

**INTERCULTURAL COMMUNICATION BETWEEN JAVANESE
AND MALAYAN TRADERS**
**(An Ethnography Study on Javanese and Malayian Traders at Sukadamai
Market Tanjung Lago District, Banyuasin, South Sumatra)**



**Submitted as partial fulfilment of the requirements for Strata I degree on
Communication Studies Program Faculty of Communication and Information**

by:

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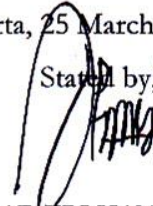
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Abstrak

Tujuan penelitian ini adalah menganalisis perilaku komunikasi antar budaya para pedagang etnis Jawa dan etnis Melayu dan faktor-faktor yang mendukung dan menghambat perilaku komunikasi antar budaya para pedagang etnis Jawa dan etnis Melayu di Kecamatan Tanjung Lago, Kabupaten Banyuasin, Sumatra Selatan. Pendekatan penelitian ini adalah studi etnografi. Data primer yang digunakan dalam penelitian ini adalah kegiatan komunikasi para pedagang etnis Jawa dan etnis Melayu di pasar Sukadamai, jawaban lisan maupun tertulis yang diperoleh dari *key informan*, yaitu para pedagang etnis Jawa dan etnis Melayu di pasar Sukadamai. Sedangkan data sekunder berupa data yang diperoleh dari dokumen yang meliputi profil kecamatan Tanjung Lago, Banyuasin, sejarah bahasa Melayu, dan sejarah pendatang Jawa di Kecamatan Tanjung Lago, Banyuasin. Hasil penelitian menunjukkan bahwa bentuk-bentuk komunikasi antar budaya Etnis Jawa dan Etnis Melayu di Pasar Sukadamai adalah untuk komunikasi verbal, para pedagang etnis Jawa dan pembeli etnis Melayu menggunakan bahasa Indonesia karena lebih fleksibel. Sedangkan, komunikasi nonverbal digunakan sebagai penyempurna saat berinteraksi satu sama lain agar bisa saling mengerti dan tidak ada salah faham. Proses komunikasi antar budaya etnis Jawa dan etnis Melayu terjadi secara sirkular yaitu terjadinya *feedback* atau umpan balik berlangsung secara tatap muka dan adanya umpan balik secara langsung saat itu juga. Situasi atau media yang menghubungkan terjadinya komunikasi antar budaya etnis Jawa dan etnis Melayu di Pasar Sukadamai adalah saling bertukar pikiran atau informasi, keinginan untuk saling mengenal, dan faktor kebutuhan.

Kata Kunci: komunikasi antar budaya, etnis Jawa, etnis Melayu.

Abstract

The objective of this study is to analyse intercultural communication between Javanese ethnic traders and Malaysians and the supporting and predisposing factors of the intercultural communication between Javanese ethnic traders and Malaysians in Tanjung Lago Sub district, Banyuasin District, South Sumatra. The approach of this study is ethnography. The primary data used in this study are the communication activities of Javanese traders and Malaysians in Sukadamai market, interview result obtained from key informants, namely Javanese ethnic traders and Malaysians in the Sukadamai market. Whereas secondary data in the form of data obtained from documents covering the profile of Tanjung Lago sub-district, Banyuasin, the history of Malay language, and a number of Javanese migrants in Tanjung Lago Subdistrict, Banyuasin. The results show that the forms of communication between Javanese ethnic and Malaysians in Sukadamai Market are verbal and nonverbal communication. In verbal communication, the traders and buyers use *Bahasa Indonesia* because they think it is more flexible. Meanwhile, nonverbal communication is used as a complement in daily interaction so that they can understand each other and there is no misunderstanding. The process of communication between Javanese ethnics and Malaysians occurs circularly. The occurrence of feedback takes place face-to-face and direct feedback at that time. The situation or media that connects the communication between Javanese ethnics and Malaysians in Sukadamai Market is exchanging ideas or information, the desire to get to know each other, and the need factor.

Keywords: *intercultural communication, Javanese ethnics, Malaysians*

1. INTRODUCTION

In social life, social interaction process becomes part of life cycles which cannot be separated. Social interaction which involved speakers in different cultures causes language interaction. In this case, Foley (1997:384) stated that interaction between two or more cultures causes language change. The change includes adaptation of linguistic characteristics from one language to other language, or both languages adapting each other. In social science, the condition is named as associative, that is, if one community adapts with others, or the communities adapt each other in the form of language adaptation (Soekanto, 2005:70).

People interactions with different ethnics are interesting to be studied since individuals come from different ethnic communities. Ethnic differences concern with the background of different cultures of habits and tradition, tradition and values, and norms which have been socialized since the childhood in the family or society. The background influences the form of interaction on individuals with different ethnic groups. The interactions by individuals with different ethnic groups are carried out through language interaction which resulted in mutual understanding.

The language interaction occurred frequently will build bilingual or multilingual community. This condition is supported by social factors or economic factors that demands high frequency interactions. Being available towards other languages also becomes the factors that formulated bilingual or multilingual community. In Indonesia which has national and regional language, a person is not only able to master mother tongue or first language (L1) but also able to master the national language, namely Indonesian as the second language (L2) (Widodo & Urafa, 2013). The achievement on the form of individual interaction on the society is closely related to socio cultural values of the society, which requires individual immigrants to put themselves as well as possible in indigenous community (Wiyata, 2012). The same thing is occurred on the interaction forms of the traders among the Javanese and Malay ethnics in Sukadami market, Tanjung Lago district. Tanjung Lago district is one of 19 districts in Banyu Asin regency, Sumatra Selatan. This district is a multi-ethnic area, consisting Javanese who are migrants, Sumatran ethnics who are indigenous, Chinese, Sundanese, Bugis and Minang. Language used are also various between Javanese, Malay, and little part of Sundanese, Bugis and Minang. Surely with diverse ethnics causes heterogeneous community in the terms of culture, especially language.

