Reducing Uncertainty in Interpersonal Relationships of Batak - Java Students in Yogyakarta

Suciati, Venta Ridha Faidaty, Atik Septi Winarsih

Universitas Muhammadiyah Yogyakata, Indonesia

Abstract: This study reveals the reduction of uncertainty in the interpersonal relations of Batak and Javanese students in Yogyakarta. The character differences between the Batak and Javanese people are strongly influenced by language, culture, and habits. The Batak people have a violent character, are temperamental, rude, and speak at a loud volume. In addition, they also have a character that is firm, honest, open, and does not beat around the bush. As for the Javanese, they have a character that upholds the philosophy that a person's self-esteem depends on speech and language so everyone must take care of what they say. The theory used in this study is uncertainty reduction from Berger and Calabrese. This study used descriptive qualitative methods, with data collection techniques through in-depth interviews, informants were determined using purposive sampling techniques, validity testing used source triangulation, and data were analyzed through several stages, namely data collection, data reduction, data presentation, and concluding. The results of the data findings obtained an illustration that each pair of informants had a different process of reducing uncertainty. The pair of informants AW and KS is more significant in reducing uncertainty than the pair of informants LD and LF. Factors that influence the significance include the existence of socialization skills and the number of meetings between LD and LF, gender equality, and experience similarities between AW and KS.

Keywords: Reduction of Uncertainty, Interpersonal Relationships, Culture Shock, Similar Experiences, Batak and Javanese

I. Introduction

Yogyakarta is one of the best higher education cities on the island of Java. In this city, many tertiary institutions have adequate facilities and infrastructure and are very attractive to prospective students. Therefore, not a few students in Yogyakarta come from outside Java. Starting from here, cultural diversity and a dynamic multicultural environment are created. Every individual who has just finished his high school education wishes to migrate to Yogyakarta to get a better education that he did not get in his hometown.

For overseas students, studying in a city of other people can cause pressure which results in a culture shock (Munthe in Primasari, 2014).Culture shock is caused by anxiety, loss of signs and symbols in social interaction (Mulyana & Rakhmat in Patawari, 2020). Like a disease, culture shock affects people who suddenly move or are transferred to a foreign environment, whether it is outside the city or abroad.

Overseas students are often referred to as students with the label 'foreigner' due to cultural and geographical differences from fellow students who come from the island of Java, especially Yogyakarta. Students from Yogyakarta generally have the same characteristics as urbanites. Although it does not rule out also have different social and cultural backgrounds. This creates encouragement or motivation for overseas students to smear the 'foreigner' label from themselves so that they can become an integrated part of the new environment.

Therefore, the challenge of cultural adaptation is something that must be faced when someone wants to enter a new cultural environment. It is interesting to discuss how this cultural adaptation occurs among Batak students who are pursuing higher education in Yogyakarta. This is because Batak and Yogyakarta cultures are very different. It turns out that obstacles due to the many cultural differences are one of the things that most often cause overseas students to have difficulties in completing their studies. Barriers to adaptation often lead to depression which leads to suicide. As told by Endri, one of the depression and suicide survivors said that *cultural clash* was the first factor that triggered depression and gave rise to the desire to commit suicide when it failed to adapt to a new culture overseas (Liquidkermit.net in Soemantri, 2019).

Problems related to character differences often color the student adaptation process. As we know, Batak people are attached to the character of hard, temperamental, rude, and habit of speaking at a loud volume. But they have a character that is firm, honest, open, and does not beat around the bush. The Batak people have characteristics that are very opposite to the Javanese, we can see it through their loud and assertive accent, being more aggressive and being more open with others (Nugroho et al., 2012). The Batak

tribe is known for its openness, spontaneity, and aggressiveness both physically and verbally, and when angry Batak people often choose to express their anger (Afifa et al., 2022).

Simorangkir (2015) explains that they are a society that highly upholds and recognizes the understanding or philosophy of multiculturalism. When dealing with non-Batak people, they use Indonesian, greet each other, with Indonesian articles, and call each other first names (Ihromi, 2006). With the basis of such a philosophical view, of course, the Batak people do not like views that do not recognize the existence of other people. Groups that like to harass and humiliate other nations become disliked by the Batak people. The Batak people have always been tolerant of other people's cultures, both those with many supporters and those with few. Likewise with the recognition of belief and religion. The Batak people are very religious.

As for the Javanese, they like to live in harmony through cooperation and helping each other in all matters (Widiyastuti, 2020). According to Sriyana (2020) that the Javanese are the largest ethnic group in Indonesia, originating from Central Java, East Java, and Yogyakarta. At least 41.7% of Indonesia's population is ethnic Javanese. Javanese ethics is a system that is formed by a unique value framework. Magnis Suseno describes Javanese ethics as an ethic of wisdom. For Javanese philosophy, wisdom is a key word in understanding the existing cultural character, it has become a doctrine that has lasted so long. (Sutrisno, 1985).

Javanese cultural values are reflected in the character of Javanese people who are very tolerant, gentle, gentle, polite, do not like to be honest and hide their feelings about something (Nugroho et al., 2012). Javanese cultural values about the character's relationship with God include the religious values of Javanese culture in religious emotions (Rianingrum, 2021). Meanwhile, according to Pranowo (2011), one way to understand the character of the Javanese is to look at the character symbols in wayang through the characteristics of "Pandawa Lima".

Santosa (2022) states several dominant characteristics that are positive and worth mentioning, including having the nature of being willing to accept various situations graciously and practicing a spirit of helping without expecting anything in return. However, some negative traits are quite influential, not being assertive in taking attitudes, and opinions, being too caring and liking to talk about other people's affairs, can't stand criticism, often tending to break through to achieve what he wants, and often envious of other people's success.

In contrast to the hard Batak tribe which tends to be what it isin speaking, the Javanese people have a character that upholds the philosophy that a person's self-esteem depends on his speech and language so that everyone must take care of what they say. Harmony is an important thing to maintain to create harmony in society. Javanese people prioritize harmony but they are not open, they even pretend (Hutabarat & Nurchayati, 2021).

The characteristics of the Javanese are strengthened by the emergence of stereotypes of the Batak people themselves against the Javanese. They have assumed that the character of the Javanese reflects harmony and calm, so they tend to be slow. This tribe also has high manners, and ethics of speaking and laughing at a low volume (Sutardi, 2009). The differences in Batak-Javanese characters will then emerge with the process of interaction between Batak students and Javanese people in Yogyakarta which will then affect their interpersonal relationships.

