

# Intercultural Communication Patterns for the 2021 MBKM PMM (Independent Student Exchange): Participants at Lambung Mangkurat University, Banjarmasin, South Kalimantan, Indonesia

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Abstract: Independent Student Exchange Program (PMM) is a place for students to study through different campuses outside their area, with a credit transfer system of 20 credits. However, this is a challenge because it is necessary to know that there are cultural differences that produce miss communication and information barriers in it. This research aims to determine the Intercultural Communication Patterns of MBKM participants in the 2021 Independent Student Exchange MBKM at Lambung Mangkurat University, Banjarmasin, South Kalimantan. This research uses a qualitative method with the object of students taking part in the PMM Program at the ULM Campus, South Kalimantan. The results showed that communication between local Banjarmasin students and PMM students experienced communication barriers because of the use of regional languages in daily activities in conversation or what is called Intercultural Communication. The effort to overcome these problems is through the adaptation process.

## 1 INTRODUCTION

In order to improve the welfare of education in Indonesia, the government has taken various ways and created many programs, such as in 2021, the Indonesian government created a program for lectures known as the Merdeka Campus. The programs provided are 9 programs such as the Independent Student Exchange program, Certified Internship, Indonesian International Student Mobility, Certified Independent Studies, Humanitarian Projects, Research or Research, Village Building (Thematic Community Service Program), Teaching Campus, and Entrepreneurship. (Dikti.Kemdikbud.go.id) These 9 programs are included in the Merdeka Campus program, the Independent Campus is a program created by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) to provide opportunities for students in Indonesia to hone their skills. even better, especially in the world of work.

One of the programs that researchers want to research is the Independent Student Exchange Program (PMM) Batch-1, because this program provides an opportunity for students and students on the home campus to be able to experience learning

directly on the receiving campus or campus outside their domicile area, such as university students. from campus A in Java who were accepted to study at campus B outside Java, for example, Kalimantan, from this it could be found several new things that would be accepted for these students, namely experiencing first-hand learning on campuses in other areas, then they will also learn the culture in which they are placed, and of course, can build the values of tolerance and unity.

However, it cannot be denied that there are obstacles that will be experienced by some students who take part in the program, namely barriers to cultural differences such as communication, both in the way they communicate, the language used, and their communication behavior, for that it is necessary to know the intercultural communication patterns of each student This is because each student has a different communication pattern because they have different cultures, thoughts/ideas, and ideas, especially those from various regions, brought together in one campus which is also on different islands and different cultures, both in terms of learning, group and its environment.

Therefore, researchers are very interested in knowing more about the intercultural

communication patterns of the students who are selected to join the Independent Student Exchange program who have different campus backgrounds, different majors, and different cultures placed on one campus outside their island. Intercultural Communication is a communication process carried out by two people or groups, who have different cultural backgrounds. As stated by Samovar and Porter (1976:4) they convey that this intercultural communication occurs when the communicator and the communicant have different cultural backgrounds. Therefore, researchers are interested in knowing the intercultural communication patterns of the PMMM participants at Lambung Mangkurat University, Banjarmasin, South Kalimantan. What is the Intercultural Communication Pattern for the 2021 MBKM PMM participants at Lambung Mangkurat University, Banjarmasin, South Kalimantan

## 2 LITERATURE REVIEW

There are previous studies that investigated the existence of communication barriers between local students and overseas students or those who came from Eastern Indonesia to study there, the obstacles found were differences in language, speech intonation, different perspectives, and lifestyles. Later in the study, he found a pattern of intercultural communication between Eastern Indonesian students and local students from the Pancasakti University of Tegal, namely the pattern of cultural understanding, in which to achieve this cultural understanding they carried out various stages such as the first impression stage, the introduction stage, the friendship stage and finally at the first impression stage. cultural understanding (Hesty. 2021) .

Subsequent research also found that there are communication barriers between cultures such as local students and immigrant students, where the barrier is language, as experienced by the immigrant student, he has difficulty understanding the local language, because he has a different understanding and most of the local students use more Slang, so the newcomer must try to understand it. It was found that the communication patterns of these students were primary (direct) and secondary (indirect) / through the media, and their way to avoid conflict with these cultural differences was to communicate with each other, respect each other, maintain kinship ties, and most importantly, one must be open-minded (Nadziya, 2021).

