

Will Alor Community Survive? Acculturation Strategy of Alor Community in Java

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Abstract

Java is one of the interesting place to migrate for Alor community. Both will make the contact between Alor culture and Java culture. This research aims to describe the dynamics of acculturation strategy of Alor community in Java. The research used qualitative tradition with ethnography approach. Data collection used observation and in-depth interview techniques. Data were analyzed by three stages of Flow Model analyze, that is data reduction, data presentation, and drawing conclusion. The result showed that Alor organization in Java can help in increasing solidarity and sense of belonging of Alor culture. They have a problem in the language and the emergence of prejudice,. Integration is acculturation strategy used by Alor community in Java, but they are only interested to know, not to apply it. The conclusion showed that Alor community uses integration strategy in their acculturation process with Javanese culture.

Keywords: *Acculturation, Alor Community, Javanese Culture*

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Introduction

Welcoming the development of globalization, education is everyone's current needs. This assumption is also be a motivation for every individual to get a better education. The desire to get a higher education is also felt by the people of East Nusa Tenggara (NTT), especially Alor. Urzua, Torrealba, & Urizar (2017) stated that moving to another area is usually in the hope of getting a better life. To reaching their desire, many of them migrated from their home areas to several places in Java which is also one of the tradition from their ancestors (Twikromo & Riomandha, 2014). They also have the principle that they will not go home before becoming successful (Paramitha & Wiranegara, 2017). This was also stated by the participants who considered the education in Java better than in their area of origin. This is the reason they migrated to Java to get a better education.

The total of East Nusa Tenggara (NTT) students who study in Java is relatively much. Like data at one of the universities, Muhammadiyah University of Malang which still has 144 active students from East Nusa Tenggara (UMM, 2018 / www.umm.ac.id). Kanjuruhan University of Malang also accommodates half of the students from outside of Java, and the students from East Nusa Tenggara the most if compared with other outside of Java students such as Kalimantan, Maluku and Papua (Alex, 2017 / www.nttonlinenow.com). Some of the evidence above makes students from East Nusa Tenggara involved in the education process in Java, and they are increasingly interested in continuing their education in Java.

Alor community has a tradition of migrating, even children graduated from elementary schools have migrated to other areas, especially in Java (Paramitha & Wiranegara, 2017). Alor community which at first had a culture and tradition inherent since they were in their origin area now met with other cultures from Java (Interview with participants, 23 Januari 2019). Berry, Poortinga, Segall, & Dasen (2002) reveal that contact between one culture and another culture will produce the cultural changes known as acculturation. The meeting of the two cultures will show cultural change and psychological resulting from the meeting between indigenous cultures and new cultures (Sam & Berry, 2010). Changes that occur can be only briefly and can also be in the long term which usually occurs due to several phenomena such as imperialism, colonization, migration, etc (Berry, 2005).

In their daily lives, they will often make contact with a culture known as Javanese culture. The meeting of the two cultures will produce the acculturation, because the acculturation requirement occurs by involving contact after meeting between two or more cultural groups directly and sustainably (Sam & Berry, 2006). At the individual level can emerge a process of adaptation with the new culture they experience. Adaptation in mean is cultural and psychological character. In this regard, adaptation involves changing new behaviors, such as new languages, intercultural attitudes and identities, and learning other new ways (Berry, 2017).

This research will be based on the theory and strategy of acculturation from John W. Berry (2005). According to him, acculturation is a dual process of cultural changes and

psychological which occur due to the ongoing interaction between two cultural groups and individuals in it which involves various forms of shared accommodation and aim to psychological adaptation and long term sociocultural between the two groups (Berry, 2005; Pitts, 2017). Acculturation is identified with changes that occur due to contact with individuals, groups, and social influence from other cultures (Schwartz et al., 2010; Gibson, 2001). It's caused by contact between minority and dominant cultural groups (Graves, 1967).

The acculturation strategy is usually used by individuals or minority cultural groups when in the midst of a majority or dominant cultural region. The dichotomy between minority culture and dominant culture occurs caused by inequality in power, economic, political, and so on (Berry, 1997). The acculturation strategy is a combination of attitudes from the acculturation process (Pitts, 2017).

