

Communication Patterns of Ethnic Chinese Traders with Ethnic Sundanese Employees

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ABSTRACT: In the city of Bandung there are Ethnic Chinese who spread throughout the central point of trade to sell by employing Ethnic Sundanese. The object of this research is the communication pattern of Chinese ethnic traders with Sundanese ethnic employees in the Cibadak Shopping Center, Bandung City. The purpose of this research is to find out the communication process, communication barriers and find out the reasons why face negotiation is needed between Chinese ethnic traders and Sundanese ethnic employees at the Cibadak Shopping Center in Bandung City. This research uses qualitative methods and a case study approach. The data collection techniques used were interviews and observations to Chinese ethnic merchants and Sundanese ethnic employees. Data analysis techniques use data collection, data reduction, data display, and conclusion drawing. Data validity techniques use source triangulation. The results of this study reveal that the communication pattern used is circular communication, traders and employees apply facework theory where both parties respect each other, solidarity facework where both parties accept each other's existence, sensitivity facework where there is involvement of both parties in various social activities that occur, not just in work activities. The barriers that occur are barriers in terms of language, where there are differences in language backgrounds used by both parties. Face negotiations between ethnic Chinese traders and ethnic Sundanese employees are carried out to build good and smooth communication between the two parties.

Keywords: Ethnic Chinese, Ethnic Sundanese, Communication Patterns, Face Negotiation, Facework



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INTRODUCTION

In Bandung City, there are Ethnic Chinese who spread throughout the central point of trade to sell until they have to occupy an area called pecinan such as the Cibadak area and the Jap Lup Complex on Jalan Waringin Pasar Andir, Bandung City. According to their group identity, they are descendants of the Hakka people, the largest Chinese group in the People's Republic of China (Aninyadevi. 2022).

Immigrants such as ethnic Chinese who have now spread widely in the city of Bandung significantly, especially in the Cibadak village as one of the centers of the largest spread of ethnic Chinese in the city of Bandung known as the Chinatown Area (He et al., 2022; Kunstadter, 2013; Sua et al., 2013; J. Zhou, 2007). Chinese migrants sell along the Cibadak Shopping Center area of Bandung City which is dominated by grocery and culinary traders. So with a strategic location, making the Cibadak shopping center area always crowded by local and foreign tourists who come to buy souvenirs or just culinary (Jordan et al., 2021; M. Zhou, 2014).

It is known based on researcher observations that ethnic Chinese are known as an ethnicity that has many cons in the stigma of Indonesian society. Ethnic Chinese citizens or descendants of China are considered to always close themselves with a house that is so closed, upholding and maintaining the habits of ancestors (Xu et al., 2023). In addition, the prejudice that Chinese or Chinese descendants are considered selfish and only concerned with profit and loss when dealing with neighbors and work. In addition, there is also similar research which reveals that Chinese ethnic groups in Ciamis Regency also amalgamate as a form of adaptation of ethnic Chinese with indigenous people. Amalgamation itself is a process of inter-ethnic or interracial marriage which then gives birth to offspring. (Purbawidya, 2022).

Based on previous research, Chinese ethnic groups in Ciamis Regency also amalgamated as a form of Chinese ethnic adaptation with indigenous people. Amalgamation itself is a process of inter-ethnic or interracial marriage which then gives birth to offspring. Amalgamation carried out by ethnic Chinese with ethnic Sundanese people produces ethnic Chinese descendants known as 'peranakan'. In addition, like other Chinese ethnic groups, ethnic Chinese in Ciamis Regency also play a role in the economy by trading (Rahmani et al., 2023; Ruiz Colón et al., 2023; Tsai, 2017; Umutlu et al., 2013).

In this case, it can be seen that the Cibadak ethnic Chinese traders are in an environment where the average employee is a native who lives in Bandung City who has cultural differences such as language, religion and habits that must have the ability to adapt well according to the culture faced in the place where he trades. Therefore, researchers are interested in choosing ethnic Chinese research subjects in the Cibadak Shopping Center.