These languages and cultures interaction cannot be avoided. Foley in Mahsun (2005:228) stated that natural interaction between two or more different cultures (community) will be manifested in the form of language changes. These changes can be the

adoption of linguistic characteristics of certain with other languages or both do the same process. Those conditions occurred in Javanese and Malay ethnic communities. The meeting between Javanese and Malay ethnics in Tanjung Lago district brings ethnic elements and different cultures as well. Koentjaraningrat (2002: 203) divided 7 culture elements that can be found in all nations around the world. The elements are: spoken and written language; the knowledge system; social organisation; living equipment system and technology; livelihood system; religious system; and arts. The further consequence is multi ethnic community must adopt several adaptations, or both processes are done simultaneously so that can be achieved similarities that made into lingua Franca. Adoption process and adapting culture in the multi-ethnic community is found in the various community activities. Social life between Javanese and Malay ethnics also occurred in the various community activities such as weddings, religious activities, residents' activities such as RT and RW, as well as economic activities such as selling and buying activities at the market.

The interactions between Malaysians and Javanese ethnics increase the intensity of two cultural meetings and communication model between them. Adjustments in the interaction and communication will be more dominant done by immigrants. Malaysians and Javanese ethnics in Banyuasin, in communicating and doing the interaction will bring differences in the terms of communication. While they are living at the same community environment, who at any time and every time meets, greet each other and do the communication as well as other general citizens. The intercultural communication process is occurred between the Javanese ethnics and Malaysians traders in Sukadamai market Tanjung Lago district, Banyuasin. In this Sukadamai market Tanjung Lago district, happened so many direct interactions in the form of selling and buying activities, bargaining, conversations that involve verbal and nonverbal communication in each process. Some languages conversations between ethnics in Sukadamai are occurred in the terms of bargaining the price till agreed price is reached. In the process of bargaining, the traders and the buyers which come from Java and Malay ethnics use two languages, Indonesian, Javanese, Malayan language Palembang. Although they use different languages, each person still can understand when their interlocutors speaking, so that it creates intercultural communication behaviour that results in an understanding of the topic being discussed. Based on the uniqueness of communication process between Javanese ethnic and Malaysians here, it brings an interesting to be studied.

Several previous studies related to intercultural communication among others were conducted by Heryadi and Silvana (2013) on the intercultural communication between Sundanese ethnic on the multicultural community. The result showed that there was a

reciprocal adaptation between Sudanese ethnic as the migrants with Rejang ethnic as indigenous. There are respect behaviour between immigrants and indigenous enable every community to carry out their respective culture. Sundanese people with Rejang while making a dialogue can use Sundanese, Rejang language or Malay as Bengkulu dialect. The relationship between both of these two ethnics has so far taken place without any significant obstacles since each ethnic has accepted what they are. A study was conducted by Majid (2014) explained Segiri market Samarinda as means of intercultural communication among traders. Segiri market can be a place to meet between traders and buyers, bargaining area, and a place for making the interaction between traders and buyers directly face to face activities. In Segiri market, there are traders from various ethnic communities in Indonesia. From all of the ethnics have a distinctive characteristic in the terms of languages, religions, traditions, clothes, habits, and other behavior.

The different between the studies above and the recent study lies on the unique characteristics of intercultural communication of community at Sukadamai market. It is interesting to be studied is as the Javanese traders and the local Malaysians are able to live side by side, communicate and interact well although they know that there are so many differences around them. The relationship among Malaysians and Javanese traders intimately close each other, they can accept someone weaknesses, building good relationship among traders, traders and the buyers, even though they have a different backgrounds. According to Nugroho et.al (2012), the characteristic and languages are only several elements from many of the elements or culture values which directly influence to someone when they live in a new place, which have different culture. From these characteristics, the indigenous society of Malaysians have a straightforward or to the point and a strict accent. Whereas Javanese ethnic communities have the opposite characteristic, namely speech accent is soft and hiding the feelings. From language perspective, daily language used by indigenous Malay society is Malay, whereas Javanese ethnic community is using Java. The language used by the traders among the traders of Javanese ethnic is Java, while the language used when interacting in Sukadamai market is Indonesian (Kristiningtyas, 2012).

Based on the background and several studies above, the researcher is interested in analysing the intercultural communication in Tanjung Lago district where it has so many traditions, cultures, and those traditions cannot be separated from the influence of other ethnicities who come and settle in Tanjung Lago district. One of them is Javanese ethnics who until now settle and survive in Tanjung Lago district. The researcher wants to describe the intercultural communication that occurred between Javanese and Malaysians in Sukadamai

market Tanjung Lago district, Banyu Asin South Sumatra. The formulations of the problem in this study are: How is intercultural communication between Javanese and Malaysians in Tanjung Lago district, Banyuasin, South Sumatra? And what factors do support and inhibit of intercultural communication between Javanese and Malaysians traders in Tanjung Lago district Banyuasin South Sumatra?

2. METHOD

The approach of this study is ethnographic study. According to Creswell (1998: 12), ethnographic research is one of the qualitative research strategies in which the researcher investigates a cultural group in a natural environment in a fairly a long period of time for about six months in the collection of primary data, observation data, and interview data. Ethnography is a description of a culture, to understand a view of life from the point of view of indigenous people. Furthermore, Fatchan (2015: 10-11) explained that in ethnographic research a process occurs, in which a culture studies other cultures, to build a systematic understanding of culture from the perspective of people who have studied the culture. In this case, ethnography emphasizes the importance of the central role of culture in understanding the way of life of the group under study. The reason researcher used the ethnographic approach in this study was to describe the experience of participants, namely ethnic Javanese migrants and indigenous Malaysians in the context of intercultural communication in the Sukadamai market in Tanjung Lago Subdistrict, Banyuasin.

