

## Adaptation of Migrant Communities in Kampung Inggris: Communication and Efforts to Prevent Disintegration

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**Abstract:** This study aims to explain the communication patterns used by both migrant and local communities, as well as the efforts made to reduce the potential for social disintegration in Kampung Inggris, located in Dusun Tulungrejo, Pare District, Kediri Regency, East Java. Dusun Tulungrejo is known as a center for foreign language learning that attracts people from various regions across Indonesia, bringing with them diverse ethnic, religious, cultural, and linguistic backgrounds. This phenomenon produces a dual impact: on one hand, it offers economic benefits for the local population, but on the other, it presents the risk of social conflict due to differences in cultural values and norms. The study employs a sociological approach based on structural functionalism, as proposed by Talcott Parsons, using the AGIL theory (Adaptation, Goal Attainment, Integration, and Latency) to understand the processes of adaptation and integration within a multicultural society. A qualitative method was used, with data collected through in-depth interviews, documentation, and field observation. The findings indicate that several forms of communication play a significant role in preventing social disintegration, namely interpersonal communication, group communication, and mass communication. Additionally, various social activities—such as village meetings, mutual aid for funerals (*kerukunan kematian*), group exercise sessions, and communal work (*kerja bakti*)—serve as key platforms for interaction and integration between local residents and migrants. This research is expected to serve as a foundation for fostering harmonious and sustainable communication between the two groups, while strengthening social integration within the Kampung Inggris community.

**Keywords:** Kampung Inggris, Intercultural Communication, Migrant Communities, Social Disintegration, Structural Functionalism

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## Introduction

The shift in diversity patterns in Indonesia is triggered by differences in race, culture, language, customs, and so on. These differences are one of the triggers of conflict, leading to disintegration. Social disintegration often arises as a result of society's failure to manage existing differences in an inclusive and communicative manner (Wibowo, A., 2019). This phenomenon of shifting diversity can be observed concretely in the Kampung Inggris area, Pare Subdistrict, Kediri Regency, East Java. Based on several written works analyzed by the author, it is explained that the shift in diversity in Kampung Inggris occurred due to the presence of migrant communities who came to pursue non-formal education, particularly foreign language courses at various language schools scattered throughout the area (Nuraini, S., 2021). Over time, migrant communities have not only become course participants but have also integrated and lived alongside the local community. This interaction has created new social spaces that bring together diverse cultural backgrounds, languages, and social values.

In this context, adaptation becomes an inevitable necessity in the life of a pluralistic society. Social adaptation is a dynamic process that requires individuals or groups to adjust to a new social environment that is different from their original environment. In this case, adaptation is not only one-way, but occurs reciprocally between two interacting parties—namely, the immigrant community and the local community. Therefore, intercultural communication plays an important role in building harmony and preventing social conflict and disintegration (Haryanto, T., 2020).

The immigrant community, in this case course participants or economic and educational actors in Kampung Inggris, are required to understand and adapt to local norms, values, and customs, including in terms of language, ethics, and social interaction. On the other hand, the local community is required to develop an open, tolerant, and inclusive attitude towards the presence of individuals from various cultural, religious, and regional backgrounds. The balance between the openness of the local community and the willingness of the immigrant community to adapt is an important foundation for the creation of social cohesion.

In this process, intercultural communication plays a very important role. Intercultural communication is not merely understood as the exchange of information between individuals from different cultural backgrounds, but also encompasses an understanding of the social context, symbols, values, and norms that accompany the

communication itself (Ting-Toomey, S. (2012). When intercultural communication is effective, misunderstandings, stereotypes, and prejudices can be minimized. Conversely, failure to establish healthy intercultural communication has the potential to lead to conflict, social segregation, and even disintegration in the long term.

Furthermore, adaptation and intercultural communication are also closely related to the concept of social integration, where individuals or groups with different backgrounds can live harmoniously together in one social system. Thus, adaptation is not merely an individual process, but a collective process that determines the sustainability of inclusive, sustainable, and peaceful social relations in a multicultural society such as Kampung Inggris.