Different from what happened in the shopping area in Cibadak. Based on the researcher's observation, the ethnic Chinese of Cibadak have a high sense of tolerance, solidarity and empathy. From this, the ethnic Chinese of Cibadak are able to adapt and communicate very well to create relationships that are often close like family. The ethnic Chinese in Cibadak have made various interactions and also adapted to the culture they live in, especially with the Sundanese.

Such an overview of the market situation allows for intercultural communication to take place within a community of traders and their employees (Shaw et al., 2023). Intercultural communication, according to Warnean, is defined as a form of communication activity that can occur when communication participants have different cultural backgrounds. In essence, each individual has a different identity and culture, no human being has exactly the same thing in common (Suparlan, 2018: 144).

According to Chen and Santosa (2010: 1) Cultural uniqueness and differences will always exist in every interaction between ethnic Chinese traders with Chinese cultural backgrounds and native employees from West Java with Sundanese cultural backgrounds. The ability of each individual to develop their emotions for the purpose of understanding and appreciating cultural differences that consider appropriate behavior in intercultural communication.

Therefore, researchers are interested in knowing certain patterns of intercultural communication

in the Cibadak area. Communication patterns are the way and mindset of the community, and this is influenced by other internal factors such as new discoveries, conflicts or revolutions and external factors such as the culture of other communities. Culture and communication are related to human behavior and the fulfillment of the need to interact with other humans (Alafnan, 2021; Grauenkaer & Tufte, 2018; Petersen et al., 2015; Welch & Feeney, 2014).

The benefits of this research theoretically are expected to be able to develop knowledge of communication science, especially regarding communication patterns between ethnic Chinese traders and ethnic Sundanese employees at the Cibadak Shopping Center, Bandung City.

According to the description of the research context above, it can be found that in cultural communication, there is a process of communication and interaction that must be carried out by ethnic Chinese traders with ethnic Sundanese employees at the Cibadak Shopping Center in Bandung City. The focus of this research is “How is the communication pattern between Chinese ethnic traders and Sundanese ethnic employees at the Cibadak Shopping Center in Bandung City so that face negotiation needs to be done in the form of self-adaptation.

METHOD

Intercultural Communication

Intercultural communication occurs when a message that must be understood is produced by members of a particular culture for the consumption of members of another culture (Cherfan & Allen, 2021; Kim, 2012; Rahmawati et al., 2023; Turistiati, 2016). Intercultural communication occurs between two or more individuals who have different cultural backgrounds, but among the communication participants come from one country (Samovar & Porter 1994: 19).

In the process of intercultural communication, symbols other than language receive attention to be known. The emphasis of non-verbal messages on verbal messages can complement and color messages so that they are easily interpreted by messengers to message recipients through symbolized messages such as language, images, colors, gestures and artifacts.

Communication Patterns

Communication patterns can be interpreted as a way for people or communities to communicate to maintain their community in the form of routine meetings, routine communication and reciprocal relationships between one another (Suranto, 2011: 16).

Marhaeni Fajar explains in her book entitled *Communication Science Theory and Practice* that communication patterns consist of four types, namely:

- **Primary communication pattern**
It is the process of conveying one's thoughts and or ideas to others by using symbols as a medium of communication.
- **Secondary communication pattern**
It is a process of conveying messages by one person to another by using tools or means as a second or secondary medium after using symbols as the first or primary medium.
- **Linear communication pattern**

It is the process of conveying information by the communicator to the communicant as the terminal point.

- Circular communication pattern

It is a communication process that runs continuously with feedback between communicators and communicants.

Sundanese Culture

According to Suryalaga, Sundanese can be divided into two categories, namely Subjective Sundanese and Objective Sundanese (Hermawan, 2013: 43-44). The following is an explanation:

1. Subjective Sundanese, i.e. if someone based on their subjective judgment feels that they are Sundanese, then they are Sundanese.
2. Objective Sundanese, which is when a person is considered by others to be Sundanese.

