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The Wisdom of Sundanese Intercultural Communication in Social Interaction with Javanese Ethnic Communities

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ABSTRACT

This study aims to explain the forms of social interaction between the Sundanese and Javanese ethnicities that take place in the form of adaptation, cooperation, tolerance, competition, and conflict of intercultural communication wisdom. This research was conducted in Kabawetan District, Kepahiang Regency, Bengkulu Province. The novelties in the research include obtaining an overview and explanation of the history of the migration of the Sundanese to Sukasari Village, forms of social interaction between the Sundanese ethnic community and the Javanese ethnicity, and the implementation of Sundanese cultural wisdom in intercultural communication with the Javanese. This study uses a qualitative approach through in-depth interviews with informants to explore information about the wisdom of Sundanese intercultural communication in social interaction with the Javanese ethnic community. The technique of taking informants is done by using the snowball sampling technique according key informants who will recommend other sources.. The results showed that the intercultural communication wisdom of the Sundanese in social interaction with the Javanese ethnic community has been carried out well through babasan and paribasa owned by the Sundanese ethnic community within its cultural framework.

Keywords: Social interaction, ethnicity, intercultural communication, local wisdom

ABSTRAK

Penelitian ini bertujuan untuk menjelaskan bentuk interaksi sosial antara etnis Sunda dengan etnis Jawa yang berlangsung dalam bentuk adaptasi, kerjasama, toleransi, kompetisi dan konflik kearifan komunikasi antarbudaya. Penelitian ini dilakukan di Kecamatan Kabawetan, Kabupaten Kepahiang, Provinsi Bengkulu. Kebaruan dalam penelitian antara lain untuk memperoleh gambaran dan penjelasan tentang sejarah migrasi orang Sunda ke Desa Sukasari, bentuk-bentuk interaksi sosial komunitas etnis Sunda dengan etnis Jawa, dan implementasi kearifan budaya Sunda dalam komunikasi antarbudaya dengan etnis Jawa. Penelitian ini menggunakan metode pendekatan kualitatif melalui wawancara yang mendalam dengan informan untuk menggali informasi mengenai kearifan komunikasi antarbudaya Orang Sunda dalam interaksi sosial dengan komunitas etnis Jawa. Teknik pengambilan informan dilakukan dengan Teknik snowball sampling melalui beberapa narasumber kunci untuk merekomendasikan informan lainnya. Hasil penelitian menunjukkan bahwa kearifan komunikasi antarbudaya orang Sunda dalam interaksi sosial dengan komunitas etnis Jawa telah dijalankan dengan baik melalui *babasan* dan *paribasa* yang dimiliki oleh komunitas etnis Sunda dalam kerangka kebudayaannya.

Kata Kunci: Interaksi sosial, etnis, komunikasi antarbudaya, kearifan lokal

INTRODUCTION

Indonesia is a country that has ethnic diversity as one of the advantages of cultural characteristics that are in each region (Fatmawati, 2021; Ninin, 2015). The issue of ethnicity is a very important study because most the countries in the world are multi-ethnic (Heryadi & Silvana, 2013). One of the regions in Indonesia, namely Bengkulu, has five relatively scattered indigenous ethnic communities, namely community groups; *Rejang, Serawai, Melayu, Lembak* dan *Enggano*. In addition to the original ethnicity, this province is also inhabited by immigrants from various ethnic groups in Indonesia. One of the ethnic immigrants in Bengkulu is the Sundanese, or often referred to as the Sundanese. The ethnic diversity in Bengkulu gave birth to the phenomenon of intercultural communication in the province, including the districts/cities in its territory. The term ethnicity refers to a group that is very fanatical about the ideology of its group and does not want to know about the ideology of other groups (Syufa'at et al., 2018).

