

ADAPTATION OF LANGUAGE CODE "SPEECH CODE" IN INTER-CULTURAL COMMUNICATION IN LOCAL RESIDENTS AND INVADERS IN BEDAHAN VILLAGE SAWANGAN DEPOK

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Abstract

Humans always communicate in their lives, because humans need communication to interact with other humans. The communication process has a lot of elements so that what is conveyed by the communicator can be conveyed clearly to the communicant. Intercultural communication is communication carried out by people who have different cultural backgrounds that have been adopted since ancient times until now. Communication occurs through verbal and non-verbal messages that occur among humans as social creatures supported by the surrounding environment. The purpose of this study is to examine the process of Speech Code adjustment in intercultural communication, especially those that occur in Javanese who interact with Betawi people in Bedahan village, Sawangan, Depok. The research method used in the study is a qualitative method with a qualitative descriptive approach and data collection techniques using observation, interview, and documentation techniques. The results of this study indicate that the cultural adaptation experienced by immigrants to indigenous people in Bedahan Sawangan Depok village tends to use adaptation in language code and cultural acculturation. Language codes that can be adapted are dialect language codes and gestures. While cross-cultural adaptation that develops in immigrant residents is acculturation adaptation where immigrants want to learn some of the host culture's behavior, beliefs and values without releasing their original cultural behavior, beliefs and values of the immigrant residents.

Keywords: Cultural Adaptation, Intercultural Communication, Language Codes.

1. Introduction

Communication is something that can never be separated from human life. Every day humans certainly interact with other humans to achieve a certain goal both verbally and nonverbally. (Suranto, 2010) The communication process has many elements so that what is conveyed by the communicator is conveyed clearly to the communicant. Intercultural communication is communication carried out by people who have different cultural backgrounds that have been adopted since ancient times until now (Lagu, 2016).

Every new person who joins the group will definitely be immersed in the culture of the group. Even if it goes against each individual's personality. A group cannot only interact within the group. It needs dynamics and interaction with other groups. From this interaction, each group will find a new culture and there will likely be clashes. This happens because each group will tend to maintain its culture. (Desideria, 2011).

Differences are often the main trigger of communication barriers that occur, both differences in ethnicity, language and speech code. As social creatures, humans usually

make adaptations in order to convey messages effectively to achieve a desired goal. When interacting with humans, of course, they must adjust the language used, the adjustment of the language code (Speech Code) can be in the form of verbal such as dialects and non-verbal such as mimic, intonation, tempo, tone of language and accent that is heard so that it becomes a habit when talking between people of different cultures but in the same environment. So that the differences that occur in this world both include human behavior and culture itself and do not need to be questioned. In fact, this difference is what underlies us to recognize each other as one of God's works (Iqbal, 2020).

Although the origin of Indonesian comes from the Malay language, it is not impossible that many people think that Malay is the gentlest language, has a unique tone and accent, and Betawi language or known as Betawi Malay is a language spoken by the Betawi tribe who inhabit Jakarta and its surroundings. It is a market Malay language that has been mixed with foreign languages, such as Dutch, Portuguese, Arabic, Farsi, Hokkien, and also indigenous Indonesian languages such as Sundanese, Javanese and Balinese. The speech style of the Betawi Malay language is "rushing" in speaking, speaking with a fairly high voice intonation, like people fighting, and in speaking tends to be ceplas-ceplos or nyablak. (Erwanto, 2014).

Likewise, the Javanese language is often thought that Javanese people have a very soft speech code, but in fact the Javanese language is categorized into two parts, namely subtle Javanese and coarse Javanese. (Amin, 2000).

Both Malay and Javanese languages are generally very different, in terms of speech, accent, and meaning. The difference in language certainly requires adaptation between the two tribes. Adaptation is an effort made by living things with other living things to make adjustments to the environment. Humans will make adjustments both from accents, speaking tones and changes in meaning that occur as a result of ethnic differences when interacting either consciously or in an urgent situation.