As explained in Suko Susilo's research entitled "Shifts in Diversity Patterns in Kampung Inggris Pare Following Social Structural Changes," this study examines the occurrence of shifts in diversity patterns, the processes underlying these shifts, and the impacts of such shifts in Kampung Inggris Pare. The transition of Kampung Inggris society from an agrarian lifestyle to a capitalist one has had a significant impact on their religious patterns. (Shift in Religious Diversity Patterns in Kampung Inggris Pare Following Social Structural Changes | *Empirisma: Journal of Islamic Thought and Culture*, n.d.)

Nuraini, S. (2021) in her research titled *Social Dynamics of Migrant Communities in Kampung Inggris Pare: A Study on Social Adaptation and Integration*. This study highlights the social dynamics between local communities and migrants, particularly in terms of cultural friction and differing social values. It found the potential for conflict due to differences in lifestyle and expectations between the local community and course participants, especially in the context of public space use, nighttime activities, and dress style. However, this study did not specifically explore strategies for preventing disintegration or forms of cross-cultural communication.

Furthermore, research by Rachmawati, E. & Hidayat, M. (2020) entitled *Cultural Diversity in Kampung Inggris: Between Tolerance and Potential Social Conflict* This study emphasizes the potential for conflict due to cultural, religious, and customary differences between the local community and course participants. The researchers found that while tolerance exists in some areas, tensions still arise, particularly in intergender interactions, environmental noise, and the limited involvement of newcomers in

community social activities. The primary focus is on identifying issues, rather than solutions or adaptation mechanisms.

Unlike previous studies that focused more on the dynamics of diversity and social conflict in Kampung Inggris, this study found that there were a number of concrete efforts made by both parties—the local community and migrants—to manage this diversity. These efforts included the use of adaptive communication patterns, the formation of cross-cultural communities, and active involvement in joint social activities. Therefore, this study aims to analyze how communication patterns are built between the local community and migrants in Kampung Inggris, as well as how strategies to prevent social disintegration are applied in everyday life. By understanding these communication and adaptation processes, this study is expected to contribute to the discourse on managing social diversity in Indonesia, particularly in the context of multicultural non-formal education communities.

## **Methodology**

This study aims to explain the communication patterns used by the local community and migrants, as well as the efforts made to prevent social disintegration in Kampung Inggris, Pare District, Kediri Regency. To achieve this objective, this study uses a qualitative approach with data collection methods that include in-depth interviews, participant observation, and document analysis (Fadli, 2021).

The informants in this study consist of two main groups. First, the local community, who are native residents of Kampung Inggris and have lived in the area for a long time. Second, the migrant community, who are individuals who have come from various regions in Indonesia to take various types of courses in Kampung Inggris, such as English and Arabic courses, as well as other private education services. The informants were selected purposively to ensure representation from diverse socio-cultural backgrounds.

The focus of observation is directed at the forms of communication that emerge in daily interactions between local communities and migrants, both in formal contexts (such as in educational institutions or community forums) and informal contexts (such as in residential areas, food stalls, and community social activities). Additionally, the researcher also examines the attitudes demonstrated by both groups, such as tolerance,

openness, and adaptability, which serve as important indicators in assessing the potential for social integration or disintegration.

This qualitative approach was chosen because it is able to explore a deep understanding of the social and cultural dynamics that underlie communication patterns and attitudes between community groups (Rijali, 2018). To strengthen the findings, the researcher will also review previous studies that discuss diversity and social interaction in Kampung Inggris as a comparative and contextual basis.

By analyzing these factors through an exploratory and holistic approach, it is hoped that this study can provide a comprehensive picture of the communication patterns used and the strategies for preventing social disintegration that have been attempted by the local community and migrants in Kampung Inggris Pare (Nilamsari, 2014).