Bengkulu, which offers extensive uncultivated land, and the Rejang tribe, which can tolerate immigrants, promise a better life for Java colonists. They are coming via the administration of colonization. One intriguing aspect of the population movement problem is that the Sundanese were the first to be targeted by a colonization campaign. Following that, the Javanese were moved to Bengkulu as part of a colonization operation. One of the regencies in Bengkulu Province is Kepahiang Regency. This district is a division of the district of Rejang Lebong. The majority of the population of Kepahiang Regency is the Rejang tribe with the capital being in Kepahiang. This sub-district has one of the regional potential, namely tea plantations. In 1925 and began to be planted in 1933, it became one of the main attractions for the migration of the Sundanese to this area. There are approximately 1,200 tea pickers. All of them are residents of the district, consisting of indigenous and immigrants. In this phenomenon, there is a process of social interaction that is important to observe (Lindayanti, 2006).

Social interaction is full of the occurrence of social life. Social interaction is a dynamic social relationship, which involves relationships between individuals, between individuals and groups and between groups (Soekanto, 2001). One form of social process that arises as a result of social interaction is the process of association. The association process is a process of social interaction between one or more people or social groups that leads to unity or cohesiveness, even assimilation occurs. Communication is an interaction process, namely a stimulus (stimulus) that has a certain meaning and is answered by other people (response) orally or instruction (Pesurnay, 2018).

Cultural diversity and intercultural dialogue are hot topics discussed in today's society which is marked by globalization. Cultural differences are a core subject for studies dealing with intercultural communication (Rubtzov et al., 2019). Intercultural communication is the process of exchanging thoughts and meanings between people of different cultures. Intercultural communication basically examines how culture affects communication activities such as what the meaning of verbal and non-verbal messages according to the cultures concerned, what is worth communicating, how to communicate it (verbal and nonverbal) and when to communicate it. (Banerjee & Sowards, 2022; Mulyana, 2000).

In intercultural communication, it is necessary to understand the relationship between culture and communication (Pratiwi, 2016). Adaptations made by immigrants to different indigenous communities will undergo several processes. The interaction that occurs lasts a long time, can be done through the process of resocialization and acculturation. When immigrants interact with a new environment of a different culture, for a long period of time, there will be a process of resocialization or acculturation. Gradually, immigrants will discover new patterns in thinking and behavior. Interactions that occur every day with natives cause immigrants to understand the differences and similarities with their new environment. Migrants begin to understand their new environment and adopt some of the norms and values of indigenous people (Knapp & Knapp-Potthoff, 1987; Peng & Wu, 2019).

Communication or communication comes from the Latin "communis", or in English it is called the word "common" which means the same. Therefore, if communicating (to communicate), this means that someone is trying to create a commonality in terms of attitude with someone. Thus, communication is a process of contacting or making contact. More specifically, communication is the process of delivering messages by communicators to communicants through media that can cause certain effects. Communication always requires three elements, namely the source (source), message (message), and target (destination) (Fatimayin, 2018).

According to Samovar, cultural aspects are divided into three major divisions of socio-cultural elements that directly influence the creation of meaning for perception, and then in turn will determine communication behavior (Eko & Putranto, 2019). The influence on this communication is very diverse and covers all aspects of human social activity. In the process of intercultural communication, the elements that are crucial for the communication process to run and function in an integrated manner are: belief systems, values and attitudes; worldview and social organization (Porter & Samovar, 1998).

Culture is a set of rules and norms that are shared by community members, which if implemented by its members will give birth to behavior that is considered appropriate and acceptable by all society (Choi & Storr, 2019).

The existence of social groups in essence does not lie in mere physical distance, but in the awareness to interact (Pavlyshyn et al., 2019). The characteristics of social groups are the presence of:

1. The same urge to interact socially with each other and focus on common interests. Different reactions and expertise among individuals due to transactions.
2. Establishment and affirmation of a clear group structure, consisting of roles and positions that develop automatically in order to achieve common goals.
3. Affirmation of norms guiding group members' behavior that regulates the interactions and activities of group members in realizing common goals.
4. In meeting their needs, humans interact with their environment through their cultural system. The cultural system is the result of the human mind or mind throughout his life in order to develop the tools of his life. Furthermore, the results of this processing make humans have patterns for various life activities that involve themselves and others. In this case, it can be said that the relationship between human activities and the natural environment is bridged by human cultural patterns (Veissière et al., 2019).

