

CROSS-CULTURAL COMMUNICATION OF REFUGEES AND LOCAL COMMUNITIES IN TEMPORARY SETTLEMENTS (A CASE STUDY OF THE EFFECTIVENESS OF CROSS-CULTURAL COMMUNICATION BETWEEN THE HAZARA AND BUGIS-MAKASSAR ETHNIC GROUPS IN MAKASSAR CITY, INDONESIA)

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Abstract

This article describes the effectiveness of communication between Afghan refugees and the local Bugis-Makassar community in Makassar City, as well as the things that support and hinder communication between the Hazara ethnicity and the Bugis-Makassar ethnic group in Makassar City. Data were obtained through in-depth interviews with refugees and local communities using the purposive sampling method. The analysis of this article was carried out using a qualitative method with a case study approach. The results of this study reveal that the communication process between the Hazara and Bugis-Makassar ethnic groups begins with learning the language and sign codes of the local community. After that, they began to communicate verbally and non-verbally with the surrounding community. Communication so far has not been effective due to language differences; The Afghan refugees use Persian as their original language, while the local people use the local Indonesian and Bugis-Makassar languages. In addition, the communication that occurs is not effective because of cultural and religious differences. Moreover, the communication supporting factor that the bugis-makassar ethnic group upholds as a reason to communicate is Siri na Pacce, and the Hazara ethnicity communicates to adapt to a new environment. The inhibiting factors for communication are differences in language, culture, religion, and past trauma and stereotypes.

Keywords: Refugees, Effectiveness, Cross-Cultural Communication, Hazara, Bugis-Makassar,

1. Introduction

Since the arrival of the initial refugees in 2012 in Makassar City, they have lived in the Class 1 Immigration Office of Makassar City. They are placed under many limitations, ranging from cramped rooms until they have to live crammed with refugees from other countries. However, in 2016 the Indonesian government issued Presidential Regulation of the Republic of Indonesia Number 125 of 2016 regarding the handling of refugees from abroad in which the city government was given the authority to manage refugees in their territory. Based on this regulation, the government of Makassar City put the refugees in the community and interacts

with the local community. The refugees are accommodated in a halfway house or what is known as a community house (suarasulsel.id, 2020).

In Southeast Asia, the countries that receive large numbers of refugees and refugees are Malaysia, Thailand, and Indonesia. This has an impact on continuous population movements. (Mixed population movements). Placement in Indonesia is not the choice of Afghan refugees. Placements are selected by UNHCR (United Nations High Commissioner of Refugees) with several considerations and procedures. According to UNHCR data, there are as many as 70.8 million people are stateless. Somalia, Iraq, Iran, Myanmar, and Afghanistan are countries that contribute too many refugees in the world, especially in Indonesia. Most of the refugees came from Afghanistan (UNHCR, 2022).

Data on the arrival of refugees who registered at UNHCR from year to year, including 385 in 2008; 3,230 in 2009; 3,905 in 2010; 4,052 in 2011; 7,223 in 2012; 8,332 in 2013; 5,659 in 2014; 4,426 in 2015; 3,112 in 2016. There are 13,416 refugees in Indonesia as of June 2021. Of these, 7,490 or 55.8% of refugees are from Afghanistan. This number is not a small amount, according to data shows that around 7,490 people have no status, no place to live, have trauma from conflict, and are victims of war in their country. Makassar City recorded 1,624 refugees, 1,245 men, and 379 women, spread across 20 Community Houses throughout Makassar. (Imigrasi, 2021)

Indonesia has been accepting immigrants since the 1990s, and although that year has decreased, the number of refugee arrivals to Indonesia increased again from 2000 to 2002. Although the number of refugee arrivals declined again from 2003 to 2008, the trend of return arrivals increased in 2009 with a total of 3,230 refugees wanted to get protection through UNHCR. The presence of these refugees is spread across Jakarta, Medan, Pekanbaru, Tanjung Pinang, Kupang, and Makassar. These conditions require them to interact by communicating with local communities to meet their needs, as well as adapt to the socio-cultural environment in Indonesia (UNHCR, 2022).

For the Hazara people, Makassar is a very different place from Afghanistan, in terms of customs, culture, language, and even the way of dressing. It becomes interesting to explore further, where people from different cultures interact and communicate with each other. The adjustment of refugees to a new country whose culture is different from the original culture is certainly not easy. Refugees from Afghanistan must also feel the same way when they have to stay temporarily in Makassar city for an indefinite amount of time, and the conditions are very different from their home country, especially the weather, culture, values, clothing, and even worship practices (Husain & Bahfiarti, 2019). This is different from Afghan, but in carrying out their daily activities as social beings who must survive in a new place, (Mulyana & Rakhmat, 2005) refugees try to interact with the local Bugis-Makassar community through a communication process using a different language. In fact, refugees from Afghanistan have to use different languages and often use non-verbal language to understand each other. This method is a form of intercultural communication that occurs between the Hazara and Bugis-Makassar tribes.

