

## ADAPTABILITY OF INTERCULTURAL COMMUNICATION OF IMMIGRANTS AS TRADITIONAL ADMINISTRATORS IN LOCAL COMMUNITIES

Radiyus

Universitas Bengkulu, Indonesia

Email: radiy4449@gmail.com

### ABSTRACT

*This research is entitled "Adaptability of Intercultural Communication of Immigrants as Traditional Administrators in Local Communities (Ethnographic Study of Minangkabau and Javanese People in Ethnic Management in Mukomuko Regency)". The purpose of this study is to explore how migrants can adapt to local culture in Mukomuko Regency, especially in the context of customary management. In a multicultural society like Mukomuko, intercultural communication is the key to building harmonious social relationships. This study analyzes the factors that affect the adaptation process, including language differences, values, and cultural norms. This adaptation process includes several phases, ranging from the honeymoon phase, frustration, readjustment, to resolution. The study also notes that despite the challenges, migrants who interact with local communities demonstrate the ability to align themselves with traditions and indigenous values. Through qualitative approaches and ethnographic methods, data were collected through in-depth interviews and observations. The results of the study show that migrants who actively communicate and interact with the local community can obtain a position as a traditional administrator, which was previously considered taboo. This research contributes to understanding the dynamics of intercultural communication and the importance of adaptation in diverse social contexts, as well as providing insights for local communities and immigrants in building better relationships.*

### KEYWORDS

*adaptation, intercultural communication, traditional management, local communities, ethnography, mukomuko regency*



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### INTRODUCTION

To establish a social relationship in society always begins with communication, and the continuation of a relationship is also influenced by cultural factors (Anismar & Anita, 2018). Communication is greatly influenced by culture, and vice versa, so every act of communication carried out by a person, will be greatly influenced by the culture that is the basis of life or the special characteristics

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of a certain person, depending on their respective regions (Asisyah, Ismail, & Zelfia, 2020). In addition to culture, psychological and physical discomfort can also affect interactions. These discomforts can be in the form of differences in language, values, societal norms or communication behaviors (Suhaimi & Saputra, n.d.). This situation is commonly known as culture shock or culture shock. (Anwar, 2018)

This intercultural communication can also be found in Mukomuko Regency (Braslauskas, 2021). Mukomuko Regency was formed in early 2003, with the indigenous Mukomuko people being the Mukomuko Ethnic also called Mukomuko Malays, who are a tribe of the Minangkabau family (Anggela, Joegijantoro, & Sari, 2024). Adherently, culturally, and linguistically, Mukomuko is close to the South Coast area in West Sumatra. In the past, the Mukomuko area was included in one part of the West Coast region (Pasisie Baraik) of the Minangkabau Tribe (Isnaini, 2020). The Mukomuko tribe is a tribe that is cognate with the Minangkabau or the closest ethnic group of the Minangkabau, with the traditional philosophy of the Shariak, Syarak Basandi Kitabullah (Gustina & Handayani, 2020).

The people of Mukomuko Regency consist of various ethnic groups, such as the Minangkabau tribe, Javanese tribe, Batak tribe, Balinese tribe, Pekal tribe, Serawai tribe, Rejang tribe, Nias tribe and other ethnic groups (Maulani, 2022). As a newcomer, you must be able to adjust to a new environment, because of the desire to live and settle in a new place with a different cultural background from where they come from (Kiliç & Jacquet, 2025). Uncertainty and anxiety arise due to differences in cultural backgrounds, which leads to differences in perception among communication participants (Daniels, 2023). As a result, accommodation adaptation is required. Migration or moving from different ethnicities to places that have different ethnicities leads to inter-ethnic communication (Stanciu & Vauclair, 2018). This is where inter-ethnic communication occurs. Immigrants must adjust to their local culture, customs, and language if they want to settle down (Isnaini, 2020). Cognitive and affective problems will arise during the adaptation process (Barth, Brie, Dărăbăneanu, & Polgar, 2017).

In Mukomuko Regency, there are cultural values and local customs that are still maintained to this day, namely the tribal customary system (Gilang, Ramedlon, & Tasri, 2025). Tribal customs aim to maintain and create social order in community life. Tribal customs are cultural values inherited by previous ancestors, which must be implemented and obeyed together. Race is a kinship group that is drawn or taken into account in the maternal lineage principle or material kinship. Each tribal kinship group consists of several children of its people.