## 3 METHODS

Author uses qualitative research methods and the research used in this research is descriptive. The qualitative research method is a method that uses more analysis of the process and meaning being studied, according to Prof. Deddy Mulyana, M.A., Ph.D. in his book entitled "Qualitative Research Methodology" 2013 stated that qualitative relies on cues, social actions, and real or actual speech. (Mulyana, 2013 page: 150).

### 3.1 Data Collection Technique

To obtain research data, the author uses data collection techniques through in-depth interviews by collecting interviews from several PMM Batch 1 participants who take courses at Universitas Lambung Mangkurat, Banjarmasin, South Kalimantan. This interview activity is via Zoom, considering the location of the sources outside Jakarta. An in-depth Interview according to Prof. Deddy Mulyana, M.A., Ph.D. is an unstructured interview that is similar to an informal conversation, of course, aiming to get certain forms of information from the respondent, but the order and wording can be adjusted to the characteristics of the respondents.

### 3.2 Object of Research

The object of this research is the participants who take part in the 1st Class of 2021 Independent Student Exchange program who conduct or take lessons at the Lambung Mangkurat University campus, Banjarmasin, South Kalimantan.

The following are the participants:

Name : Yenti Santika

From: Universitas 17 Agustus 1945 Banyuwangi

Domicile : Banyuwangi, Jawa timur.

Courses at ULM: Modul Nusantara

1. Name : Patricia Pavita Saputri

From : Universitas Atma Jaya Yogyakarta

Domicile : Semarang

Courses at ULM: Komunikasi Antarpribadi, Lobi dan negosiasi, Modul Nusantara dan Komunikasi Bisnis

2. Name : Firlu Juli Prayitno

From: Universitas Bina Insani, Kota Bekasi

Courses at ULM : Pengolahan Citra Digital, Pengantar Web 1, Organisasi Komputer dan Modul Nusantara

Domicile : Bekasi

3. Name : Nadia Nur Padila

From : Universitas Djuanda, Bogor

Courses at ULM : Modul Nusantara, dan Ekonomi Kependudukan

Domicile : Cileungsi, Bogor

4. Name : Sahal Abdillah

From: Universitas 17 Agustus 1945 Surabaya

Domicile : Pati, Jawa Tengah

## 4 RESULTS AND DISCUSSION

### 4.1 Verbal and Nonverbal Communication

Verbal communication is communication that is usually carried out orally and in writing, such as in the presence of words, but nonverbal communication is communication that uses signs, symbols, body movements, and signs.

According to Nurudin (2016: 120) is a form of communication that is conveyed by the messenger or source to the recipient of the message whose message content is carried out through words both orally and in writing.

In carrying out learning activities at Lambung Mangkurat University, PMM Batch 1 students mostly use verbal communication to discuss either through writing from WhatsApp or verbally via zoom.

*"Often discussing with friends directly during zoom, and sometimes discussions through groups without lecturers, but sometimes they use their regional language, so sometimes I get confused about that, but I ask my local student friends what it means."* (Yenti Santika, 2022. Interview).

Student Yenti said that she often discusses with her friends using verbal or verbal communication, such as discussion time in Zoom. Not only through zoom, but most of Yenti also conducts discussions with her friends through groups without lecturers, but because of discussions with local Banjarmasin students, sometimes there is information or discussions delivered in their language, so Yenti finds it difficult. It is understood that local Banjarmasin students also use verbal or written communication via WhatsApp groups without lecturers, to conduct discussions, and use written language or text in their regional language.

*"It's often spoken, yes, when interacting with lecturers, I often interact verbally via zoom, where the sharing is spoken, but to other students, I use chat more often"* (Sahal Abdillah, 2022. Interview).

Sahal can conclude that he often uses verbal communication to interact with his lecturers, and with other students, even though he is more active with students who use the chat.

*"When interacting with lecturers, I often interact verbally via zoom, where the sharing is spoken, but to other students, I use chat more often"*. (Sahal Abdillah, 2022. Interview).

### 4.2 The Difference in the Use of Language in Conversation Becomes a Communication Barrier for Newcomer Students

After the author conducted in-depth interviews with 5 PMM Batch 1 students who were the objects of research, the authors found that there were communication barriers resulting from the use of local languages by local Banjarmasin students at Lambung Mangkurat University, through WhatsApp group discussions, as conveyed by the resource person. that is:

*"I've met, I often chat in WhatsApp groups, so when I'm discussing them, local students often use their local language, I don't understand that myself, maybe they just see me from outside, so they often use their regional language, and that was enough to prevent me from having a discussion."* (Firli Juli Prayitno, 2022. Interview).