## **Results and Discussion**

### ***Communication Patterns as Instruments of Social Integration in Kampung Inggris Pare***

In a sociological context, society is understood as a group of people living together in a social system supported by culture, norms, and social rules (Purwaningsih, 2020). As explained by Selo Soemardjan, society is a collection of individuals who live together and collectively produce culture (M. Kes, 2022). The important elements that form society include reciprocal interaction, social dependence (interdependence), territorial control, cultural adaptation, social identity, and formal structures such as villages or sub-districts.

In this study, the community in Kampung Inggris Pare is divided into two main groups, namely the local community and the migrant community. The local community consists of indigenous residents who have settled and live their daily lives with stable social patterns. In contrast, the migrant community comes from various regions in Indonesia to attend foreign language courses and other private education programs, bringing with them diverse languages, cultures, and customs (Kurniasih et al., 2014; Aminah, 2022). These differences, as revealed by Syarifuddin et al. (2019), can cause communication barriers and potential cultural conflicts if not managed properly.

In understanding the social dynamics occurring in Kampung Inggris Pare, Talcott Parsons in Structural Functionalism (AGIL) offers a robust analytical framework for

assessing how interactions between migrant communities and local communities play a role in maintaining social stability while preventing potential disintegration. The adaptation process demonstrated by migrant communities is not merely superficial adjustment but a complex social system response to the pressures and challenges of the dominant Javanese cultural environment. This adaptation includes understanding the local language, customs, and norms of communal life, which functionally minimizes social friction and creates space for coexistence (Herawati, 2023). Thus, adaptation becomes the initial foundation in the social system to respond to plurality of values and avoid cultural conflicts that may arise.

Furthermore, the achievement of goals by immigrant communities—particularly in the context of non-formal education such as foreign language proficiency—cannot be separated from the social dimension that involves active participation in the local community. Individual success in achieving these goals depends on their ability to build harmonious social relationships, which indirectly shows that individual goals in this social system are interdependent with collective social balance and cohesion. Therefore, the achievement of goals is not only measured from an individual perspective, but also from the ability to establish productive integration with the local community.

The social integration that occurs between these two community groups is reflected in various effective communication patterns, whether interpersonal, group, or mass communication, which act as social bonding mechanisms. Village meetings, death reconciliation activities, group exercises, and community service become practical spaces for the implementation of integration, where shared values and norms are strengthened through direct interaction and collaborative activities. Through these formal and informal social media, the local community and migrants not only share activities but also formulate and maintain a sustainable social consensus. This indicates that social integration does not occur automatically but through an active and controlled social process (Setiawan, 2021).

At the pattern maintenance stage, the internalization of shared values and norms is key to ensuring the sustainability of the social system. The involvement of immigrant communities in social activities is not merely passive participation, but also reflects the process of forming a new culture that is inclusive and adaptive. Through this internalization, social discipline and mutual trust are formed, which deeply strengthen social cohesion. The maintenance of this social pattern is an important preventive strategy in preventing long-term disintegration, given that the sustainability of social relationships

requires continuous collective commitment and the cultivation of strong shared values (Herawati, 2023). Thus, the AGIL theory conceptually and empirically explains how social dynamics in Kampung Inggris Pare can be maintained from the potential for social fragmentation through the processes of adaptation, achievement of common goals, integration, and maintenance of social norms. Thus, the implementation of the AGIL theory in the context of Kampung Inggris Pare shows that communication and social activities are the main instruments in managing diversity and preventing social disintegration. Local residents and newcomers jointly play their roles in maintaining community stability, whether through adaptation mechanisms, goal achievement, norm integration, or the maintenance of social patterns.

