



Stereotypes and Adaptation Strategies of Papuan Students at Semarang State University

Alun Yuliana, Harto Wicaksono*

Universitas Negeri Semarang, Indonesia

*Email: hartowicaksono@unnes.ac.id

Articles Information

Abstrak

Keywords:

Papuan Students;
Stereotype;
Adaptation strategy

Penelitian ini bertujuan untuk mengetahui stereotype dan strategi adaptasi mahasiswa Papua di Universitas Negeri Semarang (UNNES). Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui observasi, wawancara, dan studi literatur. Teori adaptasi antar budaya Kim (1998) digunakan untuk menganalisis pengaruh stereotype terhadap kemampuan adaptasi individu. Hasil penelitian menunjukkan bahwa mahasiswa Papua menghadapi stereotype negatif terkait akademik, kemampuan beradaptasi, dan manajemen keuangan. Untuk mengatasi hal ini, mereka membentuk komunitas internal sebagai dukungan sosial, meskipun terkadang memperkuat stereotype. Stereotype muncul akibat perbedaan bahasa, bentuk fisik, dan latar belakang akademik sejak adanya Program Afirmasi (2016). Mahasiswa Papua mengembangkan strategi adaptasi berupa cultural adaptation, berdasarkan perbedaan pendidikan, dan cross-cultural adaptation yang berfokus pada kemampuan beradaptasi serta bahasa dalam lingkungan UNNES. Dapat disimpulkan bahwa stereotype yang berkembang di masyarakat muncul karena adanya perbedaan bahasa, bentuk fisik, perbedaan akademik yang sudah ada semenjak program afirmasi ditetapkan.

Abstract

This study aims to find out the stereotypes and adaptation strategies of Papuan students at Semarang State University (UNNES). The research method used is qualitative with a case study approach. Data were collected through observations, interviews, and literature studies. Kim's (1998) intercultural adaptation theory was used to analyze the influence of stereotypes on individual adaptability. The results of the study show that Papuan students face negative stereotypes related to academics, adaptability, and financial management. To overcome this, they form internal communities as social support, although sometimes reinforce stereotypes. Stereotypes have emerged due to differences in language, physical form, and academic background since the existence of the Affirmation Program (2016). Papuan students develop adaptation strategies in the form of cultural adaptation, based on educational differences, and cross-cultural adaptation that focuses on adaptability and language within the UNNES environment. It can be concluded that the stereotypes that develop in society arise due to differences in language, physical form, and academic differences that have existed since the affirmation program was established.



INTRODUCTION

The daily life of Papuan students in general has differences in both academic and non-academic activities. In the learning process they have very minimal interaction with their classmates including with lecturers. Judging from the number of attendance and active participation in the classroom is also lacking. Interaction will be established if someone starts talking to Papuan students. Several times I observed that they tend to communicate when one of them starts first and if there is no one they will be silent but still take notes on the material being taught by the lecturer. The quiet nature that they often show also makes some people in the classroom hesitate to greet or chat (Akhmad, 2021). On the other hand, the interactions they have outside campus are inversely proportional to those on campus. Outside the campus, they tend to be more active and when I chat with them, the response is fairly interactive. The chats that were discussed varied from hobbies, dormitory problems, music, and many things including scholarship money. To fulfill their basic needs, they choose to cook together because it is more practical and also more efficient. This is because the scholarship money often runs out before time and delays in remittances from parents. On the other hand, they are also active in various student organizations and regional organizations (Ismail et al., 2022).

Being a migrant Papuan student in Semarang is certainly not easy living with the exposure to social conditions and being constructed by students with a bad image. The image that has been attached to Papuan students makes Papuan students who are overseas feel dim. Of course, this condition complicates the adaptation process being carried out by Papuan students. The behavior they do in their daily lives also has an impact on the views of others on them. Behaviors such as troublemaking, going home early, rarely going to class, and fighting have created a negative stereotype for Papuan students both as study buddies and in the community in which they live. There is a tendency for them to feel that the area they live in now is the same as the area they used to live in. So they do activities that are not much different from the area where they used to live such as drinking alcohol, gathering until they forget the time and often these activities disturb the peace of the surrounding community.