The naming of ethnic groups in each village is different, such as the kinship of the Durian Malays, Gedang Malays, Kecik Malays, Limo Tribe, Chaniago, Sikumbang, Six Diuplu, Six in the Middle, Six Downstream, Gersik of the Eighth, Fourteen and other relatives. It is a provision of customary norms that must be obeyed, if there are members of the immigrant community who are Muslims, who will reside in a village/customary area, they are required to enter the race. Entering the tribe is preceded by various traditional rituals such as prayers to enter the tribe. So that indigenous peoples will have their rights and obligations protected, even if they are members of the immigrant group.

As the saying goes: "If you want to pai meantau, buy a shark, buy mullet, buy a long fish first. When the child arrives in the region, relatives look for the mother and look for it first". This saying has a meaning: If there is one of our children who lives in the region, of course Mother, Father, and relatives in the village will be left behind. So for those who migrate and live in a new place, of course, there are no relatives, so to become indigenous citizens of this tribe, the members of the immigrant group already have new relatives in their place of residence (Harijanto, Ma'akir, & Susetyanto, 2023)

Initially, tribal management only belonged to local or indigenous people who had blood ties or were part of the descendants or families and relatives of the matrilineal line. It is a taboo thing for the local community, if the leadership in the tribe is handed over to people who do not have nuclear family attachments. However, over time, immigrant communities who have joined the racial system also have the opportunity to become traditional administrators of local communities. Becoming a customary administrator for immigrants also goes through an adaptation process and of course can convince the indigenous people that the person concerned meets the criteria and deserves to become a customary administrator. In the past, this had become a conflict among the indigenous people or the indigenous people of Mukomuko. However, currently the tribal system is more open and provides opportunities for immigrant communities to become customary administrators.

The process of self-adjustment to the environment or what is often referred to as adaptation. This adaptation can mean changing one's self according to the circumstances of one's environment, so it can mean changing one's environment according to one's circumstances. This social adaptation involves intercultural communication which refers to the process of adjustment and change faced by the dependent community to face the environment with a new culture. This social adaptation can work well by interacting with other individuals who are natives.

The same thing also happens in Mukomuko, for immigrant people to interact and blend with the indigenous people so that the order of customary values in Mukomuko is also embedded. Even the people there are also open to choosing their traditional leaders or administrators from the immigrant community. Of course, this election looks at the criteria, the track record of the people concerned so that it is agreed in the community forum to be trusted to become the traditional leader of the race. The existence of this opportunity shows that the diversity of customs can blend and adjust with each other.

The author chose Mukomuko Regency as the object of research, so that it is easy to find phenomena related to the study of intercultural communication in the order of racial kinship. Based on the above, the author is interested in compiling a study titled: The Adaptability of Intercultural Communication of Immigrants as Traditional Administrators in Local Communities (Ethnographic Studies on Javanese and Minang Communities, and Minang in the Traditional Management of Clan Families in Mukomuko Regency).

## **RESEARCH METHOD**

This study uses a qualitative approach method. The definition according to Deddy Mulyana is an interventional research (using interpretation) that involves many methods in solving the research problem (Mulyana, 2008). Relevant qualitative approach methods are used in communication ethnographic studies. This is as explained by Koeswarno (2008:35) in communication ethnography, the focus of attention is communication behavior in a certain cultural theme, so not the whole behavior as in ethnography. What is meant by communication behavior according to communication science is the actions or activities of a person, group, or audience when involved in the communication process. What is meant by communication behavior according to communication science is the actions or activities of a person, group, or audience when involved in the communication process. The group in this case is the immigrant and indigenous community in the traditional culture of kinship in Mukomuko. They are members of the tribe that is a culture in Mukomuko Regency in the social process in the community, so the immigrant community also has the opportunity to become tribal customary administrators in Mukomuko Regency. This is what is unique in the culture of the people in Mukomuko which is not against immigrants who will certainly bring the culture from their origin in Mukomuko. However, communication between indigenous communities and immigrants runs harmoniously.

The emergence of qualitative research as a reaction to traditions related to positivism and postpositivism that seeks to carry out cultural and interpretative studies (Pujileksono: 2015). An effectiveness in intercultural communication to be able to maintain harmonious relations between tribes that occurs in a village can certainly be seen from cultural studies as a foundation and effort to explain reality. The reason the researcher uses a qualitative approach is that in a qualitative approach, three tools can be used, namely interviews, observations and documentation that are very appropriate to find out the forms of adaptation of immigrant communities as traditional administrators of clan kinship which is also a traditional symbol of Mukomuko Regency. Furthermore, it also aims to find out the interaction of the immigrant community as a traditional administrator of racial kinship in Mukomuko Regency with the Local Community. This method also provides an opportunity for researchers to obtain concise and in-depth answers from informants and in accordance with what is happening in the field.