Cultural perception is a perspective that may be the same and also different from oneself in viewing individuals (your group and other groups) (Spradley, 2007). Problems that often arise in the study of intercultural communication are different perspectives on other tribes or ethnicities so misinterpretation of meaning is a difficulty in intercultural communication, and this can affect the quality of interethnic communication (Ruben & Stewart, 2017). Samovar in his theory says that there are three main elements that shape cultural perceptions and have a major or direct effect on participants in intercultural communication. The first is a worldview (belief or religious systems, cultural values, and behavior), the second is a symbol system (verbal and non-verbal), and the third is a social organization (families and institutions). In understanding the world, values and individual behavior must understand the perceptual framework (Samovar, Porter, & McDaniel, 2010). When one culture communicates with another, ideally individuals expect similarities in cultural experiences and perceptions, but cultural characters tend to introduce themselves to different experiences (Shoelhi, 2015). Therefore it carries a different perception of culture in the world outside the culture itself.

From this explanation, communication between humans can be seen from culture, because cultures are different from each other, so communication practices and individual behavior in culture will also be different. So it can be said that through the influence of culture, humans learn to communicate and see their world through categories, concepts, and symbols (Tubbs & Moss, 1996). In addition, it explains that people from different cultures have different views on positioning an object or situation, and vice versa. Intercultural communication is communication that occurs between people who have different cultures (can be racial, ethnic, socioeconomic, or a combination of all these differences) (Tubbs & Moss, 1996).

Referring to Liliweri's view that intercultural communication will be memorable if the individuals involved in the communication process are able to place and function communication in each particular cultural context. In addition, intercultural communication is largely determined by the extent to which humans are able to reduce misunderstandings made by communicators and communicants in the intercultural realm (Liliweri, 2013). So based on the background that has been explained, there are problems that will be found, the first is the communication process between the Hazara ethnic and the Bugis-Makassar ethnic in their social environment, the effectiveness of intercultural communication carried out by refugees against the Bugis-Makassar ethnic group, and other things that become a supporter and obstacle in intercultural communication between the Hazara and Bugis-Makassar tribes.

2. Method

This research was conducted in the city of Makassar and is a descriptive study with the type of data obtained through qualitative methods. It aims to describe and provide information and explanations about phenomena carefully. The data collection in this research is in-depth interviews and a literature study, as well as informants who have been selected through purposive sampling. This study uses a case study with an intrinsic type because the case's uniqueness (Creswell, 2015). This phenomenon is only found in Makassar City with the interaction between Afghanistan refugees (Hazara ethnicity) and the local people of Makassar

City (Bugis-Makassar ethnicity). This makes the writer choose a case study with an intrinsic type as an approach.

Analysis of the data in this study using the analytical technique of Miles and Huberman with an interactive data model (Bajari, 2015). The first data is reduction, where the data obtained from the field is quite a lot, and for that, it needs to be recorded carefully and in detail. Second, data presentation can be done in the form of short descriptions, charts, relationships between categories, and the like and the most important thing is data presentation in narrative text form. Third, draw conclusions from the phenomena studied.

3. Result and Discussion

3.1.Result

The process of communication between Afghani refugees of ethnic Hazara and local Bugis-Makassar people began when they first arrived at the temporary shelter in Makassar. This is due to the realization of the Makassar City Government policy in 2016, this policy places refugees in the midst of the local community and is required to interact, communicate and adapt. According to Laheru as Head of the Social Welfare Security Section of the Makassar City Social Service, this policy refers to the Makassar Mayor's tagline at that time "Sombere" which means friendly. Friendly to everyone, both locals and newcomers (domestic and foreign). In 2016 the refugees who were originally placed at the South Sulawesi Immigration office were later moved to this community house spread across several areas in the city of Makassar. As explained by Laheru said:

"Itu pengungsi yang dari luar negeri kita tempatkan di tengah-tengah orang lokal karena bapak Walikota (Ir. Ramdhon Pomanto) memiliki slogan Sombere' (Bahasa Bugis-Makassar) yang artinya ramah dan santun. Jadi begitum semjak adanya itu Perpres No. 125 tahun 2016 tentang penanganan pengungsi dari luar negeri dan penempatan di tempat penampungan bapak walikota mau masyarakatnya itu ramah dan santun kepada sesama masyarakat lokal (Indonesia) dan dari luar negeri dalam artian pengungsi!" (Laheru, 2021)

Those are refugees from abroad that we place among local people because the Mayor (Ir. Ramdhon Pomanto) has the slogan Sombere' (Bugis-Makassar language) which means friendly and polite. So that's how it was since the Presidential Decree No. 125 of 2016 concerning the handling of refugees from abroad and placement in shelters, the mayor wants the people to be friendly and polite to fellow local people (Indonesia) and from abroad in terms of refugees!"