Outside UNNES itself, drinking or drunken behavior carried out by Papuan students is also often found, one of which is in Salatiga. According to sources in 2021 there were 7 cases involving Papuan students and one of them was related to oplosan alcohol which made Papuan students die. This is also supported by previous research (Nababan, 2022). The novelty of this study lies in the in-depth analysis of the differences in interaction patterns of Papuan students in academic and non-academic environments at Semarang State University (UNNES). Different from previous studies, this study classifies Papuan students' adaptation strategies into cultural adaptation based on educational differences and cross-cultural adaptation which focuses on the ability to adapt to new social environments. Their drinking habits also disturb society because they will end up in fights. The habit of drinking alcohol is actually not their original culture but an outside culture that is not filtered properly and they are instigated by the word "Papuan if they don't drink (liquor) are not Papuan", and has an impact on their sleep patterns becoming irregular and resulting in

skipping classes. Not infrequently the owner of the boarding house gives a warning not to do this but not infrequently the warning is ignored by them, which results in many of them being evicted by the owner of the boarding house because they are too noisy (Evriani & Fardana, 2024).

According to the 2014 National Medium-Term Development Plan (RPJMN) Performance Indicator Survey, 77% of male adolescents and 76% of female adolescents have dated and 5.6% of these adolescents have had sexual intercourse before marriage, this figure is higher than in 2013 at 3.6% and in 2012 at 2.5% (Winardi & Yani, n.d.). So in this case promiscuity and dating are also one of the causes and reasons why many Papuan students who get scholarships often have difficulty graduating or even decide to leave the university (Ohee et al., n.d.). Another thing is their habit of rarely being open or difficult to communicate, this is triggered because their language of origin and the current one is very different so it is not uncommon for their understanding of communication to be far from good..

According to Muhajir, striking physical differences make Papuan students easy to recognize. In general, their hair is evenly curled, has dark skin characteristics. Papuan students tend to be Negroid race in contrast to Javanese people who are mostly Mongoloid race. From this difference, Papuan students are easily recognizable. But on the other hand, Papuan students are very difficult to make friends with people outside their race so that their friendships are only within the scope of their tribe. They feel inferior and inappropriate to make friends with different races. Apart from being inferior, the views of the community and students are too attached and to change the alleged stereotype. According to informants, there are several stereotypes that they know, such as Papuan students are students who like to riot, Papuan students are people who are difficult to blend into the surrounding environment. The ability to adapt is one of the main indicators of a person's level of resilience (Hidayah & Fatimah, 2024). It is hoped that with the existence of stereotypes and reprimands from various parties, both society and students, regarding their bad habits both in the academic, non-academic, and community environment, Papuan students will get better, but in reality they are even more arbitrary.

In previous research on Papuan students focused more on the benefits of using social media networks, especially Facebook besides focusing on coastal Papuan ethnic students being more adaptable than mountainous Papuan students. Another thing is about the adaptation patterns and stereotypes carried out by Papuan students at universities spread across Indonesia and focuses on the reasons they chose the university (Agapa & Martiana, 2023). The distribution of Papuan students in each faculty from year to year is increasing and of course the behavior patterns and adaptation patterns they do are also different. Therefore, I am interested in taking topics related to Papuan students because previous research has discussed more about their adaptation patterns. The novelty of my research is that it focuses on education and also existing stereotypes. To find out more, why of the many Papuan students who studied and received scholarships from the affirmation pathway at Semarang State University only one person was able to graduate on time. So that the formulation of the problem in this case is that researchers want to know how the stereotype and strategy of Papuan students they are running.

Based on the description above, the researcher uses the theory of cultural adaptation. According to Gudykunst (2002), cultural adaptation is a process by which a person learns and understands the rules and customs of a new culture. The adaptation carried out by each individual depends on their respective motivations, which of course vary. This theory is used by researchers to see what adaptation strategies are appropriate for Papuan students. The mechanism of intercultural adaptation theory according to (Sumaryanto & Ibrahim, 2023) includes: The tendency to foster relationships between members which will create a sense of kinship, motivation to learn the local culture, this is so that they understand and get many things from the new environment, so that they are able to comply with appropriate norms

According to Gudykunts and Kim (2003), there are 2 stages of intercultural adaptation theory, namely cultural adaptation and cross-cultural adaptation. Cultural adaptation changes when individuals move to a new place. While cross-cultural adaptation includes self-awareness, adaptability, stress, and environment. Papuan students already understand the norms in their new environment and try to leave old habits that are not in accordance with the norms in their new place. So this adaptation theory is considered suitable because it leads to how migrants are able to prepare themselves for the new environment. It is intended that migrants are able to survive with their new environment so that migrants do not experience culture shock that is too excessive. In the future, it is hoped that migrants will be able to accept all the consequences of the new environment they choose and live in.