Speech code adjustment means a person's ability to make adjustments using verbal and nonverbal processes when interacting with each other between foreigners and locals in carrying out social life. Speech code is the most important thing in the language differences of each tribe in Indonesia. A characteristic of each language in the culture certainly has its own uniqueness which not only has a good impact but also often becomes an obstacle when interacting.

Bedahan is a neighborhood in Sawangan sub-district, Depok City, West Java. The language spoken by the Bedahan community includes the suburban Betawi language or Betawi Ora language. This dialect is quite different from the Middle Betawi dialect. The difference in terms of the richness of its vocabulary is that Peripheral Betawi is more obvious and closer in its absorption of foreign vocabulary (from Sundanese and other languages) which causes its vocabulary to be more diverse than the Middle Betawi dialect. This dialect is spoken by Betawi people who live in Depok City, Bekasi City, the northern part of Bogor, the north of Karawang Regency and South Tangerang City, Tangerang and the northeast of Tangerang Regency.

In the pronunciation of words, this dialect also ends in "a" in contrast to Middle Betawi which ends in "e". In Betawi Ora it remains /a/ (sometimes with a glottal stop), and is often stressed to /ah/ as in: me > sayah, who > sapah, why > ngapah.

Bedahan is an urban village in the Sawangan sub-district that is quite developed, where there are now many clusters housing built and occupied by migrants who work in Jakarta and its surroundings. Bedahan is a supporting area in the Depok area, which is now densely populated. Various kinds of people with different ethnicities move and live in

this place, because Bedahan is a safe and peaceful place to interact with each other and to continue their lives.

As the majority, the Betawi Bedahan community coexists with other cultures such as the Javanese but the large number of tribes causes an individual to make adjustments to other individuals. The great diversity of cultures causes mixing according to where we live. Blending here means adjustment in any aspect such as accent, tone, speaking style, meaning change, and speech code. The existence of different cultures can be seen from the aspect of Speech Code that interacts between cultures. Phillipsen asserts that Speech Code underlies a conversational community that has meaning in how to be a person, how to relate to others, and how to act or communicate with social groups so that members of a culture can know it (Little John and Foss, 2017).

As a minority, the Javanese must adapt to the Betawi Bedahan community with its suburban Betawi culture. The Javanese language is very different from the Betawi language, especially the suburban Betawi language, where the Javanese have a gentle language style, smooth speech, polite way of speaking, smiling, full of manners, smooth intonation, slow speed and tone of speech, and gentle body gestures and mimics. Meanwhile, the speech style of the Bedahan Betawi people, who are included in the Betawi Pinggiran, is "rushing", speaking with a fairly high intonation of voice, like people fighting, and in speaking tends to be blunt or blunt. This clash of language codes and language differences is a phenomenon among Javanese tribes with Betawi tribes on the outskirts which is quite unique to be studied, where in Bedahan Village the use of Betawi language becomes a daily language as a form of communication to interact with each other. Javanese tribes by making daily adaptations with Betawi tribes, Javanese tribes seem to be able to speak Betawi and use Betawi language when interacting, but how do Javanese tribes adjust the language code (Speech Code) when interacting with each other?, it is not impossible that over time minorities lose their culture due to daily adaptation. Moreover, there could be conflict and even division when each tribe cannot adjust the language code when the dialect used has a different meaning. Not only that, losing a culture will be a very unfortunate thing because it has become an identity in humans. Therefore, this research will analyze the process of change and adjustment of the language code, (Speech Code), and the behavior of the Javanese community in the environment of the Peripheral Betawi community in Bedahan Village, Sawangan Depok District.

2. Theoretical Background

Intercultural Communication

Communication and culture are not just two different words, but a concept that can never be separated. Intercultural communication is communication carried out by individuals and groups who have different cultural backgrounds. Culture is adopted from birth so that it becomes part of every human's identity. As social creatures, humans certainly interact with other humans who have differences in race, language, religion, social class and so on. Humans will never be separated from the relationship of interaction between other humans with different cultures anywhere and anytime. The things that are communicated of course depend on the two cultures that interact with each other. In addition, the success of an interaction is measured by how communication occurs between the two different cultures. Cultures that exist in relationships, groups, organizations or societies, serve the same function related to communication, among others, serve to:

- a. Connect individuals with each other.