Research procedures include the use of data and data sources. The data used as the basic for analysis in this study is divided into two. The primary data in this study is the result of observations on communication between cultures of Javanese ethnic and Malaysians traders in the Sukadamai market in Tanjung Lago Subdistrict, Banyuasin. Moleong (2012: 112) said that the main data source in a qualitative research is words and actions, the rest are additional data such as documents or even others. The roles of the researcher in this research are: as a planner, as a data collector, as an analyst, and as originator of ideas. He carried out participative observation in a relatively long time and conducted in-depth interviews in an open manner. Ethnographer is a researcher who becomes a part of the community under study, but he still plays a position as a researcher. The data used in this study are: a) communication activities of Javanese ethnic and Malaysians traders in Sukadamai market in Tanjung Lago Subdistrict, Banyuasin, b) verbal and written answers obtained from informants, the informants in the study are considered as *key informants*, c) the result of participative observation in a form of field notes of observation. In doing observation, the

researcher culturally kept in touch with people under his research in the daily lives. In this case, the researcher tried to live along with people in various ways such as: associating with them, eating what they eat, even often staying with them. The *key informants* were Javanese ethnic and Malaysians traders at the Sukadamai market in Tanjung Lago Subdistrict, Banyuasin. In this case the researcher chooses the informant who is considered to know the problem and can be trusted to be a data source that has deep truth and knowledge. However, the informants chosen can show other informants who are considered to be more knowledgeable (Nugrahani, 2014: 63). The selection of informants uses *snowball sampling technique*, which is the process of determining the informant based on the previous informant without defining the exact amount by digging up information related to the research topic. The choice of informants can develop according to the needs and stability of the researcher in obtaining data (Nugrahani, 2014: 64). Secondary data in this study were data obtained from documents that included the profile of Tanjung Lago sub-district, Banyuasin, the history of the Malay language, and a number of Javanese migrants in Tanjung Lago Subdistrict, Banyuasin. This study uses the context of interpersonal communication patterns because it is coherent with the research theme. Hovland, Janis, and Kelly stated that: “*communication is the process by which individuals (the communicator) transmit stimuli (verbal usually) to modify the behavioral of other individuals*”. Communication is a process through which a person (communicator) delivers a stimulus (usually in the form of words) with the aim of changing or shaping people’s behaviour (Cangara, 2009:19).

Sugiyono (2013:309) states that there are several methods of data collection that are often used in qualitative research, namely participatory *observation*, in-depth *interviews*, life history investigations and document analysis. In this study used participatory observation methods, in-depth interviews and document analysis.

Regarding the validity of the data, steps can be formulated by the researcher to obtain reliable data. The validity of the research data was carried out by triangulating the data. The researcher uses triangulation as a technique to check the validity of the data, which in its sense, triangulation is a technique to check the validity of data that uses something else in comparing the results of interviews with the object of research (Moloeng, 2012: 330). Denzin in Moloeng (2012: 332), distinguishes four types of triangulation, among others by utilizing the use of resources, methods, investigators and theory. In this study, based on the four types of triangulation, the researcher only uses inspection techniques by utilizing sources. Triangulation with sources means comparing and checking the degree of trust of information obtained through different time and tools in qualitative research. In triangulation of sources,

the researcher compared the results of observations and the results of interviews and with the photo documents owned by participants related to trade and intercultural communication activities in the Sukadamai market, Tanjung Lago District, Banyuasin.

Data analysis in ethnographic research is a step forward, which is a process that starts from setting informants to writing ethnography (Creswell, 1998: 15). The ethnographic data analysis process starts from the creation of field notes in the form of a short report. The next step is to do in-depth interviews with participants and make transcripts of the interview results. Next, the researcher carefully reads the interview transcript for data reduction. The researcher reduces data by making abstractions, namely taking and recording useful information in accordance with the context of the research or ignoring unnecessary words so that the core sentence is obtained, but the language is in accordance with the participant's language. The abstracts that have been made are grouped according to the taxonomy of the research domain. Research obtains this domain by conducting large questions and small questions that can deepen the big question. This domain is important for the researcher, because as a basis for further research.

Concretely, the flow of ethnographic research in this study is that researcher carefully selects individuals and places to study or understand the focus of the problem. The guidelines used to select participants and places are whether they are "rich information" and meet the criteria of full enculturation, direct involvement, and sufficient time. The individuals, chosen by the researcher, are Javanese ethnic traders who have been located in Sukadamai Market, Tanjung Lago District for at least 1 year. Furthermore, it will be conducted *snow balling sampling* to get the data from the right informants until there is sufficient confidence and completeness of the data obtained. According to Fatchan (2015: 13), the informant is a native speaker in his own language and dialect as an imitation model and source of information. Informants who are native speakers (*native speaker*) are asked by researcher to speak in their own language or dialect to be a model for researcher to learn from them. Considering these criteria and conditions, the researcher conducts research in a timely and efficient manner. The researcher stayed for a while with the informants. In the process of writing ethnographic reports, researcher asked directly the informants the meanings of cultural communication that were written. The researcher also spoke with many ethnic Javanese migrant informants and indigenous Malays at various meeting places spontaneously and unstructured to explore and validate relevant information.

The observation technique used in this study is participation observation. In participatory observation, researcher tried to get along and blend in with the research

subjects, namely Javanese ethnic traders and indigenous Malaysians. Observation activities carried out by researcher as participation observers pay attention to the principles: The researcher only records what is seen, heard, and/ or felt, does not include attitudes and opinions in the observation notes they write; Do not record something that is an estimate; Display notes of fact descriptions holistically and in detail. The results of observation activities in the form of notes or recordings of an event in the form of notes that lead to what is the problem and focus of the research (Fatchan, 2015: 47).

3. RESULTS AND DISCUSSION

Tanjung Lago is one of district in Banyuasin Rgency, South Sumatra Province. Tanjung Lago consists of 10 villages, and one of them is Sukadamai Village. Sukadamai is located on the western part of Tanjung Api-Api Road, approximately 43 km from the center of Palembang City. The existence of road access to the Tanjung Api-api port makes an acceleration of Sukadamai's development. The population of this village is diverse with its main livelihood as farmers, a small number of traders, carpenters and stones, company workers, rice millers, some of the state employees. The area of the village is 1100 ha, about 75% is used as rice fields and 25% for coconut gardens and settlements.