METHOD

This research uses qualitative research methods with a case study approach. This research qualifies as a case study because the stereotypes and adaptation strategies of Papuan students are relevant to everyday life, especially in the context of education. In addition, because this topic is related to the involvement of social issues that have a broader scope in everyday life. The location of this research was conducted in Semarang, more precisely at Semarang State University with the main subject of research, namely Papuan students of Semarang State University semester 1-7. Data collection techniques through observation, interviews, and literature studies. Observation is used to find out more deeply about stereotypes and also educational problems in real situations involving Papuan students. The number of informants in this study is 14, which is divided into 5 Papuan students, 7 non-Papuan students, and 2 local communities. Interviews were conducted to find out the stereotypes, education, adaptation strategies of Papuan students at Semarang State University. In this case, literature studies are used to support more relevant sources such as journals, books, articles, and other sources related to the stereotypes and adaptation strategies of Papuan students. The data analysis techniques used are data collection, data analysis, data reduction, data presentation, and conclusion drawing.

RESULT AND DISCUSSION

Papuan students are overseas students who come from the eastern region of the Melanisia race. The Melanisian race has hair characteristics that tend to be curly and curly, skin color that tends to be dark, and has a distinctive speech accent. Papuan students studying at UNNES have been there since 2013. It started when there were 10 students from Papua who qualified to enter UNNES through the SNMPTN and SBMPTN pathways. The six students were accepted through the SNMPTN pathway and the other four using the SBMPTN pathway. This is the beginning of Papuans studying at UNNES. While in 2016 UNNES opened a new program called the Affirmation Program, this program is intended for Papuans who want to study but are constrained. So UNNES provides assistance to students whose areas are 3T or commonly known as the foremost, outermost, and disadvantaged areas. So that starting in 2016 many Papuan students can study at UNNES using the affirmation pathway. And to clarify how many people have passed the SNMPTN, SBMPTN, and affirmation pathways, a table is made as below

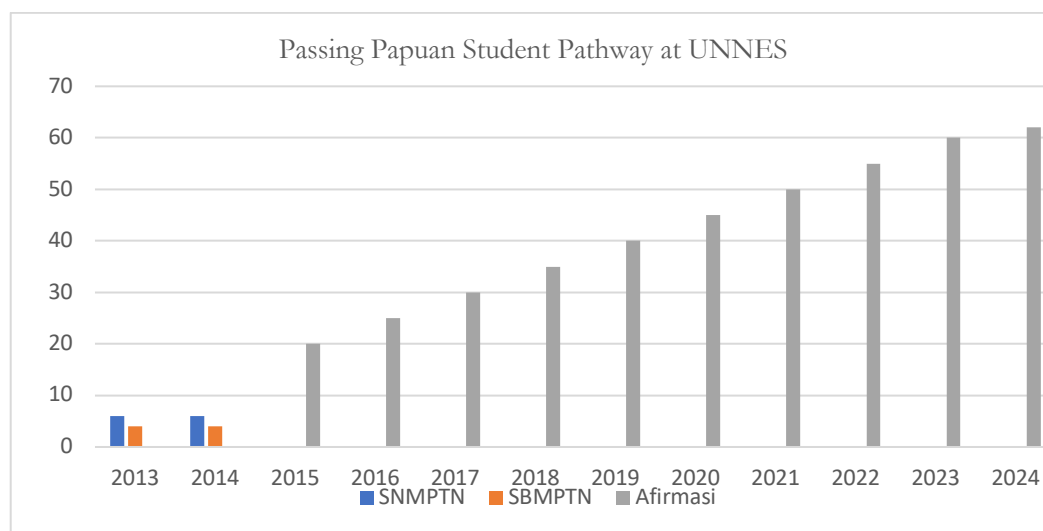


Figure 1. Data Chart of Papuan Students who Passed at UNNES through various pathways

Source: Researcher data 2024

Based on the data, Papuan students admitted through the affirmation pathway have increased from year to year. And there are still some students who disappear due to marriage, their majors are not suitable and most of them choose not to continue. According to data from 2013-now there is only 1 Papuan student who is able to graduate on time.

The Beginning of the Emergence of Papuan Student Stereotypes

The stereotypes obtained by Papuan students have been around for a long time, namely when Papuan students were accepted through the affirmation program in 2016 and decided to migrate in Semarang. The stereotype attached to Papuan students who migrate in Semarang already existed before the riots occurred. According to Al Humaidy, this stereotype arises starting with the strange view of Papuan students by non-Papuan students so that there are differences in treatment by non-Papuan students to Papuan students.