Ethnic Chinese

According to Koentjaraningrat (2007), Ethnic Chinese are one of the non-indigenous groups who migrated to Indonesia. The ancestors of the ethnic Chinese were farmers. The attitude of hard and tenacious life is embedded in those who go looking for improvements in other countries, including those who later migrate to Indonesia and become Indonesian citizens of Chinese descent (ethnic Chinese).

Furthermore, Vasanty (Hariyono, 2006) said that the largest Chinese immigrants to Indonesia from the 16th century until about the middle of the 19th century, came from the Hokkien ethnic group. They came from the southern province of Fukien. It was a very important area in the growth and trade of the Chinese across the seas. The Hokkians and their assimilated descendants as a whole are most numerous in Eastern Indonesia, Central Java, East Java and the West Coast of Sumatra.

Face Negotiation Theory

Face negotiation theory itself is a theory that is compiled based on various discussions regarding the idea that individuals with different cultures have different thoughts towards others. This thinking causes each individual to have different ways of dealing with conflict, according to their respective cultural backgrounds.

Face or likeness refers to the image of oneself before others involving respect, honor, status, connection, loyalty and similar values. This theory posits "face", or self-image, as a universal phenomenon that pervades all cultures. In order to fulfill a need or desire regarding face, an action is required which is commonly referred to as facework. Facework is divided into three stages.

1. Complimentary facework which is the limit to which one can respect others.
2. Facework solidarity which is a sense of accepting others as part of a group.
3. Sensitivity facework which is the type that will minimize the negative aspects and increase the positive aspects.

One of the cornerstones of face negotiation theory is face management and culture. Individualistic culture is a type of culture that emphasizes the value of the individual over the group. This culture is often referred to as low context cultures. Collectivistic culture is a type of culture that emphasizes the interests of the group compared to the individual. This culture is also called high context cultures. The type of culture a person adheres to individualistic or collectivistic affects the way a person deals

with conflict or also known as conflict style. Broadly speaking, there are five types of conflict styles, namely:

1. Avoiding
2. Compromising or compromising
3. Dominating
4. Obliging or according to
5. Integrating.

In relation to facework, conflict style has a relationship with facework. There are four types of relationships that can be attributed, namely:

1. Both avoiding and obliging management styles reflect a passive approach to conflict.
2. The compromising style shows that the need for face is coupled with finding a middle ground from a conflict that occurs.
3. The dominating style shows a high need for self-assertion and control over conflict.
4. The integrating style indicates the level of need for self-face or other-face in conflict resolution.

This research method uses a qualitative method with a case study approach. According to John W. Creswell, a case study is a research strategy in which researchers closely investigate a program, event, activity, process, or group of individuals.

Then, this research uses a purposive sampling technique to determine informants. By conducting research on ethnic Chinese traders in the Cibadak shopping center in Bandung City. Researchers used data collection techniques with interviews, observation, and documentation. The secondary data are literature studies, previous research, and internet sources.

Data analysis techniques in this study use data reduction, data presentation, and conclusion drawing. The results of interviews and observations will be reduced, which then select the main things according to the focus of this research. then it will be presented in the research results and discussion.

The validity of the data used in this study is source triangulation to a psychologist. Source Triangulation is a technique whose research results are tested for credibility by checking existing data using several trusted sources, which in this study are people who are tied to Ethnic Chinese traders in Cibadak.

RESULT AND DISCUSSION

Based on the results of the interviews in this study, the researcher will present the results of the case study analysis of the communication patterns of Ethnic Chinese merchants with Ethnic Sundanese employees as a form of adaptation in the Cibadak shopping center in Bandung City. After that, a discussion will be held regarding the results of the analysis obtained from the communication pattern.