## **RESULT AND DISCUSSION**

### **Review of the Racial Immigrant Process**

Being a member of the tribe or the children of the tribe does not look at what tribe they are from, as long as one is aqidah and wants to mingle, they will be well received by other members of the tribe. The Mukomuko custom is still cognate with the Minang Kabau custom, so the Mukomuko traditional philosophy is the same as the Minang Kabau traditional philosophy, namely "Adat basandi Syarak, Syarak Basandi Kitabullah" which means Customs are jointed with Sharia, Sharia is jointed to the Kitabullah (Qur'an) in the broad sense that customs in Mukomuko Regency

must be related to Islamic Sharia, which in essence must be based on the Qur'an and the Sunnah of the Prophet.

From the data and information obtained from informants in the field, that the initial process of wanting to enter the local community is required to enter the tribe first. Because it is a rule that applies and must be obeyed together, the immigrants adjust to the order of the rules. The main requirement for entering the race is to be Islamic. Furthermore, other requirements adjust to the rules of each race, but in general it is a prayer to enter the race first. The tribal leader invites all members of the tribe, to perform the prayer to enter the tribe, before the prayer is performed, the tribal chief, as the tribal administrator, introduces the person who wants to become a tribal child.

Furthermore, the elders in the tribe, give advice to the new members of the tribe, regarding the provisions that must be obeyed and implemented in the life of society and especially in association with the tribe. For example, "good events baundangan, bad events baambau-ambauan". That is, when there is a good event such as a celebration (wedding) event, aqiqahan, and others, if we get an invitation we are required to be present to fulfill the invitation of the base people (who have the event). However, if there is a bad event, such as death, mourning, fire, drowning or other disasters and calamities, we must come ourselves without being invited. Sympathy and empathy for the circumstances of others, it is indispensable in social life.

It is necessary to adapt to the socio-cultural conditions of the new environment in order to be able to interact with other individuals so that they can be accepted in the social environment. Likewise, what is experienced by the Javanese and Minangkabau people who migrate or migrate to Mukomuko Regency, they are required to follow the rules that apply in the local community.

### **The Process of Adaptation of Migrants to Local Communities**

Adaptation is a process of self-adjustment that occurs when a person is in a different cultural environment from the original environment, usually there will be a condition where a person feels unable to behave according to the rules that apply in the new environment. This phenomenon is referred to as shock culture.

It is not easy for immigrants to adapt to the culture in Mukomuko Regency which has a different cultural background. This is because socio-culturally between cultures of people who are different from the tribe there are many differences ranging from customs, food, language and so on. The mixing of immigrant residents with local residents in an area can give rise to a variety of new cultures in people's lives.

The adaptation process between immigrant communities and local communities is important to form adjustments and good communication. The results of the interviews showed that the informants had various experiences regarding the process of self-adjustment and changes experienced during their stay in Mukomuko Regency. According to the view of the immigrant community, they admit that it is easier and some find it difficult in the process of adjusting themselves, both from the existing cultural norms, and in communicating with the local community.

The adaptation theory explains that when interacting with local communities where there are desires and needs in the process of cultural communication, immigrant communities want to learn about the culture of the local community such as language, customs, and norms of politeness that love each other when coexisting with local communities. In this study, the researcher refers to the four phases of cultural adaptation proposed by Young Y. Kim as follows:

#### **Fase Honeymoon**

The honeymoon phase is a phase where a person has been in a new environment, adjusting to a new culture and environment. This stage is the stage where a person still has a high spirit and curiosity and is excited about the new atmosphere that will be lived. One adjusts to a new culture that is fun because it is full of new people, as well as new environments and situations. The individual may still feel strange, homesick and alone but still complacent with the friendliness of the locals towards strangers (Ibn Hamad, 2013).

In this honeymoon phase, the people of Java and Minangkabau are still complacent with the new atmosphere, such as feeling comfortable with the weather and the friendliness and warmth of local residents, as well as the people who are very enthusiastic about all the activities they will undergo. In this phase, the new atmosphere felt by students creates its own impression on each newcomer.

##### **1) Impressed by the friendliness of the locals.**

The beautiful atmosphere of Mukomuko with a variety of activities of its residents and the friendliness of the residents to others, including immigrants, as felt by some informants who were impressed with Mukomuko.

