication process between Raja Ampat students and the people of Yogyakarta, Raja Ampat students admitted that they never made over accommodations. This was also confirmed by people living around the Raja Ampat student dormitory who often had conversations with Raja Ampat students. According to residents, so far there have been no excessive things from Raja Ampat students (Interview Harsono, 2023).

Discussion

Communication processes always encounter obstacles, including in the sphere of intercultural communication that meets two different cultural background to be able to communicate with each other (Gandasari et al., 2021). One of the obstacles that can happen is stereotypes. In intercultural communication, there are some barriers that can cause problems, one of which is stereotypes (Abdullah et al., 2023). This stereotype comes from the existence of the suggestion of the Yogyakarta community without the presence of facts that influence performance in communication (Mukhzamilah et al., 2022). Whitley and Kite in Tito Edy Priandono (2016), defines a stereotype as a perception or belief that includes the characteristics, behaviours, and attitudes of an individual of a group that can be negative or positive (Priandono, 2016). Stereotypes are detrimental to intercultural communication and intergroup relations (Novikova, 2019).

Like a Raja Ampat student in Yogyakarta that receive negative stereotypes from society due to the less accommodating attitude of some other Papuan students. Some forms of negative stereotypes of Yogyakarta society towards Papuan students include being seen as drunk and causing riots in Yogyakarta society (RHAMADAN, 2019). Apart from that, there are also people in Yogyakarta who give negative stereotypes to Papuan students, such as being considered to like noise because they always talk loudly, are not disciplined in paying boarding houses, and are drunks (Chatarina, 2019).

With the many negative stereotypes given by the people of Yogyakarta to Raja Ampat students, they feel they have a big responsibility to reduce these negative stereotypes. Stereotypes that arise from uncertainty and anxiety in cultural communication can be resolved with an accommodative communication strategy (Yusa et al., 2021). This adjustment is discussed in Howard Giller's Communication Accommodation Theory. The word "accommodation" itself can be interpreted as a process of mitigating existing conflicts and differences through a process of adjustment. Communication accommodation compiled by Howard Giles can also explain how and why someone adjusts themselves in the communication process to become like other people (Suheri, 2019). By adapting to the culture, norms, and rules that Jogja people usually follow, Raja Ampat

students hope that this can be a new start for them in shaping the perception of Yogyakarta society about them.

About the negative stereotypes that Raja Ampat students in Yogyakarta often receive, researchers found that they adjusted or communication accommodations to respond it. By making communication accommodations, they hope that they can be closer to the people of Yogyakarta, gain people's trust, and reduce existing negative stereotypes. Howard Giles in Richard West and Lynn H. Turner (2014) himself explain that there are several reasons why someone makes accommodations towards other people. "Some people wish to evoke a listener's approval, achieve communication efficiency, assert a dominant position, and maintain a positive social identity." (West & Turner, 2014). About the communication accommodation process carried out by Raja Ampat students, the reason they make communication accommodations is to get the listener's approval and gain communication efficiency. They want to get approval from the people of Yogyakarta that they are also good and polite, or not as bad as they think. Gain communication efficiency because Raja Ampat students want to be able to interact and communicate to be closer to the community and establish good relationships. Even if the process of adaptation is not an easy process, but is based on respect for each other's cultures, then a fairly good adaptation will be created (Salsabila, 2022).

Communication accommodation can occur either in verbal form, vocal patterns, or actions. Morissan (2018) added that the complete communication behaviour referred to in communication accommodation theory can be in the form of voice intonation, voice volume, speaking speed, grammar, accent, grammar, body movements, and so on (Morissan, 2018). Communication accommodation made by Raja Ampat students is carried out both verbally, non-verbally, and in the form of activities. Following communication accommodation theory, being open to the differences and variations of interactants is an essential part of effective communication (Kim & Williams, 2021).

Convergence is a method used to create similarities or adapt to the communicative behaviour of the interlocutor. Adjustments that occur can be in the form of speaking speed, speaking pauses, behaviour such as smiling and looking, or other behaviour in verbal and nonverbal form (West & Turner, 2014). The convergence carried out by Raja Ampat students in Yogyakarta occurred in response to the negative stereotypes held by the people of Yogyakarta. This can also be related to ways to reduce negative stereotypes. According to Budi Susetyo (2010), three ways can be done to reduce stereotypes that exist in society, there are (Susetyo, 2010):

Building Positive Relationships

From the convergence carried out by Raja Ampat students, such as adapting themselves to the language, way of speaking, behavior, mingling, and participating in various Yogyakarta activities. The most frequent adjustments made by Raja Ampat students are in terms of language and way of speaking. It can be categorized as linguistic accommodation which focuses on speech behavior (Elhami, 2020). The barriers that hinder intercultural communication can be removed by mastering the target language material (Fomenko et al., 2020). It is aimed at building positive relationships with the people of Yogyakarta. Apart from that, within the Yogyakarta community at large, Raja Ampat students also build positive relationships by carrying out social activities such as distributing takjil during the month of Ramadhan. Raja Ampat students also participate in multicultural activities organized by POLDA DIY.