Inter-cultural communication between sellers and buyers in Sukadamai Market, Tanjung Lago District, Banyuasin District is formed through an interaction process that supports the smooth transactions of both parties. Shopping shoppers consist of the original inhabitants of Sukadamai Village and the surrounding villages. As for, sellers of goods are categorized based on their merchandise, namely sellers of household appliances, fruit sellers, pracangan sellers, clothes sellers, credit sellers and cell phone accessories, groceries (kios), and *snack* sellers which are Javanese.

3.1 Process of the Beginning of Communication between Ethnic Javanese and Malaysians

Before entering the related aspects of communication, first the researcher describes the situation and environmental conditions as one of the communication elements that influence the communication process. The Javanese ethnic group entered the Tanjung Lago sub-district in part because of the transmigration process. The Javanese as communicators lived, settled and mingled with the indigenous people of Tanjung Lago Sub district who were well known for their Malay culture.

Sukadamai village is located in the Tanjung Lago which belongs to the Malay tribe, the language used is Palembang. All villages including Malay tribes use the Palembang

dialect, including Sukadamai Village. When related to the Malay language, the language of Sukadamai Village includes Malay as in the use of the word *wong* (person), *mamak* (mother), *budak* (child) and so on. These words are the same as the language in the surrounding village and Tanjung Lago Sub district. In general, based on the usage of the word above, the researcher can conclude that Sukadamai Village belongs to the Malay language family, which has the same race as the surrounding area with the Palembang language parent but has a different dialogue. At this time, in the Malay language the Sukadamai village the language used was not much different from the languages in the Palembang area, but the word suffix used the letters “e” and “o” with a rather long dialect in the middle of the word, as for several languages as in the table below.

Bahasa Sukadamai	Bahasa Indonesia
<i>Kemaano</i>	kemana
<i>Saapo</i>	siapa
<i>Apo</i>	apa
<i>Nak</i>	Mau/akan
<i>Pacak</i>	bisa
<i>Ndak Katek/Takde</i>	Tidak ada
<i>Asak</i>	kalau
<i>Kodong</i>	jilbab
<i>baseng</i>	terserah

Beginning a relationship, there is usually a motivation by the communicator to initiate interaction or conversation. Javanese migrants, as communicators in this case, begin the relationship with the motivation to establish relationships in a better direction. Their motivation to come to Tanjung Lago is to improve and achieve a decent life. So, the arrival of ethnic Javanese migrants has economic motivation. The ethnic Javanese migrants entered Sukadamai Village through the transmigration program, both independently and in the government’s transmigration program. The migrants came from various regions in Java, including Salatiga, Banyumas, Kediri, Sunda (Cirebon, Sukabumi, Tasikmalaya) and others. Their arrival was welcomed by indigenous Malays because they were able to get along well and socialize quickly with the indigenous population (Interview with Mr Imam Sundari, 25 December 2017). For language, they do not experience significant difficulties because they use Indonesian for daily interactions. Javanese migrants not only cultivate agricultural land provided by the government, but also undergo other professions such as merchants and

employees, even though their numbers are not large. The Javanese ethnic traders use Indonesian language to interact daily with the local community (Interview with Mr. Zaenal Thoha and Mrs. Atik Suriyati, December 21, 2017). Javanese ethnic traders stated that, “*The important thing is that we are good with them, not anti-social, friendly, they are also good with us. We are trading, so to attract buyers, they must be friendly and kind with them*”(Interview with Mr. Zaenal Thoha, December 21, 2017). Through this, it has been embedded in the minds of communicants that foreign communicators who come to their environment have good motivation from the beginning of the meeting to start a relationship.

The arrival of Javanese ethnicity to Sukadamai Village adds to the ethnic diversity in Tanjung Lago Subdistrict, Banyuasin. They came by bringing Javanese ethnicity in themselves. Javanese ethnicity is better known for their characteristic, friendly and accommodating. These migrants are indeed required to have communication skills when meeting with the indigenous people of Sukadamai Village, namely Malaysians. Likewise, the native population must also have communication skills. Communication skills can reduce misunderstandings between the two people who just met. The more competent a person communicates the more smooth the communication process will be.

3.2 Forms of Verbal Communication

Differences between existing cultures and different languages are fundamental in adjusting the interaction between traders and buyers of different ethnicities or ethnicities, especially when the trader is selling in the Sukadamai Market and coming from their area. Traders in the Sukadamai market interact daily using the Indonesian language they interact with traders who are of different tribes using Indonesian.

From the results of observations and interviews that have been carried out, it can be seen that most of the researcher’s informants use Indonesian language more often because according to them the use of Indonesian messages will be delivered faster and easier to understand. Whereas the use of local language itself is only used for people who understand the language of the region itself and its use is not as frequent as the use of Indonesian. In the Sukadamai market itself, it is known that there are several ethnic groups there such as Javanese, Malay, Bugis, Sundanese and Chinese (Interview with Ms. Kholilah, December 26, 2017). For interaction with traders who are one tribe with them often using their own regional language for the same ethnicity, for example for the Javanese, they often use the Javanese language *ngoko alus*. To buyers, Javanese sellers prefer to use Indonesian because they are considered more flexible (Interview with Mas Toyib, December 2, 2017).

If the Malay, Javanese, and Sundanese tribes sometimes use their own regional language, there are several tribes outside the tribe mentioned above, that they can understand what the tribe said. This is because, the regional language between the tribes has the same meaning / meaning as well as in terms of pronunciation so it is easy to learn by different tribes. For the examples are “*barapo hargonyo?*” in Malay, which has the same meaning in Indonesian Language, “Berapa harganya?” and “*Piro iki?*” in Javanese, where the words are often heard or commonly used and the words are easily understood and guessed the meaning (Interview with Mrs. Umi Hastuti, December 2, 2017)

Constraints that are often faced by Javanese ethnic migrants such as when they first sell in the Sukadamai Market because they mostly come from the regions so they experience a *shocked culture* with the new environment and because of the ethnic Malay language, culture and buyer character as well as different ethnicities of other immigrants so it’s hard to understand. To overcome this, Javanese ethnic traders try to adjust to the environment and understand them or realize that they are different. They sometimes also have experienced misunderstandings with other buyers and merchants of different ethnicities such as pronunciation in language use because of different accents. To overcome these misconceptions they choose to solve them by explaining to each other until they understand each other and understand and explain in more detail what they mean and better adapt to their culture (Interview with Ms. Mari’ah, December 5, 2017).

