

## RESEARCH ARTICLE

## ACCOMMODATION OF SUNDANESE AND JAVANESE ETHNIC COMMUNICATION IN BANJAR CITY IN CREATING MULTICULTURAL INTEGRATION: A STUDY OF CROSS-CULTURAL COMMUNICATION

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## ABSTRACT

This study aims to examine the communication process that occurs in the adaptation process of the Javanese ethnic community in Banjar City, West Java Province which in turn accommodation occurs in cross-cultural communication between the Sundanese ethnic community and the Javanese ethnic community in Banjar City which incidentally is one of the areas that has multicultural characteristics. In a multicultural society, the potential for conflict is very possible. A wise interethnic perception will minimize the occurrence of conflict. This research is designed with an interpretive paradigm using a qualitative-descriptive approach. The method used in this research is ethnographic method. The data was collected using introspective techniques, in-depth interviews, and document review using participant tracking techniques. The results of this study indicate that (1) perceptions and stereotypes between Sundanese and Javanese ethnic groups in Banjar City affected the process of cross-cultural communication; (2) the communication process that takes place in multiethnic society in Banjar City is divided into two characteristics, namely interactive communication and transactional communication.

## KEYWORDS

Sundanese, Javanese, multicultural, communication accommodation, cross-cultural communication.

## 1. INTRODUCTION

Indonesia is not only known as a country with the largest group of islands (from Sabang to Merauke), but also as a country with ethnic wealth. This can be seen from the many ethnic groups who live permanently in Indonesia. On the other hand, normatively, Indonesia has proven itself as a multicultural country through its motto "*Bhinneka Tunggal Ika*". Furthermore, this motto can be interpreted as an icon of ethnic diversity in Indonesia. Actually, when we talk about Indonesia as a country, the diversity that exists in it is not only in terms of ethnicity, but in other aspects as well, such as religion and culture.

People's lives in a multi-ethnic country such as Indonesia, the potential for inter-ethnic conflict gaps before their eyes (Bräuchler, 2017; Chuah et al., 2019; Crouch, 2013; Nakaya, 2018). Historically, the life of the nation and state in Indonesia has been marked by various horizontal conflicts, such as the conflict between the Madurese and the Dayak in Sampit (Bashori et al., 2012; Prathama, 2017); conflict in Ambon (Bakri, 2015; Ernas, 2018; Lindawaty, 2011); conflicts between indigenous and Chinese ethnic groups (Istiqomah and Widiyanto, 2020; Putro et al., 2017); and others. These conflicts have been going on for a long time, even passed down across generations. In the midst of various potential conflicts, policy makers must act wisely and decisively. Do not let the handling of these various potential conflicts actually cause disintegration in the midst of people's lives in Indonesia. One of the efforts that can be done to reduce the potential for conflict in Indonesia is to promote healthy, wise, and constructive cross-cultural communication.

Cross-cultural communication (intercultural communication) – in other occasions, often referred to with the term intercultural communication –

is a process of exchanging ideas, thoughts, and meaning between people of different cultures (Maletzke in Kulich et al., 2020). The influence of culture on the communication process is a matter of substance in the study of cross-cultural communication. Furthermore, in cross-cultural communication, various things are studied, such as: what is the meaning behind the message conveyed, both verbal and nonverbal messages, based on the perspective of the culture concerned; anything that is possible to be communicated; and how to communicate those messages; and when is the right moment to communicate these messages (Mulyana and Zubair, 2015).

Cross-cultural communication becomes something very important in the midst of ethnic problems that exist in the world, including in Indonesia. The issue of ethnicity itself is fundamental, considering that the majority of countries in the world are multicultural. Referring to the potential conflicts that exist in the life of a multicultural society, cross-cultural communication can be an option to solve problems, by focusing on the communication aspect.

Cross-cultural communication, including inter-ethnic communication, will occur if in the midst of society there is a regional shift or migration from one ethnic area to another ethnic area. This population movement causes cultural contact and ethnic contact which in turn causes cross-ethnic communication. Migration of people from one ethnicity sometimes aims to settle for such a long period of time, even from a long time ago it was intended to settle in the destination area. This population movement can be in the form of massive displacement with a large number of movements (more than two families), it can even reach the number of villages. This kind of population movement can be referred to as communal movement of people and is usually coordinated by policy makers through clear

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regulations, as happened during the reign of President Soeharto known as "*bedol desa*" (Purwanto, 2015). In addition, population movement can also be in the form of individual population movements and the movement is not so massive. This second type of population migration is now happening a lot. The motive can be in the form of economic, ecological, or sociocultural impulses.