From the information obtained from the informant, the majority of the immigrants felt hard and comfortable with the local residents, with warmth, friendliness, and openness to the immigrants. Such an attitude helps immigrants in the process of adapting to the local community so that it is easier to interact even though they have different cultural backgrounds.

##### **2) Impressed by the socio-cultural conditions of the local community.**

The socio-cultural conditions in Mukomuko, which are considered to be very different from the area of origin, make the migrants feel impressed, as revealed The informants admitted that the local residents of Mukomuko, still maintain the existing cultural values, tolerance, especially tribal customs. A way of living society that does not discriminate in terms of race, ethnicity, religion and culture. They feel that they are not considered immigrants who only live on a hitchhike, but in social activities, they are involved and can participate.

#### **Fase Frustration**

The next stage is the frustration phase, this phase is when culture shock begins to occur, because the new environment begins to develop. This phase is the stage where the passionate sense of enthusiasm and curiosity turns into frustration, anxiety, irritation and even hostility and is unable to do anything because the actual reality is not in accordance with the expectations that are at the beginning of the stage (Ibn Hamad, 2013). The Javanese, Batak and Minangkabau people experienced various experiences/events of culture shock in this phase. In this phase, the Javanese, Batak and Minangkabau people experience cultural shock events or experiences which include problems of social, cultural, linguistic, climate, lifestyle,



and rules so that they feel uncomfortable, traumatized, angry, and frustrated with the new environment.

Almost most of the immigrant communities admit that in the process of adapting and interacting with the local community, they do not experience significant difficulties. They admitted that in the process of interacting with the local community, it was actually very good because of the good acceptance by the indigenous Mukomuko community. However, even so, some informants experienced culture shock in other things such as confusion over the language of different food tastes, socio-cultural differences that are admittedly difficult to understand.

### **1) Confusion about the language used**

In the area of origin these migrants in communicating and interacting generally speak their respective regional languages, such as the Minangkabau people speak the Minang regional language, the Javanese people speak the Javanese regional language. However, when they arrive or settle in other areas, such as in Mukomuko, they have difficulty understanding the language of the Mukomuko region.

Based on the data obtained, from the informants above, they generally admit that they have almost the same language problem, namely not understanding the regional language of the Mukomuko people. There is a Mukomuko regional language that is not commonly spoken in their daily lives, but for other ethnic groups, the language is ordinary and commonly spoken in interacting.

### **2) Confusion over the Difference in Food Taste**

Based on the data and explanations submitted by the informants, the informants have problems in terms of food taste, which is basically indeed food in the Mukomuko area is indeed more spicy, rich in spices, a lot of coconut milk and others. This food taste problem occurs because of the difference from before migrating to a new place, especially in Mukomuko.

The next fact, when there is a wedding celebration activity, the food served in Mukomuko is generally coconut bulb curry, palm tubers, banana curry, cempedak curry, taro curry, nail curry/using shrimp mixture, kema'ang leaf curry. The food was served in large quantities, because it hosted all invited guests, which could number hundreds of thousands of people. In contrast to the appetite of the Javanese people who tend to be sweet, salty and do not contain much coconut milk, while the food of the Minang people is not much different from the food of Mukomuko, because historically, the Mukomuko area is the Minang region.

### **3) Views of Cultural Differences**

Based on the data and information obtained from the informants, it can be concluded that, at the beginning of the arrival of these migrants in Mukomuko which was very thick with the traditional system of kinship of this people, they felt awkward to adapt. On average, they experience culture shock. With a different cultural background, between what is felt now and before.

### **4) Economic Factors**

The economic factor referred to here is about the cost of living. For immigrants, the cost of living in Mukomuko is quite high. This is proven by the

high price of household necessities. Compared to the cost of living in the area of origin, which is quite affordable.

#### **5) Homesick Factor.**

The homesick factor is also another problem experienced by immigrants in Mukomuko. One of the factors is the family who still lives in their hometown. Differences in socio-cultural backgrounds result in the situation of immigrants who experience homesickness or homesickness.

#### **Fase Readjusment**

After the frustration phase is passed, the next phase of the cake is the readjusment phase. The readjusment phase is when individuals begin to try to develop their ability to socialize, starting with various ways to adapt, to existing circumstances and to overcome problems faced before so that individuals can continue to survive in a new environment with a different cultural background than before. This is like explanations and statements from several informants interviewed by researchers in the field.