Communication is the main foundation in the formation and maintenance of social relationships in society. In general, communication can be defined as the process of conveying messages from one individual to another through certain media and generating feedback. Harold Laswell's classic communication model emphasizes the importance of the elements of "who says what, through which channel, to whom, and with what effect" (Uchjana Effendy, 2017), which shows that communication is systemic and strategic. Meanwhile, Berelson and Steiner in Fisher explain that communication involves the transmission of information, ideas, emotions, and skills through symbols such as language, numbers, or images (Aurbey, 1990).

In the context of social interaction between the local community and migrants in Kampung Inggris Pare, there are three main forms of communication that play a significant role in building social cohesion and preventing disintegration: interpersonal communication, group communication, and mass communication. All three play a role in bridging cultural, value, and behavioral differences between two groups that sociologically have different backgrounds.

- 1) Interpersonal communication refers to the communication process that occurs directly between two or more individuals, allowing for immediate and spontaneous feedback (Littlejohn, in Hardjana, 2003). In Kampung Inggris Pare, this form of communication often occurs when migrants interact directly with the local community, for example when looking for a place to live (boarding house or rented room). In this process, information about social rules and local values is conveyed by the hosts (local community), which is then responded to by the migrant community. This form of communication is important in the social

adaptation process (within the AGIL framework), as it allows migrants to directly adjust to their new environment.

- 2) Mass communication is defined as the delivery of messages to a wide and heterogeneous audience through media that can reach many people simultaneously (Wright, in *Mass Communication*: n.d.). In the context of Kampung Inggris, mass communication occurs not only through electronic media but also in the form of open community-scale social activities, such as religious ceremonies (tahlilan), community service, and celebrations of major holidays. These activities involve both local residents and newcomers, ultimately creating a shared social space. This pattern of mass communication plays a role in social integration, as explained by Parsons, by establishing norms and values that are accepted by all members of society.
- 3) Group communication is a form of communication that occurs within the scope of face-to-face interaction between three or more people, with the aim of sharing information, solving problems, or reaching joint decisions (Burgoon in Wiryanto, 2004). In Kampung Inggris, this form of communication is commonly found in the classrooms of language courses, where participants from various cultural and regional backgrounds gather in one study group. Interactions within these study groups, particularly in small group discussions, demonstrate the dynamics of group communication, which are rich with processes of idea exchange, language adaptation, and the formation of cultural solidarity. This process aligns with the goal attainment function in AGIL theory, where individuals not only pursue learning objectives but also form social bonds within their group.

By mapping the forms of communication that occur in Kampung Inggris Pare, this study shows that communication is not merely a technical activity of exchanging information, but a strategic tool in building social integration and preventing disintegration. The success of communication, whether interpersonal, group, or mass, is an indicator of healthy social relations between the local community and the immigrant community. This confirms that the structural functionalism approach, particularly through the AGIL scheme, is relevant in explaining how communication functions as a social mechanism in maintaining cohesion in a multicultural society.

### *Efforts to Prevent Social Disintegration*

Social disintegration, according to Prof. Soerjono Soekanto in the General Guidelines for Sociology Students, is defined as the process of the collapse of norms and values in society caused by changes in social institutions. This phenomenon arises due to misunderstandings among members of society, a decline in compliance with existing norms, the weakening of the authority of community leaders, and the failure of social sanction mechanisms (S.Pd.I, 2015, p. 59). Conceptually, disintegration can be interpreted as a state of disunity that eliminates integrity and unity, thereby potentially causing division (Yusuf, 2022). Conversely, social integration is a process of unification that fosters values of unity and solidarity within society.

Social disintegration in various regions of Indonesia does not occur spontaneously or in a vacuum without cause. Each disintegration event has different characteristics and root causes, encompassing economic, political, social, and cultural dimensions (Iba, 2016). Therefore, preventing disintegration requires a contextual and multidimensional approach.