In the context of Batak student life, Tripambudi (in Mumpuni et al., 2015) says that the identity of Batak students is known for having an ideology of wandering, with the motto "I have to be better than my family". This ideology makes the Batak people considered to have highly hardworking characteristics. Even though they don't know each other in overseas cities, the Batak people can quickly unite with their fellow clans. This happens because Batak people, when they meet fellow tribesmen, have the habit of asking people they just know about the surname.

According to Gultom (in Hutabarat & Nurchayati, 2021) one of the reasons Batak youths choose to migrate is because of a strong desire to improve economic conditions. By working overseas, Batak youths hope to improve their economic conditions and become successful people so they can make their families and hometown proud. Education is the main thing for the Batak people. The higher a person's education, the higher the chance he has to get a better job and become someone who is respected in society. This is what causes Batak youth to not hesitate to migrate to other places which will allow them to get a better education (Hutabarat & Nurchayati, 2021).

On the other hand, the stereotype of Batak students is strengthened by the emergence of several cases. The different characteristics between the Javanese and Batak people often lead to conflicts in the interaction process. A graduate student at the State University in Yogyakarta from Batak named Florence Sihombing uploaded a status insulting the Special Region of Yogyakarta on her Path social media. Starting from Florence, did not want to queue at the petrol station because the motorbike route was too long, instead, she queued at the car lane which prevented Florence from being served by gas station attendants. Apart from insulting Yogyakarta, Florence also asked her friends not to live in the student city (Kresna, 2014).

Another case that has been buzzing on social media is the death of two Yogyakarta Art Institute students after they became victims of stabbings in Seturan, Sleman, Yogyakarta. One of the victims with the initials DS (22) is a Batak student from Pematang Siantar, North Sumatra. It started with an argument between the victim and the perpetrator who both did not want to budge. DS was beaten up before being stabbed by several youths resulting in four stab wounds to his body and then died after being rushed to a private hospital in Yogyakarta (TribunMedanTV, 2022).

Departing from the problems above means that building good adaptation and communication is our key to living a safe and peaceful life. Communication is a requirement to make it easier for people to interact and socialize with new patterns of cultural or environmental values which is called cultural adaptation (Thariq & Anshori, 2017). To improve these skills, every newcomer student needs to have multicultural awareness in the form of knowledge and understanding of multiculturalism and multiethnicity. Indonesia is a country that has a variety of customs, habits, languages, and certain dialects. Nomads need to experience a process of adapting themselves to their new environment.

If an adaptation process fails to be carried out by overseas students, social de-penetration, de-escalation, or relationship dissolution is very likely to occur. Self-disclosure can be reduced as a result of interpersonal conflict and relational stressors (Taylor & Altman, 1987). Social depenetration is the process by which intimacy in relationships becomes less intimate, characterized by reduced interaction because an individual deliberately closes some parts of information about himself to his partner (Carpenter, et.al, 2020).

On the other hand, the presence of online technology also colored the adaptation process of students from different ethnic groups. Characteristics of social penetration by overseas studentsare very dynamic and always changing. Online communication contextshould be based on conversation and interaction rather than theory. This approach will helpaddress the communicative and transactional components of all interpersonal contact created and mediated through an online presence. The adoption of this paradigm reflects a transition from a social and philosophical perspective to a more current communicationinteraction perspective in computer-mediated communication(Poh Low, et, al., 2022). The speed of adapting to a new environment is the right strategy for overseas students to understand the social and cultural differences between Batak students and Yogyakarta natives.At an advanced stage, success in the process of adapting the two tribes is evidenced by several examples of Batak and Javanese marriages, such as the daughter of Indonesian President Joko Widodo, Kahiyang Ayu who married Boby Nasution in 2017 (Marieta D, 2017).

Several studies reveal several cases in terms of reducing uncertainty in interpersonal communication systems. A Phenomenological Study on Participants of the On The Job Training Program to Japan from PT Hitachi Construction Machinery Indonesia for the 2009-2012 Departure Period stated that an employee who is in a new environment must experience some uncertainties so they then have to adapt to their environment (Febriani & Iqbal, 2009).

Winda Primasari conducted research entitled *Management of Anxiety and Self-Uncertainty in Communication. Case studies of overseas students in Bekasi* show that the anxiety and uncertainty of overseas students in interacting must have the right management strategy. To be able to survive in a new environment, overseas students need to adapt. Adaptation requires an individual's ability to understand behavior that is different from other individuals. These students from outside Bekasi use an interactive strategy by communicating directly with students from within the city. This strategy is used to overcome anxiety and uncertainty in a new environment. The results also reveal that students from out of town can penetrate socially effectively (Primasari, 2014).

Another study from Anazuhriah explained that the feeling of uncertainty in adolescents living in orphanages must be reduced so that they can survive and continue their education through orphanages provided by the government. The research entitled *Reducing Uncertainty through Interpersonal Communication for Orphanage Adolescents* aims to determine uncertainty as well as the processes and strategies of beneficiary youth in reducing uncertainty. The results of the study show that beneficiary adolescents have cognitive and behavioral uncertainties, and the uncertainty reduction processes and uncertainty reduction strategies they apply through interpersonal communication in the early days of interacting in the orphanage are explained (Anazuhriah, 2019).

In contrast to previous research, the uniqueness of the research that will be carried out focuses on the process of reducing uncertainty in the interpersonal relations of Batak and Javanese students in Yogyakarta. This research departs from the issues described above and the researcher's curiosity about the adaptation of an overseas student through uncertainty reduction strategies in interpersonal communication systems. Based on the background above, the formulation of the problem obtained is: How is the reduction of uncertainty in the interpersonal relations of Batak and Javanese students in Yogyakarta?

II. Theoretical framework

1. Interpersonal Communication

Interpersonal communication can make it easier for someone to develop relationships and obtain sufficient information to reduce uncertainty about other people (West, 2008). This is also because effective interpersonal communication can create an environment full of fun and a better understanding of the relationship between foreign students and local students. According to Griffin and Moorhead (2007), to achieve mutually beneficial interpersonal communication must be carried out by people who know each other and know each other, respect each other, affection or a sense of belonging, feelings of comfort and pleasure. Effective interpersonal communication can create togetherness and harmonious human relations. That way there will be mutual trust in one another, mutual support, empathy, and the creation of a positive aura between the sender and recipient of the message. The success of interpersonal communication is said to be effective if the communication meeting is fun for the communicant so that someone will feel happy if they gather with people who have something in common with themselves, and vice versa.