In this phase, the migrants begin to learn about the problems they face when they are in the frustration phase. This is done in order to be able to adjust to the conditions experienced, when in an environment that is different from the previous environment. Based on the data and information obtained by the informants above regarding how they view their home culture when compared to the Mukomuko culture, which is very different from their home culture. because they come from an area whose culture is very different from that in Mukomuko. What they did was:

##### **1) Learn the language of the local community**

In order to survive with the new environment, the obstacle to understanding the language is indeed one of the inhibiting factors in social interaction with local residents. The factor of the recognized regional language is indeed difficult for the immigrants to understand, this is because the regional language of Mukomuko is different from the regional language of the immigrants. To overcome this problem, the nomads began to learn the language of the local population.

Based on data and facts obtained from informants in the field, it was concluded that the migrants admitted difficulties in interacting due to the language barriers used. For this reason, they tend to learn to understand and speak the local language, this is learned from the people closest to the immigrants. Although it sometimes sounds strange and funny, because the language of the region of origin is still difficult to communicate, but it has become something that is common. Because the dialect of origin is difficult to leave.

##### **2) Trying to love the cuisine**

From the information and explanations of the informants, they tried to adapt to their environment, by starting to try to like the food or tastes of the indigenous people. Over time, they can carry out the adaptation process, they are actively involved in local community activities.

##### **3) Learning to Understand the Culture of the Local Community**

The adaptation process carried out by the immigrants when interacting with the local community, which is culturally opposite to the culture of origin. The immigrants adjust to the way they learn and understand the local culture. They learn



from experience, they are actively involved in local community activities, acute process in the race.

#### **4) Work harder**

Based on the data and information submitted by the informant, the readjustment phase in the adaptation process can be concluded that each immigrant has its own way of adjusting to the environment, including in facing various frustration problems. However, because of the language barrier, learning the language of the local community is an effort made by the immigrants. Another way is for them to get along with local people while understanding the culture of the local people, opening up, and starting to get to know new people, trying to like food with coconut milk and spicy and rich in spices. Immigrants adjust to their respective characters, all of them process and learn to understand local characteristics and culture.

#### **Fase Resolution**

Resolution phase The last phase of the adaptation process of the immigrants in Mukomuko, both those from Minangkabau, Javanese and Batak. Against the background of cultural differences and characteristics, immigrants need to adjust themselves to a new environment. The resolution phase is referred to as the final path of the informant's self-adjustment efforts to the new cultural environment. In this phase, immigrant communities make choices as a way out of the discomfort felt in the adaptation process. Some of the things that can be used as options include the terms flight, fight, accommodation, and full participation.

Researchers in this phase asked the extent of comfort felt by the visitors after living and settling in Mukomuko, so that from the answers of the informants, it can be classified that they are on average included in full participation. Full participation is when a person can accept all existing circumstances and does not bother any problems anymore. as they begin to feel comfortable in their new environment,

Based on the informant's account about the resolution phase in the adaptation process, it can be concluded that ten informants have felt comfortable living in Mukomuko, from the information from the twelve informants interviewed by the researcher in the field, from their confessions, said that they were able to accept the conditions of the socio-cultural environment in Mukomuko even though at first they had to face some cultural differences. So the informant is in the option of full participation.

#### **Factors Causing Immigrants to Become Tribal Administrators in Local Communities**

Each group of indigenous kinship has its own culture and customary law norms and develops its elements regardless of the environmental factors, geography and ecology it faces. For each group of ethnic kinship involved in daily community life, they will develop cultural elements that are closely related to community life, such as knowledge of customary law norms and customary norms. When the tribal kinship group is bound by birth and mind, they will spontaneously show a reactive attitude, which then moves the collective defense mechanism of the tribal indigenous group when facing external forces, such as government law (Harijanto et al., 2023).

In principle, the kinship system of the Mukomuko people is based on maternal (female) or matrilineal descent. This is because of the Minangkabau cultural customs, which are passed down from generation to generation, which affect the indigenous people in Mukomuko. So, all relatives on the mother's side are within the boundaries of kinship relations (kinship) of their people, and all relatives of the father (male) are outside the boundaries of kinship relations (kinship) of their people.

According to the norms of tribal customary law, there are 3 (three) types of procedures for entering an indigenous group of tribal kinship, which are as follows, in (Harijanto et al., 2023):

- a. Entering as an indigenous citizen of a group of indigenous relatives of the Amen Bertepo people: That is to cut the erang goat, make turmeric rice with grilled chicken (arbor), white rice with yellow sauce by saying the setiyo coral oath, read: do not persecute each other
- b. Entering as an indigenous citizen of a group of Lukah people's customary kinship: Namely cutting erang goats, making turmeric rice with grilled chicken, white rice with yellow sauce by saying the setiyo coral oath with the Tuo Kaum people he entered, and witnessed by the Traditional Head of the Seandeko Tribe, syarak employees, and so on, and he has the right to wear the title of Sangsako in the Clan he has entered.
- c. Entering as an indigenous citizen of a group of indigenous kinship of the Grips Tribe: That is only cutting chicken, making grilled chicken turmeric rice, white rice with yellow sauce.