This is also supported by their nature who like to close themselves, so that this stereotype emerges which develops from one individual to another. Over time, this stereotype has developed very diversely. On the other hand, the community has had unfavorable disturbances carried out by Papuan students in the boarding area and in the area where they live and in the form of speeding on the road and arguing which disturbs the peace of the surrounding community. So that from then on, various stereotypes began to emerge obtained by Papuan students. Although there is research that says that Papuan students are troublemakers and the like, the results of the research I have done, the negative stereotype obtained by Papuan students has been around for a long time. Where the stereotype is more how Papuan students are difficult to blend in with non-Papuan students, this can be seen when the lecture takes place they will be silent in class and will speak when someone invites them to speak and for their academics who are far below non-Papuan students, this can be seen in how non-Papuan students repeat many courses in the previous semester. While the stereotype conveyed by Wijanarko & Syafiq (2020), focuses more on the norm aspect. Where according to Wijanarko, Papuan students are often not in accordance with the norms and rules that apply in society. Stereotypes obtained by Papuan students studying at Semarang State University do not all refer to negative stereotypes.

Various stereotypes began to emerge in society and in lectures. Although in the analysis that has been carried out, the developing stereotype is less balanced between negative stereotypes and positive stereotypes. Where the negative stereotype is more than the positive stereotype. This is because Papuan students recognize the difficulty of adjusting to new habits. The emergence of stereotypes against Papuan students is divided into 2 types, namely negative stereotypes and positive stereotypes.

Table 1. Stereotypes of Papuan Students at Semarang State University

Aspect	Negative stereotype	Positive stereotype
Akademic	Low learning speed	Creative and talented
Non Akademik	Low adaptability	High sense of solidarity
Ekonomik	Lack of economic and financial management skills	-
Physical	Dark-skinned Has a scary face	Big and strong

Source: Researcher data 2024

According to Lacko and Gronholm, stereotypes are generally related to the social life of a person or group that is seen as different in the form of physical and non-physical, where this stereotype will have 2 impacts, namely positive impacts and negative impacts (Nafi'ul Umam, 2021). Stereotypes in society exist because of the diverse patterns of views of society so that the views received also vary. And to clarify how stereotypes develop in society, researchers describe them as follows

Negative stereotype

Stereotypes that develop in society are very diverse, one of which is negative stereotypes. Negative stereotypes are unfavorable views received by certain individuals or groups. One of them is the negative

stereotype received by Papuan students in Semarang. This negative stereotype is obtained from how other students view Papuan students as follows

Academic, learning speed

They have different learning speeds. Some of them have learning speeds that are not as slow as others. This stereotype emerged when there was one Papuan student who successfully completed his studies well. And some feel that the major they are currently in is not in accordance with their passion so that the learning speed they have is not as fast as others. The decline in learning motivation of Papuan students is increasingly being felt, this is evident where they are increasingly rarely going to college. The majors and universities they undergo are actually not their will but the will of their respective schools. As Katrin said in her interview.

“...The major that we are doing, we just don't know that we will get into that major and for university we actually want to study in Jogja...” (Interview Kathrin, Herli, and Susan, 2023).

The results of interviews with a total of 5 informants are supporting evidence that more than 10 Papuan students studying at Semarang State University cannot continue their studies because the majors they take are not in accordance with their interests and talents. This also makes them often labeled as lazy students and there is a negative stereotype that Papuan students who survive at UNNES will not last long because of their habits. This habit also affects their academic activities which are far from good and cause some unfortunate stereotypes. Stereotypes are often identified with things that are less than desirable in society. Fransiskus Awe in his research states that community stereotypes of migrants cause local communities with eastern students as migrants to often make controversy and lead to conflict. The academic activities of Papuan students are arguably far from what is expected. As many as 55 Papuan students who were accepted through the affirmation pathway did not use the opportunity properly and chose to stop studying without reason..

Non-academic, low adaptability

Papuan students have different adaptation abilities from one another. Where in this aspect many Papuan students experience rejection when they are looking for boarding houses, this rejection occurs because they are fairly noisy in the boarding environment at night so that it disturbs the peace of other boarders so that when they are looking for boarding houses for them to live in many boarding house owners refuse and advise them to just rent. The rejection is not unusual as it happens not just once or twice. When they gather, they will only gather with one tribe so that the relationships they establish are only within that scope. In addition, the negative stereotype is that they like to make trouble with other people, both the community and their tribe mates. The Papuan student community spread across Semarang State University is very diverse. They are divided into 2 communities, namely the good community and the bad community. As stated by Ales in his interview

“...For the Papuan student community in Semarang, it is divided into 2 *kak*, namely the good community and the bad community. It goes back to each person. And for their own socialization, they are the type that actually mingle easily...”
(Interview Ales, 2023)

In the associations that I have observed, they are the type that easily mingle but only with one race and it is not uncommon for them to close themselves off from people outside their taste. The results of the research I have done are that they are fairly easy to fall into when in their group there are those who drink - drinking others will also follow suit which results in them often going home early and committing troubling acts under the influence of alcohol. This shows that the social environment of Papuan students greatly influences how they behave in their daily lives.