In 2021, data from immigration detention centers showed that there are 20 community houses inhabited by 1,624 refugees from various countries (Imigrasi, 2021). The realization of policies regarding foreign refugees in Makassar City has an impact on the necessity of every individual to communicate to carry out their functions as social beings. Communication aims to meet the needs of interacting and adapting to the new environment. The refugees are required to be able to adapt and interact with the new environment in Makassar City, and aim to be able to adapt and relate to and gain a sense of belonging in entering the Makassar City community group.

The process of cross-cultural communication will not be separated from various supporting factors, such as the perception of verbal and non-verbal communication processes and the context of communicating (Muchtar, Koswara, & Setiaman, 2016).

The arrival of the refugees in the city of Makassar ultimately put them in a position where they had to adapt to a different culture from their country of origin. Interaction and communication began to be established with the surrounding community in social and economic activities (Sugden, Velde, & Wilso, 2002). However, differences in cultural backgrounds make the communication process that takes place not as expected. The language difference between the two is one of the obstacles in the process of intercultural communication between ethnic groups (Putria, Meytika, & Lukman, 2017). The Hazara from Afghanistan use the Persian language, then demand to interact with local people who use the local Bugis-Makassar language. This causes barriers to inter-ethnic communication in the interaction process (Husain, 2019).

In this paper, another obstacle found is that some Afghan refugees are able to speak English and meet local residents who do not speak English, so communication between the two parties cannot run well. However, when dealing with people who can speak English, this becomes one of the solutions in inter-ethnic interactions. In intercultural communication, the similarity of language can make it easier to interact between different groups, because the perception that is built is the same between individuals. However, if the language used is not the same, it will lead to different perceptions of the message (Seregina, Zubanova, Druzhinin, & Shagivaleeva, 2019).

Refugees from Afghanistan stated that they almost never communicate with the local community using Indonesian. This is because they are constrained in their knowledge of the Indonesian language. As told by the security officer at the guesthouse where the refugees are being accommodated. He said that;

"Kendalanya itu Bahasa, karena jarang dari mereka yang bisa Bahasa Indonesia." (FI, 2021)

"The problem is the language because very few of them can speak Indonesian."

Based on field research, it is known that the Hazara ethnic communication method with the local Bugis-Makassar community is not only verbal but also non-verbal. This non-verbal communication is considered effective enough to communicate with each other when they are in a situation where they cannot understand each other's language (Purnell, 2018). A refugee from Afghanistan can only speak Persian (Lenehan, 2022), which makes it difficult for them to interact with local people who can only speak the local language. This explains that the two groups of people with different cultures and languages have difficulty communicating verbally, so the communication process shifts to non-verbal communication, namely gestures in the form of general codes (Piay & Sihombing, 2022).

According to most refugees from Afghanistan, the most important thing in communicating is being able to understand the meaning and intent of the message (Markovic & Salamzadeh, 2018), they do not care whether the interaction must use spoken language, but communicating using gestures is able to equate meaning between group ethnicities. This method will work well

and will be used to interact. Refugees from Afghanistan and the local community of Makassar City finally use non-verbal language to communicate when verbal communication is not effective due to differences in knowledge of the language (Yusalia, Bajari, Suganda, & Karlinah, 2022).

Interacting with people from different cultures or ethnic groups is a common situation for most people (Sun & Liu, 2022). Likewise, local people in Makassar city have to live side by side with refugees from conflict countries, especially refugees from Afghanistan (Yozani, Wirman, & Handoko, 2021). In general, there are differences in religious, cultural, and linguistic sects between Afghan refugees and local people in Makassar city, and these differences ultimately become the basis for effective communication between the two ethnic groups.

Generally, the realm of religion is something that is very sensitive to discuss, because it involves the issue of beliefs held by someone (Quduah, 2019). As it is known that one of the identities of humans is their religious status (Mandel, 1989), whether the individual is Muslim, Christian, Catholic, Hindu, Buddhist, Confucian, or others. Based on the facts on the ground, it was found that the majority of refugees from Afghanistan in Makassar are ethnic Hazara and are Shia adherents, while the Bugis-Makassar people are Sunni.

In the early days of refugees from Afghanistan temporarily settling in Makassar City, they often carried out religious activities such as the Karbala tradition (Detiknews, 2012). The Karbala tradition is a ritual that has cultural and religious elements that become the identity of people who adhere to Shia Islam (Ghaffari, 2018). Shia Muslims perform rituals in commemoration of the death of Sayyidina Husain Radhiallahu 'Anhu, the grandson of Prophet Muhammad SAW, who died when his head was beheaded during the war, and this tradition is always carried out on Ashura Day (Republika.co.id, 2021).