The ability of the community to organize themselves regarding the rights and obligations of resources for their group and people outside the group. The management of these natural resources is based on local communities. The form of management elevates the local knowledge system of the local community as the basic values of environmental ethics in managing their natural resources. The local knowledge system is defined simply as knowledge that grows and develops locally and is a form of part of the overall tradition of the local community (Cox et al., 2010).

This research is important to do to see how the Sundanese intercultural communication wisdom in social interaction with the Javanese ethnic population in Kabawetan District, Kepahiang Regency, Bengkulu Province. It is interesting to do this research because the interactions that have developed between the Sundanese and the Javanese have shown an integrative nature, but how the components of communication and Sundanese culture can adapt to the surrounding environment needs to be explored more deeply.

The goal of communication in culture is to offer a feeling of common identity while preserving individual dignity, freedom, and creativity. Thus, culture must be distributed through a communication process that is based on the experience (culture) of those participating in the communication process. In addition to good communication, character in accepting arrivals from immigrant tribes can also be something that prevents people with different ethnic and cultural backgrounds from conflict (Suryandari, 2017). Migration demonstrates human initiative and responsiveness to changing societal and economic conditions inside and outside their own countries (Tirtosudarmo, 2022). Based on previous research, that several studies have explained different communication approaches for newcomers to new places. While there are still many studies that have not developed an approach between Sundanese and Javanese ethnicity in intercultural communication as a cause of a new environment for reasons of work. The novelty in the research is to obtain an overview and explanation of the first, the history of the migration of the Sundanese to Sukasari Village, Kabawetan District, Kepahiang Regency. Second, the forms of social interaction between the Sundanese ethnic community and the Javanese ethnicity. Third, the implementation of Sundanese cultural wisdom in intercultural communication with Javanese ethnicity.

RESEARCH METHOD

This study uses a qualitative approach through in-depth interviews with informants to explore information about the wisdom of Sundanese intercultural communication in social interaction with the Javanese ethnic community. The technique of taking informants is done by using the snowball sampling technique, which is a sampling method using initial illustration data to identify other illustrations that meet the criteria (Lenaini, 2021; Sedgwick, 2013). The first search started with sources from the Protocol of the Regional Government of Kepahiang Regency. Then it was followed by an angklung art activist, but the person concerned felt that there was someone who was more competent to serve as the initial informant. The next resource person came from a Sundanese figure. His character is undeniable, as evidenced by his proximity to government figures, as well as prospective leaders, in the era of direct elections for Regional Heads and Legislatures who visited him a lot to seek support for him.

In this case, the researcher also observed the participation of the Sundanese ethnic community in Kabawetan District, Kepahiang Regency. Researchers observe the phenomenon of intercultural communication in work and social relationships. In other words, the researchers made direct observations of the Sundanese ethnic community and the surrounding

communities who interacted with them. In this participatory observation, the researcher conducted a planned conversation in an informal atmosphere. Conversations and conversations with people who are considered as informants are then used as data to support the research in question.

RESULTS AND DISCUSSION

One of the ethnic groups that have local wisdom in intercultural communication is the Sundanese ethnic community. Local wisdom is spread in the form of customs, oral traditions, traditional arts, old manuscripts, and in other cultural forms, which reflect past civilizations. The value of local wisdom can be used as a valuable contribution of values and norms from the past to present and future life. The local wisdom of the Sundanese is shown in their personal characteristics as human beings, both when they act as communicators and as communicants. Sundanese when communicating, must behave well in communication with other ethnic groups as well as with other ethnic groups. Sundanese must be good in appearance, strong in attitude, always introspective, adaptable, friendly, keep all their behavior, must not do evil, never give up, must not slander, and use the weak.

