

Communication Patterns in Acculturating Indigenous Peoples Culture in the Canggu Area North Kuta Bali

Pola Komunikasi dalam Akulturasi Budaya Masyarakat Adat di Kawasan Canggu Kuta Utara Bali

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Abstract

This study aims to find out how the communication pattern in acculturating the culture of the people in Bali with socio-cultural studies conducted on migrants living in the Canggu area. Acculturation is a social process that arises when a group of people with a certain culture encounters elements from a foreign culture so that the elements of foreign culture are gradually accepted and reprocessed without causing loss of the original culture. Canggu is one of the favorite tourist spots for foreign tourists. Local residents call Canggu in North Kuta, Bali, known as Kampung Bule. Foreign tourists are so easy to find there, that's why this research was conducted in Canggu. The collection of data from this study was direct observation and later studied using the Fundamental Interpersonal Relationship Orientations or FIRO theory. Examples in this study are migrants and local residents to establish the pattern of communication between them. The results of the study show that the culture used by the local community towards everyone in the Canggu area, both foreign and domestic visitors, is a very strong dialect, as well as symbols of both verbal and nonverbal communication used by the local community.

Keywords: Cultural Acculturation; Canggu; Interpersonal Communication

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana pola komunikasi dalam akulturasi budaya masyarakat di Bali dengan kajian sosial budaya yang dilakukan pada para pendatang yang tinggal di kawasan Canggu. Akulturasi adalah proses sosial yang timbul ketika sekelompok orang dengan budaya tertentu bertemu dengan unsur-unsur dari budaya asing, sehingga unsur-unsur budaya asing itu lambat laun diterima dan diolah kembali tanpa menyebabkan hilangnya budaya asli. Canggu merupakan salah satu tempat wisata favorit bagi wisatawan mancanegara. Penduduk setempat menyebut Canggu di Kuta Utara, Bali, sebagai Kampung Bule. Wisatawan mancanegara sangat mudah ditemui di sana, oleh karena itu penelitian ini dilakukan di Canggu. Pengumpulan data dari penelitian ini adalah observasi langsung dan kemudian dipelajari dengan menggunakan teori Fundamental Interpersonal Relationship Orientations atau FIRO. Contoh dalam penelitian ini adalah para pendatang dan penduduk lokal untuk menjalin pola komunikasi diantara

mereka. Hasil kajian menunjukkan bahwa budaya yang digunakan masyarakat setempat terhadap setiap orang di kawasan Canggu, baik pengunjung asing maupun domestik, merupakan dialek yang sangat kental, serta simbol komunikasi baik verbal maupun nonverbal yang digunakan oleh masyarakat setempat.

Kata kunci: Akulturasi Budaya; Canggu; Komunikasi Interpersonal

1. Introduction

Acculturation is the process of two or more different cultures and then blending into a process by spreading foreign cultural elements that are processed with the original culture without losing the identity of the original culture (Oktaria, F. D. etc, 2021). Acculturation can occur through the identification process of symbols or symbols of significant indigenous peoples. So acculturation that occurs can make changes to many things, particularly related to the pattern of human communication.

Humans are called social creatures because they have instincts that need each other and tend not to be able to live alone without other people. Communication is also a process of delivering messages from one person to another, which occurs with the aim of understanding things of concern and producing social activities that are interconnected with one another, humans are interrelated and carry out the process of exchanging information, thus humans are called as social beings. In the process, humans must communicate with other people so that their relationship in social life can continue to coexist well.

Same things with Canggu immigrants who always travel to other areas, however in the end they always return to Canggu and make it their place to stay, even if they visit Kuta or Uluwatu et cetera, that

makes people questioning about what patterns of communication and cultural acculturation occur there.

When people do social interactions, people need a place or environment where they grow and develop. These activities have the same goal, namely to communicate a character of regional origin to migrants, so that they understand and can capture the message of what is conveyed through different media. Social interactions that occur between communities that cause changes can be said to be cultural acculturation. As is the case with the Canggu people of Bali and immigrants.

The island of Bali is one of the producers of natural wealth, tourist destinations, and has a variety of cultures that are quite popular. The greatness of culture that is upheld by the community makes Bali a destination for getting to know Indonesian culture. In addition, the people of the island of Bali also use traditional culture and historical heritage as a medium of communication to foreigners or newcomers to introduce them more deeply, through the customs they uphold. Communication carried out by the Canggu community with immigrants or vice versa, in various forms, one of which is intercultural communication.

Intercultural communication is the art to understand and be understood by audiences who have other cultures (Batubara, 2016) (Jaya Utama, 2017) The formation of human character can be through various aspects such as family, friends, neighbors, and the place where a person lives. According to R. Linton, culture can be seen as a configuration of learned behavior and the results of learned behavior, in which the elements of its formation are supported and passed on by other members of society. So communication becomes an important part of the acculturation process.

