The Influence of Cultural Acculturation on the Communication Behavior of the Bugis Community in Boroko Utara Village, Bolaang Mongondow Utara Regency

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ABSTRACT

This study aims to determine the influence of cultural acculturation on the communication behavior of the Bugis community in Boroko Utara Village. The research design employed in this study is quantitative, utilizing a survey method. There were 42 samples in this research. The data analysis method used simple regression analysis. The study's results indicate that cultural acculturation significantly influences the communication behavior of the Bugis community in Boroko Utara Village, with a coefficient of 0.626 or 62.6%. This is attributed to the Bugis community's long-term adaptation. For instance, the Bugis community has embraced the customs and traditions of the Boroko Utara Village community. Additionally, factors such as rapid speech delivery, adaptability, self-confidence, and historical relationships have contributed to the Bugis community's integration into the Boroko Utara Village community. The greater similarity between Bugis and Boroko Utara Village cultures, which constitute their new environment, facilitates and accelerates cultural acculturation, consequently affecting changes in their communication behavior.

1. Introduction

Communication is an inevitable part of everyday life. It is a constant element in human existence, enabling individuals to interact with one another. In various social activities, the diversity of cultures fosters cross-cultural communication as a daily phenomenon (Aririguzoh, 2022; Sukmawaty et al., 2022). Interpersonal relationships arise from the inherent need for human beings to coexist, despite their many differences such as individuality, group dynamics, culture, and other distinctions. Communication plays a vital role in human life, encompassing aspects such as family, religion, race, and more. Effective communication is crucial for social integration as it is utilized in daily life.

Communication is integral to interactions between immigrant and local communities, as the communication process can facilitate cultural acculturation through intercultural communication (Rafajac & Jakupović, 2023; Weda et aal., 2021; Al-Obaydi et al., 2022). Small nuances such as language, accent, and tone ultimately lead to the adoption of local customs inherited from the indigenous population, resulting in gradual cultural integration.

The essence of communication lies in the process, which functions to connect message senders and receivers beyond space and time. This is why individuals are interested in studying human communication, particularly the communication process between individuals yesterday, today, and possibly in the future.

Culture and communication are closely intertwined and dynamic. Culture is communication because it emerges through communication. However, in turn, the created culture influences how people from that culture interact with each other. The relationship between culture and communication is reciprocal. Culture cannot evolve without communication, and communication cannot evolve without culture. Interacting or communicating with people from different cultures is a new experience that needs to be continually explored (Ricca, 2022; Rahman et al., 2022; Suma et al., 2023). It can be said that communication is a highly desired and social daily activity.

This is fundamental for humans and social creatures because without interacting with others, we can still get to know each other even though we come from different ethnicities and cultures. Similarly, without the diversity of a culture, there would be no beauty reflected in a region.

The perception and formation of attitudes become the benchmark in communication. If a culture's view of an object is positive, then that object will be effectively transmitted. Similarly, if a culture views something negatively, then that object will be communicated negatively. In other words, culture also helps to teach communication behavior, both verbally and non-verbally. All participants in cross-cultural communication must have cross-cultural understanding, as this is essential for building cross-cultural relationships without superiority between one culture and another. It must build intercultural relationships based on brotherhood, as we as human beings cannot survive alone.

Inter-cultural communication also encompasses the process of acculturation, a social process that occurs when a group of people encounters elements of a particular culture, gradually accepting and integrating those foreign cultural elements into their own culture without losing their cultural identity (MacDonald, 2022; Nicoleta, 2023).

The Boroko Utara community and the Bugis community face several challenges in communication, such as language differences. Language often becomes a barrier for people when communicating in different languages, including the languages used by the Boroko community and the Bugis language. Some words may have the same pronunciation but differ in meaning, for example:

No.	Language Differences		
	Pronunciation	Buginese	Boroko
1	Kita	Kamu/Anda	Saya
2	Lima	Tangan	Angka Lima (5)

In addition to the words mentioned above, there are still several words that may lead to misunderstandings or confusion between the Boroko Utara and Bugis communities.

There are also non-verbal communication issues, such as appearance. For instance, Bugis people often wear jewelry (rings, necklaces, and gold bracelets), which Boroko Utara residents consider excessive, leading them to assume that Bugis people appear luxurious and making them hesitant to interact.