The social environment as a place where humans are located, in which there is a horizontal relationship between humans and other humans by creating social interactions. People can communicate ideas, information, and experiences through stakeholder engagement (Oktarina et al., 2022). In addition to horizontal relationships, humans also regulate the vertical relationship between humans and their God. Horizontal relationships with vertical relationships have an important alignment. Vertical relationships provide guidelines for the value of the formation of horizontal relationships and horizontal relationships will take place in an orderly manner if the horizontal relationship guarantees tolerance between humans in their relationship with God.

According to Warnaen the Sundanese view of life can be categorized into five, namely: first, the view of life about humans as individuals (Warnaen, 1987); second, the view of life about humans and the community environment; third, the view of life about humans and nature; fourth, the view of life about man and God; and fifth, the view of life about humans in pursuit of outward progress and inner satisfaction. The five views if lived and explored and practiced in the behavior of daily life will make a person avoid conflict.

The Sundanese have rules in forming vertical relationships in their attachment to their Creator. Sundanese people become actors in the middle panca (world) which is reflected in the pragmatism of Sundanese life, which has religious, personal, and social characters.

Sundanese people have human characters who have the following attitudes and personalities: *hade gogog hade tagog*, namely having a convincing, optimistic, and charismatic appearance; *nyaur must be measured, nyabda must be recited*, meaning that you must guard your words and actions so as not to hurt people; *ulah elmu ajug*, which means don't give advice to others, but yourself need advice from others or don't invite other people to do good when they are not good themselves. This implies, first improve yourself as best you can, and then invite others to do good.

In intercultural communication, someone who communicates with individuals from their own culture will interact with people from different cultures. This remark is reinforced by expert Liliwari's perspective on intercultural communication, which he believes will be able to bring up intercultural communication that exists between the communicator and communicate with cultural variations and diverse backgrounds (Lilieri, 2017). Several expert viewpoints in his book corroborate Liliwari's viewpoint, like Charley H. Dood, who claims that in intercultural communication, there is an emphasis on cultural inequities and diverse cultural backgrounds, which might impact communication behavior to communication participants (Said, 2015).

Intercultural communication is more directed to a comparison of interpersonal communication patterns between different individuals and is more directed to the object in cultural criticism approach, as the main aspects studied is interpersonal communication between the communicator and communicants who have different cultures. In social life, Sundanese people have a philosophy of life *silih asah, silih asih, and silih asuh*. *Silih asah*, it means giving each other experience and knowledge, one's shortcomings are added by others, one's mistakes are corrected by fellow members of the community. In this context, humans teach each other or give lessons, fill each other with knowledge, so that everyone becomes a human being who has extensive knowledge. Therefore, do not be stingy with the knowledge you have. The knowledge possessed is always applied to others in need. Discussing, exchanging ideas, dialogue, and providing constructive criticism to others is essentially an implementation of *silih asah*.

Silih asih implies that living with others must love each other, and help each other, especially helping those in need. This is in accordance with the expression in Sundanese culture *kudu nulung kanu butuh, nalang kanu susah*. As long as they are given the ability, whatever the form of help, if there are people in need, they must provide help based on love. Help is given solely because you want to help, *lillahi ta'ala*, not based on the desire to be rewarded.

Meaning *silih asih*, Its value orientation lies in the behavior or attitudes of individuals who have compassion, tolerance, and sympathy for the life around them or have high social concerns. Reflected in the expression “*ka cai jadi saleuwi ka darat jadi selebak*” it means togetherness. “*Ulah pagiri-giri calik, ulah pagirang-girang tampian*” means that there should be no enmity between humans, because humans must “*sareundeuk saigel, sabobot sapihanean, sabata sarimbagan*”, it means having a spirit of togetherness, happy to work together, mutual cooperation and help.