The existence of mobility and movement of people from one area to another, of course, must be accompanied by a process of cultural adaptation, considering that immigrant communities have different cultural, ethnic, linguistic and customs backgrounds from the local population. Again, these differences are very likely to have the potential for conflict. That is why, this adaptation process is a strategic step that must be considered in the process of population movement. However, of course, in the process, there will be many obstacles and difficulties, both affectively and cognitively. The process of adaptation cannot be separated from the process of cultural identification by people who move people.

Furthermore, in the context of cultural identification, ethnicity with its various issues and problems is still a topic that continues to be discussed in everyday life. Issues around ethnicity are still a thick phenomenon in the life of the nation and state in Indonesia, which has multiethnic characteristics. Ethnicity is still closely attached to everyday life considering that ethnic members are born, raised, and educated based on the primordial ascriptive atmosphere of their ethnicity. The impact of all that is the existence of a clear differential atmosphere in the community. The paradigms of "who am I" and "who are you" become cultural identities that continue to be used as guidelines in communicating and interacting. This paradigm eventually has an impact on the existence of prejudices and stereotypes in the ongoing communication process.

In the context of Indonesia, some of the ethnic groups in it have differentiation and easily identifiable characteristics. One of these differences can be seen from language and culture, even physical characteristics, such as skin color, face shape, hair shape, etc. In the context of language, for example, the Batak people have a language with a high intonation, loud, and straightforward. It is different with the Sundanese and Javanese who have relatively the same linguistic characteristics, such as soft, weak, and smooth intonation.

Banjar City is one of the administrative areas in West Java Province which is directly adjacent to the Central Java Province, especially in the eastern part. This is something that is natural, considering that Banjar City is the easternmost city of West Java Province, so it is directly adjacent to Central Java. This geographical condition certainly makes the character of the people and culture of the City of Banjar very diverse. The Sundanese ethnicity is the original ethnicity of Banjar City which then has little influence from the Javanese ethnicity who mostly lives in parts of Banjar City, especially in the eastern part of Banjar City, namely Langensari District.

Like many other areas with diverse cultures and ethnicities, Banjar City also has the potential for inter-ethnic conflict if this diversity is not addressed wisely by various parties. Ethnic Javanese who are immigrants must of course adapt culturally to the culture and ethnicity of the local community, namely the Sundanese ethnicity. In the adaptation process, of course there will be cultural contact which in turn will also occur cross-cultural communication.

In the process, four prerequisites are needed that must be met by individuals in order for an effective cross-cultural communication process to occur (Schram in Suryani, 2013), namely: (1) respect and respect for members of different cultures as human beings in general; (2) respecting and respecting other cultures as they are, instead of seeing other cultures as we would like them to be; (3) respect and respect the rights of members of other cultures to behave and act differently from the way we act; and (4) intercultural communicators in order to become competent communicators, must learn to like coexistence with people of different cultures.

This study aims to examine the communication process that occurs in the process of adaptation of the Javanese ethnic community in Banjar City, West Java Province which in turn occurs accommodation in cross-cultural communication between the Sundanese ethnic community and the Javanese ethnic community in Banjar City which incidentally is one of the areas that has characteristics multicultural. This is seen as interesting, considering the interaction that was built by the Sundanese and Javanese in Banjar City shows an integrative inter-ethnic condition in the midst of the differentiation that exists between the two ethnicities. In addition, how the behavioral and cultural components of the Javanese ethnicity can adapt to the Sundanese and vice versa, need to be explored more comprehensively.

Many researches on cross-cultural communication have been carried out, both in the context of Indonesia and the world community. Meihua Lee (2012), for example, examines the issue of inter-ethnic communication between the Hakka and other ethnic groups in Taiwan. Using the methods of social surveys and in-depth interviews, Lee firmly stated that individuals from different ethnic backgrounds should practice associative behavior, enlarge personal network structures, help create situations and environments around them, and act by changing certain existing conditions. In their environment to help facilitate associative communication behavior. Furthermore, Yabo Li (2015) examines cultural identity in the process of inter-ethnic communication in the context of culture and ethnicity in China. Johannes Basuki and Anggi Marindani (2017) more specifically examine ethnocentrism and the effectiveness of intercultural communication in multinational companies in Indonesia through a quantitative approach. Furthermore, Eda Ay, Esin Kavuran, and Nihan Turkoglu (2018) tried to validate the Intercultural Communication Apprehension Scale (PRICA) instrument in the ethnic and cultural context in Turkey which in turn developed a PRICA model that is contextual to the ethnic and cultural conditions that exist in Turkey. In the current context, Wakidul Kohar, Bukhari, and A. Fauzi (2020) try to examine patterns of intercultural communication in the era of regional autonomy with the basic assumption that regional autonomy is interpreted as a domestication process which in turn raises various problems, including in the context of intercultural communication.