In their book Arfilina and Arifina (2020), it is said that there are four objectives in the process of interpersonal communication. The four objectives are; *to be understood*, *to be understood by others*, *to be accepted*, and *to get something done*. The detailed explanation is below:

1) To be understood

Communication aims to make the communicant understand the message we convey. Therefore, our thoughts and feelings must be communicated verbally and non-verbally to the recipient of the message.

2) To understand others

In interpersonal communication, we cannot demand that other people understand the message we are conveying. But we also have to be able to understand what other people convey to us in the scope of communication that we carry out.

3) To be accepted

Humans have social needs that must be met, meaning the feeling of being accepted and loved by other individuals or groups. For these social needs to be met, a person must have relationships with other people and manage relationships through interpersonal communication.

4) To get something done

This goal explains how an individual and other individuals get something that can be completed together.

2. Uncertainty Reduction

Gudykunst (2005) in Anxiety/Uncertainty Management Theory uses the concept of strangers to explain interpersonal communication that exists between two individuals with a background different cultural backgrounds. The ability to communicate and adapt to an environment with a foreign culture is different for each individual. However, according to Richard Donald Lewis, a cross-cultural consultant communication from England states that communication tendencies in the country of origin affect a person's ability to adapt or adapt to a foreign environment (Gates et al., 2009).

In this theory, Gudykunst explains that when meeting strangers, individuals will experience anxiety and uncertainty. Anxiety refers to complex feelings that include difficulty, confusion, stress, awkwardness, and nervousness facing strangers. Uncertainty refers to cognitive phenomena that predict uncertainty and explain uncertainty. Forecasting uncertainty and explaining uncertainty include individual difficulties in predicting and making sense of the habits, attitudes, and behavior of strangers who become partners (Oetzel, 2006). On the other hand, uncertainty will have many types for a variety of reasons, for example, due to lack of information, complex information, questionable quality of information, inability to structure information in its full meaning, or difficulty collecting information (Kramer, 2013).

Reaction to culture shock is certainly one of the big problems that individuals experience when they are dealing with people from different cultures and environments. Anyone cannot avoid the cultural adjustment process that results in *culture shock*, so they have to face a different cultural environment (Liliweri, 2005). Reactions associated with *culture shock* vary among individuals and can appear at different times. For example, someone who is constantly in contact with other cultures may feel anxious (Samovar, 2010).

In addition to wanting to achieve effective interpersonal communication, as overseas students, they must go through adaptation, which requires individual abilities to understand behavior that is different from other individuals. This can be influenced by several factors, one of which is the uncertainty in communication caused by differences in cultural backgrounds. Wood, Schuetz, and Schield generally see *strangers* as individuals/someone from the outsideenvironment trying to be acceptedfixed, or at least tolerated by the groupbeing approached in that environmentnew (Bahfiarti, 2013). This new situation is characterized by high levels of uncertainty and anxiety (Gudykuns, 2003).

This is to the statement of Berger and Calabrese (in West and Turner, 2013), that communication is a tool to reduce one's uncertainty. Furthermore, both of them also argued that to reduce uncertainty, a person needs various strategies to obtain certain information. As in the theory of social penetration, this theory also recognizes that the initial interactions of people who do not know each other will involve the exchange of information and changes in these exchanges can be predicted along with the development of progress. However, while social penetration theory focuses more on elaborating on changes in one's self-disclosure with partners, uncertainty theory elaborates more on the mechanisms that motivate communication behavior. Every communication allows people to reduce uncertainty as the relationship progresses (Berger, 2021).

This theory highlights uncertainty as a causal force shaping communication behavior and increases measurable predictions about how people behave when they feel uncertain (Budyatna, 2015). According to Berger, when we communicate, we make plans to achieve our goals. We plan our communications with others based on our goals as well as on the use of the information we have about other people. The more uncertain we feel, the more alert we become and the more dependent we will be on the data available to us in the situation. We don't have definite answers and we experience uncertainty, and we try to reduce uncertainty (Morissan, 2013).

Berger and Calabrese (in West & Turner, 2017) predict and explain what happened in the initial encounters. The following two things become concepts in compiling the two main sub-processes of uncertainty reduction, namely prediction, and explanation. Prediction is the ability to predict possible behavioral choices from several possible choices that exist for oneself or partners in a relationship. Explanation is an attempt to interpret the meaning of past actions in a relationship.

In addition, uncertainty is associated with seven other concepts that are rooted in communication and relationship development. Uncertainty reduction theory provides a set of axioms about the relationship between uncertainty and communication. The seven axioms in the uncertainty reduction theory put forward by Charles Berger and Richard Calabrese include:

- **Axiom 1: Verbal communication**, the higher the number of verbal communications that occur between communication interactions, the level of uncertainty for each communication interaction will decrease.

- **Axiom 2: Nonverbal affiliation expressions**, which are included in nonverbal affiliation expressions are eye contact, head nods, hand gestures, and physical distance between communication interactants. The more nonverbal expressions of affiliation increase, the level of uncertainty will decrease in the initial situation. Reducing the level of uncertainty can lead to an increase in the expression of nonverbal affiliation.

- **Axiom 3: Information seeking**: High levels of uncertainty can lead to increased information-seeking behavior.

- **Axiom 4: The level of closeness of the content of communication**, the high level of uncertainty in a relationship causes a decrease in the level of closeness of the content of communication. The lower the uncertainty, the higher the degree of closeness.

- **Axiom 5: Reciprocity and reciprocity of self-disclosure**. A high degree of uncertainty results in a high degree of reciprocity. The lower the level of uncertainty, the lower the feedback.

- **Axiom 6: Similarity**, equality between interactants reduces uncertainty, while dissimilarity results in increased uncertainty.

- **Axiom 7: Likes**, increasing uncertainty results in a decrease in liking, whereas decreasing uncertainty results in an increase in liking.