3.3 Form of nonverbal communication

From the results of research, nonverbal communication is often carried out by Javanese ethnic traders when interacting with Malaysians, they use it as a complement when interacting with each other so that they can understand each other and there is no misunderstanding. Whereas if with one ethnic group they have done it but not often, they do it because if the distance between them is far away from using the sound is not heard and because of the crowded market atmosphere they use signs or symbols such as body language. In this study, the use of nonverbal language and its own symbols actually researcher sees almost all sellers and buyers in Sukadamai market using nonverbal language, but limited knowledge from sellers who do not understand what is meant by nonverbal language and the symbols themselves so the seller said they never used it. Previously, the researcher first explained what was meant by nonverbal language or symbols such as shaking his head, nodding but still the sellers said they never used it even though they thought it was rude if done to the buyer.

As experienced by the researcher, in interviewing informants, when the researcher asked what items the informants sold. Immediately the informant immediately showed his merchandise to the researcher, besides all the informants who interviewed mostly showed friendly faces by always smiling and occasionally laughing, the researcher also got informants who were less friendly and showed a non-smiling face. Another case that researcher see in the field is that when the buyer asks the price or something to the seller and seller is not very clear with what the buyer delivered, then the seller spontaneously asks what the buyer asked by lifting a little head up, raising eyebrows and asking “*apa tadi buk?*” And many more nonverbal communication that the researcher witnessed at the time of observation as the buyer nodded his head while saying “*iya*” if asking to go down the price as well as the seller who agreed while nodding his head in agreement.

In addition to the above cases, the researcher also sees when sellers serve buyers at first they use Indonesian, when buyers are picking things and while telling stories with sellers sometimes sellers or buyers ask themselves what their buyers or direct sellers ask themselves. If between the seller and the buyer have the same tribe they immediately use the local language even though at first they have already used Indonesian, but there are some who continue to speak in Indonesian. In addition there are also buyers who continue to use Indonesian even though he knows that the seller has the same tribe as him. After further investigation why the buyer still uses Indonesian language rather than his own regional language because the buyer is not fluent or difficult to say in the local language. So as to avoid misunderstandings or misunderstandings that can cause disagreements or prejudices that are not good from the seller, the buyer uses the Indonesian language more.

Sometimes, they also experience obstacles when using non-verbal communication, obstacles and obstacles that they often experience because they do not understand what is intended and it is not easy to do it, but they are able to overcome it properly because each desire is like doing it repeatedly until both sides the party understands what is meant. While they often experience misunderstandings when communicating using nonverbal communication, they are also able to overcome it by completing it with a cool head without emotion and well solution.

3.4 Communication Process between the Culture of Javanese and Malaysians in Sukadamai Market

Communication process between Javanese ethnic culture and Malaysians occur circularly, namely the occurrence of feedback or *umpan balik*, namely the occurrence of flows from

communicants to communicators. This is evidenced by the findings that the authors found when the communication process that took place between Javanese and Malaysians groups there was a dialogue giving feedback to messages directly and face to face. This also occurs in on-going communication between a seller (Mas Thoyib) and a mother in the process of buying and selling.

- Peneliti (Jawa) : Dapat berapa, Bu?*
Penjual (Jawa) : Lima ratus lima puluh
Pembeli (Melayu) : Kurang boleh tak. Lima ratus tiga puluh harganya.
Penjual :Limo limo
Peneliti :Lima ratus
Pembeli : Naaahh, lima ratus. Nih, tombokin (meletakkan uang seratus ribu sambil tertawa)
Peneliti : Kartunya ga jadi, Bu?
Pembeli : Sudaah, dah masuk dalemnyo. Hei, masuk galo, lima ratus.
Penjual : Ini ya, sudah masuk pulsa sepuluh ribu.
Pembeli : Iya, makasee.

Communication happened between ethnic Javanese traders and Malaysians buyers takes place face-to-face and direct feedback at that time. In the process of sending messages from ethnic Javanese (communicators) to Malaysians (communicants), then the communicant can give feedback directly (at that instant) to the communicator. This communication usually occurs almost every day, taking place when the Javanese ethnic community asks verbally for different Malays ethnic, the two people here carry out the same function as communicators and communicants. The communicator here has a dual role, in the sense that one time acts as the sender of the message, but at the other time it acts as the recipient of the message.

This communication pattern describes a dynamic communication process, in which the message transmits through the process of encoding and decoding. Feedback in this communication is very important, because with the feedback can be seen whether the communication was successful or failed. This happens continuously rotating so that there is a common understanding between the two.

3.5 Situation or Media that Connects Communication between Javanese Cultures and Malaysians in Pasar Sukadamai

The situation or media that connects the communication between Javanese ethnic cultures and Malaysians ethnic in Sukadamai Market is exchanging ideas or information, the desire to get to know each other, and need factor.

3.5.1 Exchange Ideas and Information

The meeting between ethnic Javanese immigrants and indigenous Malaysians in the Sukadamai Market, Tanjung Lago is a meeting of two different ethnic groups. That means bringing together two different cultures. Many differences that exist in these two cultures, do not preclude several factors that can support the communication process between the two. The supporting factor in the communication process between Javanese ethnic migrants and indigenous Malaysians is when these Javanese ethnic migrants can understand Malay language quickly. This is expressed by Ms. Mari'ah (37 years old) who considers that Malay is easy to learn. Especially, when you have to hear the Malay language every day. As he explained as follows: "*Bahasa Melayu itu toh gampang dipelajari. Kita dengar saja setiap hari mereka (orang Melayu) bicara, pasti kita cepat tangkap bagaimana bahasanya. Pertama kita tau kosakatanya, tapi lama-kelamaan bisa kita tirukan cara bicaranya orang Melayu*".