This study has a contextual differentiation with several previous studies, especially in terms of the place of ethnicity that is appointed, namely Banjar City, West Java Province which has unique and distinctive characteristics because it is directly adjacent to Central Java Province. Furthermore, in the context of methodology, this research is qualitatively designed so that it is very likely that the existing phenomena can be described in depth and comprehensively.

## 2. RESEARCH METHODS

This research has an interpretive paradigm design. This paradigm is based on efforts to examine and examine explanations of various social and/or cultural phenomena based on the perspectives and experiences of the people being studied (Malterud, 2015). In general, the interpretive paradigm can be seen as a social system that is used to examine and interpret the behavior of a group of people in detail and observed directly through observation. Furthermore, interpretive views existing phenomena and facts as distinctive and unique, and contain special meanings and contexts as important substances in understanding social meaning.

This research was conducted using a qualitative approach with descriptive characteristics. Called qualitative because this research focuses on interpretive studies; instead of going through a quantification process that emphasizes numerical and statistical data (Kara and Pickering, 2017; Mohajan, 2018). This research has descriptive characteristics because in its implementation, the researcher tries to describe a case from the data collected. The data collected is not in the form of numerical data, but in the form of words, sentences, and statements from respondents.

The method used in this research is ethnographic method. In general, ethnography seeks to examine and analyze a study of the patterns and variety of communication of a cultural community (Sorce, 2019). In the context of this research, ethnography is intended to examine the communication accommodation pattern between Sundanese and Javanese ethnicities in Banjar City in creating multicultural integration.

The research is divided into three parts: data collection, data analysis, and data presentation. The study began with the presentation of data using the following techniques: participatory techniques, observation, interviews, intuitive data reconstruction, and introspection. The first step in the data collection process is determining the place to be used as the research location.

Data was collected using introspective techniques, in-depth interviews, and document review using participant tracking techniques. In this study, data triangulation technique was used to verify the stability and accuracy of the data collected. Data triangulation is an attempt to compare the quality and reliability of data obtained from different devices over time (Flick, 2018).

In this study, the researchers used source triangulation to compare the data collected at the research site with the results of interviews and to compare the results of interviews with secondary data, such as demographic data, historical data, and document content from the Department of Tourism and Culture of West Java and Central Java.

The data analysis phase was carried out using qualitative methods. That is, the range of analytical activities carried out in this study is related and directly related to general patterns in the form and behavior of existing data that are influenced and presented along with the context.

Data analysis is also carried out through processes, such as (1) data selection and selection, (2) data identification and integration, (3) data classification and categorization, and (4) data interpretation and meaning. The analyzed data is presented descriptively. In other words, the results of the analysis are sorted and presented in the form of words or sentences.

### 3. RESULT AND DISCUSSION

Banjar is a city in West Java province which lies between  $07^{\circ} 19' - 07^{\circ} 26'$  South latitude and  $108^{\circ} 26' - 108^{\circ} 40'$  East Longitude, the Banjar has an area of 13197.23 hectares. The history of the establishment of Banjar City cannot be separated from the history of the establishment of the Ciamis Regency government in previous times. In its development, the City of Banjar continues to try to preserve the language, literature, and identify local culture to be preserved so as not to be destroyed by the times. The city of Banjar is famous for its unique and distinctive and diverse arts and culture that other regions do not have. Cultural arts that grow and develop in Banjar City are a reflection of the cultural roots and the results of individual and communal creativity of social groups in the administrative area.

The main attraction of Banjar City is the thick combination of Sundanese and Javanese patterns that are thick with symbols and symbols. In their view of life, the people of Banjar City believe that there is a close relationship between individuals, society and nature. The relationship between individuals, society, and nature is characterized by various forms, such as myths, traditions, and rituals.

The sociocultural landscape of the people of Banjar City is influenced by its geographical location which is the easternmost city in West Java Province, so it is directly adjacent to Central Java Province. This of course will affect the sociocultural and lingual conditions of the people of Banjar City as well as various other aspects of life. Sundanese culture which is influenced by Javanese culture in Langensari District makes the socio-cultural conditions of Banjar City increasingly diverse.