Economic, lack of economic and financial management skills

Papuan students tend to not manage the economy well in terms of shopping, where in this case the scholarship they get, which is a nominal value of Rp. 12 million in one semester, runs out quickly. The results of the research I have done, the scholarship money they get is often misused by Papuan students, they use the money not for college purposes but to buy clothes, buy shoes, buy electronic goods, and to go on vacation outside the city. So that the allotment of money that should be for one semester in a matter of 2-3 months is often exhausted from the specified time. And it is not uncommon for them to borrow from their friends for their daily needs.

Physical

Papuan students studying at Semarang State University have easily recognizable physical features such as darker skin than non-Papuan students. This easily recognizable physical characteristic often gets a less favorable view because it is considered less clean. In addition to dark skin, negative stereotypes that arise are due to their scary faces so it is not uncommon for non-Papuan students to be afraid to cross paths because they look scary. Because of this unfavorable view, many of them (Papuan students) choose to alienate or isolate themselves from other students and society. Where this view also makes them less confident

Positive stereotype

In addition to the negative stereotypes received by Papuan students studying at Semarang State University, they also get various positive stereotypes both in lecture life and daily life. Although in this case the positive stereotypes are fewer than the negative stereotypes. Some of the positive stereotypes received by Papuan students are as follows

Academic, creative and talented

I often encounter Papuan students who have talent in the arts, both dance and music. Because they tend to show their pride in their culture and not infrequently they also show their skill in playing musical instruments. The musical instruments they play are very diverse such as the ukulele, guitar, and so on. Besides being good at playing musical instruments they are also blessed with beautiful voices. The results

of research I have done show that almost all Papuans are good at singing and have beautiful voices. So it is not uncommon for them to be active in organizations such as Spirituality, where they fill these Spiritual activities by singing, praying together.

Non-academic, high sense of solidarity

This high sense of solidarity is more to the in-group where if there is one of the in-group having problems with outsiders they are often blinded and defend their friend without knowing who is wrong in the matter. Another thing is when one of them has a birthday they will cook to celebrate their friend's birthday and they will eat together in front of the boarding house terrace. A group of Papuan students eating together in front of the terrace of the boarding house after cooking together. They often do activities like this to strengthen the bonds of brotherhood that they have established. Another thing is that when their friends are sick, they will be ready to take turns caring for their friends. Some make porridge, buy medicine, and so on.

Physical

Papuan students studying at Semarang State University have a large average body size and a strong physique. This is influenced because they like to play soccer, and other sports games so that their muscle mass is well formed. This stereotype arises because of the community and non-Papuan students who meet them while doing gym and other sports such as playing soccer, basketball, and so on. When seen when they play soccer they look very agile and agile too.

Based on the results of the research above, the beginning of stereotypes in Papuan students is due to differences in race and behavior. Differences in race and behavior are influenced by several factors such as history, culture, and economy. For example, black people have historical differences with white people. In cultural differences they are often known for causing trouble, getting drunk on the street, riding motorbikes at will, having free sex that is not in accordance with the values and norms of the surrounding community. This also affects their behavior in society, where they are seen as less good which results in them forming groups that have the same background. According to self-identification theory, (Hornsey, 2008) individuals tend to identify themselves according to the group they consider themselves to be in. So it is not uncommon for Papuan students to group with people of the same race because they feel more comfortable with groups that they consider the same. With the existence of Papuan students in groups, it actually adds to the negative stereotypes in their environment. Papuan student groups often make noise and actually make people uncomfortable.

The above explanation is also supported by (Prama et al., 2024) that intercultural communication convergence occurs when Papuan students have the same goals, while divergence occurs when Papuan students and other students have different cultural backgrounds, causing misunderstandings.

Research Conducted (Muliani Prasmi et al., 2019) which contains obstacles obtained by Papuan students studying in Surabaya in the form of cultural and language barriers, in line with this research. Papuan students studying at Semarang State University are trying to adapt to a new environment. It is not uncommon for

them to get ridiculed by other students on the grounds of these differences, but with efforts to adapt to the new environment they try to accept every stereotype labeled and try to keep up with values and norms.