Communication can be determined by the person doing the communication, the purpose of communication, scope, the media used, the content of the message. Culture is always related to communication, when someone learns culture by communicating, it is a reflection of culture (Yusa, I. M. M., etc, 2021).

One example is the introduction of culture to tourists as seen from the culture of hospitality owned by the Balinese people, especially the Canggu area. The form of this introduction is to respect and participate in preserving the customs

that exist on the island of Bali, especially the Canggu area, where the people in the area are successful in carrying out communication conveyed from local communities to immigrants.

Based on the observations or pre-research observations conducted by researchers, in fact, the communication barriers experienced by newcomers in the Canggu area, Bali are difficulties in understanding certain symbols regarding the customs and habits of the Hindu community, such as how to speak or accents, which are often not conveyed by the natives to the community.

Tourists who think that the accent is too fast, causing speculation of different meanings and limited sensitivity to communication through cultural symbols. However, the social barriers that occur in communication received by migrants do not become a barrier, for other immigrants to come and visit Canggu, Bali so that this area experiences an increase in tourists. This assumption can be proven from data owned by Lokadata beritagar.id which records a significant increase in the number of foreign and domestic tourists visiting Bali from year to year. This can be proven in the following table:

Type of visitor	Years			
	2015	2016	2017	2018
Domestic	7.147.100	8.643.680	8.735.633	9.757.991
Internasional	4.001.835	4.927.937	5.697.739	6.070.473
Amount imigrant	11.148.935	13.571.617	14.433.327	15.828.464

Table 1. Number of visitors increase 2015-2018
Source: lokadata.beritagar.id 2020

Based on Table 1, the number of arrivals on the island of Bali from year to year has increased significantly, namely 11.7 percent for domestic tourists and 6.54 percent for foreign tourists. This is because it is motivated by the crocodile factor, the wealth and natural beauty as well as entertainment places that are in demand by both domestic and foreign tourists.

Then foreign residents have their own reasons for moving from their place of origin to Canggu because of the high economic interest and the increasing number of tourism in Indonesia, especially the island of Bali. This causes a mix of cultures that can lead to new habits, through the communication process, different community interactions can occur and basically play an important role in the process of cultural acculturation.

Initial observations were made through an interview with Stella Mia Salujoe, one of the immigrants from Estonia, (a freelancer model) who lives in the Berawa area, Canggu. Stella said that the communication that occurred in her new environment made it difficult for her in the early stages when adapting to her work environment, this included accents and some symbols of hand movements which also made her knowledge of culture increase, even though she experienced some obstacles like that, did not necessarily stop her from socializing. With the surrounding community, Stella still feels comfortable and tries to adjust and also accept the cultural acculturation that occurs. Meanwhile, the researcher observed, a

nomad named Amalia Rizki who is a student from Makassar, who tends to carry out social communication and interact thoroughly, in the sense that it is not with an accent that is too fast, so that the message can be received by the other person, due to his usual style of speaking. Only, both when speaking English or Indonesian (the message can be understood because of the intonation) which is then easily accepted by both local people and immigrants, (Researchers initial observations, 2021).

Relevant research on analysis of cultural acculturation between transmigrant communities and local communities by Lukman Firdaus, Yohanes Bahari, and Imran (2017). The perspective of this study also research and explains to know acculturation of culture between transmigrant communities and local communities in Desa Tunggal Bhakti Kecamatan Kembayan Kabupaten Sanggau.

The research showed the acculturation in the form of social organization has been mixed, because the social organization carries the name of an ethnic but its membership has mixed up. Caused by several factors namely marriage, inheritance of membership and religion. Acculturation in the form of livelihood in the form of livelihood change, job change and cooperation among tribes. Changes in the system of the shift of the Dayak agricultural system from cultivation of dry field to wet field, changes in the work of the Javanese became better and can be rubber gardening, and inter-tribal cooperation on the activities pengarih or sambetan. Acculturation Language in the form of Javanese language

blend Dayak people can speak Java and vice versa. Acculturation of Arts in the form of participation and enthusiasm of citizens towards Javanese arts (Kuda lumping) and the original art of Dayak tribe (Tari Perang).

Other research on forms of communication in cultural acculturation of the Javanese and Bugis tribes, this research was conducted by Muhammad Risky Jaya Utama, the researcher explained that in this cultural acculturation there are always patterns and forms of communication that must be studied and specified, this prior research uses theory habit as a complement, and further explained in more depth about Harold Lasswell's theory, obtained the formula: who says what through which channel (how), when and why, with what effect?. There are three things to consider including Surveillance (information gathering and dissemination activities: the handling of information/news).