Berry also divided acculturation into four strategies derived from attitude and behavior, the four strategies were assimilation, separation, marginalization, and integration. Assimilation is mentioned when individuals want to leave their original culture by establishing daily contact with other cultures. Separation is when individuals want to maintain their original culture and avoid interactions with other individuals or cultures. Marginalization is the lack of individual interest in their ethnicity and other ethnic groups. Integration is when individuals are interested in maintaining their original culture and other cultures that dominate it (Sam & Berry, 2006).

Many processes of migration that occur from one culture to another culture make acculturation studies important to do. Knowledge of acculturation can also be an additional knowledge in understanding the results of the acculturation process in the form of positive and negative impacts (Oppedal, Roysamb, & Sam, 2004) and harmony effectiveness and conflict or stress acculturative resulting from the acculturation process (Berry, 2005). Culture, economics, history and politics are factors that influence acculturation or psychological relations between groups (Berry, 2005). The process of acculturation that occurred between Alor people in various regions was caused by economic and cultural

factors. This is the poverty and facilities available in the Alor area (Paramitha & Wiranegara, 2017)

Previous research conducted by Ardyles and Syafiq (2017) about the adjustment of East Nusa Tenggara (NTT) students in Surabaya has relevance with this research that will be conducted. Factors that distinguish between this research and previous research are found in the background and characteristics of participants, research methods, and constructs or variables used. Participants in this study focused specifically on the people of Alor and they were living in Java, whereas previous research had broad participant characteristics in the people of East Nusa Tenggara in general. The method used in this study used a qualitative method with an ethnographic approach, whereas previous research used a phenomenological approach. Previous research also focused on self-adjustment, while this study wanted to reveal in depth the dynamics of acculturation of the Alor community in Java.

In general, previous research has not been able to describe the participant's efforts as a minority community in facing the acculturation process with the dominant community. Therefore this study wants to describe the efforts and acculturation strategies of Alor people who live in dominant cultures. However, this research will not discuss self-adjustment again, but on their acculturation strategy in responding the contacts that occur between their origin culture and the Javanese culture which they stay now. Therefore, this study focuses on the acculturation strategy used or applied by Alor community who are stay in Java.

Acculturation that occurs between the origin culture of Alor community and Javanese culture producethe research questions about how the dynamics of acculturation of Alor Community in Java? To answer this question, the researcher wants to elaborate on several points to answer, namely 1) Establishment of Alor ethnic identity in Java, 2) Contact and Participation with new cultures, and 3) Acculturation strategies applied by Alor community. The current study will explore the dynamics of acculturation of Alor people in Java by describing the attitudes and behaviors of the two cultures that support their understanding of the acculturation process.

Method

Participants

The participants in this study were 5 people of the Alor tribe, NTT (East Nusa Tenggara) who lived in Java, especially in Malang and have stayed for one year and more in Java. They have known each other since they followed regional organizations. Technique of sampling in this research used one of nonprobability samples types, namely purposive sampling, a nonrandom sample in which the researcher uses a wide range of methods to locate all possible cases of a highly specific and difficult to reach population (Neuman, 2006).

Research Approach

The research method used is a qualitative method with an ethnographic approach. The approach used is based on research by Berry (2005) which uses ethnography about the study of acculturation. Ethnography is a way of describing a culture to understand the view of life from the perspective of the population or indigenous people. Ethnography is also a culture that studies other cultures in understanding humans and filling human needs (Spradley, 2007).

Data Collection and Data Analysis

Data collection used observation and in-depth interviews with 5 participants of the Alor tribe in Java that have been predetermined. In ethnographic studies, researchers make the results and conclusions of the study based on Spradley (2007) which based from what people say, how people act, and various artifacts or symbols that people use. Data collection is done by visiting the homes of participants and also in several cafes. Data analysis from raw data using flow models analysis consisting of data reduction, data displays, and making conclusions drawing and verification (Miles & Huberman, 1994). The analysis techniques in this below:

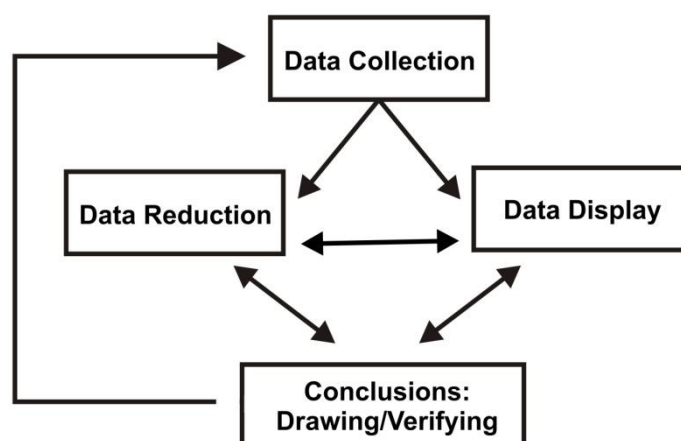


Figure 1. Component of data analysis "Flow Model" type by Miles & Huberman. Analysis of this data is divided into three stages, data reduction, data displays, and conclusion drawing and verification (Miles & Huberman, 1994)

Result

Data analysis revealed that there were three general findings that would be described in detail along with verbatim from the participants to support these findings.

Establishment of Alor Identity

The results show that Alor communities reshape their ethnic identity is not difficult, because there is a regional Alor community organization in Java. Regional organizations in Java can help Alor communities in reshaping ethnic identity. Because, the organization also has a role in strengthen of solidarity and the sense of belonging the Alor communities towards their culture in Java. Many Alor communities in various regions of Java gather in a group of organizations, especially regional organizations at the university level. Usually they are invited by their friends and brothers to join regional organizations in order to gather with friends in one area and be able to regain their ethnic identity after some time establishing contact with the Javanese community.

Regional organizations are important in reshaping their Alor identity because in the organization they use regional language in interacting and can establish strong solidarity with each other in the Alor community. This was stated by the participants below:

"Basically Alor people are open, especially in talking to each other, so language can be a tool to re-strengthen Alor's identity in Java. It also made me remind myself of my original culture, namely that I came from Alor and was proud to use regional languages. In Java, I often use Alor language with my friend in one region, especially when we are together in a group of regional organizations that all speak regional languages." (P,1).

Contact and Participation with Javanese Culture

In some contact with the Javanese community, the Alor tribe experienced several obstacles that it experienced, that is related to language and experiencing the prejudice. At the beginning of making contact, they felt difficult to understand Javanese language, which was mostly used by Javanese people. Additionally, they also sometimes experience negative prejudices from the Javanese community when interaction. They are considered be communicating with a rough accent, whereas the communication they have done is smooth and soft according to their own.

They also experience obstacles in the use of languages. Javanese people do not understand the Alor language. On the contrary, the Alor people do not understand Javanese language. Finally in some phenomena, these two cultures both use Indonesian in interacting.

"Not all well, because we (especially me) also often get negative prejudices from the people here (Java). There are some of my Javanese friends who say that I speak very loudly, even though it is not what they think. To initiate it, we often talk with them using official national languages, Indonesian to interact. And there are also some Alor people who use little Javanese" (P,2)

Acculturation Strategy of Alor Community in Java

The acculturation strategy used by the Alor community in Java is an integration strategy, which is to preserve their original culture and feel interested and learn new cultures in Java. They preserve the Alor culture is because it has been planted since childhood and is full of a sense of solidarity between each other. They like it. While their interest in Javanese culture was due to the politeness of Javanese people towards others and Javanese people still preserve a strong tolerance with other communities, especially immigrants from outside Java. The integration strategy applied by the Alor community in Java was successful, because Javanese culture was a multiculturalism culture that was very tolerant of differences.

Other findings also found that although the Alor community was interested in Javanese culture, they only wanted to learn certain Javanese habits, such as the habit of politeness.

"Honestly, I am still interested and proud of the identity that I have as a Alor tribe, because I have known this cultural value since I was a child, in the past we were taught lego-lego dance (a typical Alor dance). I also like and are interested in learning Javanese culture which is now a new environment for me, because in daily I experience contact in the nuances of Javanese culture. However, I just learned enough, not to apply the Javanese culture, and I did not learn all about Javanese culture, just take the positive habitual." (P,5).