Religion becomes a benchmark in one sphere of society in interacting and communicating with each other (Khasanah, 2019). The results obtained while in the field these refugees embraced Shia Islam, although these refugees did not provide direct information about their religion, but the results of interviews given by ZW as informants can be concluded by their religious identification. She says:

“Kami pernah melaksanakan Kegiatan keagamaan di dalam wisma, karena kami takut kalau kami melakukannya di tempat umum kami akan dimarahi lagi oleh orang lokal. Seperti suatu hari beberapa tahun yang lalu kami melakukan kegiatan Karbala dan kami dilarang lagi untuk melakukannya.” (ZW, 2021)

“We once carried out religious activities in the guesthouse, because we were afraid that if we did it in a public place we would be scolded again by the local people. Like one day a few years ago we did Karbala activities and we were forbidden to do it again”.

This tradition had experienced rejection from the local community of Makassar City which was triggered by the rejection of the FPI (Front Pembela Islam). In 2016, about 100 FPI people came to the refugee settlement and made a commotion, so the local residents living around the refugee settlement were startled by the noise. FPI informed the surrounding community who

were present and witnessed the action at that time that the activity (Karbala) was an activity that was not in accordance with Islamic teachings (Detiknews, 2012).

FPI considered that the Karbala tradition was not in accordance with Islamic teachings to torture oneself because this tradition contains the act of whipping a sword into the body until it bleeds. FPI considers Shia Islam and its traditions not part of Islam because of the many differences with the Sunni ideology they profess. This refusal has resulted in prejudice against the identity of Afghan refugees as something negative in Makassar City society (Detiknews, 2012). The rejection action became the local community's initial knowledge about the identity of refugees from Afghanistan. The incident was triggered because the refugees in Makassar City live side by side with the local community and create interactions between these different subcultures.

The response from the local community regarding religion and their involvement in the religious activities of the refugees from Afghanistan generated negative opinions. As stated by informant AH, He said:

"Tidak pernah, mereka juga jarang pergi ke masjid karena mereka Shia." (AH, 2021)

"Never, they also rarely go to the mosque because they are Syiah."

Informant DO also added that where he sells vegetables and fruits, considering that he sells in front of one of the mosques on Perintis Kemerdekaan VII St. Makassar. He stated that;

"Tidak pernah, mereka juga jarang ke masjid, karena saya menjual depan masjid, jadi pastinya saya melihat siapa-siapa saja yang pergi sholat. dan yang ke masjid itu hanya orang Somalia dan Myanmar." (DO, 2021)

"Never, they also rarely go to the mosque, because I sell in front of the mosque, so of course, I see anyone who goes to pray. And those who go to the mosque are only Somalis and Myanmar people."

Informant RI also added that;

"Tidak pernah, mereka juga tidak pernah ke masjid, mengingat pertama adalah aliran mereka dan tata cara sholat mereka yang berbeda jadi mungkin mereka takut untuk bergabung dalam kegiatan keagamaan dengan masyarakat lokal." (RI, 2021)

"Never, they ever been to a mosque, considering their sect and their way of praying is different so maybe they are afraid to join in religious activities with the local community."

Through the religious status adopted and maintained during their stay in Makassar City, this Afghani refugee has received stereotypes and comparisons with other refugees. According to Informant AH said that;

"Sempat merasa tidak nyaman, karena mereka merupakan aliran Islam Shia, yang di mana mereka menghalalkan kawin kontrak, dan mereka sholat hanya 3 kali sehari. Tapi lama-kelamaan mereka seperti menutup diri dengan orang lokal dan tidak terlalu berinteraksi." (AH, 2021)

"I felt uncomfortable, because they are Shia Islam, where they justify contract marriage, and they pray only 3 times a day. But over time they seem to close themselves off with local people and don't interact much."

The experience of Afghan refugees in Makassar City is the starting point for researchers to know that so far, Afghan refugees have a very big fear of conflict that can harm them while in Makassar City. These harmful things such as being expelled and getting violent actions from the local community (Epstein & Leoussi, 2017). This difference then became one of the causes of ineffective communication between the two, considering that religion is a very sensitive matter because it involves belief. Therefore, local people generally limit their interaction with refugees from Afghanistan, and Afghan refugees also limit their interaction with local communities due to past trauma. So they are not very open with the surrounding community, and the communication process between them becomes ineffective (Sam & Berry, 2010). These differences hinder the communication process with local communities towards ethnic Hazara. Local people already have negative prejudices against refugees from Afghanistan with the knowledge they have about the Shi'a sect. The community also experiences a sense of concern with the habits carried out in this sect, namely contract marriage or mut'ah marriage. Informant AH said:

"Selama 4 tahun ini kami kami tidak mempermasalahkan selama dia tinggal di daerah ini, mereka pun tidak pernah berbuat kerusuhan. Cuman kami khawatir kalau mereka berselingkuh dengan istri orang lokal, karena dari informasi yang saya dapat Islam Shia menghalalkan kawin kontrak. Saya takut jika mereka melakukannya kepada anak-anak kami. saat itu kami sangat takut dengan mereka jika terlalu lama di sini. Beberapa tahun yang lalu ada berita yang tersebar di media online bahwa ada pengungsi dari Afghansitan yang berselingkuh dengan orang lokal. Dan penjual bakso si Mbak, telah menikah dengan SY yang berstatus sebagai pengungsi dan memiliki 1 anak, dan ada juga penjual sayur yang dibelokan sana, dia menikahi lelaki Afghansitan, kata orang sekitar mereka nikah kontrak." (AH, 2021)

"For the past 4 years, we have not had a problem with him as long as he lives in this area, they have never rioted. We're just worried that they're having an affair with a local's wife, because, from the information I got, Shia Islam justifies contract marriage. I am afraid if they do it to our children. at that time We were terrified of them if they stayed here too long. A few years ago there was news circulating in the online media that a refugee from Afghanistan was having an affair with a local person. And the meatball seller "Mbak" is married to SY who is a refugee and has 1 child, and there is also a vegetable seller on the other side, she married an Afghani man, and people around them said they had a contract marriage."

Informant IM also added that:

"Dalam Shia juga mengenal dengan nikah mut'ah atau nikah kontrak. Nikah mut'ah bagi penganut aliran Shia boleh dilakukan dan akan mendapatkan pahala yang besar. Para ulama-ulama Syiah mengatakan bahwa nikah mut'ah tidak perlu dipedulikan apakah si wanita memiliki suami atau tidak, boleh juga menikah dengan pelacur. Ada juga ulama Shia yang bernama Nuri Al-Thabarsi mengatakan bahwa nikah mut'ah boleh dilakukan dengan wanita

bersuami asal dia mengaku bahwa dia tidak bersuami. Dan juga praktik anal sex dengan istri, serta nikah mutah bisa dilakukan dengan bayi yang sedang menyusui” (IM, 2021)

“In Shia, it is also known as mut’ah marriage or contract marriage. Mut’ah marriage for followers of the Shi'a sect is permissible and will get a great reward. Shia scholars say that the mut’ah marriage does not matter whether the woman has a husband or not, it is also permissible to marry a prostitute. There is also a Shi'ite cleric named Nuri Al-Thabarsi who said that mut’ah marriages might be performed with a married woman as long as she admits that she is not married. And also the practice of anal sex with the wife, and mutah marriage can be done with a baby who is breastfeeding.”

Another fact found shows that in Afghan cultures, unmarried women and men are not allowed to talk together in public places (Mujtaba, 2013). So it can be said that the interaction of Afghan refugees with other individuals is very small, especially for women who have the status of wives and have families. Much different from the local Bugis-Makassar community, where there is no prohibition on talking or interacting with the opposite gender (Reski, Nur, & Widayati, 2021). This difference shows that the culture between the two ethnicities results in a communication process that is not optimal.

The knowledge of Afghan refugees about Indonesian culture, especially Bugis-Makassar culture, is still relatively low, and vice versa. This then became one of the causes of ineffective communication between refugees from Afghanistan and the local Bugis-Makassar community. There are elements of cultural differences that Afghan refugees do not have, such as being open with individuals who are outside their racial group or community, and vice versa. The local Bugis-Makassar community has an open nature and has no limitations in communicating with individuals outside the group. So these differences affect the communication process between the two (Sam & Berry, 2010).

In addition to religious and cultural differences, the ineffectiveness of the communication process that occurs between different cultures is due to language differences (Ananda & Sarwoprasodjo, 2017). Knowledge of language, especially in Makassar, is still considered lacking, which is one of the causes of the ineffectiveness of the communication process between the two ethnic groups. For local people who often communicate and interact with refugees from Afghanistan, the responses show that they begin to understand the characteristics of refugees from Afghanistan obtained from the interaction process.

According to some refugees, some of them did have plans to come to Indonesia as a stopover because Indonesia is a Muslim country. As we know Afghanistan is also a Muslim country. Another reason why they chose Indonesia, based on a statement by one of the informants, said that the handling of UNHCR in Indonesia was much faster than in other countries. However, the refugees from Afghanistan also had no previous plans to come to Indonesia. Some of them had never even heard of Indonesia at all, but finally, they were able to arrive in Indonesia, especially in Makassar after going through a very long process.