The communication barrier experienced by Firli was that during discussions in the WhatsApp group, most local Banjarmasin students often used their local language, especially when conveying information,

*"When they are discussing, local students often use their local language"*. (Firli Juli Prayitno, 2022. Interview).

This made Firli not understand the information conveyed because it hindered Firli from having discussions with local Banjarmasin students in one of the ULM courses. So that makes Firli unable to understand it and finds it difficult to have discussions with foreign students.

*"Yes, at that time, for the first time, I entered the class group from ULM, if for example from each course there were lecturers, some were not, well the first time the lecturer gave me that information, but the information was not clear, because they used Banjar language, then I just thought, what are we talking about, fortunately, I have a friend from Kalimantan too, so I can*

ask him". (Patricia Pavita Saputri, 2022. Interview).

The communication barrier that Patricia experienced this time was when there was a lecturer who used her regional language, namely Banjarmasin,

"the first time the lecturer gave me that information, but the information was not clear, because he used Banjar language, then I just thought, what are we talking about?" (Patricia Pavita Saputri, 2022. Interview).

This obstacle can be found when Patricia says the information is not clear because she uses the regional language, namely Banjarmasin, so she asks what it means.

"The lecturer gave me that kind of information, but the information was not clear, because I used the Banjar language, so I just thought about what to talk about." (Patricia Pavita Saputri, 2022. Interview).

"When going to group activities, group zooming, I had difficulties, so there was once a local student who said ulun-ulun, right there ulun means me, well I thought ulun was someone's name, finally I was at a presentation, because failure to understand their language, I finally tried to ask Ms.Ulun, it turned out to be a laughing stock for the people there". (Sahal Abdillah, 2022. Interview).

Sahal had difficulty having discussions with local Banjarmasin students because, at the time of the discussion, there were local Banjarmasin students who said ulun-ulun, which Sahal thought was the name of a person or individual, but ulun-ulun is a subject word that means me.

"I was having a hard time, so there was once a local student who said ulun-ulun, right there ulun means me, well I thought ulun was someone's name". (Sahal Abdillah, 2022. Interview).

Because he misinterpreted a regional word, Sahal became a laughing stock, when Sahal wanted to ask the presenter and he said "ask Ms ulun". The Ulun language is a Banjar language which means it refers to the subject, namely me. (kata.web.id).

### 4.3 Language Usage

Every human being when carrying out communication activities will certainly not be separated from the use of language, because language is a communication tool or tool for

thinking that allows humans to live in society and give birth to their culture. (Sadarno, 1982:7).

Because language is a means of communication or a tool for thinking and giving birth to their culture, therefore the author finds that local students and immigrant students both use Indonesian although sometimes they use regional languages, as conveyed by Firli, namely:

"I've met, I often chat in WhatsApp groups, so when I'm discussing them, local students often use their local language, I don't understand that myself, maybe they just see me from outside, so they often use their regional language. , and that was enough to prevent me from having a discussion." (Firli Juli Prayitno, 2022. Interview)

"Often discussing with friends directly during zoom, and sometimes discussions through groups without lecturers, but they sometimes use their regional language, so sometimes I get confused about that, but I ask my local student friends what it means." (Yenti Santika, 2022. Interview)

It can be found that they often use the regional language from Banjarmasin to carry out daily conversations, and the existence of this colloquial language also has an impact on students from outside the region who come to study temporarily at Lambung Mangkurat University.

"When going to group activities, group zooming, I had difficulties, so there was once a local student who said ulun-ulun, right there ulun means me, well I thought ulun was someone's name, finally I was at a presentation, because failure to understand their language, I finally tried to ask Ms. Ulun, it turned out to be a laughing stock for the people there". (Sahal Abdillah, 2022, Interview).

For example, one of the research sources named Sahal Abdillah, had the experience of being laughed at because he misunderstood the local language, namely the word from "Ulun", which means "I", but Sahal misinterpreted it by thinking that ulun was a person's name. Due to cultural differences in daily conversations, the communication between students from outside is affected.

The researcher also found a fact that was experienced by one of the 1st PMM students, namely Sahal Abdillah, with other PMM students such as an individual who came from Madura, according to him the way he discussed with the lecturers might be for Sahal's area of origin, namely

Parit, Central Java. not polite, but in Madura, it is normal or polite for them, because of that he was surprised but tried to understand the language and had to be tolerant with PMM students from Madura and all.