Problems experienced by Papuan students at Semarang State University

Papuan students who migrate to study outside their region often get problems not only from the academic aspect but also from other aspects. The problems they face are not just individual problems but also broader. So that the author classifies into 2 things, namely:

Academic

Choice of study program does not match interests and talents

This problem is not new to Papuan students at Semarang State University. It is because the school where they come from determines everything so that when the majors they receive are not in accordance with their talents and interests they do not enjoy being in their current majors. According to the results of the research I have done, when they will continue to the college level, they do not know what major they will take. This happens because the school takes care of everything. As what Ales said in his interview

"The major that we're doing is because the school decides, so we don't know what they choose. They take care of everything." (Interview Susan dan Ales 2023)

So that when they are accepted at State Universities in various cities, they feel that the majors they are currently taking are not in accordance with their talents and interests. This also affects those who become reluctant to carry out lectures which results in them often repeating subjects or some choose not to continue their studies because they do not match the potential of Papuan students.

Intellectual ability

A person's intellectual ability is different. This is also a problem for Papuan students, this problem occurs because their educational background is less than students from other regions. This low intellectual ability can be seen when presenting in class. Some of them find it difficult to think critically because the speed of understanding the material they get is different from students outside of their region. Another thing is also because their learning motivation is still relatively low in lectures. As a result, when Papuan students are invited to discuss certain subjects, they often do not understand.

Language Differences

Language differences are also an obstacle for students in communicating. This is because they must be able to understand the daily language in a new environment. As in the interview expressed by Lince:

"Language differences also affect our communication because some times we don't understand what they are communicating so we can only listen." (Interview Lince, 2023)

The results of the interview explained that the participants wanted to communicate more outside their tribe but the language barrier became an obstacle. The self-adjustment that Papuan students do is not easy because they must be able to behave according to the norms that exist in the community where they live.

Education Gap

Another thing that is a problem for Papuan students is that there are differences in the quality of education where Papuan students' education from where they come from is far below the quality of other regions in Indonesia. So that to adjust the academic standards of the campus or university, they have to fight harder to be able to adjust the campus academic standards. So it is not uncommon for the learning style and acceptance of learning materials obtained by Papuan students to be different from one another and it is not uncommon for many not to be strong and choose to give up.

Non Academic

The social environment, this problem is often a very scary thing for some Papuan students because when we are wrong in choosing associations then our future will be threatened. The social environment for Papuan students is inclusive, they are fairly difficult to mingle with students outside their race. This is due to the feeling of discomfort when they interact with people outside their race which causes their association only within the scope of their own race. It is not uncommon for many Papuan students to fall into bad things because of their associations that follow their peers. Like drinking, making trouble and so on. Actually, some of them are aware of the characteristics of their peers who are not good but they prefer to remain friends because they feel less comfortable making friends outside their race. This also affects their behavior so they do not focus on the lectures they are running. The habit of going home in the morning after drinking makes them forget their obligations, namely morning lectures, and it is not uncommon for them to skip class because they wake up late due to these bad habits (Alase, 2017).

Adaptation Strategies of Papuan Students at Semarang State University

Adaptation strategies are ways that individuals do to be able to survive in their new environment. This adaptation strategy is carried out in a social process that results in conformity. Conformity is a form of interaction in which other people's behavior is expected to conform to group expectations (Ariyani, 2013). Based on the results of the study, the strategy they do when they get an unfavorable stereotype is to fight back but some are just silent. According to Gudykunts (2003), intercultural adaptation theory, this adaptation strategy has a pattern, namely recognition, assessment, decision making, implementation, and evaluation. In addition to having patterns in adaptation strategies, intercultural adaptation theory also has stages. There are 2 stages of intercultural adaptation theory, namely cultural adaptation and cross-cultural adaptation. Cultural adaptation is a change when individuals move to a new place. Papuan students who have different educational backgrounds, languages, physiques, and norms with people outside their tribe must be able to adapt to their new environment. So that with this, they form groups that come from the

same race or tribe both from educational backgrounds, languages, and norms with the aim of fostering a sense of kinship and forming a community. With this group, they consider themselves able to adapt to the new environment with the support of friends who have the same background. In line with this theory, Papuan students make changes to adapt to their new place. Aspects of cultural adaptation include education, social system, work, and professional. While at the cross-cultural adaptation stage the aspects include self-awareness,