In the Kampung Inggris Pare community, efforts to prevent social disintegration are carried out through various initiatives involving local communities and migrants. These efforts are aimed at strengthening social cohesion and maintaining the continuity of interaction between groups, thereby reducing the potential for conflict and social fragmentation. The concrete steps in preventing disintegration are as follows:

Formal communication is an official and structured communication channel that follows the chain of command and the relationships of tasks and responsibilities within an organization (Yuliana, 2012). This communication does not only flow from top to bottom or vice versa, but also horizontally between members of the organization in accordance with the established structure (Formal and Informal Communication in Communication Networks | Journal on Education, n.d.). Thus, formal communication can be understood as a form of interaction that is official and planned, aimed at achieving harmony and effectiveness in carrying out organizational functions.

In Kampung Inggris Pare, formal communication is evident through several routine activities that involve the wider community, including village meetings and death reconciliation activities. Village meetings are an important forum held every month on the 11th with the main objective of creating a conducive, peaceful, and harmonious

community atmosphere. This meeting serves as a discussion forum for residents to raise issues and find solutions together, involving all segments of society, including Muslims, non-Muslims, and migrants who have settled in Tulungrejo Village. This activity not only functions as a means of formal communication but also as a social mechanism that fosters a sense of togetherness and solidarity among residents.

When analyzed using Talcott Parsons' AGIL theory, village meetings reflect four main functions in maintaining the social system. In the initial stage, namely adaptation, the community is required to adapt and actively participate in the meeting forum. This adaptation process shows that residents understand the importance of involvement in existing communication structures for the common good. Next, in the goal attainment stage, after adapting, the community begins to implement the norms and rules agreed upon during the meeting to achieve the desired social goals. The integration stage then strengthens social relationships among residents, where attendance and participation in meetings encourage the formation of a solid social unity, strengthening community cohesion by adhering to the agreed-upon rules. Finally, the maintenance phase (latency) ensures the continuity of this formal communication through the consistent and regular conduct of meetings, thereby preserving and passing on the communication system and social values to future generations.

In addition to village meetings, death harmony activities are also a form of formal communication that plays a strategic role in maintaining social solidarity. Through a regular contribution system of five thousand rupiah per month, the entire community of Tulungrejo Village, regardless of religion, contributes to helping ease the burden on bereaved families in handling the deceased. This program not only reduces financial difficulties during times of grief but also serves as a tangible expression of organized solidarity and social responsibility. From the perspective of AGIL theory, funeral solidarity also demonstrates an adaptation phase when non-Muslim communities must adjust to the contribution mechanism implemented. The achievement of objectives is evident when all parties agree and actively participate for the common good. Social integration occurs when all residents, without exception, act as a unified whole in maintaining the continuity of this program. Finally, the maintenance of patterns signifies the residents' commitment to continue sustaining this activity as part of a sustainable social system.

On the other hand, informal communication in Kampung Inggris Pare also plays a very important role in building warm and close social relationships outside of official channels. This informal communication takes place outside the structure of formal organizations and typically involves personal interactions between individuals, such as casual conversations or even gossip (Formal and Informal Communication in Communication Networks | Journal on Education, n.d.). Although not official, informal communication still serves significant social functions, particularly in strengthening social networks and fostering a sense of community.

A real-life example of informal communication that strengthens social solidarity in Kampung Inggris Pare is the group exercise session held every Friday morning in the courtyard of the Jawi Wetan Christian Church. Although intended specifically for the elderly, the event is also attended by the general public, demonstrating inclusivity in social activities. Interestingly, the exercise instructor is a Muslim, a symbol of harmony and tolerance among religious communities in the area. Pastor Yuda said that these joint exercises are clear evidence that religious differences are not a barrier to creating joint activities that unite residents (H. Yuda Pratama, personal communication, June 21, 2022).

In addition, the community service carried out every month on the 12th in Tulungrejo Village is an important moment in fostering a sense of togetherness that transcends religious and social status boundaries. This activity involves all levels of society, including Muslims, non-Muslims, and migrants, in a joint effort to clean and care for the environment. Community service is not an activity rooted in religious aspects, but rather a social matter that fosters values of togetherness and collective responsibility (S. Mas'ud, personal communication, June 11, 2022). Through community service, social solidarity is strengthened, creating a safe, conducive, and harmonious atmosphere in the community.