Correlation (selection factor and sentence interpretation). and Transmission (spreading news and its own ideas). The results of this study confirm that the communication that occurs in the area is interpersonal and group communication that exchange information, adapt to mutual respect for each other, thus creating a striking change, which is due to the innate culture of the Javanese being able to blend in with the Bugis (Jaya Utama, 2017)

The results of this study indicate that a cultural assimilation in each area must occur and how to respond to it is important for them, both taking the positives in cultural acculturation and correcting the negatives and discussing them with others so that the social

communication process remains smooth and there are no misunderstandings. Judging from the mindset of the Indonesian people, which are mostly still rigid, they are also still centered on eastern customs, thus making people a little afraid to be more different, and afraid that their decisions will be the wrong thing to do. But on the other hand, the Indonesian people also cannot abandon the customs that they have preserved from generation to generation. In this pattern of thinking, it encourages the integration of cultures to go deeper into the lives of local people, then the traditional culture that occurs in the community is increasingly diverse, this is what ultimately forms a new culture and is referred to as cultural acculturation.

The reference that is used as the basis for determining the objectives of this research is to choose the Canggü community as research material because the results of observations indicate that more foreign people live there than in urban villages or other areas where the majority are local people.

In this case, the researcher wants to study more deeply and describe clearly the forms of communication in acculturation experienced by foreigners when entering a new environment by communicating especially between cultures in an effort to overcome these differences. This research is different from previous studies that have been conducted where this research focuses on the communication patterns of local residents with tourists or immigrants. Then in this study the researchers limited communication patterns in cultural acculturation in the Canggü

area, North Kuta area of Bali island by focusing on interpersonal communication patterns in cultural acculturation around the Canggu area.

Based on the background described above, the researcher is interested in studying "communication patterns in the acculturation of immigrant culture and indigenous people in the Canggu area, North Kuta, Bali Island". Then in this study, researchers limit communication patterns in cultural acculturation in the Canggu area, North Kuta area of the island of Bali to focus on interpersonal communication patterns in cultural acculturation around the Canggu area. Based on the background described above, the researchers are interested in researching "communication patterns in acculturating the culture of newcomers and indigenous peoples of the Canggu area, North Kuta, Bali Island".

Based on the background and problem boundaries described above, the formulation of the problem in this study emphasizes how the form of interaction is used, and this study also aims to describe the ongoing pattern of interpersonal communication in the acculturation of newcomers and indigenous people in the Canggu area. North Kuta on the island of Bali. The benefits of this research are academically, it is hoped that it can enrich knowledge and provide an overview, especially of communication science in the field of cultural acculturation.

Theoretically, this research is expected to be able to contribute and contribute ideas to enrich journals and library treasuries in the field of

communication science, especially in interpersonal communication patterns in acculturating newcomers and indigenous peoples in the Canggu area, North Kuta, Bali Island, as well as input for future research. Then practically, the results of this research are also expected to be useful for the community, where the results of this research can be used as information material and motivate social beings to always preserve the culture that is the identity of the Indonesian nation.

For the community, it is hoped that this research can help add insight into knowledge for local people, especially those who have certain speech styles or accents that result in disturbances in the message delivery process, due to misunderstandings of meaning, and become a reference for local communities in avoiding communication barriers with newcomers.

It is hoped that it can provide input on the development and deepening of the study of Communication Science regarding communication patterns in cultural acculturation, so that in the future it can be used as a reference in further research, as well as enriching the repertoire of libraries and scholarship for sources of information and references, especially for researchers related to the same thing, and can become a source of information and references. a reference, especially for Public Relations professionals, who in essence are always dealing with a new environment.

2. Theoretical Framework

To enrich this descriptive qualitative research, the author uses the theory of Fundamental Interpersonal

Relationship Orientations or FIRO. The theory introduced by William Schutz in 1958 emphasizes 3 things or three kinds of human needs, namely inclusion, control, and affection along with an explanation, (Inclusion), is a human need to be known and known in an interaction between humans as participants. (control), refers to the human desire to be different and make changes in an environment. (Affection), is a human instinct that requires attention and has a desire to be loved and considered in an environment where they stay.

According to Schutz, this theory is a humanist theory because this theory has institutional credibility, makes sense, and is a practical communication that we often experience on a daily basis. With that, communication that often occurs practically between two parties with different cultural backgrounds can lead to cultural acculturation. According to Onong Uchjana Effendy in the book "Communication Science in Theory and Practice". "The term communication in English "Communications" comes from the Latin word "Communicatio, and comes from the word "Communis" which means "same", the meaning is the same. Carl I. Hovland *"Communication is a systematic effort to formulate explicitly as the delivery of information and the formation of opinions and attitudes"*

3. Research Method

The research method used in this study is a qualitative descriptive method. That is research that only describes, summarizes various conditions and situations, so this research covers communication

patterns in acculturating the culture of newcomers and indigenous people in the Canggu area, North Kuta, Bali. To enrich this descriptive qualitative research, the author uses the theory of Fundamental Interpersonal Relationship Orientations or FIRO. The theory introduced by (William Schutz) in 1958 emphasizes 3 things or three kinds of human needs, namely inclusion, control, and affection along with explanations (1) Inclusion, is a human need to be known and recognized in an interaction between humans as participants. (2) control, refers to the human desire to be different and make changes in an environment. (3) Affection, is a human instinct that requires attention and has a desire to be loved and considered in an environment where they stand.