III. Research Methods

This study uses a qualitative approach to explore and understand the meaning of individuals or groups related to social or individual dilemmas. This type of research is descriptive meaning a method used to describe or analyze a research result but is not used to make broader conclusions(Sugiyono, 2006). Primary data sources in this study were 2 pairs of informants who came from students representing the Javanese and Batak tribes. They are a pair of LD-LF and AW-KS. Data collection techniques were carried out by

in-depth interviews. Understanding In-depth interviews is a process of obtaining facts by revealing the psychological conditions informant through involvement in a relatively long social life (Sutopo, 2002). The sampling technique used is *purposive sampling,* which is a sampling technique based on the considerations of the researcher or evaluator about which sample is the most useful and representative (Babbie in Retnawati, 2017). Determining the criteria for research informants are those who have made an introduction for a maximum of 6 months while studying in Yogyakarta. Data analysis in qualitative can be called interactive analysis which has three elements, namely data reduction, data presentation, and concluding. The process is not a process that must be done sequentially but can be done simultaneously(Sugiyono, 2006).While testing the validity of the data in qualitative research is done by using source triangulation techniques. This triangulation refers to researchers' efforts to access more varied sources to obtain data regarding the same issue. This means that the researcher intends to test the data obtained from one source to be compared with data from other testing sources (Pawito, 2007).

IV. Discussion

1. Informant Profile

a. LD-LF (female-female)

LD and LF are students majoring in Communication Studies at private University in Yogyakarta . Initially, LD met LF when he was a freshman and they were in the same class. Their friendship lasts to this day. LD and LF take the same concentration in semester 3, namely Broadcasting concentration. On several occasions, they often work on *projects* together, such as the production of documentaries and video clips. LD, who comes from the Batak tribe, is busy working on his thesis. This 2019 Communications student is also running a *freelance project* from Tiktok. LD is the first child of two brothers who come from a Batak Toba family. He said that his mother was of Javanese ethnicity since he married his father who came from the Batak tribe, his mother got the surname Sinaga. LD decided to go abroad to Yogyakarta because he wanted to be a more independent person and he had liked this student city for a long time. Meanwhile, LF is an alumnus of the same university. Similar to LD, LF used to concentrate on Broadcasting. LF said that the many students from outside the city made Yogyakarta more dynamic.

b. Profile of AW – KS (male-male)

AW and KS are students at the Islamic University in Yogyakarta of the Communication department. AW and KS met when they first entered the class as new students. AW is a student who comes from the city of Medan. AW, whose surname is Lubis, said that sons in the Batak family are the children who will continue the family clan. He comes from the Tapsel Batak family or commonly called the Malay Batak. AW chose to continue his tertiary education in Yogyakarta because he wanted to add relationships, and experience, and learn new things that he did not get at school in his hometown.

KS is a student originally born in Yogyakarta who is currently busy doing research. KS views higher education in Yogyakarta, where many students come from outside the region, as a plus or minus. Plus when we can have lots of friends, continue to get to know the cultures they bring from their respective cities of origin, and train ourselves to be able to adapt to new people. But the downside is that not all foreign cultures that enter Yogyakarta can be accepted, sometimes they bring bad culture from their hometown. Therefore, KS felt that he had to be more selective in choosing friends. KS considers AW to be a good friend, non-*toxic*, easy to get along with, eager to learn new things, and total in doing things.

2. Reduction of Uncertainty in Informant Interpersonal Relationships

The indicator that will be discussed is the uncertainty reduction theory from Charles Berger and Richard Calabrese which includes seven axioms, namely verbal communication, non-verbal expression, information seeking, level of closeness of communication content, reciprocity, similarity, and liking. Based on the data presented by the author, then at this point of discussion, the author will describe the reduction of uncertainty in the friendly relations of Batak and Javanese students in Yogyakarta with the LD-LF and AW-KS informants. According to Budyatna (2015), uncertainty reduction theory highlights the causal forces that shape communication behavior and increases measurable predictions about how people behave when they feel uncertain.

Based on this theoretical perspective, a person's process of adapting is related to the seven axioms which are rooted in communication and relational development. Axioms can be called propositions, requiring no further proof of the statement itself (West & Turner, 2017). The seven axioms that researchers use in describing the reduction of uncertainty in the friendship relations of Batak and Javanese students in Yogyakarta,

3. LD – LF informants

The uncertainty reduction process carried out by LD and LF began with their initial meeting. In this situation, LD asked to get acquainted first. Their first conversation was quite short and used a lot of figurative words. Based on axiom 1 in uncertainty

reduction theory, verbal communication is less able to erode uncertainty between LD and LF. They are still in a state of uncertainty and have not been able to predict behavior significantly. Open and intense verbal communication is very important for LD and LF in adapting. In interpersonal communication, verbal communication can connect humans in relationships that are built daily conversations(Corytawaty & Lobodally's in Pohan, 2015). As the amount of one person's verbal communication increases, the level of uncertainty for everyone in the relationship decreases. This confirms the inverse relationship between uncertainty and verbal communication.

The non-verbal expressions that LD uses when talking to LF are eye expressions, head nods, hand movements, and physical distance, while LF uses hand movements, eye contact, and physical distance. According to Samovar and Porter, non-verbal communication includes all stimuli (except verbal stimuli) in a communication setting, which is produced by individuals and the use of the environment by individuals (Mulyana, 2010). LD and LF express themselves with each other with these non-verbal expressions to increase the other person's confidence in what they are talking about. They also confirmed this, LD felt comfortable with LF's non-verbal actions and vice versa. This refers to axiom 2 of uncertainty reduction theory which states that when non-verbal expressions increase, the level of uncertainty between them decreases in the initial interaction, which means that LD and LF experience a significant decrease in uncertainty.

LD and LF carry out an observation process to find out information about each other. After that, LD decided to ask LF directly, while LF preferred to ask for information about LD through another person. In this adaptation process, each individual has involved a strategic process of reducing uncertainty. When we observe someone without the person being aware that we are observing, we are employing a passive strategy. The most useful thing in this passive observation is observing someone in certain active tasks, for example in their interactions with other people in informal social situations (Budyatna, 2015). Both LD and LF use an interactive strategy, meaning that they observe each other and also ask questions in the conversation.

Based on axiom 3 in uncertainty reduction theory, LD and LF are still in a state of uncertainty about each other, because less significant reductions in uncertainty lead to increased information-seeking behavior. But besides that, this can be a sign that there is interest between LD and LF. When interest increases in individuals who have just met. They feel curiosity that encourages them to know more and will also grow. Thus, the two of them still have to exchange a lot of information and try to reduce uncertainty (Paramitha, 2019).