Table 2. Adaptation Strategies

Strategy	Issues addressed	Description
Strategy cultural adaptation	Choice of study program that does not match interests and talents Education gap	In this case, the adaptation process is divided into several stages of individual change to their new place and how to adjust to their new place. Regarding discrepancies in majors, the first step that Papuan students can take is to approach or ask for advice from students who have a better background. The next stage is to integrate or join in academic activities so that they can develop and be able to integrate with students with better backgrounds. This is still homework and has not been resolved so that there is little input for universities or campuses that have accepted Papuan students with their abilities that are somewhat lacking, there needs to be training or tutoring regarding college learning so that in the future this gap is reduced and fewer students are affected by DOs.
	Intellectual abilities	In this case, the adaptation process is divided into several stages of individual change to their new place and how to adjust to their new place. Related to low intellectual ability. The first step that Papuan students can take is to have the motivation to learn. The next stage is to take courses or read more books to improve their abilities. Furthermore, by improving

	communication skills in everyday life.
Different language	Where in the cross-cultural adaptation strategy, Papuan students have understood the norms in their new environment and left their old norms. Where in this strategy they must dare to mix outside their race so that they will get used to the everyday language in their new place of residence and can also do language lessons.
Cross strategy– cultural adaptation	
The environment is different from his old environment.	Where in the cross-cultural adaptation strategy, Papuan students have understood the norms in their new environment and left their old norms. So at this stage they build friendships with other students so that they are able to be open and open-minded about the good and bad of socializing. In addition, they have an awareness of the dangers of free socializing which will also affect the community's perspective on them.

The adaptation efforts carried out by Papuan students differ from each other, where the adaptation strategy carried out using cultural adaptation seems more positive and feels closer compared to using the cross-cultural adaptation strategy where in this strategy Papuan students must truly understand the norms that apply in their new environment and leave their old norms.

CONCLUSION

Papuan students studying at Semarang State University have educational problems, language differences, differences in values and norms, but often these problems make them choose to give up and no longer continue their education. With these differences, stereotypes arise in society that consider them negative. The stereotypes that are formed are caused by behavior in everyday life that is not in accordance with values and norms. So that the interesting findings in this study are in the strategies used by Papuan students in adapting to their new environment. In cultural adaptation, the strategy tends to be more active, they try to form groups with the same ethnic or racial background with the aim of facilitating adaptation in the new environment. While in the cross-cultural adaptation strategy, it tends to be more passive, where Papuan students observe and follow new norms to change stereotypes from the surrounding community.

Adaptation strategies carried out using cultural adaptation and cross-cultural adaptation have their own advantages. Where someone who uses cultural adaptation tends to be an observer before entering their new environment, while someone who uses cross-cultural adaptation tends to be reluctant to act in their new environment before they can adjust to their new norms. Of course, in the approach they take, there is no approach that is better than the other. Because each approach has its own advantages and disadvantages.