Data collection techniques in this research process used were direct observation, literature study, documentation, and combination/triangulation, and in-depth interviews conducted by researchers by going directly to the field and understanding various aspects needed. Field Research (Field Work Research) means that the author conducts direct research on the field that is the object of writing by means of Observasi, namely directly conducting research into the object of research. And interviews (interviews) that is collecting data by conducting questions and answers directly to the respondents to complete the information - information that has to do with this research. The informant determination technique used in this research is purposive sampling technique.

Purposeful sampling is a sampling technique of data sources with certain considerations.

According to Dornyei (2007), purposeful sampling is a technique to find individuals who can provide rich and varied insights into the phenomenon under investigation so as to maximize what we can learn. I chose purposive sampling because I had several reasons. In this study, there are several categories of resource persons selected by the researchers, namely with the following criteria:

The informant is a local resident in the Canggu area, Bali. The reason is to make it easier for researchers to understand the style of speech or (accent) and other symbols which then become communication patterns in cultural acculturation.

Informants come from other cities or countries (foreigners). The reason is to make it easier for researchers to see the obstacles commonly faced by immigrants in communication patterns in cultural acculturation and can be used as a reference to see perspectives or differences of opinion.

The informant is interested in Balinese culture and its surroundings, the reason being that this research emphasizes cultural acculturation which is closely related to the customs and habits of the Balinese people.

The informant is able to socialize, carry out activities and communicate daily with the surrounding environment (outside the house).

Informants carry out a cultural communication process, in the sense of participating to help make cultural assimilation, harmonious and understandable by every new community who chooses to live or settle in Canggu, Bali.

There are two different things between international informants and locals, in terms of the behavior responses and mentality mindset, based on in-depth observations, the results of interviews with local informants give the impression of a linear communication pattern which is a form of message delivery that generally starts from one starting point (trigger), which is passed on to the end point (end recipient). It is generally used mainly to spread continuous information about a thing or issue that is being discussed in the area especially Canggu, not much different from foreign informants, who follow the pattern that is usually done by local, but most of the informants selected by the author use the inter-exclusive pattern of relationships between members generally use this pattern as a result of continuous interaction. because they usually talk about things related to their own interests. The data from the informants of this research are as follows:

Number	Name	Positions	Based	Stay time
1.	Stella Mia	Model	Estonia	5 Months
2.	Amalia Rizki	Student	Makasar	9 Months
3.	Lana Huber	Student	Slovenia	5 Months
4.	Ayu Ida	Entrepreneur	Bali	23 Years
5.	Ladina	Treveler	Jerman	6 Months
6.	Wayan	Mlukat Guide	Bali	30 Years
7.	Resa	Pecalang	Bali	25 Years

Table 2. Data informants

Source: Research results, 2022.

Table 2 describes the names of the informants who will be interviewed in this study. Some of the informants with these criteria are considered to meet the requirements and have sufficient knowledge, and have some appropriate information about the research topic that the researcher is doing, which includes communication patterns and cultural acculturation in the Canggu area, Bali. In this study, the number of informants were all women because in the selection process, researchers considered aspects of personal closeness, and in terms of the responses given to researchers, it would be more detailed and complete.

The source data from the balinese informan which are Wayan and Resa are competent in providing information and considered to be able to contribute their knowledge to the nomads who visit or live, and can provide information that is in accordance with the research topic

from interpretations that have been expressed according to various points of view and given mindset.

Qualitative data analysis was carried out in 4 stages, including the data reduction stage, the data presentation stage, the interpretation stage and the conclusion drawing stage. The data reduction stage means summarizing, selecting the important things, and focusing on the main points, also focusing on simplifying the information recorded in the field. After the researcher gets some data and information, the researcher decides which data is more competent to use and which information is more needed, with that it will make it easier for researchers to collect further data, and look for relevant data if needed in the future.