LD's approach to the content of the communication is by giving lots of light questions to LF directly. LF responds to questions from LD because LD feels honest and open. He had matched it with the information he had received from other people. In the approach process, LD disclosed information about himself honestly. Meanwhile, LF's way of opening up is by answering according to his personal experience. Gudykunst argues that everyone has different levels in adapting to their new environment. A person's ability to interact with his new environment is called mindfulness. By using mindfulness we will be able to develop and expand relationships starting with ourselves and then others through self-disclosure and managing the respect of communication partners (Chapman, 2012).

Mindfulnesscan be interpreted as a person's ability to adapt to a culture that is still foreign to him. This adaptation process is an ongoing process like a *journey*. At the individual level, this change rebuilds a person's identity, especially when he is in a new environment (Iqbal, 2014). This also refers to axiom 4 of the uncertainty reduction theory which shows that the intimacy of the content of communication between LD and LF has been seen, which means that the level of their uncertainty reduction in the adaptation process is quite significant.

In the process of adaptation between LD and LF, they often provide feedback when in conversation. After each answer, a new question arises in their conversation, such as 'huh, yeah?' 'How come?' 'I swear like that?' 'Heh, how come?' 'Oh, yeah?' These examples of sentences show that LD reflects reciprocal behavioragainst LF.At the beginning of the interaction, they will do a lot of interactions that are asking and answering. This is useful for searching and gathering information on someone likely to be around them a lot (Malestha & Kusumaningtyas, 2020).Based on axiom 5 in the theory of uncertainty reduction, the decrease in uncertainty between LD and LF can be said to be less significant. Reciprocity indicates that people involved in a conversation will tend to mirror each other's communicative behavior, the more people talk to each other and develop their relationship, the more trust that reciprocity will be made.

LD and LF often feel the same way, such as their mutual love for the horror genre and the drink Matcha. Seeing the pairs of LD and LF informants know that they have some things in common, this can be interpreted as a communication between them that is getting closer. Gudykunst (2005) believes that the core of the adaptation process of a newcomer lies very much in the person's communication activities with his new environment. Of course, the communication process involves the cognitive, affective, and communication competence aspects of the actors to take part in their new environment. LD and LF also both have an initiative and agile attitude, they found out when they were on the same project, LD saw that LF was a nimble individual, which motivated him

to be a nimble person as well. LF thought the same thing. In this condition, it can be said that they experienced a significant decrease in uncertainty. This refers to axiom 6 of the theory of uncertainty reduction that similarity between people reduces uncertainty whereas dissimilarity increases uncertainty.

LD who likes green, watching movies on Netflix, and traditional snacks communicated spontaneously to LF. Whereas the way LF communicates preferences and prefers to wait to be asked about his preferences, namely about K-Pop,make-up equipment with special brands, as well as nature tourism. This refers to axiom 7 in the theory of uncertainty reduction which says that the more they like or like one thing and communicate it with others, the less significant their uncertainty decreases. It's not easy for LD and LF, who are adapting to each other, to be open about their preferences. Each individual has a will for himself in opening the slices of his personality to be known by others, starting from the outermost slice that is most commonly known by others or accessible to the public. LD and LF who already know each other's preferences and communicate them well can mean that they have an interest in continuing to adapt and become friends. An important factor for self-disclosure is interest, which means that people tend to express it to other people who are considered attractive (Faidlatul Habibah et al., 2021).

4. AW – KS informants

The adaptation made by AW to KS as an immigrant student in Yogyakarta went through several processes when viewed from the perspective of uncertainty reduction theory. AW, who feels that he needs new friends in his new environment, prefers to get acquainted and start conversations first. In their first conversation, they use a lot of spontaneous words which means they don't use figurative words. AW and KS can be said to understand the function of verbal communication which is closely related to creating effective communication. Verbal communication functions to learn about the world around us, foster good relations among human beings, and create bonds in human life (Pohan, 2015). It can be seen that verbal communication between them increased and the level of uncertainty decreased significantly even though it occurred at the beginning of the initial phase.

AW and KS more often show non-verbal expressions in the form of eye expressions, eyebrow movements, lip expressions, and hand movements. Meanwhile, KS shows facial expressions, hand movements, head movements, eyebrow movements, and physical distance. Nonverbal communication is more honest in expressing what it wants to express because it is spontaneous (Hardjana, 2003). KS also felt they used more non-verbal expressions when discussing women's topics. It can be said that the non-verbal expressions used by AW and KS depend on what topic is being discussed. The more exciting the topics discussed, the more non-verbal symbols that are issued. Based on axiom 2 of uncertainty reduction theory, they will be more sure of each other when they express themselves warmly non-verbally, and when these non-verbal expressions increase, there is a significant decrease in uncertainty in the initial interaction situation.

The process of seeking information about AW and KS is done by observing the attitudes and behavior of each. AW and KS did not find detailed information about each other, just asking 'what kind of person is he? It was enough for them to know each other even if the information was from a third person. Based on the perspective of uncertainty reduction theory, the search for information from one another that AW and KS do leads to an active strategy, that is, individuals take action to obtain information and do not interact with the target person. In addition, AW and KS also apply a passive strategy, namely observing people who are targets from a distance and only involving themselves (Budyatna, 2015). After the first encounter, a person tends to search for information to reduce uncertainty in subsequent encounters. This sense of uncertainty is usually felt at the first meeting due to a lack of knowledge of each other's information. Before two individuals decide to have a closer relationship, one way to reduce this uncertainty is to seek information about that person either by own observation or through third parties (Courtois, in Fernando, 2020). Referring to this axiom 3, it can be said that there is a significant decrease in uncertainty because information-seeking behavior decreases.

The approach taken by AW and KS is that they often go together, even if it's just to look for food. As an overseas student, AW often takes the initiative to invite his friends, including KS, to eat together. KS, who already felt comfortable meeting AW at first, was happy to accept his invitation. This situation has resulted in a high level of intimacy between them. In addition, the closeness of the content of the communication they do is by providing information about each other. AW and KS do this by telling through their incompatibility with other people. Based on the description regarding the adaptation process according to Young Y.Kim (in Ruben and Stewart, 2006), AW and KS are already in the *full participation phase*, which is when a person starts to feel comfortable with their new environment and culture. There is no more worry, anxiety, or discomfort, and can overcome the frustration that was experienced before. Look at axiom 4 of the uncertainty reduction theory which states that if they continue to reduce uncertainty in their relationship then their communication will consist of a higher level of intimacy. Therefore, in this adaptation process, it can be said that AW and KS experienced a significant reduction in uncertainty.