Silih asuh, it means that they must take care of each other, protect, pay attention, direct, and guide towards goodness. Thus, there is an atmosphere of peace, mutual respect, and full of a sense of kinship. Meaning of *silih asuh*, its value orientation lies in compassion in real action, as a form of self-existence in implementing its potential in society. The actual behavior, to the elders is more respectful, to others taking care of each other, to the younger ones being able to protect and set a good example, as reflected in the expression “*kudu landung kandungan, kedah laer aisan*” it means that life has to protect other people besides protecting yourself. “*Hirup ulah manggih tungtung, paeh ulah manggih beja*” meaning that it will forever be remembered in good and if it dies it does not leave badness.

With regard to character education, Khan argues that character education is education that not only guides, and fosters every student to have intellectual competence and mechanical skills, but also must focus on achieving character development and development. Regarding adaptation, according to the results of interviews with several residents who have become permanent residents in Sukasari Village, Kabawetan District, the Sundanese do not experience significant difficulties. They managed to adapt themselves to the Javanese ethnicity who both participated in the transmigration program (Khan, 2010)

Based on the based on research results, the Sundanese initially experienced difficulties, especially difficulties in understanding the Javanese language, but gradually, over time, these difficulties were overcome because of their adaptability based on the nature of their kinship. At first, they were confused in understanding the Javanese language, but now a phenomenon is found, the Javanese are skilled in Sundanese and vice versa, the Sundanese are skilled in Javanese due to the intense association between them. Sundanese people are equipped with necessity *someah hade ka semah*. Sundanese people are always friendly and kind to guests. In social interaction, Sundanese people have the principle of *hade ku omong goreng ku omong*, meaning that everything is judged good or bad because of his words. This proverb shows that a person’s good or bad is seen from his words.

Expression *ciri sabumi cara sadesa*, that is, each community has its own ways and customs. Therefore, the Sundanese always respect and respect the ways and habits of others, even though the ways and habits are different from their ways and habits. In Malay culture there is an expression “*di mana bumi dipijak disitu langit dijunjung*”. The meaning of this expression is that when you are in an area, you must follow the customs or culture of the area. Thus, they will live in peace forever even though they live in diversity of culture, religion, ethnicity, skin color, language, and so on.

In terms of tolerance, the Sundanese have a good tolerance for the Javanese people in Sukasari Village. This good tolerance is achieved because of the creation of clear (transparent) and smooth intercultural adaptation and communication between them. The most visible tolerance is tolerance in the form of cultural rituals such as birth, marriage, death and other life cycle ceremonies. If in this village there is a celebration event such as a wedding, the villagers help each other in preparing for the event by giving energy, time, thoughts and even materials such as donating food ingredients and whatever is needed.

In terms of cooperation, the Sundanese have a life guide that is implemented in their lives. Cooperation here is intended as a joint effort between people or groups of people to achieve one or more common goals. Cooperation arises because of the orientation of individuals to their groups and other groups. The cooperation between the Sundanese and the Javanese in Sukasari Village, Kabawetan District is reflected in mutual cooperation activities in achieving common goals such as building mosques, cleaning roads, cleaning public facilities and infrastructure, village offices, and sewers and waterways. *Gotong royong* is a way of life of the Sundanese ethnic which is expressed in *babasan* or proverbs “*ka cai jadi saleuwi, ka darat jadi salebak*”, This means that activities carried out to achieve common goals will be lighter if they are carried out in collaboration.

At the time the research was conducted, the community was doing mutual cooperation in preparation for the 73rd anniversary of Indonesian Independence. Along the road that the researchers passed, many residents were decorating the gates and roads with shades of red and white, which are symbols of the Indonesian flag. They worked hand in hand in preparing for the commemoration of the independence day.