REFERENCES

- Agapa, D. B., & Martiana, A. (2023). Mahasiswa Dogiyai di Yogyakarta: kajian tentang adaptasi dan relasi sosialnya. *Dimensia: Jurnal Kajian Sosiologi*, 12(1), 82–97. <https://doi.org/10.21831/dimensia.v12i1.60998>
- Akhmad, O. :, Hasan, M., & Wardhana, A. (2021). *Praktik Multikulturalisme di Yogyakarta: Integrasi Dan Akomodasi Mahasiswa Papua Asrama Deiyai*.
- Alase, A. (2017). The Interpretative Phenomenological Analysis (IPA): A Guide to a Good Qualitative Research Approach. *International Journal of Education and Literacy Studies*, 5(2), 9. <https://doi.org/10.7575/aiac.ijels.v.5n.2p.9>
- Annurrisa, V. (2024). Pt. Media Akademik Publisher Hambatan Komunikasi Antarbudaya di Kalangan Mahasiswa Asli Madura Dan Pendatang di Universitas Trunojoyo Madura. In *Jma* (Vol. 2, Issue 1).
- Ariyani, N. I. (2013). Strategi Adaptasi Orang Minang Terhadap Bahasa, Makanan, dan Norma Masyarakat Jawa. *Komunitas*, 5(1), 26–37. <https://doi.org/10.15294/komunitas.v5i1.2369>
- Bintang, V., & Wardaya, E. A. (2022). Praktik Multikulturalisme Antara Masyarakat Surabaya dan Mahasiswa Papua Dalam Mewujudkan Harmonisasi SOSIAL Warsono. In *Kajian Moral dan Kewarganegaraan* (Vol. 10). www.dispendukcapil.surabaya.go.id
- Everlena, N., Nolly, S., Edmon, L., & Kalesaran, R. (2017). Manfaat Jejaring Sosial Facebook Bagi Mahasiswa Asal Papua Yang Kuliah di Fispol Universitas Sam Ratulangi Manado. In *Acta Diurna: Vol. Vi* (Issue 2).
- Evriani, T., & Fardana, N. A. (2024). How does the effectiveness of cognitive behavior therapy in reducing academic anxiety influence the academic procrastination of undergraduate students? *Buana Pendidikan Jurnal Fakultas Keguruan Dan Ilmu Pendidikan Unipa Surabaya*, 20(01), 22–28.
- Fauzia, S. N., & Ihsan, H. (2023). Pengaruh Tipe Kepribadian Big Five terhadap Prasangka Sosial kepada Mahasiswa Papua pada Mahasiwa di Kota Bandung. In *Jurnal Psikologi Insight* (Vol. 7, Issue 2). <http://adik.kemendikbud.go.id>
- Hidayah, R. N., & Fatimah, N. (2024). Resiliensi Mahasiswa Unnes dalam Mengikuti Program Kampus Mengajar di Sekolah Dasar. *Jurnal Basicedu*, 8(2), 1581–1591. <https://doi.org/10.31004/basicedu.v8i2.7435>
- Hornsey, M. J. (2008). Social Identity Theory and Self-categorization Theory: A Historical Review. *Social and Personality Psychology Compass*, 2(1), 204–222. <https://doi.org/10.1111/j.1751-9004.2007.00066.x>
- Ismail, M., Muslimin, A. A., & Quraisy, H. (2022). Pengaruh Pengelolaan Tempat Duduk Terhadap Motivasi dan Hasil Belajar Siswa Mata Pelajaran IPS Kelas V di MI Kecamatan Somba Opu, Kab. Gowa. *Buana Pendidikan Jurnal Fakultas Keguruan Dan Ilmu Pendidikan Unipa Surabaya*, 18(2), 343–351.
- Muhajir, M. (2020). *Strategi Komunikasi Budaya Mahasiswa Papua Dalam Interaksi Dengan Mahasiswa Aceh di Universitas Malikussaleh*.

- Muliani Prasmi, S., Prodi Ilmu Komunikasi, D., Surabaya, U., & Semolowaru, J. (2019). Hambatan Komunikasi Lintas Budaya (Mahasiswa Papua Di Surabaya) Noorshanti Sumarah Irmasanthi Danadharta. In *Jurnal Representamen* (Vol. 5, Issue 02).
- Nababan, K. R. (2022). Stereotip dan Penolakan Indekos Mahasiswa Asal Papua di Salatiga. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 24(1), 42. <https://doi.org/10.25077/jantro.v24.n1.p42-50.2022>
- Nafi'ul, U, R. (2021). Pendekatan Konseling Lintas Budaya Dalam Mengatasi Stigma Negatif Terhadap Kelompok Minoritas Gender Calabai. In *Jurnal Kesetaraan Dan Keadilan Gender* (Vol. 16, Issue 2).
- Ohee, C., Purnomo, W., Biostatistika, D., Kependudukan, D., Masyarakat, K., Airlangga, U., & Korespondensi, A. (2021). *Pengaruh Status Hubungan Berpacaran Terhadap Perilaku Pacaran Berisiko Pada Mahasiswa Perantau Asal Papua di Kota Surabaya*. <https://doi.org/10.20473/Ijph.V113il.2018.268-280>
- Prama, W., Hpar, P., Kurniawan, W., Umais, T. R., Rahman, N. A., Islamiah, J., & Wahyuni, W. (2024). Analisis Konvergensi dan Divergensi Komunikasi Antarbudaya: Studi Kasus Komunikasi Mahasiswa Papua di Universitas Mataram. *R2J*, 7(1). <https://doi.org/10.38035/rrj.v7i1>
- Ramdhani, M., & Abstrak, S. A. M. S. (2016). Pengaruh Sosial Media (Facebook) Terhadap Prestasi Belajar Mahasiswa Ilmu Komunikasi Universitas Singaperbangsa (Unsika) Karawang. In *Juli* (Vol. 1, Issue 1). www.linkedin.com
- Rifana, A. M., & Yuliani, N. (2023). *Trivikrama: Jurnal Multidisiplin Ilmu Sosial Analisa Komunikasi Antar Budaya Mahasiswa Pendatang di Univeritas Sultan Ageng Tirtayasa*. 2(3), 2023–2123.
- Sumaryanto, E., & Ibrahim, M. (2023). Komunikasi Antar Budaya Dalam Bingkai Teori-Teori Adaptasi Intercultural Communication In Frame Adaptation Theories. *Nusantara Hasana Journal*, 3(2), Page.