"So there is a PMM student from Madura, who speaks to the lecturer as being disrespectful in my opinion, but according to him maybe it is a polite thing because the intonation and way of speaking are very different from what I understand here". (Sahal Abdillah, 2022. Interview)

#### 4.4 Stereotypes of Students

According to the Big Indonesian Dictionary (KBBI), a Stereotype or Stereotype is a conception of the nature of a group based on subjective and inaccurate prejudices.

The stereotype is a generalized impression of someone who is seen from his psychological character or individual personality. (Matsumoto, Liliweri, 2005).

The author found a stereotype from one of the 1st PMM students interviewed, namely:

"I get stereotypes about Banjarmasin people, it's a bit loud and a bit loud, but it turns out that when I did an independent student exchange in Banjarmasin, it wasn't all like that." (Patricia Pavita Saputri, 2022. Interview).

"The stereotype is that "Banjarmasin people speak a little loudly, a bit loudly." (Patricia Pavita Saputri, 2022. Interview).

So Patricia experienced stereotypes about Banjarmasin people, but it turned out that after she was directly involved in talking with Banjarmasin people, it turned out that not everything was like that.

Because he experienced these stereotypes, at first he chose kind and polite words to communicate with the Banjarmasin people, even though only through WhatsApp chat and talking through group discussion zoom. And that doesn't limit him from communicating further with them

#### 4.5 How They Deliver the Message

Stereotypes can also be taken from the description of the way someone conveys a message such as:

"I get stereotypes about Banjarmasin people, it's a bit loud and a bit loud, but it turns out that when I did an independent student

exchange in Banjarmasin, it wasn't all like that." (Patricia Pavita Saputri, 2022. Interview).

Patricia catches the impression from people that the Banjarmasin people's way of conveying is a bit louder and taller. However, when Patricia felt and interacted directly with the people of Banjarmasin, it was not all like that.

The same thing was experienced by PMM students when their class interacted with other PMM students.

"So there is a PMM student from Madura, who speaks to the lecturer as being disrespectful in my opinion, but according to him maybe it is a polite thing because the intonation and way of speaking are very different from what I understand here". (Sahal Abdillah, 2022. Interview).

What is conveyed by Sahal is a stereotype in which to get an idea of how the message of people from the Madura tribe is conveyed. This is reinforced by a journal that discusses the communication culture of Madurese in which in his research he found that Madurese more often convey messages with a high accent, loudly, quickly, and directly express their intentions (Mahfudlah, 2016).

#### 4.6 Intercultural Communication

Communication between one party with another party who has different behavior, attitudes, values, and culture, is what can be called intercultural communication. Intercultural communication is the process of delivering information from communicators of different cultures/backgrounds to the communicant, thus requiring agreement and understanding between each other for effective communication to occur. This is supported by a statement from Liliweri (2004:9).

The author finds the occurrence of intercultural communication between immigrant and local students and their efforts to adapt so that they both understand each other, namely:

"After entering the study at ULM, they use the Banjarese language, so I am interested in learning the Banjarese language". (Patricia Pavita Saputri. 2022. Interview).

Patricia at the time of studying at ULM, experienced intercultural communication because of the conversation using the Banjarese language during lessons, while Patricia was a student from outside Banjar who came to experience learning directly at ULM. The same thing happened with other 1st PMM students, such as:

"Often discussing with friends directly during zoom, and sometimes discussions through groups without lecturers, but sometimes they use their regional language, so sometimes I get confused about that, but I ask my local student friends what it means." (Yenti Santika, 2022. Interview).

Yenti is one of those who experience intercultural communication, namely the existence of conversations using different languages, but Yenti tries to understand it by asking directly the meaning of their delivery.

## 5 CONCLUSION

Based on the data that has been successfully collected, the conclusions of the study are:

1. The first batch of PMM students who were accepted at Lambung Mangkurat University experienced Communication Barriers, due to socio-cultural differences, namely intercultural communication because immigrant students and local students had a variety of different cultural backgrounds.
2. Local Banjarmasin students often use their local language for daily conversation through WhatsApp groups, so that newcomers cannot understand everything.
3. The efforts of PMM students to overcome this are by adapting and communicating well with other local students, understanding their culture and language with a personal approach, and accept differences in attitudes.

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