In addition to mutual cooperation, they are also actively involved in helping activities, such as in celebration parties, if there are community members who want to hold weddings or other life cycle events. At the time of the research, there happened to be an unfortunate event, in which one of the residents of Sukasari Village died. At that time, the fathers were busy preparing the graves, bathing and praying for the deceased, then setting up the tent

for the ceremony and the place to cook. Mothers are busy cooking for the ceremony and preparing food for the purpose of welcoming the people who come. Along the way, there is an interesting phenomenon, that is, almost every house owner keeps firewood in front of his house and people take it by motorbike and take it to the funeral home, which will be used for cooking. In addition to helping provide firewood, there are also those who bring rice, coconut, bananas, vegetables and others as food ingredients that will be served to mourners. This phenomenon is known in the Sundanese babasan "*kudu nulung kanu butuh, nalang kanu susah*", always ready to help people who need help and people who are in difficult circumstances. This help is not only material but im-material as well. When people are in need of property, need food, clothing and so on, the Sundanese help them. Likewise, when there are people who are sad and grieving, the Sundanese also help them by comforting or giving empathy to that person.

The cooperation of the Sundanese with each other as well as with the Javanese is reflected in five forms of cooperation, namely: first, harmony which includes mutual cooperation and mutual assistance; second, bargaining, namely the implementation of an agreement regarding the exchange of goods and services between the Sundanese and the Javanese; third, co-optation, namely a process of accepting new elements in leadership or political implementation in an organization in the Sundanese and Javanese communities; fourth, the coalition is a combination of two or more organizations that have the same goal; and fifth, accommodation which is used in two senses, namely to refer to a situation and a process. Accommodation refers to a situation is the creation of a balance (equilibrium) in the interaction between people or groups with groups in relation to the values and social norms that apply in society. *Help is the beginning of the creation of peace.*

In the context of competition, the Sundanese are also provided with wise living guidelines. Competition is defined as a social process, in which individuals or groups of humans compete through areas of life which at a certain time become the center of public attention (both individuals and groups) by attracting public attention without using threats or violence.

The competition between the villagers is visible in the fields of agriculture, trade and politics. Sundanese people are equipped with the expression *ulah pagiri-giri calik, pagirang-girang tampian*, in order to gain advantage or power do not fight each other and ignore the common interest (Handayani, 2017). Power or position obtained in bad ways, will eventually lead to chaos or conflict. Conflicts will occur between officials and their supporters in a support group with other groups as opposing groups. Positions obtained in an unfavorable manner usually do not pay attention to the expertise or professionalism of the person who will occupy the position. The position is obtained by using money, power and even kinship.

As a result, he is unable to carry out his duties properly. In obtaining a position, it must be in accordance with applicable norms, and especially do not harm others. Positions should be obtained by taking mechanisms or norms that have been mutually agreed upon. All parties must be consistent or stick to the norms that have been mutually agreed upon. In competing for positions or power, they are given a life guide *ulah ngukur baju sasereg awak*, means do not consider something only in terms of personal interests by using personal thoughts, attitudes and culture. Ethnocentrism and egocentrism must be avoided. Sundanese *kudu bisa ngaji diri*, you can introspect yourself and don't just and always blame others.

In relation to conflict, the Sundanese are provided with various ways of living in order to protect themselves and avoid conflict. Conflict or conflict/dispute is a social process in which individuals or groups try to achieve their goals by challenging the opposing party accompanied by threats and or violence. The transmigrant community in Sukasari Village almost never has physical conflict, even if there is only a small non-physical conflict in the form of differences of opinion in a deliberation that is held. For example, in the deliberation to elect a village head, form an organizational structure, form farmer groups, and divide land.

The local Sundanese wisdom related to conflict is expressed in the following expressions: *Tiis ceuli herang mata*, which means that the Sundanese prioritize the coolness of hearing and the clarity of sight. This expression gives a hint that in their life, Sundanese people want a situation that is calm, peaceful, peaceful, and does not hear or see anything bad or chaotic. This atmosphere can only be realized if there is no conflict among the people. So, the message of the phrase is don't conflict for any reason. The conflict makes the situation uneasy, not peaceful, and not peaceful. If the situation is like that, people will not be calm in the process of achieving their welfare. In fact, people will get tired and spend time resolving conflicts. Time will be used up to restore the situation. Sundanese people are not allowed to have behavior *kalakuan ngaliarkeun taleus ateul*, behave like spitting taro, which means don't like to spread slander or rumors that are not true and *kalakuan nyaliksik ku buuk leutik*, it means don't use people who are already weak and *abong biwir teu diwengku*, it means that the Sundanese when speaking must be regulated or not, as long as they speak. This proverb is usually used as a satire to people who in expressing their opinions cannot regulate their words so that they often hurt others. Sundanese people should avoid this. It means that the Sundanese when speaking must be regulated or not, as long as they speak. This proverb is usually used as a satire to people who in expressing their opinions cannot regulate their words so that they often hurt others. Sundanese people should avoid this.