The implementation of becoming an indigenous citizen of a group of indigenous kinship of this kind of Tribal is only a temporary shelter and is not given a title, unless the person concerned carries a title from an area of origin. The requirements to become an indigenous citizen of a tribal kinship group are as follows: A tray that will be filled with:

- a) One plate of agai rice, and additional rice.
- b) One piece of balong chicken curry is broken, and one plate is filled with chili and salt.
- c) One white rice arbor, on top of which is placed a chicken egg that has been boiled and the skin has been removed.
- d) One turmeric rice arbor, on top of which is placed cooked grilled chicken.
- e) One bottle of cooked water and one glass.
- f) One betel jar that contains enough, such as betel, gambier, areca nut, tobacco, and lime.
- g) Every person who will enter a group of customary kinship, whether a man or a woman, must have his or her hand over from his parents, uncle, or brother to his parents in the group of kinship of the Ethnic custom he or she enters.

Over time, the procession of entering the tribe for the immigrants is an effort to maintain the customary values in Mukomuko. In the past, the core management of the tribe was held entirely by the local Mukomuko or indigenous people. However, lately many immigrants have entered the race, both the Minangkabau and Javanese tribes They have been trusted to serve as tribal administrators, such as the

head of the tribe, deputy chief of the tribe, parents of the tribe, and syarak of the tribe as well as the imam of the tribe. This is influenced by several factors such as:

### **Proficiency/Science Factor**

The openness of the local community to coexist with people of different cultural backgrounds, both Minangkabau, Javanese and Batak, is clearly seen in the kinship of the people that is still maintained today. Of the many immigrants who come to Mukomuko, among them are people who already have provisions to migrate or migrate. They have equipped themselves with experience, knowledge and other abilities, which aim to provide them in the land of the region. After they process with their new environment, they also learn how the social life order of the community they have just recognized. When they succeed in adapting to their new environment. They have participated in the activities of the local community, blended together without being limited by the culture of origin, and in the end they accepted the existing situation.

Processing and adapting well makes them accepted and become a family in racial kinship. The local community of Mukomuko now has its own assessment of the immigrants, whether they are capable or not, whether they want to socialize in community activities "good events balegan, bad events bahambau-hambauan", the community does not discriminate, then the tribal children also assess, whether they have knowledge about the customs in Mukomuko.

These assessments are a separate award for the immigrants, because being a tribal administrator is an honor and majesty in itself. These factors encourage the local community to give trust to immigrants to become tribal administrators in local indigenous communities.

#### **1. Social Factors**

This factor is also one of the drivers for immigrants to gain trust to become the administrator of a race. Because it is important for the local community, immigrants open themselves and want to get along with the local community, regardless of their social class.

From the various information and data that the informant conveyed above, it can be concluded that, if you are a migrant, you can bring yourself, as the saying goes, "where the earth is stepped on, there the sky is upheld" bajalan di but-but, bathe in the baruah-baruah"/ walking on the edges, bathing at the bottom of the river / Dima sumua dug in sinan aia di sauak Dima rantau diuni disinan adaik used". This means that they must be able to adapt to a new environment. Especially with different cultural backgrounds. Avoid all forms of cases that cause social conflicts with local communities. This adaptability provides opportunities for immigrants to be trusted as tribal administrators in the local community.

#### **2. Lack of Motivation of Local Residents to Become Tribal Administrators**

These factors also affect the way of life and people's views. Various aspects of life, such as religion, family, education, politics, economy, popular culture, and lifestyle, can undergo socio-cultural changes. These changes can include perspectives on gender roles, marriage, value systems, formal and non-formal

education, political organization, family structure, consumption patterns, and other cultural preferences.

From the information submitted by the informants, it can be concluded that, there are several factors that cause immigrants to become tribal customary administrators in the local community, including:

**a. Health and employment factors.**

To be a tribal administrator feels heavy, especially when there is a traditional event, it takes up time, energy, materials, and thoughts. Not to mention when there are children of people with problems, as administrators must play an active role in solving these problems, such as marital disturbances, fights and others. Being an indigenous person is bound, must be orderly, if violated there are customary sanctions. At least "Ba maaf jo betel cerano". Sitting cross-legged during the event is quite heavy, therefore, it must be supported by health, if you have experienced health problems, then you will not be able to do it. In addition, being tied to the work factor is also a strong reason, people are reluctant to become tribal administrators, because traditional events must be attended. Being tied to work makes it difficult to attend customary invitations, which are at the same time, let alone work in a company or office.