Based on its geographical location, the City of Banjar, especially in the eastern part, is directly adjacent to the administrative area of Central Java Province. That is, the differences in language and culture in the area are very thick. The position of the Sundanese people in Banjar City, West Java Province as native speakers of the Sundanese language is in a fundamental and strategic position. Being in an enclave language, the Sundanese ethnic community in Banjar City allows them to interact with speakers of other languages, especially Javanese. Vice versa, the Javanese ethnic community which is an ethnic immigrant in Banjar City allows them to interact with the Sundanese language and culture. The meeting of two or more ethnic groups in one area often creates complex sociocultural phenomena. If not handled wisely by the two ethnic members who intersect, it is not uncommon for inter-ethnic intersections to actually lead to horizontal conflicts. In this position, it is important for mutual understanding

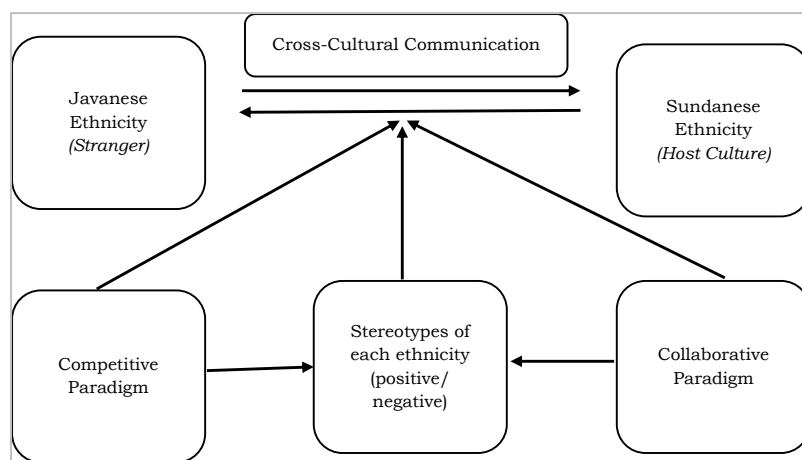
between ethnic members so that the potential for conflict can be minimized. In turn, this mutual respect and understanding can be an important capital in the efforts of socio-cultural integration in the midst of a multi-ethnic society.

The Javanese ethnic community is an immigrant community in Banjar City, West Java Province. The sociocultural differentiation that occurs between Javanese and sociocultural individuals in indigenous communities (host socio-culture) causes them to experience cultural shock when they first come to Banjar City. Nevertheless, psychologically, they actually felt joy at the beginning of their arrival to Banjar City, especially in the aspects of life and the new atmosphere they got. However, naturally the immigrants from the Javanese ethnicity must face sociocultural differentiation which requires them to interact with hosts sociocultural in order to realize harmonization between the two ethnicities in the Banjar City environment.

The Javanese ethnic community as strangers and the Sundanese ethnic community as the host culture did not know each other at first. However, ethnic Javanese as strangers must be able to communicate and socialize with their new environment. The differentiation of sociocultural backgrounds finally makes individuals between Javanese and Sundanese ethnic groups have their own strategies to adapt to each other. The Javanese ethnic community as strangers has their own strategy in adapting to the host culture. Likewise, the Sundanese ethnic community as the host culture must respond wisely to the arrival of the Javanese ethnic community which in turn can establish effective communication between the two ethnic groups.

The paradigm held in the process of cross-cultural communication, regardless of the context, must prioritize the principle of collaboration, not competition. The collaborative principle places people outside of their ethnicity as parties and colleagues to work together in any way. This collaborative principle is in line with the nature of humans as social beings which requires them to socialize and communicate with one another. However, there are times when conditions on the ground are not as smooth as they think. Not least, in the process, cross-cultural communication is based on competitive principles. The competitive principle in the process of cross-cultural communication is usually accompanied by negative inter-ethnic prejudices; one ethnic community views other ethnic groups negatively, and vice versa. If cross-cultural communication begins with negative presumptions, it usually has an impact on the lack of harmonization between ethnic communities which in turn leads to many conflicts in their midst.

In the context of the sociocultural conditions in Banjar City, the Sundanese ethnic community as their culture host is natural-forced to communicate and socialize with the Javanese ethnic community. In principle, the Sundanese people have no problem with the arrival of the Javanese ethnic community to their area (Banjar City). Along the way, in Banjar City, cultural acculturation took place between the Sundanese ethnic community and the Javanese ethnic community. If viewed comprehensively, the sociocultural conditions in Banjar City are determined by the stereotypes held by each ethnic group in viewing other ethnicities. This can be seen in the following chart.