For immigrants who move to a completely new place, they must maintain their survival, and always strive to gain acceptance from the indigenous population and other ethnic immigrants, as part of the community. Coming into contact with a completely new culture is an unavoidable situation for these immigrants. In this situation, of course, many problems arise. The difficulties experienced by immigrant communities, in addition to verbal and nonverbal communication patterns, are also how to recognize and respond to the rules of communication along with the new culture they enter. Migrants often can't stand the hidden cultural dimensions of local residents and residents of other ethnicities that influence what is perceived and how to perceive it, how to interpret observed messages, how to express thoughts and feelings appropriately in different relational contexts and circumstances. These differences often hinder the emergence of mutual understanding between them, namely immigrants and local residents or other ethnicities. A person or group of people will adjust to a new environment if they will stay for a long time. They need to build a new life and become members of the indigenous community (Mulyana, 2000).

In the context of cultural identification, (Parsudi, 1981) assessing that the issue of ethnicity is a reality that is still visible in everyday life in the pluralistic Indonesian society. Adaptation made by immigrants to indigenous peoples or other different ethnicities will undergo several processes. Interactions that occur for a long time lead to acculturation and resocialization. In the history of human culture, the process of acculturation has occurred in the past. Usually, a community lives next door to other communities and there are relationships between them, such as in trade, government and so on. When establishing a relationship, several problems will arise, including:

1. Which elements of foreign culture are easily accepted;
2. Which elements of foreign culture are difficult to accept;
3. Which individuals are quick to accept new elements; dan
4. What tensions arise as a result of this acculturation? (Soekanto, 2001).

Intercultural communication is the process of exchanging thoughts and meanings between people of different cultures. When communication occurs between people of different nationalities, racial groups, or language communities, the communication is called intercultural communication. Interethnic communication is also part of intercultural communication, such as interracial communication, interreligious communication and intergender communication (between men and women). In other words, intercultural

communication is broader than the latter. Interethnic communication is intercultural communication, but intercultural communication is not necessarily interethnic communication

Intercultural communication refers to a communication phenomenon in which each participant has a different cultural background, is involved in a contact with one another, either directly or indirectly. Cultural aspects are divided into three major divisions of socio-cultural elements which are directly influence the creation of meaning for perception, and then in turn will determine communication behavior. These effects on communication are very diverse and cover all aspects of human social activity. In the process of intercultural communication, these very decisive elements work and function in an integrated manner together because each is interrelated and requires, these elements are: System of beliefs, values and attitudes; worldview and social organization.

The people of Sukasari Village in Kepahiang District consist of various ethnic groups, of which Sundanese and Javanese are the majority of the population. The Sundanese language in Sukasari Village is not only used by fellow Sundanese, but is also used when the Sundanese people have a dialogue with other ethnic groups such as Javanese. Many residents of the ethnic Javanese in Sukasari Village speak Sundanese and many residents of the Sundanese ethnicity speak Javanese. So that when the ethnic Sundanese and Javanese have a dialogue, they can use Sundanese or Javanese. So far the interaction between the Sundanese and other ethnic groups has taken place without causing conflict. Village communities with diverse cultural backgrounds respect each other's cultural differences so as to avoid conflicts that arise to the surface. This mutual respect between ethnicities is at least shown by the willingness of the population to learn and use the languages of other ethnicities.