Understanding in an intercultural context is not easy (Samovar L. A., Porter, McDaniel, & Roy, 2016). In this context, a deep understanding of the cultural knowledge of an ethnic group is

required. One of the underlying elements of the occurrence of Intercultural Communication is the concepts of culture and communication (Hall & Patricia O. Covarrubias, 2017). The process of intercultural communication is influenced by various things, such as supporters and barriers. The supporting and inhibiting factors can be explained in the following table;

Description	Refugee	Local Society
Supporting factors	<ul style="list-style-type: none"> • Interaction needs • Make meet and meet life's needs • Adapting to the new environment 	<ul style="list-style-type: none"> • Economic needs • Humanity • Learn to understand strangers
Inhibiting factor	<ul style="list-style-type: none"> • Language • Past trauma • Lack of local knowledge • Differences between religion and culture 	<ul style="list-style-type: none"> • Language • Stereotypes • Differences in religion and culture • Cultural knowledge

Source: research sources, 2021.

As a society that upholds the values of Siri na Pacce', which are passed down and applied to every individual who has Bugis and Makassar ancestry, this local community strongly holds Pacce's values, namely the values of solidarity and solidarity or Pacce' can also be interpreted as a response. Feedback was given with compassion. These values are applied to social life around the neighborhood where the local community lives (Abbas, 2013). The correlation between between the Bugis-Makassar Community and Afghan refugees is the attitude of the Siri na Pacce' value which means shame not to help people who are not lucky or are being hit by misfortune. (Ahmadin, 2021). Like informant RI, he interprets Siri na Pacce' as a form of their cultural identity;

"Sebagai masyarakat yang menganut Siri' na Passe (Pacce dalam Bahasa Bugis), kita harus menjunjung tinggi nilai-nilai itu karena itu merupakan identitas kita di manapun kita berada dan pergi sebagai manusia yang berstatus Bugis-Makassar. Gotong-royong atau pun sipakalebbi' dan sipakatau itu merupakan sifat humanis dari Siri na Passe' ini, malu jika tidak menolong dan malu jika melihat orang disekitar kita sedang kesusahan tapi kita tidak melakukan tindakan apapun, dalam hal ini hanya dilihat-lihat, itulah mengapa orang luar Sulawesi Selatan mengenal kita sebagai orang yang Sombere' (sering membantu) karena itu sudah tertanam dalam diri seorang dengan identitas etnis Bugis- Makassar." (RI, 2021)

"As a society that adheres to Siri' na Passe (Pacce in Bugis), we must uphold these values because they are our identity wherever we are and go as humans with Bugis-Makassar status. Gotong royong or sipakalebbi' and sipakatau's are the human nature of Siri na Passe' It's a shame if we doesn't offer help and to see people around us in trouble but we don't take any action, in this case, we just look around, that's why people outside South Sulawesi know us as Sombere' (often helpful) because that is ingrained in a person with a Bugis-Makassar ethnic identity."

Communication is a social process in which individuals create and interpret meaning in their environment (Fulk, 2017). In the communication process, there is always a goal to be achieved, which is a supporting thing to carry out a communication process in a social environment. Communication is nothing but the process of taking and giving various meanings between two people or social groups (Tomasello, 2008).

Communication problems often occur because of differences in perception and motivation to communicate (Kim & Grunig, 2011), a phenomenon that occurs between Afghan refugees and local communities in the city of Makassar. Situations between different cultures can cause problems, one of which is the limitation of communication tools (Beattie, 1964). In this case, the difference in language and the trauma experienced by Afghan refugees and local people, ordinary people tend to have stereotypes about the consequences of different identities. Refugees from Afghanistan in Makassar city are Shia, which then constructs negative thoughts among the local community that these refugees follow a religious sect that is not the same as the local community and assumes that they will spread the Shia sect.

3.2. Discussion

The study analyzes the communication process between cultures that occurs between Afghan refugees and local people in Makassar city who live in the same social environment. Gudykunst views intercultural communication as a type of intergroup communication (Toomey, Dorjee, & Ting-Toomey, 2013). The author found that found that several aspects affect the communication between the culture between Afghan refugees and the local community in the city of Makassar. These aspects are Language, Culture, and Religion.

A. Language

Language in this case is a tool used to communicate with one another (Kramsch, 2014). Communication cannot be established properly if individuals have different languages (Ananda & Sarwoprasodjo, 2017). These Afghan refugees of Hazara ethnicity, when communicating with the local community, use verbal and non-verbal language. This depends on the situation when they communicate between cultures. Verbal language is generally the most widely used in human life. These Afghan refugees also communicate verbally with the local communities around them. However, the use of verbal language is only used between Afghan refugees and local Bugis-Makassar communities who speak English or among those who can speak Indonesian. These Afghan refugees generally speak Persian. Meanwhile, local people in Makassar use Indonesian or Bugis-Makassar languages.