**Chart 1:** Sundanese and Javanese Cross-Cultural Communication in the Midst of Interethnic Perception and Stereotype Dynamics

#### 3.1 Interethnic Sundanese and Javanese Stereotype in Banjar City

Every individual judge something based on the paradigm and perception that is attached to him. These paradigms and perceptions are present and

affect various things, such as how to behave, how to judge things, and how to make decisions. In cross-cultural communication, perceptions that affect the course of the communication process can be understood as stereotypes. Stereotypes focus on the perceptions and judgments of one



ethnic group against another. In turn, stereotypes can influence the course of cross-cultural communication (McGlone and Pfister, 2014).

In the context of Banjar City, West Java Province, the people who live and settle in it are ethnic Sundanese and ethnic Javanese. Therefore, the stereotype in this discussion focuses on the assessment of the Sundanese ethnic community as an indigenous ethnic group against the Javanese ethnic group as an ethnic immigrant, and vice versa.

In the process, perception does not just form, but there are systematic stages that become the main component of the perception. These components are as follows (Fedor, 2014).

- (a) Selection, which is a series of information gathering processes through the five senses to various stimuli from outside themselves along with the intensity of their occurrence.
- (b) Interpretation, which is a stage of organizing various information that has been sensed which actually contains meaning or meaning for someone. In order for meaning and meaning to be something that has an impact, there needs to be a process of interpretation. In the process, interpretation is influenced by various factors, such as historical conditions and experiences in the past, the value system adopted, motivation, personality, and intellect. Furthermore, interpretation is also strongly influenced by the individual's ability to manifest the categorization of the information he has obtained. The process is called the process of reducing information from the complex to the simpler and easier to digest.
- (c) Interpretations and perceptions that have been obtained are manifested in the form of behavior as a reaction to a series of meanings.

At the beginning of the arrival of the Javanese to Banjar City, West Java Province, various perceptions and stereotypes of the Sundanese ethnic community continued to develop. The perception that was built was initially dominated by negative perceptions, especially those related to myths that have become legendary among the Sundanese and Javanese people. For example, perceptions of Sundanese and Javanese inter-ethnic marriage are influenced by the historical myth of the Bubut War.

At first the Sundanese ethnic community and the Javanese ethnic community were reluctant to carry out inter-ethnic marriages. This condition is influenced by the myths circulating among the two ethnic groups. Some people still hold fast to the myth. There is an assumption in society that anyone who rejects the myth will not live happily ever after, in poverty, their relationship will not last, and other vices will continue to come their way. The myth is believed to be the result of the tragedy of the Bubut war. The Bubut war began with the intention of Prabu Hayam Wuruk who wished to marry the daughter of Dyah Pitaloka Citraresmi from the Land of Sunda. The circulation of the painting of the Majapahit princess which was painted secretly by the artist Prabankara was allegedly the cause of Hayam Wuruk's rising interest in the Princess of Majapahit (Azmi, 2017).

Hayam Wuruk's plan to marry Dyah Pitaloka was driven by political reasons, namely to establish relations and relations with the State of Sunda. With the blessing of the Majapahit royal family, Hayam Wuruk sent a letter to Maharaja Linggabuana to apply for Dyah Pitaloka. The wedding was planned to take place in the Majapahit Kingdom.

Maharaja Linggabuana with the Sundanese entourage then left for Majapahit. They were accepted and placed in Bubut Pesanggrahan. The king of Sunda, the empress, and Dyah Pitaloka went to Bubut accompanied by a few soldiers. Over time, the intention of Mahapatih Gajah Mada emerged to rule the Sunda Kingdom. Gajah Mada wishes to fulfill the Palapa Oath that he had made before Hayam Wuruk took the throne. Of all the kingdoms in the archipelago, only the Sunda kingdom was not yet controlled by Majapahit. Gajah Mada finally reasoned that the arrival of the Sunda Kingdom group at Pesanggrahan Bubut was a form of surrender to the Majapahit Kingdom. Gajah Mada urged Hayam Wuruk to accept Dyah Pitaloka not as a bride, but as a sign of the conquest of Sundaland and the confirmation of Majapahit's superiority over Sundanese in the archipelago (Azmi, 2017).