When the ethnic Sundanese and Javanese in Sukasari Village have a dialogue, there is no standard pattern in choosing the language to be used. Someone who comes from the Sundanese ethnicity when meeting people from the Javanese ethnicity can choose Javanese, Sundanese or Bengkulu dialect Malay for dialogue. The choice of language used for dialogue differs from one person to another, usually waiting for the other person to choose the language used, if the other person uses Sundanese he will follow it, as well as if the other person uses Javanese then he will follow it too. However, some people prefer to have a dialogue using the Bengkulu dialect of Malay with Javanese and other ethnic groups.

A person who lives in a new society has various challenges, both in terms of language, people's attitudes, belief systems and cultures that are different from their previous environment. To adapt and be able to live in a society that is diverse in ethnicity and culture,

the community is required to respect the culture between citizens. Cultural adaptation is a long-term process in the context of self-adjustment where the final stage in the process is the achievement of a comfortable feeling in a new environment (Martin et al., 2000).

The rules of communication are obtained through three stages, namely: the process of internalization, enculturation and acculturation (Rumondor, 2005). The internalization process is a long learning process, since a person is born until he dies (all his life), where he learns to instill knowledge of the culture of his community that is obtained from the socialization process. While enculturation refers to the process by which culture is transmitted from one generation to the next. Everyone learns culture, not inherits it. Culture is transmitted through learning, not through genes. The similarity between the native culture of immigrants and the indigenous culture is an important factor that can support the potential for acculturation. An immigrant from Canada to America, for example, will have a greater acculturation potential than an immigrant from a Southeast Asian country.

Regular recitation in Sukasari Village is a potential integration tool among parents, adults and children. The regular recitations are carried out by women, men, members of the Sundanese and Javanese ethnic groups; as well as children's studies. Recitations for women are usually held in mosques with local lecturers who are considered capable, while the Imam of the mosque is usually a lecturer at men's recitations.

Through this study, the residents of Sukasari Village communicate with each other intimately and establish closer relationships. This activity strengthens the relationship between the families of members of the study from various ethnic groups. In the children's recitation, before the Koran, children have a tendency to play with anyone regardless of their status and ethnicity. Children from both ethnicities in the study socialize with each other and transfer the culture that is carried by each ethnicity. Many of the Sundanese children understand and are able to speak Javanese and vice versa. For children, this play period is very important to learn and get to know the culture of children from other ethnicities, so that when they grow up, they have the ability to appreciate other ethnic cultures.

The Sundanese and Javanese ethnic groups in Sukasari Village have lived side by side for more than a century. During this period, people from both ethnic groups have accepted each other as they are. The Sundanese ethnic population has been able to adapt to Javanese culture so that when interacting with Javanese there are no longer significant obstacles. This is in line with the statements obtained from all informants who stated that there is nothing special that must be prepared when interacting with people of different ethnicities. This is because the community in Sukasari Village has fulfilled the necessary requirements

for intercultural communication, such as; An attitude of respect for members of other cultures as human beings, There is an attitude of respect for other cultures as they are, and not as desired, there is an attitude of respect for the rights of members of other cultures to act differently from the way the Sundanese act, competent cross-cultural communicators must learn to enjoy living with people from other cultures.

CONCLUSION

Cultural wisdom is a knowledge developed by the ancestors in dealing with their lives with the surrounding environment, and passed on from generation to generation through socialization. Local wisdom becomes important and useful when the people who inherit the knowledge system accept and implement it as part of their lives. Basically intercultural communication is communication. However, what makes the difference is the people involved in these communications differ in terms of background the culture. Intercultural communication is the process of exchanging thoughts and meanings between people of different cultures

The form of social interaction between the Sundanese and the Javanese has taken place in adaptation, cooperation, tolerance, competition and conflict. Babasan and paribasa are one of the cultural products owned by the Sundanese, which have a lot of good local wisdom values, which have been used as life guidelines for behavior. The wisdom of Sundanese intercultural communication in social interaction with the Javanese ethnic community has been carried out well through *babasan* and *paribasa* owned by the Sundanese ethnic community within its cultural framework.

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