Gudykunst's theory of anxiety/uncertainty management focuses on cultural differences within groups and strangers (MacIntyre, 2019). When individuals communicate with individuals from other cultures, they are often confronted with a different language from the one used (Sam & Berry, 2010). That is what happened between Afghan refugees and local people in Makassar city. When they are faced with the coexistence of each other in the same social environment, they are faced with differences in the use of verbal language. However, addressing these differences can be a source of insight or knowledge for both parties.

This paper suggests that in communicating with the local community, apart from using verbal language, Afghan refugees also use non-verbal language. Afghani refugees, who can only speak Persian, have to interact with local residents who can only speak Indonesian or the Bugis-Makassar regional language, so it will be difficult to communicate verbally. The communication process is transferred to non-verbal language in the form of certain symbols, such as gestures (Berry & Sabatier, 2010).

Every verbal and non-verbal message is interpreted based on mutual agreement by all parties involved in an interaction. A message is a form of a symbol that has meaning. (Knapp, Hall, & Horgan, 2014). Afghan refugees began to learn many things about the local culture, including trying to understand the symbols in communication in order to understand the meaning contained in them As Mead said in his theory of symbolic interaction, a person's behavior is influenced by the symbols given by the individual (Denzin, 1970). Through signaling in the form of symbols, we can express feelings, thoughts, and intentions.

B. Culture

Individual adjustment in a new place that is far different from their original place is definitely not easy (Adler, 2013). The same is true for Afghan refugees in Makassar City. However, that does not mean the refugees do not want to adapt. They are still trying hard to learn the culture and values adopted by the local community in their temporary living environment, even though the process is not easy. The refugees from Afghanistan must consciously follow the culture in which they are located, although they also still uphold their own culture.

The culture of Afghan refugees and refugees is different from that of the local community in Makassar City. Even though Afghanistan and Indonesia are both Muslim countries (Pratama & Ferdiany, 2021), Afghan refugee still applies very strict Islamic law (Khan, 2015), different from Indonesia, which is more free and democratic (Hefner, 2013). A Refugee from Afghanistan stated that there are different values prevailing in Bugis-Makassar society, for example, in the process of interacting. In Afghanistan, the interaction between men and women is very limited. A single man and woman is considered a bad thing to talk together in public, even if it is just talking or even discussing business matters (Kabeer & Khan, 2014). That has caused Afghan refugees to be more closed off to the local Bugis-Makassar community, especially women and those who are already married. These rules do not come from the government but from parents who have been taught from generation to generation from an early age.

From the side of the local Bugis-Makassar community itself, there is no prohibition at all to interacting with the opposite sex. In the Bugis-Makassar ethnicity, men and women are not prohibited from talking together or sitting on the same bench. Cultural differences between the two sometimes become obstacles in their communication process. Afghan refugees argue that sometimes they feel afraid to start communicating with local communities around them because of the anxiety and trauma that refugees feel. The conflict and terror of the Taliban against people who adhere to Shia are one of the triggers for the migration of ethnic Hazaras (Phillips, 2016). The trauma stems from the reason why they migrated from Afghanistan.

Another culture that looks different is the way Afghan refugees dress with the local Bugis-Makassar people. Afghan women have been obliged to wear the hijab, including small children. Very different from the Bugis-Makassar community. Although Indonesia itself is a Muslim-majority country, there are no strict regulations from the government regarding hijab. In the city of Makassar, there is no mandatory rule to wear the hijab. In Afghanistan, all women wear the hijab, whether they are Muslim or not. A woman who does not wear the hijab will be considered to violate the rules and values that apply in their society. Whereas in Makassar, each individual is free to choose whether he will wear the hijab or not without any problems (Harris & Kurniati, 2021).

C. Religion

There are differences in terms of religion or beliefs held between Afghan refugees and local people in the city of Makassar. The majority of Afghan refugees in the city of Makassar are Shiites. In aqidah, they are different from the local community, and they are aware of this. These differences then make them a little closed off to the local community considering that religion is a sensitive issue. Afghan refugees tend to be closed to religious issues because of the trauma they feel if their existence will be rejected by the local community because of these differences. Afghan refugees also generally never worship in the same mosque as local people, only some of them are Sunnis who join in worship in the mosque.

In Indonesia, especially in Makassar City, the majority of the people are Sunnis (Missbach, 2022). Indonesian people generally do not recognize the Shi'a sect and generally think that this sect is temporary (Formichi, 2014). This gave rise to stereotypes against Afghan refugees, who thought that belonged to a deviant sect. As a result of this, local people are worried about the existence of Afghan refugees living in their vicinity. Local people are worried about the possibility that the Afghan refugees will spread their sects in their neighborhoods. In addition, ethnocentrism also appears among local people who think that the teachings they profess are the most correct and Afghan refugees are wrong, so this is one of the things that causes distance between refugees from Afghanistan and the Bugis-Makassar people.