The myth of the prohibition of marriage between Sundanese and Javanese ethnic groups is based on the history of the Bubut War tragedy. At first, the Sundanese and Javanese ethnic communities in Ciamis Regency also believed in this. In the end, they were reluctant to marry each other. However, with the development of time and globalization, these myths finally disappear by themselves in the midst of society. Today, the

Sundanese ethnic community has many inter-ethnic marriages with the Javanese ethnic community. The existence of mixed marriages between the Sundanese ethnic community as an indigenous community and the Javanese ethnic community as an immigrant community has become evidence of the existence of harmony between the Sundanese and Javanese ethnic groups in some areas of Ciamis Regency which continues to grow stronger. This is indicated by the amalgamation in the form of marriage.

Subsequent developments, the myth of the prohibition of marriage between ethnic Sundanese and Javanese is slowly getting thinner, even today the myth is no longer as sacred as in the past. At the present time there have been many marriages between ethnic Sundanese and ethnic Javanese in Banjar City. The perception of the Sundanese against the Javanese and vice versa is slowly getting better. This ultimately affects the inter-ethnic stereotypes which are slowly getting better as well.

Another perception that develops in the midst of sociocultural dynamics in Banjar City is the view of the Sundanese ethnic community that the arrival of the Javanese people to Banjar City is a threat. Economic threats are the most dominant among other threats. The Sundanese people view that the arrival of the Javanese people will have an impact on diluting job opportunities for local residents who incidentally are the majority of the Sundanese people. This perception developed at the beginning of the arrival of the Javanese people to the Banjar City area. However, over time, that perception is getting lost and turns into a better perception.

Furthermore, the Sundanese ethnic community views the Javanese ethnic community as people who have a high work ethic and do not have a sense of prestige with the work they do. Javanese society is also seen as an ethnic group that has a sense of community and cohesiveness so that it is easy to collaborate with the local community (the Sundanese ethnic community). This stereotype has changed many views of the Sundanese ethnic community towards the Javanese ethnic community. At first, negative stereotypes dominated the perception of the Sundanese ethnic community towards the Javanese ethnic community. However, the attitude displayed by the Javanese ethnic community in daily life, especially with regard to the collaborative paradigm, has made the Sundanese people's perception slowly become more positive.

In the context of the economic dynamics in Banjar City, the Sundanese people actually feel that they are helped by the Javanese ethnic community who are known as hard workers. One of them is through trade collaboration between ethnic Sundanese and ethnic Javanese in traditional markets.

In the context of linguistics, the Sundanese people also view Javanese society positively because they are considered very adaptive to the culture and language of the local community, namely Sundanese. On various occasions, Javanese people have a strong motivation to learn Sundanese language and culture. However, in practice, Javanese people still communicate in Javanese if the interlocutor is a fellow Javanese. However, when communicating with the Sundanese ethnic community, it is not uncommon for them to use Sundanese with a Javanese or Indonesian accent.

### 3.2 Cross-Cultural Communication Patterns in Banjar City

Communication is an activity of exchanging messages, ideas, and information between speakers and speech partners. In the process, communication can also use symbols or symbols with the aim that the messages conveyed can be understood by all parties involved in the communication process. In turn, the expectation of the communication process is the achievement of the same understanding between the speaker and the speech partner.

The main purpose of the communication process is the control and conditioning of the physical and psychological environment. Communication is used by a person to express and support self-identity, build social relationships with those around him, and influence others to feel, think, and behave as desired. Communication is seen as a continuous, dynamic, and complex process so that in its implementation it also requires various aspects to support it, such as social, cultural, political, economic, and other backgrounds.

The process of exchanging messages and cross-cultural communication that took place in Banjar City started from a work case. Some of the Sundanese people admit that they communicate with the Javanese ethnic community when they have work matters. Likewise, the Javanese, stated that they interacted with the Sundanese at first only about work, such as buying and selling transactions, trading, and so on.