In North Bolaang Mongondow Regency, specifically in Boroko Utara Village, where the majority of the population is from the Bugis and Bolaang Mongondow ethnic groups, initial observations indicate that the Bugis community has undergone acculturation. For example, their speech tone, initially with relatively gentle voice pressure, gradually becomes louder over time. Additionally, there are added words that were previously unknown but are now familiar, such as the inclusion of the words "bou" and "mania." For instance, in Bugis dialect "tunggu meka" and in the language used by Boroko people, "mania, tunggu akang kita."

After residing in Boroko Utara Village for a considerable period, the Bugis community begins to adopt the customs of the village and has adopted some of its customs. For example, the tradition of lemon baths for girls who have reached puberty.

By paying attention to the background of the problem above, the problem formulation is interesting, namely: How big is the influence of cultural acculturation on the communication behavior of the Bugis community in Boroko Utara Village?. So this research aims to find out how much influence cultural acculturation has on the communication behavior of the Bugis community in Boroko Utara Village.

1.1. Culture

Etymologically, the term "culture" originates from the Sanskrit word "buddhayah," which is the plural form of "buddhi" (mind or intellect). In English, culture comes from the Latin word "colore," meaning "to cultivate" or "to work." The word "culture" is also another word for "occult," which means the mind or intellect. Culture is sometimes translated as "budaya" or "kebudayaan" in Indonesian (Puspowardoyo in Shoelhi, 2015, p. 34).

Tubbs, as cited in Shoelhi (2015, p. 35), defines culture with all its elements as the way of life that evolves and is collectively owned by a group of people and passed down from generation to generation. Culture is formed from many complex elements, including religious systems, politics, customs, language, clothing, architecture, and artistic expressions. The language used by a community, clothing styles, food, relationships with parents and friends, marriage, and occupations are all influenced by culture.

Culture or civilization is a complex unit that encompasses knowledge, beliefs, arts, ethics, laws, customs, and many capabilities. The fundamental idea of culture stemming from the wisdom of ancient societies has practical aspects as a source of power to influence contemporary ideas and practices. The distinction between the uncultured thinking and actions of ancient people and the cultured thinking and actions of modern people is not a matter of theoretical science that cannot be addressed; rather, it raises questions about the extent to which modern behavior, based on the firm foundation of modern science, is more rational. (Tylor in Kistanto, 2017, p. 4-5).

Culture has a very broad dimension, even as vast and complex as human life itself. However, for scientific purposes, Shoelhi (2015, p. 36) categorizes culture or civilization into seven (7) essential elements: a) Religious system and religious ceremonies, b) Cultural system and organization, c) Knowledge system, d) Language, e) Art, f) Livelihood system, f) Technology and equipment system.

1.2. Intercultural Communication

Communication and culture are like two sides of an inseparable coin that mutually influence each other. Culture not only determines who communicates with whom, about what, and how communication takes place, but it also determines how people encode messages, the meanings embedded in messages, and the conditions for sending, attending to, and interpreting messages.

According to Liliweri (2020, p. 11), intercultural communication is a symbolic, interpretive, transactional, and contextual communication process conducted by many people who have different levels of interest in giving interpretations and expectations regarding what is conveyed in the form of specific behaviors as an exchange of meaning. In other words, intercultural communication is communication conducted by communicators and communicants from different cultures, even within the same nation.

1.3. Cultural Acculturation

Koentjaraningrat, as cited in Astuti (2017, p. 61), defines acculturation as a social process when a cultural group encounters a foreign culture. The prerequisite for the acculturation process is the acceptance of culture without coercion, followed by the emergence of uniformity in the form of new values assimilated due to cultural similarities and patterns.

According to the Indonesian Dictionary, "akulturasi" is the blending of two or more cultures that collide and influence, or the process of the entry of foreign culture into a society, some of which selectively absorb various elements of foreign culture.

Ruben, as cited in Mulyana & Rakhmat (2010, p. 140), defines cultural acculturation as follows:

Personal communication (or intrapersonal) refers to the mental process individuals undertake within a sociocultural environment to collectively regulate how they perceive, hear, understand, and respond to their surroundings. "Individual communication can be considered as feelings, perceptions, and behaviors towards objects and people in the environment. It is the individual's responsibility to adapt to their environment.