AW and KS in adapting provide good feedback in the form of new questions if the information provided is information that is foreign to them. AW as an immigrant student certainly received a lot of foreign information. Meanwhile, KS will give feedback when what AW says has something to do with it. It is from this situation that there is high reciprocity in the conversations

between AW and KS. Referring to axiom 5 of the uncertainty reduction theory, the adaptation process experienced by AW and KS experiences a less significant level of uncertainty because of the high reciprocity between them. But in this axiom, it can also be interpreted that AW and KS try to get to know each other and continue to adapt through a reciprocal process. People have an outer personality and when they get to know someone then slowly personal self-disclosure occurs and will increase over time as there is a reciprocal relationship (Faidlatul Habibah et al., 2021).

The differences between them were only related to the origin of different regions and tribes, this did not become an obstacle for AW and KS in adapting, because AW himself was able to bring himself to a new environment, he found several similarities between himself and KS. They both love soccer. They often talk about anything about football when they meet, often playing *Mini Soccer* together. AW and KS also both like to drink coffee, they often go to Cafes together. AW and KS also come from the same University and study program, therefore they often communicate about coursework and campus events. To find out about the similarities between them is certainly not an instant thing.

Self-disclosure is very important for the development of relationships in a new environment because it is defined as the act of disclosing personal information to others. Self-disclosure can consist of descriptive information and evaluative information such as one's feelings about a particular life (Ward, 2016). Therefore, similarities were found between AW and KS which made them experience a significant reduction in uncertainty. The theory of uncertainty reduction in axiom 6 states that similarities between people reduce uncertainty while dissimilarities increase uncertainty. Gudykundst (2003) explains in one of his axioms that a person's similarity to strangers can influence anxiety levels. That is, when a person feels that he understands more about his similarity with strangers, it can reduce inner anxiety. This situation will increase his ability to accurately predict the behavior of his opponent's interactions.

AW's way of telling about his preferences to KS was by responding to what KS said, namely about perfume, car interior modifications, and favorite foods. KS responded enthusiastically to AW's words and at the same time asked for comments about his preferences, namely spicy food, Vespa motorbikes, and Distro t-shirts. Based on axiom 7 of the theory of uncertainty reduction, the communication made by AW and KS regarding the preferences between them is a form of significant uncertainty reduction. An increase in uncertainty results in a decrease in liking, while a decrease in uncertainty results in an increase in the same preference between them.

AW and KS who are open and understand each other's preferences make them understand each other even more. From this, it can be said that it is important to dare to be open in adapting because these efforts can help new people around you to understand your intentions and vice versa (Nasir, 2022).

Table 1: Identification of comparative reduction in informant uncertainty

	LD-LF pair	AW-KS pair
Axiom 1 (verbal communication)	Less Significant	Significant enough
Axiom 2 (Non-verbal communication)	Significant enough	Significant enough
Axiom 3 (Searching for information)	Less Significant	Significant enough
Axiom 4 (Proximity of communication content)	Significant enough	Significant enough
Axiom 5 (Reciprocal)	Less Significant	Less Significant
Axiom 6 (Similarity)	Significant enough	Significant enough
Axiom 7 (Favourites)	Significant enough	Significant enough
Factor which influence	Socialization skills Gender differences Meeting quantity	Gender equality Wandering experience

Source: Data processed by researchers in 2023

Based on the table above, the factor that affects the lack of significant adaptation of informant 1 in the process of verbal communication is culture shock. At the beginning of the introduction of the informant, 1 pair experienced a less significant decrease

in uncertainty (feeling unsure). This is because LD, as a newcomer, often invites friends from someone from the same area of origin. When he invited LF to get acquainted, who is a native Javanese from Yogyakarta, LD experienced a culture shock. Culture shock is influenced by several factors, one of which is intrapersonal factors which include communication skills, experience in cross-cultural *settings*, and socialization skills.

LD's socialization ability will be related to moral inclusiveness in a process of communication between a group of people of different cultures. Increasing one's moral inclusiveness towards strangers will result in a decrease in the level of anxiety within. In intercultural communication interactions, each communicator carries his own identity as an individual as well as his identity as part of his cultural group. A person's identity is formed based on experience so it is stated that identity is dynamic and diverse. Cultural identity is formed due to communication activities between groups of people who have different cultural backgrounds (Samovar et. al, 2010).

Gender can even be a factor influencing differences in the adaptation process of the two pairs of informants. Women experience more culture shock than men Kazantzis (in Oriza et al., 2016). The temporal perspective influences several psychological processes, ranging from motivation, emotion, and spontaneity to taking risks, creativity, and solving problems at Samovar (Tangkudung, 2014). This was the case for pairs of informants 1 and 2 with different adjustments between men and women, in which the pair of informants 2 as fellow men were more significant in reducing uncertainty than the pair of informants 1 who were fellow women.

The pair of informants 2 was also supported by the similarity of experiences between them. AW, as an immigrant with his spontaneous character, is easy to meet new people, this is because in the city where AW lives, there are many immigrants and he is used to it. The same goes for KS, who is used to and has often made acquaintances and even made friends with outsiders from Yogyakarta since his school days. In addition to the experience of migrating and wandering, encounters and interactions (encounter) with people from outside the area also help a person's adjustment process (Hutabarat & Nurchayati, 2021).

V. Conclusion

Batak and Javanese cultures can be said to have very significant differences. This results in a level of anxiety and uncertainty that will become something that communicators will encounter, including in the context of the adaptation process between Batak and Javanese students in Yogyakarta. They experience anxiety and uncertainty facing overseas student friends. When someone has an adaptation strategy, they can interact well with their fellow students and the surrounding environment, so that it is easy in the process of achieving mutual *understanding*.

Based on the findings of the adaptation process in the informant 1 pair (LD and LF) and 2 informant pairs (AW and KS), differences were found in the adaptation process. In informant pair 1 (LD and LF) there was a less significant decrease in uncertainty (difficult to adapt). The significant decrease in uncertainty experienced by LD and LF occurred in the amount of non-verbal communication they made, the approach process that LD took was accepted by LF, and there were some similarities between them such as they both like the horror film genre and matcha drinks, they *also* share have an attitude of initiative and dexterity, and successful in communicating preferences to each other. A less significant decrease in uncertainty occurred due to the brief verbal communication that was established at the beginning of the meeting, the large amount of information seeking about each other, and the many reciprocals that were carried out in their conversations.