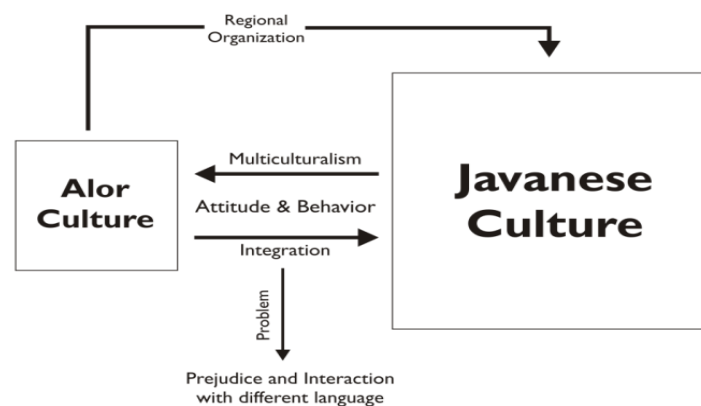


Figure 2:The Dynamics of Acculturation of Alor Community in Java

Discussion

Alor tribe in reforming Alor's cultural identity in Java through two process, first, the application of Alor language and second, preserve strong sense of solidarity among the Alor people. Both of these process take place smoothly with the presence of regional Alor community organizations. Liliweri (2009) explains that language is part of the culture characteristics and plays an important role in the continuity of the interaction process within a cultural group. Language incompatibility can have difficulty to engaging each other in meaningful collaborative talks (Hung Ng, 2007).

The involvement of language in the Liliweri's opinion above greatly affects to individual cultural identity, so language becomes an important aspect of social life. Through language, Alor tribes felt it easy to preserve their native culture on Java. UNESCO (2012) also considers that language is an important aspect in identifying participation in a culture. That is, through the same language, individuals with other individuals will feel that they are in the same culture, so that the process of preserving culture through the application of Alor language will go as expected. That was also said by one of the participants. They can also learn local language if they want to adapt with a new culture (Shi et al, 2019)

Junghare (2015) stated that language can affect thinking, feelings, and human behavior, because according to him language is a means to express emotions and attitudes, to give ideas and opinions, to be accepted, and to exchange information. This argumen has an impact on the using regional languages conducted among Alor tribes in other people's regions. Because, the smooth process of communicating with a language that is equally understood will certainly bring someone to the same feelings, thoughts, and behaviors, that they are from the same tribe.

Use of language and building solidarity in forming ethnic identity of Alor community in Java can be realized when they are together in a place of regional Alor organization in various regions of Java. The organization is an effective place for them in an effort to reform the identity of Alor culture they have. Additionally, the Alor community in Java has made the organization a gathering place which can bring positive energy to happiness between people. Because ethnic identity has a strong relationship with psychological well-being (Balidemaj,

2016). The attachment of a strong relationship with each other in the organization can emerge a sense of belonging to the indigenous culture of Alor, because a sense of belonging of culture is one component of people's ethnic identity (Phinney, 1989).

Kongshoj (2018) found that inter-ethnic contact is very important for immigrants in increasing mutual trust. The Alor community understands that making contact with the Javanese community has a positive impact on building relationships, but it has obstacles like language and prejudice. Contact with Javanese people makes Alor tribes have difficulty in understanding the other person. This is in accordance with the opinion of Lee (2016) who says that the meaning and values of concepts in communication are not easily understood without understanding the cultural system.

The difference in cultural systems is certainly be the reason why the interaction process experiences an obstacles, it is because the cultural differences between the two in establishing contact. Alor tribe people do not understand deeply about Javanese culture, on the contrary, Javanese people still do not understand in detail the Alor culture. They also admit that their first contact with the Javanese community was very difficult. Because at that time they were also adjust the culture with the new culture. The difficulty in the first contact was justified by Liliweri (2009). According to him, the first contact is always be the problem that certainly be faced by immigrants when in the destination culture. In fact, it vulnerable will emerge the inter-ethnic conflict. But individual identity is also needed in protecting them from facing difficulties in the acculturation process (Schwartz, Montgomery, & Briones, 2006).

Javanese people sometimes felt a difficult to understand accent or language from the Alor tribe, on the contrary, the Alor tribe also experiences difficulties in Javanese language. Then, the initiatives carried out by the two ethnic groups by making contact using Indonesian language. This method conducted because both cultures understand another with Indonesian language and as an effort to avoid conflict. This opinion is justified by Junghare (2015) that according to him the problems in establishing communication tend to trigger a conflict. Therefore, the difficulty in establishing interpersonal relationships becomes a great difficulty in the acculturation process (Ma & Wang, 2015).