- b. Creating a context for interaction and negotiation between members.
- c. Provides the basis for a shared identity.

As the three aspects above show, the relationship between culture and communication is complex. Culture is the by-product of the communication activities that take place in relationships between groups, organizations and societies. Of course, if not for the capacity of the human symbol language, we would not be able to develop a shared culture. And without communication and its technology, it would be impossible to pass cultural elements from one place to another, or from one generation to the next. At the same time, our individual communication choices, patterns and behaviors evolve as we adapt to the cultural demands and opportunities, we encounter along our life journey. (Ruben, B.D and Steward, L.P, 2017).

Communication ethnography is a simple method of applying ethnography to the communication patterns of a group. Here, the interpreter tries to make the form of communication used by members in a communication or culture acceptable to common sense. Communication ethnography looks at (LittleJohn,S.W and Foss,K.A, 2014):

- a. Communication patterns used by a group
- b. Define all these communication activities for the group
- c. When and where group members use these activities.
- d. How communication practices create a community, and
- e. The diversity of codes used by a group.

Speech Code

Symbols are the basis of every society's culture. Spoken and written language are the most basic cultural elements, but along with them there are other symbols that also serve the same role. Certain objects, places, people, ideas, documents, songs, historical events, monuments, hero figures, architectural styles, and even folk tales may be important to a culture. In society, as in other social systems, communication is the means through which individuals create, share and perpetuate culture. Common verbal and non-verbal communication patterns, religious orientation, politics, gender, friendships, child rearing, ethnicity and other facets of social life are also part of the culture in every society.

Gery Philipsen, a leader in the ethnography of communication defines speech code as a culture-specific set of understandings about what counts as communication, the significance of forms of communication in the culture, how they are understood, and how they are demonstrated. Speech code is an unwritten cultural and often subconscious "guidebook" for how to communicate within a culture. Philipsen emphasizes about speech code. (LittleJohn,S.W and Foss,K.A, 2014) i.e. :

- Such codes are specialized; they differ from one culture to another.
- Conversational communities will have multiple speech codes, although a single code predominates at certain times and places in the community multiple codes may have been deployed.
- Speech codes underlie a conversational community that has meaning in how to be a person, how to relate to others, and how to act or communicate within a social group. Codes are more than just a list of semantic meanings, but foster a tangible form of communication that members of a culture can recognize.
- Codes guide what communication actors actually experience when they interact with each other. It tells them what actions can be judged as communication. This explains the meaning of speech codes.

- Speech code does not break something that already exists, but is added in everyday conversation. We can see codes in commonly used communication patterns that relate to communication actors in explaining what they do when they speak and how they explain, clarify or evaluate the communication being used. We can detect speech codes also by how members of a culture change their behavior and vocabulary with different patterns in communication.
- Speech codes are powerful. They form the basis on which the culture will evaluate and conduct its communication. The ability or quality of performance in communication is considered and evaluated based on the needs of the speech code.

According to Hymes, cultures communicate in different ways, but all forms of communication require a shared code, communication actors who know and use the code, a tool, a situation, a form of message, a topic and an event created by the dissemination of the message. Anything is possible to qualify as communication, as long as it is explained by all who use the code. Hymes refers to a group that uses a common code as a speech community. In ethnography of communication, Hymes suggests nine categories that can be used to compare different cultures. (LittleJohn,S.W and Foss,K.A, 2014):

- The recognizable accent or communication pattern of a group member.
- The speaker's ideal fluency or what constitutes an exemplary communicator.
- Conversational communities or groups and their boundaries.
- Conversational situations or all times when communication is considered appropriate within the community.
- Conversational event or what events are considered to be communication for group members.
- Speech act or a specific set of behaviors taken as an example of communication in a conversational event.
- Speech act components or what is considered to be an element of a act.
- Community speech rules or the guidelines or standards by which communicative behavior is decided.
- The function of speech in the community or what communication is believed to accomplish.