From the results of the research, connecting the ethnic Javanese migrants and the indigenous Malaysians in the Sukadamai market interacting is exchanging ideas and information. Sukadamai market traders and buyers when they exchange their ideas and information a lot of knowledge can be like sharing experiences about conditions in Sukadamai from time to time, and giving advice to each other, especially when interacting with traders and buyers of different ethnicities so that they can know the culture, nature, other ethnic behaviour. But they also experience obstacles and constraints when interacting when exchanging ideas and information, because of differences in culture, language, nature and habits. As well as the crowded market atmosphere is also an obstacle for them to interact well. To overcome these obstacles and obstacles, Javanese ethnic migrants and Malaysians try to understand that they are different and try to understand each other. For a crowded market problem, they interact by talking loudly and using *bahasa tubuh* or body language and using tool assistance. Information exchange activities are carried out so that the two ethnic groups can be closer and easier to interact, and to avoid misunderstanding with each other. When exchanging ideas and information, they will get a lot of knowledge such as the habits of each tribe, language,

nature and others and can get a lot of information about the types of merchandise, and can prevent bad things when interacting with buyers or traders another different tribe.

With the cultural differences that influence intercultural communication between ethnic Javanese migrants and ethnic Malay indigenous people, it is not too many a problem. This actually becomes a diversity of intercultural communication patterns in the Sukadamai Market. Ethnic Javanese migrants do not experience significant problems in getting to know the culture in Tanjung Lago, Banyuasin, because they want to understand, accept and learn about the culture in Tanjung Lago, Banyuasin, and have even been able to blend and blend with the indigenous Malays, as a process of adaptation. In addition, indigenous Malays also want to happily accept and teach the culture in Tanjung Lago, Banyuasin to ethnic Javanese migrants.

3.5.2 The Desire to Know

Javanese language is indeed still used by Javanese ethnic migrants. But sometimes they use Indonesian if they trade with other ethnicities. Some of the newcomers understand the Malayans language because, according to them, Malay is almost the same as Indonesian. Over time, ethnic Javanese migrants realized that understanding indigenous cultures and languages was a necessity that must be met. Needs that will make it easier for them to socialize with the Malay population. This is the situation that then makes their Javanese ethnic group try to understand what is happening in their surroundings. They will not be able to socialize well if they are not able to carry out a good communication process among the communication actors.

Although the Javanese language is still very thick in the process of communication among ethnic Javanese with each other, but they will use Indonesian in accordance with the circumstances in which they are located. They tried to blend in when socializing with indigenous people. In essence, wherever these migrants are, they will adjust the language as much as possible by the indigenous people in Sukadamai Village as much as possible. As expressed by Mas Thoyib (32 years), as follows: "*Kalau sudah di pasar, saya pasti pakai bahasa Indonesia. Disesuaikan saja. Yang penting sama-sama paham. Bahasa Melayu hampir sama kok dengan Bahasa Indonesia*". From the results of the study it was found that Javanese ethnic traders opened the conversation by asking news and offering merchandise. Then the interaction and communication develops towards the desired transaction. When first meeting, traders and buyers of different ethnicities are likely to ask each other about the origin of the region, place of residence, occupation, even the number of families (children)

owned. They want to find out how the nature, character, language, other ethnic cultures they meet. To avoid misunderstanding when interacting and communicating, both ethnic Javanese and indigenous Malaysians migrants try to be careful when speaking and behaving and paying attention to how each other's characters.

Communication between the two ethnic groups can be a misunderstanding because there are several languages that are the same but different in meaning. For example, said *mie rebus* (boiled noodle) in Malay, noodles boiled (cooked) and served without soup, while in Javanese, *mie rebus* means noodles cooked and served with gravy. So far it can be seen that migrants from Javanese ethnicity have been able to adopt the basic culture of indigenous Malays. Social relations between Javanese and Malaysians in Sukadamai Market can be said to be harmonious and respectful and respectful. At present, communication between cultures of migrants from Javanese and indigenous Malaysians is getting better. This is evidenced by the state of communication between the two. The migrants have no difficulty in understanding the language used by the indigenous Malays. In the Sukadamai market a place for ethnic Javanese migrants to mingle and socialize with indigenous Malays.

3.5.3 Factors of Needs

The needs of these Javanese ethnic migrants are in order to be able and able to socialize well. The point is that the Javanese ethnic migrants will realize that communication is a primary need to be able to socialize with indigenous Malays. Therefore, migrants have to learn extra to understand the culture and behaviour of Malays so that the communication process between them can run smoothly and without obstacles. This is evidenced by their speed in understanding the language and accent used by Malaysians. The faster understanding means the faster their social needs are met. The understanding of the Javanese ethnic migrants in the language used by the ethnic Malay population supports the communication process. It also happens conversely.

Nowadays, social interaction between Javanese ethnic migrants and indigenous Malays is very good. Associative social processes can be realized in the social relationship between the two. This is triggered because of the awareness of both of the achievement of good results from a communication process if they understand each other's cultures. The way to understand each other's culture is to see and understand how he communicates. The newcomers are able to understand the communication process of the indigenous people; of course, the indigenous population must be able to understand the communication process of the migrants. This is fully supported by the factor of the needs of migrants as social beings.

3.5.4 Factors of Religion

Religion also becomes one of factors influencing intercultural communication between Javanese traders and Malay local inhabitants in Sukadamai Market. Job diversification in Javanese transmigrant communities in Sukadamai Village. The initial orientation of the transmigrant community was to cultivate rice fields or become permanent land tenure farmers. In its development there was also an industrialization process even though it was on a micro scale. The presence of these small businesses has an impact on increasing the income of transmigrant families. More and more home industries are growing and developing, the greater the chance of transmigrants to improve their quality of life.