Alor community considers that sometimes Javanese people have negative prejudices in interpreting contacts by Alor tribes. Liliweri (2009) states prejudice as a negative attitude of an individual or group towards individual or certain groups who focus on negative traits. This will actually be vulnerable to creating inter-ethnic conflicts. But the reality, Javanese prejudice is not a big problem in establishing contact with them. One reason is because Java is a multiculturalism region and open to migrants. Prejudice can hinder for effective interaction between individuals or between groups because it is based on stereotypes (Matusitz, 2012).

According to the Javanese, the Alor tribe tends to be impolite in interacting with them, whereas, the Alor tribe feels that their interaction patterns are polite according to their perceptions. Crandall & Schaller (2004) states that a person has two racial prejudice factors which different functions. The First, pure prejudice, which is a strong, primary, fundamental and very negative factor. The Second, motivation to control the first factor. If analyzed using the theory of two racial prejudices from Crandall & Schaller above, Javanese people have original prejudices about the interaction style of the Alor tribe, this is the first factor (pure prejudice). But the Javanese people do not want to express this prejudice through words or actions against the Alor tribe due to humanity factor or preventing conflict.

Alor community who lived in Java had participated in Javanese traditional activities when there were certain moments, but that did not become their habit in following Javanese traditions in the future. UNESCO (2012) states that a participation in culture aims to gain new knowledge about the culture. The desire of the Alor community to participate in Javanese culture can be concluded that Alor communities interested to Javanese culture, but they has not desire to applied it. Not every individual has the same process of change and participation, there are differences in the process of acculturation in each individual, even in individuals with the same acculturation context (Berry, 2005; Graves, 1967; Rothe, Tzuang, & Pumariega, 2010).

The process of acculturation that occurs between Alor culture and Javanese culture is one form of acculturation involving eastern and western Indonesia. In this process, it was found that Alor tribes applying the Integration strategy in meeting between their culture and

Javanese culture. Sam & Berry (2006) explained that integration is one of the acculturation strategies that aim to the people's desire to maintain their original culture and are interested a new culture when contact takes place. The results of the research revealed that the people of Alor who lived in Java wanted to maintain the original culture of Alor and also wanted to learn about Javanese culture, but they did not want to apply the culture they learned. Acculturation strategies are usually influenced by individual or community perceptions of the hopes of the acculturation process (Kunst & Sam, 2013).

The process of maintaining the values of Alor culture that they do is diverse, one example that is often done is the intensity of high social interaction with friends in the region who are members of the Alor organization in Java. Their interest in indigenous culture is because Alor culture has shaped their personality since childhood. The culture has begun to be applied and studied by the Alor community since childhood, since elementary school. While their interest in Javanese culture is due to politeness. They consider that the cultural values in the Javanese environment offer mutual respect and friendliness to anyone, to the Javanese community and to migrants like them.

The recognition conveyed by the participants showed that there was interest in two cultures at once, their native culture (Alor) and the culture in which they lived now, namely Javanese culture. Interest in the Alor and Javanese culture then became increasingly clear that the Alor tribes who lived in Java applied an integration strategy in their acculturation process. This result was also strengthened by the cultural response of the majority or dominant (Javanese) who were quite friendly and well received by all immigrants outside Java and other minority communities who wished to live and settle in Java. This is makes their integration strategy successful in Java.

Liliweri (2009) consider the majority group is a group that feels have higher power in community control. In contrary, minority groups lack access to resources and difficult to gain power like the majority. This also confirms that the minority or the majority of the community groups are not determined by the amount of people in a group, but are determined by the amount of power in the community group. In this Below will be explained more in the concept of minority and majority groups in the study of acculturation.