Social communication (through social communication, individuals "tune" their feelings, thoughts, and behaviors with each other).

Communication environment (the communication environment greatly influences communication and immigrant acculturation is the presence of local ethnic groups. The level of influence of ethnic communities on immigrant behavior depends heavily on the level of "institutional completeness" and strength unique to its members. preserving its culture).

a. Communication Behavior

Communication behavior refers to all intentional activities undertaken to seek and obtain information as well as to disseminate information to various parties in need. Communication behavior is goal-oriented, meaning an individual's behavior is generally motivated by the desire to achieve specific goals. Communication behavior within groups is referred to as communication actions. (Khairil in Ernawati & Suldani, 2020, p. 332). Rogers, as cited in Ridwan (2016, p. 129), states that communication behavior is the habits of individuals or groups in receiving or delivering messages indicated by participation, relationships with the social system. Active search for information and knowledge about new things.

Communication behavior is a communication process, which includes verbal and nonverbal behaviors or more commonly referred to as verbal communication processes and nonverbal communication processes. a. Verbal

Communication Verbal communication is communication that uses words, whether spoken or written, or communication that uses words, either in conversation or writing (spoken language). This communication is most commonly used in human relationships (Kusumawati, 2019, p. 84).

b. Nonverbal Communication

Nonverbal communication is communication where the message is conveyed without words. In real life, nonverbal communication is much more frequently used than verbal communication. In communication, nonverbal communication is almost automatically involved. Therefore, nonverbal communication is constant and always present. (Kusumawati, 2019, p. 85).

2. Methodology

This research method used a quantitative method using statistics, data interpretation, and the emergence of results. The data obtained through a more complete, detailed, credible and relevant quantitative approach is intended to test the independent variable, which is a free variable that influences the emergence of the dependent variable or dependent variable (Sugiyono 2019, p. 17). This concept is also linked to research variables that are currently occurring in contemporary problems and phenomena through research results in a significant amount. The data analysis method was carried out using simple regression analysis.

3. Result and Discussion

The existence of cultural contact with other cultures in a region will be one of the factors leading to cultural acculturation, as seen between immigrant residents (Bugis people) and the local community of Boroko Utara. Many new values and customs arise due to the acculturation process. Cultural development typically occurs through the blending of two or more cultures, resulting in a new culture. Intercultural communication also involves the process of acculturation.

Simple regression analysis is a useful forecasting tool for predicting communication behavior variables (Y variables) if the cultural acculturation variables (X variables) can be known. After conducting regression analysis on two research variables, namely cultural acculturation (X variable) on Bugis community communication behavior (Y variable), the following results were obtained.

The dynamic exchange of cultural practices, beliefs, and norms between the Bugis immigrants and the indigenous community of Boroko Utara exemplifies the intricate process of cultural acculturation. This interplay between diverse cultural backgrounds fosters a rich tapestry of traditions and ideologies, shaping the collective identity of the community. As individuals navigate through the complexities of cultural integration, they encounter new perspectives and insights that challenge their existing paradigms, ultimately contributing to the evolution of societal values and customs.

Moreover, the transformative power of acculturation extends beyond individual interactions to influence broader societal dynamics. By embracing cultural diversity and fostering mutual understanding, communities can harness the potential of acculturation to foster social cohesion and resilience. Through collaborative efforts aimed at promoting cross-cultural dialogue and cooperation, communities can leverage the benefits of cultural exchange to address shared challenges and promote inclusive development. Thus, acculturation serves as a catalyst for social innovation and collective empowerment, laying the groundwork for a more interconnected and harmonious society.

The research results regarding the influence of cultural acculturation on the communication behavior of the Bugis community in Boroko Utara Village indicate that there is an influence of Bugis cultural acculturation on their communication behavior, such as the addition of words that were previously unknown but are now familiar, for example, the inclusion of the words "bou" and "mania." As illustrated in the following table:

Table 1. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.791a	.626	.616	2.77388

a. Predictors: (Constant), Cultural Acculturation (variable

b. Dependent Variable: Communication Behavior (variable Y)

In addition R: represents the correlation coefficient, which measures the strength and direction of the linear relationship between the predictor variable (cultural acculturation) and the dependent variable (communication behavior). In this case, the value of 0.791 indicates a strong positive correlation. Moreover, R Square: Also known as the coefficient of determination, R Square indicates the proportion of variance in the dependent variable (communication behavior) that is explained by the independent variable (cultural acculturation). In this case, 62.6% of the variance in communication behavior can be explained by cultural acculturation.