The communication process that takes place in a multiethnic society in

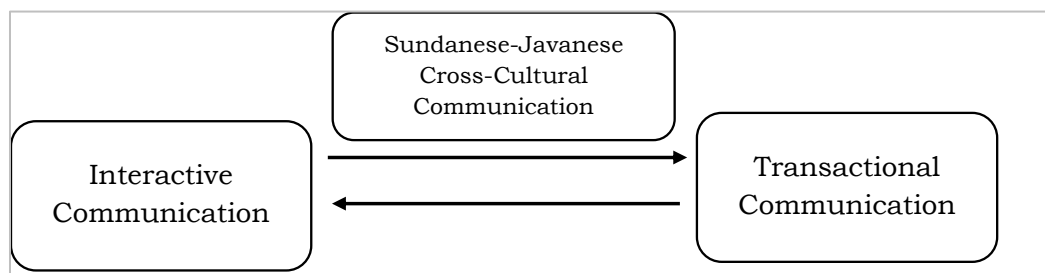
Banjar City is divided into two characteristics, namely interactive communication and transactional communication. The interactive communication process occurs in the form of delivering messages by the communicator to the communicant which in turn produces reciprocity between the communicators (Walther and Valkenburg, 2017). The transactional communication is a process of sending and receiving messages that take place continuously in an episode of communication (Heathly and Votruba-Drzal, 2017).

The interactive communication process can occur if the communication process (sending and receiving messages) is accompanied by instantaneous effects and feedback. This type of communication is generally in the form of communication activities that occur directly between one person and another, such as face-to-face conversations, correspondence, communication via telephone networks, and so on. The interactive communication process in cross-cultural communication in Banjar City takes place in a dialogical manner. Dialogic communication is generally better than monologic communication.

Transactional communication that occurs in the Sundanese and Javanese ethnic communities in Banjar City can be understood as a continuous and continuous communication process, such as communication in buying and selling transactions, work, and social life. The transactional

communication that takes place is usually cooperative in nature, i.e. the communication actors are responsible for the impact and effectiveness of the ongoing communication. It is natural in the midst of multiethnic life in Banjar City if this transactional communication pattern is more often used by the Sundanese and Javanese ethnic communities in terms of buying and selling and trading.

In general, the pattern of cross-cultural communication that occurs between the Sundanese and Javanese ethnic communities in Banjar City can be seen in the following chart.



The process of matching rules and linguistic variations that occur in communication between the Sundanese and Javanese ethnic communities in Banjar City reinforces the rule that communication is a symbolic activity. In the process, the use of these symbols is translated into spoken or written words or translated into non-verbal symbols to represent (Liliweri, 2013). The final process of this symbolic exchange is to reach an agreement between the communicators about the symbolic meaning. The agreement on the symbolic meaning is the ultimate goal of the communication process, including the Sunda-Javanese cross-cultural communication process in Banjar City.

Language is an important thing in the communication process. Language can be considered as a complex system of meaning (Nasrullah et al., 2019). As a complex system of meaning, language consists of a combination of symbolic processes and organizations that have different meanings from other symbols. It is this linguistic competence that distinguishes one speech community from another. On the other hand, language can also unite people and separate them from their groups or from one community to another.

In the sociocultural context, the potential for horizontal conflict is very likely to occur in the life of the Sunda-Javanese bicultural community in Banjar City. These conflicts are generally indicated by the high level of cultural differentiation that exists in society. This has been manifestly present in the Sunda-Javanese bicultural community in the City of Banjar and become an unavoidable sociocultural and linguistic reality. Naturally, a group of people who live in the midst of a different culture with them will have relatively large obstacles and challenges in the process of adapting to the local culture. These challenges include the differentiation of language, culture, values, customs, rules, people's attitudes, belief systems and social orders that are different from their previous lives. This condition was actually experienced by the Javanese ethnic community when they first moved and settled in Banjar City. As a stranger, the Javanese ethnic community will try to adapt to the environmental conditions in Banjar City which incidentally have different sociocultural characteristics.

### 3.3 Ethnocentric Attitude in Cross-Cultural Communication Process in Banjar City

In addition to stereotypes, another important thing that affects the process of cross-cultural communication is ethnocentric attitude (Logan et al., 2014). The excessive ethnocentric attitude, if allowed to continue, will certainly be prone to causing prolonged horizontal conflicts. The immigrant community, in this case the Javanese ethnic community, in Banjar City realized that at first, they found it difficult to establish interaction and communication with the host culture, namely the

Sundanese ethnic community. Various sociocultural verdicts, such as different culture, different life order, different language, culture, and social, make them feel awkward to start interaction and communication with the Sundanese ethnic community. However, over time, through massive sociocultural education, communication between the Sundanese ethnic community and the Javanese ethnic community became normal and the existing obstacles gradually decreased. In addition to the education factor that increases people's awareness to live in harmony with different cultures, the job diversification factor in the Javanese ethnic community who migrates to certain areas in Banjar City is also a factor that affects communication agreements and interactions with the local community.