Presentation of data can be in the form of brief data descriptions, charts, flowcharts, relationships between categories and the like. As well as being limited as a set of structured information which is then

adjusted and clarified to make it easier for researchers to master the data, so that the data can be structured and structured, so that it can be better understood, and able to carry out further work plans based on what has been understood. Then at this interpretation stage, the researcher carries out several activities that aim to describe, or provide an overview of the phenomena that occur as well as give impressions, interpretations, and providing theoretical views on the data or information obtained. Then the next stage is drawing conclusions, at this stage, the researcher collects the results of the analysis from all interviews in the study and makes the main ideas of each analysis result expressed by several newcomers who were selected as informants, and analyzes according to what the research objectives are so that they can determine the results. The final conclusions drawn are the conclusions of the selected research.

4. Research Results and Discussion

Based on the results of interviews and observations carried out in the field, researchers obtained some data and conversation patterns, forms of interaction, and communication barriers that are usually faced by newcomers or immigrants in the Canggu area, the results of this study were obtained from several interviews with informants who had The researcher explains in table 2, but in this section the author will conduct a discussion first regarding how the form of communication in acculturating the culture of newcomers and indigenous peoples

of the Canggu area, North Kuta, Bali Island.

The detailed discussion of this is described as follows:

4.1. Interpersonal Communication Pattern

This newcomer community who lives in the Canggu area, North Kuta, Bali island, communicates using interpersonal communication and group communication. This can be seen from the cooperation they do when carrying out tourism activities. In these activities, there are many processes of exchanging useful information or mutualism. From the interpersonal communication that occurs, it is sufficient to illustrate that the newcomer community and the native community jointly carry out interpersonal communication.

As Joseph A. Devito said "the process of sending and receiving messages between two persons, or among a small group of persons, with some effect and some immediate feedback". The interaction of interpersonal communication is strengthened by a close relationship between individuals, so the closer the relationship between individuals, the more frequent reactions from communication occur. In addition, communication is carried out spontaneously with certain needs so that the message to be conveyed must be accepted because the communication is mostly face to face or directly (Sarmiati, 2019).

This Balinese tribal community plans and realizes these activities by adjusting the minds of those who visit the country, interpersonal communication is one of the reasons for the occurrence of social activities with cultural exchange and assimilation, without interpersonal

communication will not occur, researchers see some immigrants highly respect Balinese culture and not only appreciate but cultivate it in daily activities and in society. As well as interpersonal communication is very important to communication includes aspects of message content and interpersonal relationships, where interpersonal communication is not only related to the content of the message, but involves who the other person is talking to in communicating and how the relationship with the other person is (Daryanto, 2016). In the process of changing the pattern of interpersonal communication, it has several important goals which then result in useful cultural acculturation. According to Daryanto (2016) interpersonal communication is transactional. This refers to the actions of the communicating parties simultaneously sending and receiving messages. There are various purposes of interpersonal communication, namely: (1) Expressing Concern for Others, (2) Discovering the Outside World, (3) Building and Maintaining Harmonious Relationships, (4) Influencing Attitudes and Behavior, (5) Looking for or pass the time, (6) Providing Assistance (Counseling).

4.1.1. Expressing Concern for Others

Expressing attention to other individuals, someone communicates by greeting and expressing with a smile, waving hands, bowing, asking for news and so on, as well as things that often happen among newcomers and Canggu people, as in the language "omswastiatu" which is known as a Balinese greeting to all people indiscriminately, or "rahajeng

semeng" (good morning) which is always said or written in writing in several places, and many others, which are then always used to characterize Bali which is thick with culture, then it has become a custom that is cultivated in the surrounding area. Interpersonal communication is only intended to show concern for others and avoid the impression of others as closed, cold, indifferent individuals (Daryanto, 2016)

4.1.2. Discovering the Outside World

There are several opportunities to get various information from other people, and with the increasing number of visitors from various countries, increasing information and knowledge for indigenous people in the Canggu area, North Kuta, Bali, for example when in one area there is what is called "Russian Village". , whose contents or territory is dominated by immigrants from Russia, which was later known by many local people and recognized for its existence, not even the local community, many comments as long as there is no commotion. That way, it opens a window to the world in the field of education, as well as culture, so the acculturation process can occur.

4.1.3. Building and Maintaining Harmonious Relationships

Establishing a relationship is one of the social activities needed by living things, building connections is also very much needed especially if it is maintained in a humorous way, in this case the Balinese tribal community, provides a symbol of communication through a bracelet, the bracelet referred to here is a white thread, red, and black, which are

often called the Hindu community "tridatu" or 3 symbols that have their respective meanings in each color, are often interpreted as symbols to maintain harmonious relationships every time visitors come to Bali, one of them is from places of worship or places of travel.

The bracelet has a close relationship with how to build and maintain a relationship, for example when we first get the bracelet, never let go until the bracelet comes off itself, and when it is released, Balinese people believe that the person who wears the bracelet should visit Bali again. Therefore this is what causes them to feel at home there, and live life together.