Overall, both formal and informal communication in Kampung Inggris Pare demonstrate complementary integration in maintaining social stability and preventing disintegration. Formal communication provides a clear structural framework and systematic problem-solving mechanisms, while informal communication plays a role in building personal bonds and creating a warm social space. Both serve as a strong foundation for realizing a harmonious and inclusive community life.

In the context of joint exercise activities and community service in Kampung Inggris, Talcott Parsons' AGIL theory comprehensively describes the social processes

taking place in society. The first stage, adaptation, is reflected in the active participation of both local and migrant communities in these activities. Although these activities are informal and not formally bound by organizational structures, they have become institutionalized social routines in Tulungrejo Village, effectively accommodating and adapting to the social needs of the local community.

Furthermore, in the goal attainment stage, the community not only participates but also agrees on common goals to be achieved through these activities. In this case, group exercise is aimed at improving community health, while community service aims to create a clean and comfortable environment. The agreement and implementation of these common goals demonstrate coordination and social commitment that strengthen group cohesion.

The next stage is integration, where social blending occurs among the individuals involved. Through intense interaction in joint exercise activities and community service, individuals from various social backgrounds successfully form a cohesive and harmonious unity. This integration not only facilitates the achievement of common goals but also strengthens the social structure that supports the systematic and sustainable continuation of these activities.

Finally, the maintenance stage (latency) refers to the community's ability to sustain and preserve the continuity of these activities. Collective awareness of social responsibility and the consequences of living in a community encourages the community to actively maintain the tradition of joint exercise and community service activities. Thus, these activities do not merely function as routines but also as manifestations of social norms and values that are internalized and sustained continuously.

Critically, the application of AGIL theory to these informal activities emphasizes that social structures do not solely depend on organizational formalities but also on agreements, participation, and consistency among community members in applying shared norms and goals. This demonstrates the flexibility and dynamism of the social system, which is capable of adapting and maintaining balance within the context of social plurality in Kampung Inggris.

## Conclusion

Based on the findings and analysis in this study, it can be concluded that communication patterns play an important role in creating and maintaining harmonious social relations between migrants and local communities in Kampung Inggris, Pare. The communication patterns identified include interpersonal communication, mass communication, and group communication. These three patterns do not stand alone but complement and integrate with each other in everyday life. Interpersonal communication patterns are evident in direct interactions between migrants and landlords, course instructors, or local communities. Meanwhile, mass and group communication are more apparent in larger-scale activities such as announcements, class discussions, or community forums. The existence of local regulations, whether at the village level, course venues, or residential areas, serves as an instrument requiring migrant communities to adapt socially and culturally. This adaptation demonstrates that the communication process is not merely about conveying messages but also a means of internalizing social norms and local cultural values.

Furthermore, in addition to communication patterns as the main medium for building social relations, this study also found a number of collective activities that directly strengthen social cohesion and serve as a bulwark against potential social disintegration. Some of these strategically important activities include village meetings, death reconciliation programs, group exercises, and community service. These activities not only serve as a means of social interaction but also as a shared space where values of tolerance, solidarity, and collective responsibility are formed and maintained. In this context, Talcott Parsons' AGIL theory is relevant for analyzing how the community in Kampung Inggris forms an adaptive, integrated, and sustainability-oriented social system. Through adaptation, the achievement of common goals, social integration, and the maintenance of collective lifestyles, the community in Kampung Inggris Pare actively creates harmony within diversity. Thus, it can be concluded that effective communication patterns and active participation in shared social activities are two key components in nurturing diversity and preventing social disintegration. Both support each other and form a social structure that is not only tolerant of differences but also inclusive and adaptive to the evolving dynamics of society.

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