Most of Javanese ethnic traders and Malayan local inhabitants have the same religion, that is, Islam. Some moments or activities related to Islam are factors that strengthen intercultural communication in Sukadamai Village, including Iedul Fithr, Iedul Adha, Regular *Majelis Ta'lim*, *Tahlilan* and *Marhabaan*.

Iedul Fithr 1 Syawal is a day in which all ethnic groups merge to perform the Id prayer in some fields and mosques at all over parts in Sukadamai Village. There is no partition between Javanese ethnic traders and Malayan local inhabitants. Khatib who preach the sermon can come from any ethnic group as long as he is competent figures in Islamic syariah. On Iedul Fithr, people gather with relatives, visit neighbors or other friends to have *silaturrohim* and shaking hands or *sungkeman*. Malayan ethnics do not have *sungkeman* tradition with their parents, but they are familiar with it, and sometimes they do *sungkem* with Javanese elderly.

On Iedul Adha, people who are wealthy hold Qurban, such as cows or goats. In the process of distributing qurban meat, the Qurban committee consisting of members of ethnic groups cooperates and seeks to convey the Qurban meat to community. It is this activity, they communicate warmly and create an intimate atmosphere among members of ethnic groups. In the use of language, code mixing often occurs between Javanese and Malay languages, and also Indonesian language, making it easier for the communicant to understand what is being said by communicator.

Regular *Majelis Ta'lim* in Sukadamai Village is a potential means of integration, especially among parents, adults and children. Regular *Majelis Ta'lim* was carried out for women and men the Javanese ethnic group and Malayan ethnics. *Majelis Ta'lim* for women are usually held at the Village Hall by inviting *ustadz*. While *Majelis Ta'lim* for men is carried out at home in turns with the *Yasinan*. Through the *Majelis Ta'lim*, the Javanese

ethnic group and Malayan ethnics communicate each other intimately and establish closer relations and strengthen relations between family members of ethnic groups.

3.6 Discussion

Basically, Javanese immigrant ethnic and Malay inhabitants often do interaction directly that occurs in Sukadamai market as well as in surroundings commonly. Beside direct communication, interactions are also done through means of communication and social media like telephone, SMS, MMS, Whatsapp, Facebook, Line, and BBM. The aim of communication done by Javanese immigrants and Malay inhabitants is to tighten relationship each other therefore can be friend, best friend, even relatives or family, change lifestyle information, then interchange culture by learning Javanese ethnic culture.

Human daily life cannot be separated with problems. The use of social interaction is beneficial to interpret and learn numerous problems in a society. For example, social interaction can be discussed the forms of social interaction occurred among ethnics, among majority and minority groups, among educated groups, and among religions in Indonesia. Social interactions is also key of all social life because without social interaction, there will be no life together. Social interaction is a dynamic relationship, involving relationship among individual, between groups, as well as between individual and group. There are two requirements of social interaction, those are, firstly, there is social contact occurs in three forms among individuals, between individual and group, as well as among groups. Besides, a contact can also be direct and indirect and secondly, there is a communication, that is, one gives meaning to other's behaviour, what feelings intended to convey to the person. That person, then, gives reaction toward the feeling intended to convey to the person.

The process of intercultural communication binding Javanese immigrants and Malay inhabitants of course also passes several stages of the communication, begun with the stage of interactive communication pattern, that is, communication that is done by two way communicators but still in the low stage. Interaction in verbal communication can be in the form of language used in interaction. In interaction between Javanese, the languages used are Indonesian and Javanese, meanwhile Malay uses Indonesian and Malay when interact with Malay. When intercultural communication occurs between Javanese and Malay, the language used is Indonesian but it is inevitable in interaction, Malay is often used therefore Javanese must adjust with it and master Malay. When doing interaction, each Javanese and Malay still uses their own dialect in interaction as a result the message cannot be delivered in communication because of falsity in receiving message as a result of different perception

toward the difference of language and dialect. This regard is also caused by Javanese insufficient vocabularies toward Malay and vice versa, so it influences the effectiveness of intercultural communication.

The result above is in line with Lesenciuc and Buja's study (2016) which studies patterns of communication patterns among ethnic groups living in the Transylvanian rural district in Cata, aiming at identifying people's willingness to communicate and the non-conflictual nature of the dialogue in this rural area. The result shows that are open to communicating with members of all ethnic groups in this area, they try to avoid conflict, and are patient in assimilating each other. Suranto (2010:58) illuminated that the process of communication is an interaction activity of conveying and receiving messages which is done through spoken and written conversation. The media used, through language and words, is the most important part in the way of covering the message. One of the phenomenon that influence the socio-cultural communication process is verbal communication process. Language and words are the tools for conveying mind and feeling. Verbal communication that occurs frequently faces problems, because the meaning of verbal message can be different among people with different cultural background.

Interaction done by Javanese and Malay is one of the phenomenon that influences intercultural communication. In the process of verbal communication, each ethnic interprets their experiences in society in general as well as in Sukadamai environment. Intercultural communication process needs knowledge to understand their own ethnic, the knowledge can be in the form of lifestyle, behaviour, habit, even language and dialect. Language is a media in interaction. To success the interaction, it needs the common meaning in the process of communication. It is visible that each ethnic have knowledge so they consider the differences between both ethnics, Javanese and Malay, and this regard affects the process of interaction where each ethnic has different language therefore sometimes hinder the process of interaction to run effective.

Javanese ethnic people were well accepted by Malay ethnic people in Banyuasin. Nugroho's study (2013). In terms of social change, many ethnic conflicts occurred after the Suharto era (1998). In Aceh, the Acehese separatist movement (GAM) attacked migrants and new settlers, causing thousands of migrants to move to North Sumatra or return to their home villages. As a result of these ethnic conflicts, thousands of migrants and their families had no other choice than to abandon their migration settlements or villages. However, some indigenous people in social conflict areas moved out to other places. According to Adhiati and Bobsien (2001), approximately 6.5% of the total number of refugees from Aceh, West

Kalimantan, Maluku and East Timor were migrants. Compared to many other countries around the world, Indonesia has a long history of transmigration programs, and they have been relatively successful (Smith, 1981).