In the adaptation made by AW and KS, in almost all of their processes, they experienced a significant reduction in uncertainty. Meanwhile, the less significant reduction of uncertainty only occurs because of the high level of reciprocity in their conversation. The difference in the adaptation process above, it can be said that the pair of informants AW and KS is more adaptive than the pair of informants LD and LF. Factors that influence the adaptation process in AW and is the existence of experience similarities. AW as an immigrant with a character easily associates with new people, this is because in the city where AW lives, there are many immigrants and he is used to it. The same goes for KS, who is used to and has often made acquaintances and even made friends with outsiders from Yogyakarta since his school days.

In addition, another influencing factor is gender equality. Gender can even be a factor influencing differences in the adaptation process of the two pairs of informants. Women experience culture shock more easily than men (Kazantzis in Oriza et al., 2016). The temporal perspective influences several psychological processes, ranging from motivation, emotion, and spontaneity to taking risks, creativity, and solving problems (Samovar in Tangkudung, 2014). This was the case for pairs of informants 1 and 2 with different adjustments between men and women, in which the pair of informants 2 as fellow men were more significant in reducing uncertainty than the pair of informants 1 who were fellow women.

Meanwhile, another factor that affects the less significant reduction of uncertainty in LD and LF is the presence of culture shock. This is because LD, as a newcomer, often invites friends from someone from the same area of origin. When he invited LF

to get acquainted, who is a native Javanese from Yogyakarta, LD experienced a culture shock. Culture *shock* is influenced by several factors, one of which is moral inclusiveness or the ability to socialize and the number of meetings.

Bibliography

1. Afifa, Q., Singarimbun, J., & Nasution, R. (2022). Pola Komunikasi Antara Etnis Jawa Dan Batak Di Lingkungan Vi Kelurahan Pangkalan Mansyur. Jurnal Ilmu-Ilmu Sosial, 19(1), 621–630.
2. Arfilina Ascharisa Mettasatya dan Arifina, Anisa Setya. (2020). Buku Ajar Komunikasi Interpersonal. Magelang: Pustaka Rumah C1nta.
3. Berger, Charles R.et,all. (2021). Membangun dan Memelihara Hubungan: Handbook Ilmu Komunikasi. Jakarta: Nusa Media
4. Budyatna, M. (2015). Teori-Teori Mengenai Komunikasi Antar-Pribadi (Edisi Pert). PRENADAMEDIA GROUP.
5. Carpenter, A., & Greene, K. (2017). Social Penetration Theory. The International Enclycopedia of Interpersonal Communication, USA.
6. Chapman, Susan Gillis. (2012). The Five Keys to Mindfulness Communication. Boston: Shambhala Publications
7. Faidlatul Habibah, A., Shabira, F., & Irwansyah, I. (2021). Pengaplikasian Teori Penetrasi Sosial pada Aplikasi Online Dating. Jurnal Teknologi Dan Sistem Informasi Bisnis, 3(1), 44–53. https://doi.org/10.47233/jteksis.v3i1.183
8. Febriani, N. W., & Iqbal, F. (2009). STRATEGI PENGURANGAN KETIDAKPASTIAN DALAM SISTEM KOMUNIKASI INTERPERSONAL (Studi Fenomenologi pada Peserta On The Job Training Program Ke Jepang dari PT. Hitachi Construction Machinery. www.hitachi-c-m.com,
9. Fernando, (2020). Studi Meta Analisis Pengurangan Ketidakpastian, e journal sari-mutiara.ac.id
10. Gates, M. J., Lewis, R. D., Bairatchnyi, I. P., & Brown, M. (2009). Use of the lewis model to analyse multicultural teams and improve performance by the world bank: a case study. The International Journal Of Knowledge, Culture And Change Management, 8(12), 55
11. Griffin, Ricky W., dan Gregory Moorhead. 2007. Organizational Behavior: Managing People and Organizations. Eight Edition. Houghton Mifflin Company.
12. Gudykunst, W. (2003). Cross-cultural and intercultural communication. California: Sage Publications.
13. Hardjana, Agus M. (2003). Komunikasi intrapersonal & Komunikasi Interpersonal. Yogyakarta: Penerbit Kanisius.
14. Husain, A. (2019). Ketahanan Dasar Lingkungan. SAH MEDIA.
15. Hutabarat, E., & Nurchayati, N. (2021). Penyesuaian Diri Mahasiswa Batak yang Merantau di Surabaya. Jurnal Penelitian Psikologi, 1(1), 45–59.
16. Ihromi, T. . (2006). Antropologi Budaya (12th ed.). Yayasan Obor Indonesia.
17. Iqbal, F. (2014). Komunikasi dalam Adaptasi Budaya (Studi Deskriptif pada Mahasiswa Fakultas Ilmu Sosial dan Humaniora UIN Sunan Kalijaga Yogyakarta). Jurnal Komunikasi PROFETIK, 7(2), 65–76.
18. Kramer. Michael W. (2013). Managing Uncertainty in Organizational Communication. NewYork : Routledge
19. Kresna. (2014). Komunitas Batak di Yogya minta maaf atas pernyataan Florence. Merdeka.Com. https://www.merdeka.com/peristiwa/komunitas-batak-di-yogya-minta-maaf-atas-pernyataan-florence.html
20. Malestha, A., & Kusumaningtyas, R. (2020). Pengurangan Ketidakpastian pada Pekerja Salon Tunarungu dalam Melayani Pelanggan Baru. Komuniti : Jurnal Komunikasi Dan Teknologi Informasi, 12(1), 51–67. https://doi.org/10.23917/komuniti.v12i1.10651
21. Marieta D, T. I. (2017). Cerita Wanita Jawa Nikah dengan Pria Batak. Liputan6.Com. https://www.liputan6.com/regional/read/3165644/cerita-wanita-jawa-nikah-dengan-pria-batak
22. Morissan. (2013). Teori Komunikasi : Komunikator, Pesan, Percakapan, dan Hubungan (Interpersonal). Ghalia Indonesia.
23. Mulyana, D. (2010). Ilmu komunikasi: Suatu pengantar. Remaja Rosdakarya.
24. Mumpuni, E. W. T. S., Putri, Y. R., & Supratman, L. P. (2015). Studi Kasus Deskriptif Pada Komunikasi Antarbudaya Di Kalangan Mahasiswa Suku Batak Di Universitas Telkom Descriptive Case Study of Intercultural Communication in. E-Proceeding of Management, 2(3), 4058–4067.
25. Nasir. (2022). Kesulitan-Kesulitan Proses Adaptasi Mahasiswa Baru : Studi Kasus pada Salah Satu Program Studi Pendidikan Bahasa Inggris di Indramayu PENDAHULUAN Manusia adalah mahluk sosial yang tidak mungkin hidup sendiri , ia akan selalu membutuhkan orang lain (Panja. Gema Wiralodra, 13(2), 883–892.
26. Nugroho, A. B., Lestari, P., & Wiendijarti, I. (2012). Pola Komunikasi Antarbudaya Batak dan Jawa di Yogyakarta. Jurnal ASPIKOM, 1(5), 403. https://doi.org/10.24329/aspikom.v1i5.44.
27. Oetzel, John G. (2006). The Sage Handbook of Conflict Communication. Integrating Theory, Researc, and Practice. California: Sage Publications
28. Oriza, V. D., Nuraeni, R., & Imran, A. I. (2016). PROSES ADAPTASI DALAM MENGHADAPI KOMUNIKASI