Donald Carbaugh states that ethnography raises at least three types of issues, namely (LittleJohn,S.W and Foss,K.A, 2014):

- To discover the kind of shared identity created by communication within a cultural community. Identity is a member's sense of where they are as a group. It is a set of common qualities with which most members of a community will identify.
- To uncover the shared meanings of public performances seen within the group.
- To explore contradictions or paradoxes of the group. How are these dealt with through communication? How might, for example, a culture treats its members as individuals while giving the impression of community? How might autonomy be guaranteed while maintaining authority? How might roles be taught while instilling an ideal of freedom?

In pinpointing these ethnographic issues, three types of questions are asked. Questions of norms look at the ways in which communication is used to establish standards and ideas about good and bad that influence communication patterns. Questions of forms look at the types of communication used in society. What kinds of behaviors are valued as communication and how are they regulated? Questions of cultural codes draw attention to the meaning of symbols and behaviors used such as the culture of communication in the community (Ibid).

The peculiarities of the language code can be in the form of accents, gestures, intonation, tempo and mimicry which forms of language code can be grouped into verbal and non-verbal, namely, as follows:

a. Verbal

Verbal communication is communication in the form of words that usually have special emphasis and differences to language as a social identity of certain communities. Forms of verbal communication (<https://kbbi.kemdikbud.go.id/entri/dialek>, accessed January 29, 2021), namely:

- 1) Slang: an unofficial and unstandardized language variety that is seasonal in nature, used by teenagers or certain social groups for internal communication with the intention that non-members of the group will be able to communicate with each other. Internal communication with the intention that non-members of the group do not understand.
- 2) Dialect: language variations that vary according to the user (for example, the language of a particular region, a particular social group, or a certain period of time).

b. Non-Verbal

Nonverbal communication is communication done using non-verbal signs that will display the same cues and emotions but have different meanings if done by two different cultures. Forms of nonverbal communication are:

- 1) Gestures: a style of communication portrayed by the body without uttering any words.
- 2) Mimic: a form of theatrical performance without spoken words, meaning is conveyed only through movements and gestures or imitation with limb movements and facial expressions.
- 3) Logat : the way of pronouncing words (accent) or the distinctive curve of the tongue that each person has according to regional or ethnic origin.
- 4) Intonation: the song of the sentence or the pitch of the sentence that emphasizes certain words in the sentence.
- 5) Tempo: a person's ability to control the speed of speaking to pause to the interlocutor. (<https://kbbi.kemdikbud.go.id/entri/intonasi>, accessed January 29, 2021).

Young Yun Kim's Integrative Theory of Cross-Cultural Adaptation (LittleJohn,S.W and Foss,K.A, 2014) offers a theory to explain how people who move from one culture to another, whether as migrants, immigrants, or refugees, adapt to the larger host culture in which they live. The integrative theory of cross-cultural adaptation focuses on an individual's adaptation to a new environment or host environment. Cross-cultural adaptation is an attempt to establish and maintain a functional and reciprocal relationship with the environment. Thus the person moving to a new culture wants to be able to do his job, get the resources he needs, raise his children, and so on, but also maintain a positive personal and cultural identity.

Cross-cultural adaptation involves two things: deculturation and acculturation. Deculturation is letting go of old cultural behaviors, beliefs and values. Acculturation is learning some host culture behaviors, beliefs and values.

Javanese Tribe

The Javanese (Wong Jawa) is the largest ethnic group in Indonesia originating from Central Java, East Java, and Yogyakarta. At least 41.7% of Indonesia's population is of Javanese ethnicity. The Javanese mostly use the Javanese language in their daily speech. The Javanese are the largest ethnic group in Indonesia. According to Darori Amin (2017), quoting Kodiran's statement that what is called "Javanese society or precisely the Javanese ethnic group in cultural anthropology is people who in their daily lives use Javanese language with its various dialects for generations". The spread of the population causes the spread of Javanese culture throughout Indonesia, especially in the nomadic process that makes individuals move to other places in carrying out life, causing the spread of Javanese culture, marriage and population movements to a new place make intercultural adaptation. Mulyana (2019) explains that "Javanese is one of the regional languages used as a means of communication in everyday life between one person and another by the community.