4.1.4. Influencing Attitudes and Behavior

In the process of interpersonal communication that occurs by exchanging useful information for each other, this greatly affects a person's attitude and behavior, one of which is if one party tells a life experience and then responds with another life experience with a different point of view, for example, when researchers visited Beiji Park, to carry out Mlukat activities, researchers followed the worship process according to Hindu customs, but there the guide Wayan emphasized to every visitor that in this session it was allowed to pray according to their respective beliefs. From here, it can be seen that religious tolerance is very large and shapes the attitudes and behavior of the Balinese people, then it can then form attitudes and behaviors that give meaning, to feelings like social beings.

4.1.5. Looking for or pass the time

Interpersonal communication can provide a balance for self-interest and produce positive effects. Someone doing interpersonal communication just looking for fun or entertainment, for example in the surrounding environment, namely when a tourist visits tourist attractions such as historic temples, natural beauty that is in great demand such as beaches, mountains, forests, places for diving or snorkeling. And entertainment venues such as bars, clubs, and luxury restaurants are also equipped with nice villas or hotels that always attract tourists to come, it is to seek pleasure that can bring happiness that makes the mind relaxed and meaningful. There is a lot of communication that occurs when social beings interact in places of activities that involve many people, which then results in social interaction.

4.1.6. Providing Assistance (Counseling)

The context of providing this assistance focuses more on how the pattern of interpersonal communication when conveying information privately, or from one person to another, for example when people who have lived in the Canggu area for a long time, have the instinct to help each other to tourists who are confused about things. matters relating to the direction or place to be addressed, or regarding religious symbols such as canang (flower offerings) which should not be stepped on or so on, then it is hoped that there will be no disturbance when communicating or asking for help from people around, or if viewed from a crowded situation

communication can have quite a lot of noise, because identical tourist attractions are crowded and in providing information, for example when natives of the Canggu area provide assistance in the form of knowledge of historical facts to newcomers, this is one thing that can be called providing assistance.

4.2. Canggu community communication patterns in cultural acculturation

In this section, the communication patterns that will be explained include conversation patterns, forms of interaction, and also communication barriers to the people of the Canggu area of Bali, who experience acculturation or cultural assimilation.

The pattern of communication of foreigners through a culture of hospitality (courtesy) and greeting each other. Communication is a need to socialize with other people, one of which is that there are some areas that still have customs and habits in accordance with their respective environmental cultures according to their ancestral heritage. Then when foreign residents participate in cultivating this in their daily lives, there will be cultural assimilation or acculturation, then the indigenous people will get used to it and make it a culture, greetings in the Canggu area are not taboo anymore regardless of whether we know the person or not, but as has been said described above, in interpersonal communication, it results in cultural acculturation, many tourists living there, people from abroad, cultivate this hospitality.

Judging from some of the respondent's responses such as *"my good experience is i met many different peoples and learn "their*

culture" bad experiences is get annoyed with drunk people. (AyuIda, 2022). according to several sources I interviewed some of them answered the same thing when I asked about good experiences living in Bali, such as meeting many people from various ethnic groups, being able to know the differences between ethnic groups, after going through the introduction process, social beings will understand one another better. each other, especially through a culture of hospitality.

When the cultural exchange process occurs, there are many benefits that support the advancement of knowledge of the nation's children, as for the opinion of my colleague who comes from Slovenia *"Good experiences to meeting new people, a lot of entertainment, a lot going on, and the bad experience a lot of distractions from work, overcrowded in summer"* (Lana Huber, 2022), so lana thinks that Canggu makes for a good experience for her because of meeting new people, and lots of entertainment and lots of story going on in it. Then it is the same with Ladina's opinion regarding cultural acculturation that occurred in the Canggu area, Balli *"Lovely party's and cool people, lovely food and nice places to go out"* (Ladina, 2022). This time the informant said that the Canggu people he met were pleasant and kind, not only that in providing help, they were very helpful to Ladina as a newcomer, because the culture of hospitality in the Canggu area made her stay there for a long time, then she also mentioned some amazing places which must be visited as one of the natural resources owned and become the pride of the island of Bali.

From these responses, based on cultural theory it can be concluded that the process of acculturation begins with the impression felt by migrants which is a fundamental determinant of one's desires and behavior obtained through the process of socialization with family and other important institutions (Kotler, 2008).

4.2.1. Conversation Pattern

The pattern of conversation is a part of the assumption on the occurrence of a person's communication process with his environment. Pattern can be interpreted as a way to design and contain something that is interconnected in it, while conversation can be interpreted as an element contained in communication either through intermediaries either people or tools, or not using intermediaries (delivery media), conversation patterns aim to explain how a process communication occurs and explains it in detail and depth.