Adjusted R Square: This value adjusts the R Square value to account for the number of predictor variables in the model. It penalizes the addition of unnecessary predictors. Here, it is 0.616, slightly lower than R Square, suggesting that the model might be slightly overfit. Furthermore, Std. Error of the Estimate: is a measure of the accuracy of the regression model's predictions. It indicates the average difference between the observed values of the dependent variable and the values predicted by the model. In this case, it is 2.77388.

From the analysis results presented in the model summary table, it appears that cultural acculturation has a significant influence on the communication behavior of the Bugis community in Boroko Utara Village. The R Square calculation results show a figure of 0.626 or the equivalent of 62.6%. If this value is interpreted based on the criteria from the correlation coefficient interpretation table, it can be categorized as a significant influence, in the medium category. This indicates that cultural acculturation contributed 62.6% to the communication behavior of the Bugis community in Boroko Utara Village, while the remainder, amounting to 37.4%, came from other factors not examined in this research.

Thus, the acculturation process that occurs as a result of adaptation from the newcomers, especially the Bugis, helps them interact with the local community, namely the residents of Boroko Utara. The arrival of the Bugis people to Boroko Utara Village gave rise to interactions between the two cultures which then initiated the process of cultural acculturation. This process continues along with direct contact between the Bugis people and the socio-cultural system of the Boroko Utara people.

However, it is important to note that this acculturation process does not lead to a loss of cultural identity for either group of people. The original culture of each group can still be recognized and differentiated, even when compared with foreign cultures. As new members of the culture of the Boroko Utara people, the Bugis had to adapt to a different lifestyle. They began to learn how to talk, walk, and think differently from the people of Boroko Utara. However, as time goes by, they learn to create good relationships and situations with the local community, through the interactions and relationships they build.

Apart from that, the acculturation process also paves the way for mutual exchange of values, habits and traditions between the two groups of society. The Bugis people probably brought with them their customs and cultural practices which then blended with the local culture, creating a new and unique cultural richness. On the other hand, the people of Boroko Utara can also gain a broader understanding of Bugis culture through the interactions that occur, enriching their insight and perspective on the world.

Apart from cultural interactions, the acculturation process also involves complex communication aspects. Bugis people had to learn to communicate effectively in their new cultural context, understanding the applicable social norms, conventions, and ethics. Likewise with the people of Boroko Utara, they must also open themselves to understand and accept the cultural diversity presented by the arrival of the Bugis people.

The importance of building harmonious relations between these two groups cannot be ignored. By strengthening their understanding, appreciation, and respect for each other, they can strengthen their social ties and broaden their respective cultural horizons. This is what will bring long-term benefits to social, economic and cultural development in Boroko Utara Village.

Therefore, the participation of all parties, both from the Bugis community and the Boroko Utara community, as well as support from the local government and related institutions, is very important in managing this acculturation process wisely and positively. With good cooperation and an open attitude to learning and exchanging experiences, the acculturation process can become a momentum to enrich local culture, foster intercultural tolerance, and build a more inclusive and harmonious society.

4. Conclusion

Cultural acculturation influences the communication behavior of the Bugis community in Boroko Utara Village, the correlation coefficient is moderate correlation. This happens because the Bugis community has adapted for a long time,

for example the Bugis community has accepted the customs of the Boroko Utara community, such as taking a lemon bath for girls who have reached puberty. Apart from that, the ability to express words and phrases quickly, boldly, and about history, makes Bugis feel very close to the people of Boroko Utara. The culture of the Bugis people is more similar to that of the North Boroko people thanks to their new environment, which will make acculturation easier and faster. The more similar the cultures, the less likely it is that someone originally in one culture will need to adjust when in a second culture. Because not many adjustments are made, it accelerates cultural similarity and makes acculturation easier.

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