Javanese society, in interacting and communicating, has standardized rules in the use of language, speech and ethics. For example, when a younger person talks to a much older person, the younger person must use kromo inggil as a respect for the older person. Furthermore, in Javanese culture people should speak slowly/smoothly, as much as possible "hiding" their true feelings as an embodiment of the principle of isin and sungkan (Kurniawan and hasanat, Journal of Psychology, 2015). The two principles of harmony serve as guidelines for Javanese people in their daily interactions.

This principle demands that all levels of Javanese society, in all age groups of adolescents and adults, always control their own impulses. The more the individual is able to control emotional impulses and the more they master social manners, the more they are considered mature and recognized as full members of Javanese society (Kurniawan and hasanat, Journal of Psychology, 2015).

Javanese language is divided into 2 levels, namely Basa ngoko (coarse language) and Basa krama (fine language). The difference lies in the context of communication where Basa ngoko is used for peers or equals or even people younger than us in order to give a familiar impression when communicating. While Basa krama is used to people who are older than us and people we respect.

Betawi Tribe

Betawi is an ethnic group that lives in the DKI Jakarta area, and the surrounding area which is included in the West Java Province. This ethnic group is also commonly called "Orang Betawi", "Melayu Betawi", or "Orang Jakarta" (or Jakarte according to the local dialect). The name Betawi comes from the word Batavia, a name given by the Dutch during the colonial era.

Betawi ethnicity has a long historical background. Since more than 400 years ago, the Betawi people who later became the society as they are known today were the result of a process of assimilation. The community with its culture is the result of the fusion of various cultures of various nations, and ethnic groups originating from various regions in Indonesia. The assimilation has given birth to a new society and culture for the inhabitants of the city of Jakarta, which became known as "Orang Betawi" (Mulyana 2019).

The Betawi tribe is one of the ethnic groups in Indonesia that has ethnic kinship with Javanese, Malay and Sundanese. Generally, the Betawi people inhabit the Jakarta area and its surrounding areas. The area of DKI Jakarta occupied by ethnic Betawi is also very small. Ethnic Betawi live scattered in Jakarta, Bogor, Depok, Bekasi, Karawang and

Tangerang. Because of this, the terms Betawi Udik, Betawi Pinggiran and Betawi Tengah emerged. According to Shahan, it is estimated that the Betawi ethnicity was only formed in the 19th century around 1815-1893. H.N. van der Tuuk believes that low-level Balinese is the basis of the Jakarta dialect, but Lekkerker (1918: 410-413) is convinced that the Jakarta dialect is Malay with some forms and many words from Balinese, Javanese, Sundanese, Arabic, Chinese and Dutch. The mixture of several Malay-infused languages is apparently what has given birth to the Betawi language or Omong Betawi which is sometimes also called Omongan Jakarta Mulyana (2019). The Betawi tribe has a regional language which is divided into two types, namely formal and informal language.

3. Methods

This research was conducted in the Bedahan village environment, Sawangan Subdistrict, Depok City where there are indigenous people and immigrants who live side by side. The type of research used in this research is descriptive qualitative research method. With data collection techniques used are observation, interviews and documentation. The purpose of this study is to explain the process of Speech Code adjustment in intercultural communication in Javanese who interact with Betawi people in Bedahan village, Sawangan sub-district, Depok.

4. Results and Discussion

Speech Code

Dialect in verbal communication in the Javanese and Betawi Pinggiran Speech Code is different, in terms of emphasis and language variation.

Differences in gestures, mimic, accent, intonation and tempo are nonverbal forms in the Speech Code, there are differences when Javanese and Betawi Pinggiran interact with each other. Differences in gestures are more dominated by Javanese where using hands to look polite is something that must be done when speaking to elders or people who are respected, while in the suburban Betawi community rarely use the body as a medium of delivery for interaction. The facial expressions seen between the two tribes, both Javanese and Betawi, both seem friendly while smiling when talking, because it is inevitable that everyone will do good when the other person does the same.