In the first interview conducted with the informants, the researcher asked several things related to their experiences and first impressions based on their respective stories, and in this aspect of the conversation pattern the researcher also observed the responses given by the informants in the part when explaining what was inside the minds of the informants when they first communicated with the local community. Lana Huber expressed her first impression *"I love Balinese people, they are very humble, friendly, always willing to help. Maybe a little too intrusive sometimes (men) but I guess it is because of the cultural difference and*

different mental state of mind." (Lana, 2022). When interviewed, Lana explained her positive impression and stated that the local people were very kind and friendly, and always willing to help, and Lana said that the differences in habits related to men were mostly disturbing, or the culture in Indonesia known as cat calling which is a bit annoying. Lana is confused, but then slowly understands as time goes by, also to adjust to her new environment.

From the experiences and first impressions received by Lana when communicating with local people, she always tries to examine every utterance that is mentioned by the other person because the accent is too fast causing Lana to be a little confused with the accent that most Balinese people have, therefore, the next thing what she does is by learning Indonesian, which is more comprehensive and can be used when she is in Indonesia, but Lana also learns the dialects in Bali, to launch this action Lana is certainly not alone, in the sense that she is not self-taught but is assisted by other people. another, one of whom is a close friend who is one of the informants selected by the researcher, namely I Gusti Ayu Made Ida Wati, or familiarly called Ayu who was born in Bali, making Ayu an indigenous figure favored by tourists due to her hospitality and strong socialization spirit and, good way to communicate, Ayu says *"Bali is one of the beautiful islands in the world and about canggu is perfect place to stay close to the beach and easy to find anything what you need like restaurants, clubs, gym or yoga place"*(Ayu, 2022). By giving her

impression to the researcher, Ayu explained how much she loved the area where she was born, with all the richness of culture, making Ayu open to all mindsets and perspectives on something, one of which was by socializing or making more friends, with this easy going attitude. being able to help her overseas friends learn about culture and customs, especially language, Lana who feels very helped by Ayu's help becomes easier to understand the tone of speech (intonation) of the local community, when they start interacting in their daily lives.

It's different with the next informant, Ladina gives her first impression *"In canggu it ist very foreign Culture so you don't see a lot about the traditional culture but when you ask locals about their art of living it's very interesting"* (Ladina,2022). In Ladina's daily life, she finds it easy to communicate with the surrounding community, because the environment she meets are mostly foreigners who also live in the Canggu area, so Lana's language accent barrier does not apply to Ladina. He also said that when we asked the local people about the meaning of life, the answers were very interesting and made Ladina comfortable when interacting and communicating directly with local people, especially those who have knowledge of culture and history.

Likewise with the next informant, Amalia, felt that she was more suited to her new environment than where she came from because of her freedom of expression, "I feel that here I am more free to express myself, whether it's in terms of self expressions or opinions" (Amalia, 2022). When viewed from the

perspective of what Amalia said, the culture of dress in the Bali region is known to be free, in the sense that when compared to its place of origin, Makassar, Amalia feels a significant difference, the people in her hometown tend to still have a rigid view of what is the right to dress, which still associated with religious elements, but different from their new environment, which makes it no longer a big problem, in the sense that the people there think more about their respective affairs, but still in the appropriate placement.

Relevant research related to conversational patterns in intercultural communication to prevent conflict, namely primary communication patterns. Primary communication is defined where individuals use verbal and non-verbal ways of communicating while secondary communication individuals use tools to convey their messages, namely media such as line applications, whatsapp, or telephone. Then to prevent and reduce conflicts or problems of local individuals and migrants they respect each other, and maintain speech, and provide each other with appropriate information, as well as maintain close tolerance for each other. Supporting factors: To learn from each other, interact with each other, make social relations. For inhibiting factors: Language, accent or dialect, miscommunication, prejudice, and stereotypes (Ayu Nadziya, 2021).

4.2.2. Interaction Form

The form of interaction is one of the factors contained in communication, this form of interaction can also be seen from the situation, when

someone starts talking to other people, how much, and how close because basically humans have different needs, then the response which is usually formed in the interaction can be expressed in both verbal and nonverbal ways according to the chosen decision.

Things that can be noticed when the informant interacts, seen from the language aspect or the accent of the local community makes the informant have his own assumptions about how to understand the local community, but it often happens to one of Stella's informants, revealing that technology makes her a helper when she is working and help him understand what they mean by using google translate and so on, but it is not effective when we are dealing directly with the community, then another way is to adapt to the environment, in this way make the nomads learn and get to know the culture in the Cangu area so that in this process, both from the nomads or the local community learned a lot and exchanged opinions and ideas about patterns of social interaction.