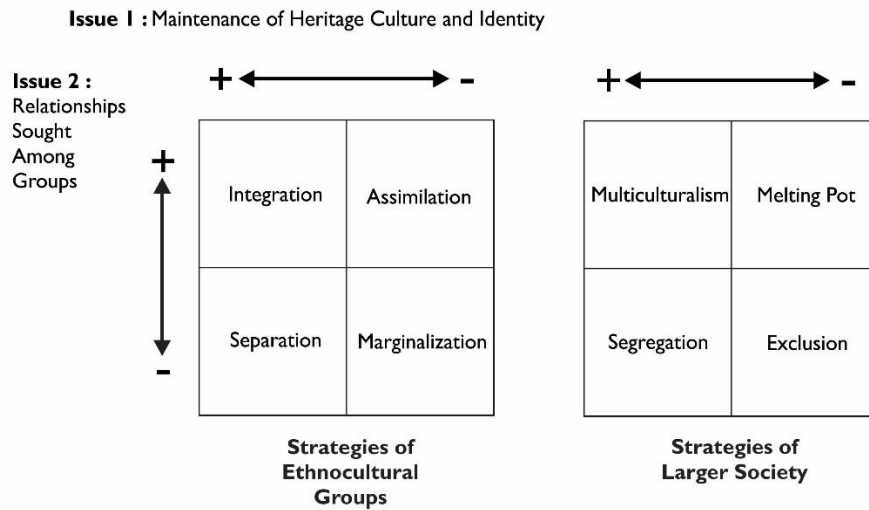


Figure 3: Strategy of ethnocultural community and dominant community. In order for the strategy to run smoothly, the two must have a match for the acculturation strategy (Berry, 2005)

Berry (2005) provides an explanation of the process of determine an acculturation strategy for minority communities in the midst of dominant societies. In the picture above shows that although each individual or minority cultural group is free in determining the acculturation strategy, the acculturation strategy process does not always go smoothly as expected. Because, in the picture above it is explained that the integration strategy will not run smoothly in minority cultures if the dominant culture does not apply an open culture and accepts other cultures (multiculturalism). The assimilation strategy will run smoothly in minority cultural groups if the dominant culture implements a melting pot, the separation will be as desired if the dominant group performs segregation, and the marginalization strategy will work well if the dominant group is excluded from cultural minorities.

In the context of this study, the Alor tribe has a role as a minority culture, while Javanese culture is the dominant culture of the majority. According to the participant's confession, stated that Javanese society is very open to the arrival of people outside of Java, as well as Javanese culture which always provides comfort for migrants with its propriety culture, both in terms of language, attitude, and behavior. The response of culture and Javanese society which tended to be multiculturalism towards migrants made the process of integration of Alor tribes in Java run smoothly. That make the Alor community more and more to lived,

settled, and preserve Alor culture in Java. Everything happens due to a good acculturation process and the desire to adapt with new cultures (Marhayati & Suryanto, 2017).

The multiculturalism concept is a form of respect for a culture towards other cultures in giving freedom to express its culture which is considered can be increase tolerance in nation and state (Liliweri, 2009). The relationship between the attitude of multiculturalism and integration is also in accordance with the results of the study of Jackson, de Vijver, & Ali (2012) which states that both are able to produce several welfare in the process of immigrants acculturation and can achieve success at work. Sullivan & West (2015) also confirmed that the integration strategy in the acculturation process also tended to be difficult to experience acculturation stress.

Ward (2008) found that the integration strategy can also increase life satisfaction, better adaptation, experience fewer identity conflicts and discrimination, and better self-esteem (Ryabichenko & Lebedeva, 2016). In general, acculturation has a positive relationship with the psychological well-being of individuals or groups (Balidemaj, 2016) and can reduce the prejudice as received by the Alor community from the Javanese community at the beginning of contact (Navas et al., 2006). This made the Alor community feel at home and their integration process was successful in Java, so they could invite friends and family later to continue living on Java.

Conclusion

Alor community uses an integration strategy in the process of acculturation on Java island. The integration strategy is one of the acculturation strategies offered by John W. Berry except assimilation, separation, and marginalization. Integration occurs when individuals are interested to maintaining an native culture that is inherent in themselves and also interested in learning about other cultures that dominate their environment. In this context, the people of Alor besides being interested in preserving Alor culture, they also have the desire to learn about Javanese culture, but the majority of them are not interested in applying it. This integration process went smoothly because Java as the dominant culture has multiculturalism characteristics and is open to anyone who wants to live in Java.

Recommendation for further research is to focus of adolescence acculturation of Alor community, because adolescence is identity stage of development process. The conclusion showed that Alor community uses integration strategy in their acculturation process with Javanese culture.

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