In anxiety/uncertainty management theory, Gudykunst says that the basic cause of the ineffectiveness of a communication process between different ethnic groups is anxiety or uncertainty. (Jenifer & Raman, 2015). According to Gudykunst, individuals who are effective in communicating with foreigners are individuals who do not use their own points of view when interpreting the identity of other individuals from one culture. (Byram, Golubeva, Byram, & Golubeva, 2020). In addition, the speech code theory proposed by Garry Philipsen says that every culture that is formed, be it local culture or other general cultures, has a certain speech code, where the culture is different from every other cultural group (Ting-Toomey, 1999). The difference in the code of speech is one of the things that hinders intercultural communication. Philipsen interprets the code of speech as a unified whole, meaning that speaking will apply if there is a common perception between individuals and other individuals (Utami, 2021).

Triandis stated that effective communication consists of making an isomorphic communication (Triandis & Gelfand, 1995). The communication process that occurs between Afghan refugees and local communities in the city of Makassar, in general, cannot be said to be effective because of the lack of knowledge of these Afghan refugees about Indonesian culture, especially Makassar. Another thing that causes the lack of effective communication that is built is the difference in the flow of Islam, culture, and language.

The local community's lack of knowledge about Afghan refugees is also the reason for the lack of effective communication between the two cultures. However, for communication on a small scale, for example, in the economic process, as well as greeting the surrounding community, communication is quite effective. But in the communication process that requires deeper discussion, the communication has not been effective. Gudykunst said that anxiety and uncertainty are the basic causes of the failure of a communication process (Gudykunts & Kim, 1992). Anxiety arose among Afghan refugees and asylum seekers as well as local communities due to their lack of knowledge about each other's culture. Culture and communication are so closely related (Gudykunts W. B., 2003).

The lack of effective communication that takes place between Afghan refugees and local communities in the city of Makassar is due to the lack of cultural knowledge between the two parties. The knowledge of Afghani immigrants about Indonesian culture and language makes the communication that takes place between them less effective. This Afghani refugee cannot catch and digest the verbal messages conveyed, and this is because there is no similarity in meaning between the two ethnic groups. On the other hand, the local Bugis-Makassar people lack knowledge of the culture and language of the Afghan refugees. Gudykunst said that anxiety and uncertainty are the basic causes of the failure of a communication process. When dealing with local people who have never met before, there is anxiety felt by Afghan refugees, thus creating barriers to communication between the two ethnic groups. Anxiety can arise from a lack of knowledge about the language, culture, and different beliefs held by Afghan refugees, as well as the growing stereotypes about refugees that are widely spread in local communities.

Interacting with people from different cultures or ethnic groups is a new situation for most individuals, including Afghan refugees, as well as the local Bugis-Makassar community. When one reduces uncertainty about the individual and oneself, then the potential for understanding can occur. In addition, one of the main things that affect a person's effectiveness in communicating with refugees is the ability of the local community to understand their culture. It is impossible to understand the communication of people from different cultures if the individual is ethnocentric. Sumner characterizes ethnocentrism as the view that one's own group is at the center of everything, and everything else is adjusted and judged based on that reference (Lustig & Koester, 2003). Ethnocentrism leads individuals to see their own culture's ways of doing things that are considered "right" and others deemed "wrong." Meanwhile, the tendency to make judgments according to one's cultural standards is a matter of course (Liliwari, 2003). It hinders one's understanding of other cultures and individual communication patterns, making it more relativistic and can

be conducive to understanding context. Cultural aspects are not only related to language and information but also related to manners and ethics. This means that in order not to cause misperceptions, one must adapt to the culture of the person being invited to communicate, both in the use of verbal and non-verbal language (Moss & Tubbs, 2001). Communicating effectively means that individuals with each other understand the meaning of a message.

4. Conclusion and Recommendation

Based on the results of the analysis and discussion presented in this paper, the following conclusions can be drawn; Afghan refugees use the Persian language when interacting with the local community. They use verbal and non-verbal communication. Verbal communication occurs when they use a language that each other understands, such as English. As for the use of non-verbal messages, refugees from Afghanistan use body language in interacting.

The communication process that occurs between Afghan refugees and the local Bugis-Makassar community, in general, has not been effective. This is due to the lack of knowledge of these Afghan refugees about the culture of the environment where the refugees live and also due to differences in culture, language, and sects in the religion adopted. And conversely, the lack of knowledge of the local Bugis-Makassar community about Afghan refugees. If viewed from the side of communication on a small scale, such as in economic activities and greetings, the communication between the two ethnic groups is quite effective.

The supporting factor for the communication process of Afghan refugees with the local Bugis-Makassar community is that they are basically aware that interaction and communication are goals in meeting social needs, getting help, and learning processes. Meanwhile, the inhibiting factors for communication between the two appear for several reasons, for example, limitations in terms of communication tools, in this case, language differences, past trauma, stereotypes, and lack of knowledge about an ethnicity.

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