There are still a number of important obstacles in the relationship between the Javanese and the Sundanese in Banjar City, West Java Province. The obstacle is the high ethnocentric attitude between the two different cultural groups in the region. This ethnocentric attitude in turn makes one ethnic group feel better than another and demeans other ethnic groups. This situation, if left unchecked, will create stereotypes that strain relations between the two ethnic groups. However, over time, this ethnocentric attitude began to diminish among the residents of Banjar City.

### 3.4 Accommodation of Sundanese and Javanese Ethnic Communication in Banjar City in Creating Multicultural Integration

The Sundanese ethnic community and the Javanese ethnic community of Banjar City are united because of the similarity of religion. On the other hand, religion is the unifier of the two different ethnic groups. In terms of religion, the Sundanese and Javanese ethnic communities in Banjar City often perform religious rituals simultaneously which ultimately increases cohesiveness between them, such as five daily congregational prayers, Friday prayers, regular weekly recitations, *marhabaan*, *tahlilan*, and other important Islamic holiday celebrations. such as Eid al-Fitr, Eid al-Adha, Isra Mi'raj, and *Rajaban*.

The Sundanese and Javanese ethnic communities in Banjar City, during congregational prayers and Friday prayers, seem to leave their cultural identities and merge into one unit with a religious approach. However, in some circles of society, religion is seen as an entity which is of a higher degree than mere cultural and linguistic entities. Therefore, when they perform religious rituals, they unite and at that time they will communicate and interact with each other.

In terms of marriage, as previously explained, the Sundanese ethnic community and the Javanese ethnic community were reluctant to carry out inter-ethnic marriages on the grounds of myths believed by both

ethnic groups. However, along with the times and globalization, these myths finally disappear by themselves in the community. Currently, the Sundanese ethnic community has many inter-ethnic marriages with the Javanese ethnic community. The existence of mixed marriages between the Sundanese ethnic community as the host culture and the Javanese ethnic community, as a stranger, shows that the harmony between the Sundanese and Javanese ethnic groups is getting stronger in some areas of Banjar City.

In terms of language use, there is a tendency for the Javanese ethnic community to succumb to choosing to use Sundanese in the communication process with the Sundanese ethnic community. That is why, in some areas of Banjar City, many Javanese understand and can use Sundanese in their daily communication processes. It is different with the Sundanese ethnic community, they only understand a part of Javanese words, but cannot use Javanese in their daily communication. This pattern is most often seen in cross-cultural communication in the Banjar City area. However, of course the Javanese language also influences the use of Sundanese in the region. This can be seen from the decline in the use of Sundanese by Sundanese-speaking communities in their field of communication.

The Sundanese and Javanese ethnic groups in Banjar City have lived side by side for a long time. During that time, people from the two ethnic groups accepted each other as they were. The Sundanese people have adapted to the Javanese language and culture brought to their territory, while the Javanese people have adapted to the Sundanese language and culture which is the host culture in the region. This condition ultimately increases the awareness of the people of the two ethnic groups to live together and understand the cultural differences between them.

### 3.5 Closing

The Javanese ethnic community as strangers and the Sundanese ethnic community as the host culture did not know each other at first. However, ethnic Javanese as strangers must be able to communicate and socialize with their new environment. The differentiation of sociocultural backgrounds finally makes individuals between Javanese and Sundanese ethnic groups have their own strategies to adapt to each other. The Javanese ethnic community as strangers has their own strategy in adapting to the host culture. Likewise, the Sundanese ethnic community as the host culture must respond wisely to the arrival of the Javanese ethnic community which in turn can establish effective communication between the two ethnic groups.

The perceptions and stereotypes between Sundanese and Javanese ethnicities in Banjar City affect the process of cross-cultural communication. In general, the perception of the Sundanese ethnic community towards the Javanese ethnic community is very good and positive. These perceptions revolve around economic, sociocultural, value systems, marriage, and language aspects.

The communication process that takes place in a multiethnic society in Banjar City is divided into two characteristics, namely interactive communication and transactional communication. The interactive communication process occurs when the communication process (sending and receiving messages) is accompanied by instantaneous effects and feedback. Transactional communication that occurs on Sundanese and Javanese ethnic communities in Banjar City are in the form of a continuous and continuous communication process, such as communication in buying and selling transactions, work, and social life.

This study only focuses on the accommodation of communication between Sundanese and Javanese ethnicities in Banjar City in a review of cross-cultural communication. There are still other interesting aspects that can be raised in further studies, such as inter-ethnic communication patterns, communication ethnography, and language migration.

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