**b. Task-sharing option**

The weight is the same as being carried, the light is the same as being carried, ta apai samo is dry, ta gendam samo is wet, sitting is the same low, standing up samo is high. This saying is the basis for local residents to want to share their experiences with immigrants in taking care of the race. Both feel "don't be taken care of, you have to take care of it". Samo fat is eaten, samo bitterness is expressed.

**c. Lack of successor regeneration.**

There is no early childhood coaching about the cultivation of local cultural values, especially about ethnic kinship and the lack of interest of the younger generation to learn and inherit culture.

**1) Obstacles faced by immigrants as tribal administrators**

When trusted to be a tribal administrator, as an immigrant community, they found several obstacles including:

**a. Language Barrier**

Many traditional words adopt Minang proverbs. When there are traditional activities, the event is widely used in Minang proverbs, pantun and other figurative languages. The art of speaking this traditional language is not possible for all local people, especially as immigrants. As a tribal administrator, he can use these traditional words.

**b. Understanding Cultural Customs**

Social life that cannot be separated from customs, causes the role of tribal administrators to be very large. Customary rules, customary symbols, customary provisions if you want to carry out a customary procession, as administrators must master, otherwise it will be a sneer of the community and can even be sanctioned customarily. So as a tribal administrator, you must know and master well, how the traditional procession of marriage, aqiqah, death, fiancé customs, salvation, ngata bulan, twelve, 1 Muharam, negak batu (delivering 100 days) and others.

As a tribal administrator, you must understand and master the 4 types of customs in Mukomuko (interview with the Chairman of BMA, Bismarifni)

### **1. Adat in Sabana Adat**

Customs and customary savannas are a stipulation that cannot be changed by time and environment. It is the sunnatullah of life, taqdir, or the will of Allah. Its nature is constant and never changes. For example: water wetting, fire burning, chickens crowing, the sea chopping.

### **2. Customs**

The customs that are condensed are customs designed by humans. Everything is enshrined in the agreement with the indigenous people, syarak and the government. This regulation covers all aspects of the life, economy, and socio-culture of the Mukomuko community. Those who violate will be subject to clear sanctions and punishments.

Examples of customs that are condensed are the procession of the appointment of the headman, the wedding procession, the law of cobak and others.

### **3. Customs**

It is also known as the custom of salingka naqari. Each region has its own wisdom or local wisdom. It can have customs (habits) that are different from other regions. That is what is then known as the nan teradat. For example, in wedding customs, even though the procession is hesitant in Mukomuko is the same. However, there are different things (habits) in the implementation depending on the region. For example, in Pondok Lunang, the engagement is carried out in the Seandeko traditional house, and this does not apply in other areas.

### **4. Customs**

The fourth custom is a custom that is adjusted to the habits and pleasures of a region. This custom is prepared by ninik mamak and traditional stakeholders, indigenous people and tribal elders, adjusted to the needs of their respective regions. However, still pay attention to the general rules that apply. In accordance with "alua jo patuik, patuik jo may". This custom may have undergone development and assimilation with the culture of other regions.

### **Discussion**

The process of adaptation in intercultural communication is an important factor for immigrants entering a new environment where they have different cultures. Immigrants need to prepare themselves to face the challenges of language differences, customs, unusual or perhaps strange behaviors and cultural diversity, both in verbal and non-verbal communication styles to achieve success in adapting to their new environment. This adaptation process cannot fully run smoothly, and can even make individuals feel disturbed. A new culture can usually cause pressure, because understanding and accepting the values of other cultures is something very difficult, especially if the cultural values are very different from the cultural values owned. Usually a person will go through several stages until he can finally survive and accept his new culture and environment.

Based on the results of the study, researchers can conclude that the main thing that immigrants must have in adapting to the local community is how each immigrant behaves in blending with the local community. The way to believe in the local community about the existence of immigrant communities who are believed

to be tribal administrators in the local community is firstly to be open to the new cultural values that exist in our village now, the second is to have a good attitude and morals that do not contradict the cultural values in the local community, when we must have an attitude and respect for the old and love for the young, Furthermore, our attitudes and actions in daily life must be in accordance with religious guidance according to the rules that apply in the local community, we must be able to blend and socialize well so that positive attitudes are positive. This will be a reason for immigrant communities who can then be trusted to become tribal administrators in the local community, apart from that their ability to adapt and also their ability to understand the rules of understanding the customs of the local community, so that such competence becomes a reflection for the local community who then trust us as tribal administrators who are decided in deliberation or tribal gathering.