Nonverbal forms that can be directly heard by the five senses are accents, researchers immediately understand the differences in the accent of Javanese and Betawi people where Javanese are softer, the tone is polite, the curve of the tongue has a typical Javanese accent while Betawi is high-pitched and seems to be straight to the point. Intonation and tempo in the pronunciation of local languages in the Javanese tribe are more rhythmic or sedate for the Javanese accent smooth, Betawi accent whose sentences are fast-paced, directly to the point.

Speech code in nonverbal forms in Javanese and Betawi tribes in Bedahan Village, Sawangan Depok experienced a shift, Javanese who were born and even lived in Bedahan Village experienced a shift in accent where they were accustomed to the Betawi language code heard and spoken daily. However, the native Javanese still use their language code when speaking with Betawi people, but there are some language codes that have been successfully adapted, namely dialects and gestures. The data shows that the Javanese who have lived in Bedahan Village for a long time follow the dialect and gestures of the Betawi people, the Javanese will not use hand gestures when speaking to older people. Other language codes such as slang, accent, mimic, intonation, and tempo were not successfully

adapted. One of the reasons is that the original culture of the Javanese tribe is still inherent, especially in the style of speech because the curve of the tongue results in dialects, especially for those who are native to the Javanese tribe, will not change.

Cultural Adaptation

Cross-cultural adaptation includes two things: deculturation and acculturation. Deculturation is the letting go of old cultural behaviors, beliefs, and values. Acculturation is the process of learning some of the host behaviors, beliefs, and values.

The integrative theory of cross-cultural adaptation takes a systems perspective where individuals must adapt to the larger environment. Input from the larger system (environment) is transformed into an action that leads to a change. Adaptation and change are largely the result of communication, both intrapersonal and social.

Three main environmental factors affect how well foreigners are able to adapt. These include the ability to:

- Host acceptance, or how friendly the host community is.
- Host conformity pressure, or the host's expectations for adaptation.
- Ethnic group power or the encouragement an individual receives from his or own ethnic group. Some groups, for example, discourage their members from adapting to a new culture.

"Betawi people talk very fast and loud, at first I was surprised to hear the intonation of the voice of my next-door neighbor who is native here. As a Javanese, I speak slowly and rather softly, but now that I've been living here for a long time, I've found myself speaking fast and rather loudly too, but only when talking to my neighbors."

"Actually, if you follow the style of speech of the Betawi people here, it's good because you don't use pleasantries, but for us Javanese, it's not so good. Because most people here are slang, when they talk, they don't use pleasantries, but they just speak plainly, as long as they know the rules of who they are talking to."

Integration

Integration is one part of the Speech Code adaptation process that is most suitable for Javanese who still maintain their own language code. The Javanese choose to stay in their own language code and still maintain a relationship of interaction with the Betawi community and positive intentions to build a cooperation that has the potential to become a joint activity and achieve common goals. The interest in learning new cultures owned by Javanese and Betawi Pinggiran tribes in adding to knowledge makes humans a person who has a high degree. A culture that has become the background of each individual should be maintained.

5. Conclusion

The author draws several conclusions regarding the process of Speech Code adjustment in intercultural communication in Javanese who interact with the Betawi Pinggiran (Betawi Ora) community in Bedahan Village, Sawangan Depok referring to the theoretical framework above, among others:

- a. Language code is one of the cultural elements adapted by the Javanese and Betawi tribes in Bedahan Village. The form of language code (verbal and nonverbal) successfully adapted by the Javanese is dialect. This is because dialects are easy to

learn and imitate. The Javanese are able to change their way of communicating by understanding and using Betawi language due to daily adaptation. The suburban Betawi dialect usually tends to use the letter "h" at the end of words such as "who > sapah?", "why > ngapah". And the intonation of speech tends to be high like angry people in Betawi society.

- b. The process of language code adjustment that is successfully adapted is Acculturation and Deculturation. The Javanese tribe tolerates each other and is not prejudiced and has the enthusiasm to learn the language and culture of the Betawi tribe in order to get peace and comfort. The Javanese tribe as a minority and the Betawi tribe as the majority still maintain and are in their own Speech Code but still interact with each other. Usually, the Javanese and Betawi tribes use Indonesian when interacting with each other.

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