The informants also viewed that most of these local communities are still strong and indeed preserve their culture, proudly aiming for newcomers to assimilate the culture in their new environment because the informants realize that when they live in a new area, they inevitably have to follow the language and culture. the customs of the region, so that they have no difficulty communicating in various situations and conditions. The informants selected by the researchers thought that social interaction was very necessary to support survival wherever they stood,

and to make it easier if at any time they needed help, many local communities could help.

The resource person admitted that he used English in communicating, while Indonesian and Balinese were still not fluent. This is due to the interaction with the urban community, the language is not as intense as that between the resource person and the local community. Thus, one might say that the resource person has experienced cultural acculturation for the language aspect. The acculturation referred to here is the blending of languages English, Indonesian and Balinese

Relevant research on the concept of social interaction in the communication technology of society, the results of the study can be said that the presence of technology does not completely change the pattern of human interaction. Humans who interact still consider direct communication. They feel more comfortable when interacting face-to-face, can see facial expressions and body movements or gestures (Xiao, 2018).

4.2.3. Communication Barriers

Basically, everyone has an obstacle in their life, especially in every communication they face. Some of these obstacles can occur either intentionally or unintentionally and provide awareness to social beings to be more careful in the communication process. This communication barrier can be interpreted as a difficulty faced by someone in carrying out the process of delivering or receiving messages,

the diversity of communication barriers commonly faced by immigrants as informants in research, dominantly facing barriers to the language they receive from local communities where local languages are still strongly attached. In the local community, according to Stella, the obstacle she feels is “a lot of distractions from work” (Stella, 2022). In this case, communication barriers due to language or access make it difficult for Stella to work, as a model of course she must be able to socialize and adapt to her environment, so this makes her excited to learn about cultural assimilation in her new environment.

Then, apart from language barriers and dialects or accents, the informants found various other barriers as stated by Lana Huber. *“especially because a lot of people don't speak english very well, and there can be a few misunderstandings because of a different mind set”* (Lana, 2022). He felt that most local people still lacked the ability to speak English fluently, so when Lana did cultural activities, feel they are still facing difficulties, but this is where the point is, tourists always have an instinct that always wants to help others. From this diversity when communicating because of his ignorance it is difficult to distinguish whether this style of speech is indeed a habit or just the nature of the communicator like that.

In this response, it can be concluded that everything that causes communication disorders so that communication goals are not achieved. Basically, these obstacles can occur because of distortion, namely a shift in the meaning of the message raised by the recipient of the

message. The factor that becomes an obstacle to this communication is the semantic factor, which is related to the language used by the communicator as a "tool" to convey thoughts and feelings to the communicant. For the sake of smooth communication, a communicator must really pay attention to this semantic disturbance, because a wrong word or writing can lead to misunderstanding or misinterpretation, which in turn can cause miscommunication (Effendi, 2003).

Relevant research related to barriers to intercultural communication, the results of this study indicate that among these barriers are attempts to withdraw, social prejudice, and ethnocentrism. Which is then used to make effective intercultural communication relationships, at least, if you want to establish communication with people of different cultures, then you must realize that we (ingroup) and they (outgroup) have different cultures and backgrounds, but still on each other. appreciate and live together (Dianto, 2019).

5. Conclusion

Based on the results of the research and discussion above, it can be concluded that the culture used by the local community towards everyone in the Canggu area, both foreign and domestic immigrants, is a very thick dialect, as well as symbols of communication both verbal and nonverbal used by the local community. to be able to introduce the culture, by making the characteristics as a pride, it can be an

attitude and behavior of immigrants who then learn and participate in mingling in recognizing Balinese culture and customs, as stated by Ayu Ida “*what we need in communications is respectful*” (Ayu, 2022). What is needed in communication is a feeling of mutual respect, with that, everyone can accept differences and try to understand what is the ideology of the nation, and make it a reference wherever feet stand, so that it is the result of cultural acculturation that occurs due to a new culture, which is mixed when a region accepts and can open itself to the world, but does not eliminate the characteristics and identity of traditional Balinese culture, which blends and blends into a good habit, There are several reasons behind why for acculturation done by foreigners. Factors that influence between another are the need for adaptation and social support. In this research, it was found that it was foreigners who received social support from both compatriots and friends from other nations have a tendency to choose communication patterns in the process of acculturation. which until now has been preserved based on interpersonal communication patterns to initiate all necessary social interactions.

As well as being able to become a tool or medium for delivering messages that change perspectives and patterns of life in a social environment. The social environment is also very much needed for some immigrants or newcomers to get used to direct interaction with local communities, because that is the trigger where every life has its challenges, due to

the attitude of self-disclosure towards existing social environmental phenomena, through interpersonal communication, there are several things that make the two parties unite, supported also by seeking entertainment and fun, daring to find out about the outside world, knowing oneself to others, so as to create relationship maintenance and build trust to then express concern for fellow social beings and be able to live side by side.

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