Based on the results of the research, the informant also felt that the very positive value with the existence of a kinship group called the people who became a must in this village was the principle of togetherness, the principle of mutual cooperation, the principle of kinship and friendship. In ethnic groups, this is clearly the basis for the unity of local communities and immigrant communities who have entered the race. When entering the class, our status is the same, not differentiated, and also in our people, we are taught how the value of togetherness, the value of mutual cooperation, the value of brotherhood, and the value of solidarity. Thus, unity and unity are reflected in the racial order so that it does not open up opportunities for local conflicts with immigrants. The researcher found that the informant's confession had also never seen any conflict between immigrants and the local community, which was motivated by differences in customs, cultural differences, and so on. Thus, the position of the tribe is also as a mediator when there is a social problem that is solved in a resonant or familial manner involving the tribal administrators, then the obstacles that immigrants feel when they become tribal administrators are attachment to each other.

### **Analysis of Cultural Adaptation Theory**

As one of the topics of study in intercultural communication, adaptation is a problem that needs to be solved when a person or a group of people communicate with other parties of different cultures. Adaptation in the study of intercultural communication is generally associated with changes in society or part of society. Likewise, adaptation is a complex and dynamic process. The environment and humans interact continuously to give and receive adaptations and must be understood as a multidimensional and multidimensional phenomenon (Usman, 2018). An individual's ability to communicate according to new cultural norms and values depends on their process of self-adjustment or adaptation. However, everyone must face the challenge of adapting in order to be useful for their new environment.

Gudykunts and Kim emphasized that each individual must undergo an adaptation process when meeting or interacting with different environments and cultures. According to Gudykunts and Kim, there are two stages of adaptation, namely cultural adaptation and cross-cultural adaptation. Cultural adaptation is the most basic process in the delivery of messages, mediums and recipients of messages, so that the process of encoding and decoding occurs. This



process is defined as the level of change that occurs when an individual moves into a new environment. There is a process of sending messages by local residents in the new environment that can be understood by immigrant individuals, this is called enculturation that occurs at the time of socialization. The second stage is cross-cultural adaptation, which includes three main things.

First, acculturation. This process occurs when immigrant individuals who have gone through the socialization process begin to interact with a culture that is new and unfamiliar to them. The second is ethnocentrism where as time goes by, the immigrants begin to understand the new culture and choose the local cultural norms and values they adhere to. However, previous cultural patterns also influenced the adaptation process. The new environment is also dealing with an ethnic identity that is very thick with ethnocentrism, making it difficult for guests to adapt to the host. However, it must be understood again that in the adaptation process there is something that changes and something that does not change. Gudykunts and Kim stated that the possibility of individuals changing the environment is very small. This is due to the dominance of the local culture that controls the daily survival which can force the immigrants to adjust. The third thing is the most perfect stage of adaptation, which is assimilation. It is a situation where immigrants minimize the use of old culture so that it looks like a local. In theory, it can be seen that assimilation occurs after a change in acculturation, but in reality assimilation is not achieved perfectly.

## CONCLUSION

Based on the results of the research and discussion, the researcher concludes that despite experiencing culture shock, the immigrant communities from Java, Batak, and Minangkabau have managed to find ways to adjust and overcome the challenges they faced, allowing them to accept the new culture in Mukomuko. The adaptation process, although initially resulting in culture shock, includes several phases: the honeymoon phase, where immigrants are excited by new things in Mukomuko and impressed by the friendliness of local residents; the frustration phase, where they feel frustrated by the cultural differences and challenges like language, food preferences, and economic factors; the readjustment phase, where immigrants re-adapt by learning the local language, culture, and customs, and gradually begin to feel more comfortable; and the resolution phase, where they fully accept the new culture by participating in local activities, such as becoming tribal administrators. In Mukomuko, tribal customs play a key role in maintaining social order, with tribal leaders and members following rules passed down from ancestors. Immigrants who wish to settle in Mukomuko, including marrying local people, must enter the tribe by fulfilling specific requirements, such as prayers, family submission, and contributions to the tribe's treasury. Additionally, the study identifies factors that motivate immigrant communities to become tribal customary administrators, such as proficiency, social interactions, and the diminishing motivation of local residents, which causes them to lose concern for their community.

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