ANTAR BUDAYA MAHASISWA RANTAU DI UNIVERSITAS TELKOM. E-Proceeding of Management, 28(2). https://doi.org/10.4234/jjoffamilysociology.28.250

29. Poh Low , Sarah May, et. all (2022). 10-year Systematic Literature Review of Social Penetration in Online Communication. International Journal of Academic Research in Business and Social Sciences Vol. 1 2 , No. 14, Special Issue: Community Development.

30. Paramitha, P. A. (2019). PENGURANGAN KETIDAKPASTIAN MELALUI KOMUNIKASI INTERPERSONAL REMAJA PANTI ASUHAN. Journal Ilmu Komunikasi, 53(9), 1689–1699.

31. Patawari, M. Y. (2020). Adaptasi budaya pada mahasiswa pendatang di kampus Universitas Padjadjaran Bandung. Jurnal Manajemen Komunikasi, 4(2), 103–122.

32. Pohan, A. (2015). PERAN KOMUNIKASI VERBAL DAN NON VERBAL DALAM HUBUNGAN MANUSIA. Jurnal Ilmiah Dakwah Dan Komunikasi, 6(2), 5–21.

33. Pranowo, M. B. (2011). Orang Jawa Jadi Teroris: Realita dan Dinamika. Alvabet.

34. Primasari, W. (2014). Pengelolaan Kecemasan dan Ketidakpastian Diri Dalam Berkomunikasi Studi Kasus Mahasiswa Perantau UNISMA Bekasi. In Jurnal Ilmu Komunikasi (Vol. 12, Issue 1). halaman.

35. Pawito. (2007). Penelitian Komunikasi Kualitatif. Pelangi Aksara Yogyakarta.

36. Ramdhan, M. (2021). Metode Penelitian (1st ed.). Cipta Media Nusantara. https://books.google.co.id/books?hl=en&lr=&id=Ntw_EAAAQBAJ&oi=fnd&pg=PR1&dq=penelitian+deskriptif+kualit atif&ots=f2sH8OOp7x&sig=QwsYX5sCMGG8g1Nveu2_GQeEt7g&redir_esc=y#v=onepage&q=penelitian deskriptif kualitatif&f=false

37. Retnawati, H. (2017). Teknik Pengambilan Sampel.

38. Rianingrum, C. J. (2021). WUJUD NILAI BUDAYA JAWA PADA PERMUKIMAN KAUMAN YOGYAKARTA. Yayasan Lembaga Gumun Indonesia.

39. Ruben Brent D dan Lea P Stewart. (2006). Communication and Human Behavior. United States: Allyn and Bacon

40. Ruben Brent D dan Lea P Stewart. (2006). Communicatand Human Behavior. ited States: Allyn and Bacon

41. Samovar, L.A., Porter, R.E. and McDaniel, E.R. (2010) Communication between Cultures. 7th Edition, Wadsworth Cengage Learning, Boston

42. Santosa, I. B. (2022). Laku prihatin, Seni Hidup Bahagia Orang Jawa. DIVA Press.

43. Simorangkir, M., Nainggolan, T., Pasaribu, J. B., & Simanjuntak, B. A. (2015). Karakter Batak masa lalu, kini, dan masa depan. Yayasan Pustaka Obor Indonesia.

44. Soemantri, N. P. (2019). Adaptasi Budaya Mahasiswa Asal Indonesia Di Australia. WACANA, Jurnal Ilmiah Ilmu Komunikasi, 18(1), 46–56. https://doi.org/10.32509/wacana.v18i1.727

45. Sriyana. (2020). Antropologi Sosial Budaya. Lakeisha.

46. Sutrisno, S. (1985). Sorotan budaya Jawa, dan yang lainnya. Penerbit Andi.

47. Sutardi, Tedi. (2009). Antropologi, Mengungkap Keragaman Budaya. Bandung: PT Setia Purna Inves.

48. Sugiyono, (2007), Metode Penelitian Kuantitatif Kualitatif dan R&D. Alfabeta

49. Sutopo. 2006. Metodologi Penelitian Kualitatif. UNS Press

50. Tangkudung, J. P. M. (2014). Proses Adaptasi Menurut Jenis Kelamin dalam Menunjang Studi Mahasiswa FISIP UNSRAT. Journal Acta Diurna, III(4), 1–11.

51. Thariq, M., & Anshori, A. (2017). KOMUNIKASI ADAPTASI MAHASISWA INDEKOS. Jurnal Interaksi, 1, 156–173.

52. TribunMedanTV. (2022). Anak Wartawan Siantar Dibunuh Secara Sadis di Jogja, Empat Luka Tusukan di Dada. https://www.youtube.com/watch?v=_aTJ_-EJVxw

53. Bahfiarti, Tuti. (2013). Pengelolaan Kesan Etnik Bugis dalam Adaptasi Diri dengan Budaya Sunda. Jurnal Komunikasi Kareba, Vol. 2, No.1 Januari – Maret 2013.

54. Ward, J. (2016). Swiping, matching, chatting: Self-Presentation and self-disclosure on mobile dating apps. Human IT, Vol. 13, No. 2, pp. 81-95.

55. West, R., & Turner, L. H. (2017). Pengantar Teori Komunikasi Analisisn dan Aplikasi (5th ed.). Salemba Humanika.

56. Widiyastuti, R. (2020). Persamaan di Dalam Perbedaan Budaya. Alprin.