Based on the data that researchers obtained, the POLDA DIY itself also held many activities that gathered many students from various regions in Yogyakarta, including Raja Ampat. These activities usually also collaborate with the Yogyakarta tourism office. It is through these activities that Raja Ampat students adapt themselves by participating to build positive relationships, both with the POLDA DIY and with the people of Yogyakarta who watch these activities. A strong understanding of the importance of interpersonal relationships can indeed strengthen intercultural relationships (Auladi & Marzuki, 2023).

Increase Interaction

Convergence in the form of interactor mingling with the people of Yogyakarta, can also increase interaction between Raja Ampat students and the people of Yogyakarta. As explained in the previous point, Raja Ampat students often mingle with the local community by visiting local people's homes to chat or tell stories. Several Raja Ampat students admitted that they also wanted to have conversations with the people of Jogja again. This is also certainly balanced with various other adjustments such as behavior and manners so that the people of Yogyakarta also feel comfortable when talking to them and there is no hesitation in having another conversation after that. From here we can see that there is an effort to build a sense of family of Raja Ampat's students. This sense of family can be a supportive factor in intercultural communication (Utami et al., 2023).

Flexible

To make a change, contribution or effort is needed. In this research, changing the negative perception that the people of Yogyakarta have towards Raja Ampat students. Therefore, it is not only the efforts of Raja Ampat students that are needed in this matter. But also, the efforts of the people of Yogyakarta.

Based on the results of observations made by researchers on the people of Yogyakarta who live around the Raja Ampat student dormitory, they have an openness towards Raja Ampat students. This can be seen in how people want to talk and listen to stories from Raja Ampat students. Some residents often had conversations and told each other stories with Raja Ampat students. From this conversation, they became more open towards Raja Ampat students. Lack of knowledge and understanding of other cultures can trigger communication problems like stereotypes (Mahdiyyani et al., 2021). Therefore, it is necessary to respect one another, to defend the words, to give each other the truth and to maintain tolerance in order to avoid them (Nadziya & Nugroho, 2021).

But on the other side, Raja Ampat students also show divergence. Divergence is the opposite of the concept of convergence, which is an attitude that shows the existence of verbal and nonverbal differences between an individual and the interlocutor. The reasons for divergence can vary, such as the desire to maintain social identity, make a statement, fulfill personal preferences, differences in power and roles, and the perception that the interlocutor is part of an undesirable group (West & Turner, 2014). Divergence accommodation were performed in two forms namely verbal and non-verbal (Jazeri & Nurhayati, 2019).

This concept of divergence is necessary because it will act as a confirmation of one's identity. Differences are aimed at applying their habits and preserving their culture not to assemble themselves and also to discriminate against their customs (Safriandi et al., 2022) (Muhammad & Aggas, 2020). For Raja Ampat students, they need to maintain the social identity they have had since birth because in the end they will also return to their home environment. This was also conveyed by Sultan Hamengkubuwana X, who is the governor of the Special Region of Yogyakarta, to Raja Ampat students. He said that students from Papua, NTT, and Maluku were welcome to learn as much as they wanted from the character and culture of the people of Jogja so that they could be taken to develop their respective regions. But don't make yourself a Jogja person.

CONCLUSION

The results of this research showed that Raja Ampat students performed communication accommodation in response to the stereotypes given to them by the Yogyakarta community. Raja Ampat students want to show the people of Yogyakarta that they can also do good and adapt well. Some of the forms of communication accommodation that they do to reduce the negative stereotypes of the Yogyakarta community is by using more of the Indonesian and Java languages, lowering their voices, greeting and smiling more often, and participating in community activities that are often carried out by the people of Yogyakarta. These ways are also suitable for ways of reducing stereotypes, such as building positive relationships, enhancing interaction, and being flexible.

But on the other hand, Raja Ampat students still strive to preserve their sociocultural identity. This can be seen in Raja Ampat students who maintain their language, way of speaking, behavior, and art at certain moments. One example is that Raja Ampat students also often display their culture in front of the people of Yogyakarta.

This research makes an important contribution to the field of intercultural communication studies. The implication is the importance of an approach to mutual understanding between ethnic groups to establish harmonious relationships amidst existing cultural differences. This research has value in reducing negative stereotypes towards Raja Ampat students in Yogyakarta. However, the results of this research are still specific to the context of Raja Ampat Regency, Southwest Papua in Yogyakarta. Therefore, further research needs to be carried out to see how communication accommodations can be applied in broader and more diverse contexts.

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