Talking about language of Malay, as Malay, they use Malay when communicate with Malay. The language that is used when communicate with Javanese traders is Indonesian, although sometimes they, not purposively, use Malay, because Indonesian is the best connecting tool used in communication. The main point of intercultural communication approach is in intercultural communication there is different perception between communicant and communicator, where the communicant and communicator has different culture. In in this case, there is different perception between Javanese and Malay inhabitant. In intercultural communication there are content and relation between individual that also determine the process of intercultural communication. Every actor of intercultural communication, those are, Javanese and Malay have each characteristics where that characteristic can be the differences between both. The differences can be understood and comprehended one another, so that difference make the cultural diversity becomes harmonious in Sukadamai market, Banyuasin. The sense of culture in intercultural communication between Javanese immigrant and Malay inhabitant according to the writer's interpretation, Javanese immigrant are willing to understand, comprehend, and learn the culture of Sukadamai market, Malay inhabitant, with pleasure, are willing to introduce and teach culture in Tanjung Lago, Banyuasin. These attitude, understanding each other (Javanese immigrant and Malay inhabitant), makes them both live a life harmoniously in Sukadamai market, Tanjung Lego.

During the writer conducting an observation, almost all traders and buyers there uses Indonesian to speak with other traders or between trader and buyer. Sometimes the writer also hear and see some traders use regional language, like Javanese traders, but the writer find only several among traders and buyers use regional language.

The use of Indonesian is still tend to or frequently used to communicate between trader and buyer, because Indonesian is a language that is commonly used by everyone and can easily understand the message conveyed by using Indonesian. In speaking or communicating, Javanese from West Java and East Java, and Malay Palembang have almost similar speed in conveying message, that ethnic have speaking speed that is relatively fast in conveying something. Meanwhile Javanese from Central Java that has speaking speed that is not too fast. The intonation used is also different. Malay Palembang and Javanese from East

Java has hard intonation, meanwhile Javanese from Central Java has intonation that is not too hard. The regards aforementioned are the nonverbal characteristic of an ethnic.

As a result of the observations that the researchers did in the Sukadamai market, researchers found out that sellers and buyers in the Sukadamai market used Indonesian more than local language because Indonesian was considered more effective than the local language. It was showed when researchers made observations, they saw sellers and buyers who used the local language confused and did not understand what was conveyed by the seller to the buyer, and vice versa. It happened because the sellers served the buyers using local language when the buyers do not know about it. At the beginning of the conversation, the buyer understood what was being said by the seller, but over time, the communication become a bit chaotic because the buyer who had limited understanding of what was delivered by the seller, and in the end they returned using Indonesian. In addition to the case above, the researcher also saw that when the seller initially served the buyer using Indonesian, sometimes the seller asked the buyer directly where they coming from when the buyer was picking up their merchandise. If between the seller and the buyer were known to come from the same area, they would immediately use the local language to communicate even though at first they already used Indonesian. But there were also some buyers who continued to use Indonesian to communicate even though they already knew if the seller was from the same area. It happened because the buyers were not fluent or difficult to say in the local language. To avoid misunderstandings that can cause disagreements or prejudices from the seller, the buyers decided to use Indonesian.

When Javanese ethnic traders and local Malayan ethnics communicate, there is no standard pattern in the choice of language to be used. When Javanese person meets people from Malayan, he can choose Javanese or Malayan to have a dialogue. The choice of language used for dialogue differs from one person to another. Some people prefer to have a dialogue using Javanese when the Malaysians master Javanese language. The others choose to wait before the other persons choose the language to be used, if the interlocutor used Javanese he would follow it as well if the interlocutor used Malay or Indonesian then he would follow it too.

From the observation also shows that in terms of using nonverbal language and symbols, researchers actually found that almost all of the sellers and buyers in the Sukadamai market used nonverbal language, but because of limited knowledge from sellers who did not understand what was meant by nonverbal language and the symbol, the seller decided they never used it. Beforehand, the researcher first explained what was meant by nonverbal

language or symbols such as shaking their head and nodding, but still, the sellers said that they never used it, and according to them, it was impolite if these actions were done to the buyers. Other cases was when the buyer asked the price or something to the seller and seller was not so clear as to what was conveyed by the buyer, then the seller spontaneously asked again what the buyer said by raising his head slightly up, raising eyebrows while asking "*apa tadi, buk?*". Another example is when the buyer nodded his head while saying "*iya*" if asking for the price to be lowered, so did the seller who said yes while nodding his head in agreement. Communication like this is sometimes not realized by both the seller and the buyer. Nonverbal language is one of the supporting factors in communication, because by actually using nonverbal language, the seller and buyer can already know the meaning conveyed by the interlocutor without having to use other words.

4. CLOSING

The initial process of communication between Javanese and Malays ethnic was when some of Javanese entered the Tanjung Lago sub-district because of transmigration. Javanese as a communicator lived, settled and mingled with the indigenous inhabitants of Tanjung Lago sub-district who were known to be strong with Malay cultures. In this case, the Javanese as migrants started a communication with the aim of establishing a better relationship. Their motivation to come to Tanjung Lago is to improve and get a decent life.

In realizing effectiveness in communication, there are supporting factors as a driving force for the smoothness of the communication process. In communication process between Javanese and Malaysians groups in the Sukadamai Market, the author found that there were several supporting factors facilitating the communication process. The supporting factors also make life harmoniously above the cultural differences between the two ethnic groups. The communication process of these two ethnicities uses Indonesian, although sometimes they use their own language. Differences in language among Javanese and Malaysians communities become certain uniqueness in communication.

This research still has several weakness in some ways. This study has not discussed the patterns of intercultural communication in detail such as patterns of communicative interactions, its meanings, the impact of these patterns on the effectiveness of buying and selling activities and the discovery of cultural themes which is implicitly contained in the interaction discourse. Therefore, researchers suggest for further researchers to explore deeper the patterns of intercultural communication that occur in Sukadamai Market, Tanjung Lago District, Banyuasin.

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