Communication Process between Ethnic Chinese Traders and Ethnic Sundanese Employees in Cibadak Shopping Center, Bandung City

Intercultural communication occurs in the Cibadak shopping area in Bandung City. The cultural exchange that occurs is between the Sundanese Ethnic and the Chinese Ethnic. With different ethnic backgrounds, of course the thoughts of the two ethnicities will also be different,

especially with the interaction between the two ethnicities. Interprinational communication is prone to obstacles that cause communication to not be established effectively, such as ethnocentrism, stereotypes, and prejudice.

This study found that there is a stereotype that people of Sundanese ethnicity are lazy. The stereotype was heard from the family from generation to generation. Then, not only from the side of the seller or shop owner but also employees who say that people with Chinese ethnicity are stingy. The ethnic Sundanese stereotype of the ethnic Chinese that is raised looks bad too. However, this can be overcome through the process of face negotiation.

Responding to these intercultural communication barriers, each informant has a difference in dealing with a problem, in accordance with the theory of face negotiation proposed by Stella - Ting Toomey.

- Praise Facework

The results of interviews in this study indicate that communication between Chinese ethnic traders and Sundanese ethnic employees has implemented a complimentary facework where both parties respect each other. Seen from Chinese employees who appreciate the way Sundanese people eat using their hands. In addition, one of the other things is the provision of employee incentives which also makes employee performance even better. There appears to be a reciprocal relationship that creates mutual respect. Meanwhile, employees behave politely, work hard and diligently and respect their superiors.

- Solidarity Facework

Facework solidarity relates to a person accepting others as members of their group. Acceptance between the two people communicating is essential for building solidarity. The shop owner informant, Ken Ken, mentioned that he first provided assistance for what his employees needed. Thus, there will be a feeling of mutual need between him and the employee. Solidarity between himself and his employees will be very strong due to this mutual need. Meanwhile, Ko Alwi and Ci Maria said that they put their trust in their employees. That way the employees will eventually be loyal and respect him. Meanwhile, the shop employees all mentioned that they work well and correctly so that their superiors can accept them. If she works well, correctly, and is also disciplined then her boss can happily accept her.

- Sensitivity Facework

Sensitivity facework is a facework that regulates between negative aspects and positive aspects in interactions carried out by two individuals. Interactions between ethnic Chinese traders and ethnic Sundanese employees in the Cibadak shopping center in Bandung city are not only carried out in work activities. Interaction can also occur when a social activity is carried out involving both ethnic Chinese traders and Sundanese ethnic employees. Sensitivity can also be seen when problems occur between ethnic Chinese traders and ethnic Sundanese employees. Employees more often just reprimand without giving certain sanctions. Judging from this, the conflict resolution of the lack of intercultural understanding of Sundanese and Chinese ethnicity can be resolved with the facework theory which is also related to the conflict style, namely the existence of a resolution with a compromising or compromising style, obliging or obeying and integrating or integrating.

Communication Barriers between Ethnic Chinese Merchants and Ethnic Sundanese Employees in Cibadak Shopping Center, Bandung City

The barriers that occur are barriers in terms of language, where there are differences in the language backgrounds used daily from both parties. Sundanese ethnic employees have a habit of using Sundanese in their daily lives, while Chinese ethnic traders initially did not understand Sundanese. This causes difficulties in the communication process that occurs between the two parties. But it can be overcome by the adaptation carried out by ethnic Chinese who occupy Sundanese ethnic areas.

Not too many significant obstacles when communicating were also conveyed by Sundanese ethnic employees in the Cibadak Shopping Center in Bandung City. They revealed that communication with ethnic Chinese traders went smoothly despite the need for adaptation in language at the beginning of the adaptation between the two.

The Need for Advance Negotiation by Ethnic Chinese in the Form of Adaptation Efforts with Ethnic Sundanese Employees in Bandung City

In the relationship between two cultures that have different backgrounds, there is a need for face manifestation as an image of oneself. The Cibadak Shopping Center in Bandung City where Ethnic Chinese Merchants and Ethnic Sundanese Employees who have different backgrounds turn out to require face negotiation to build intimacy and solidarity so that communication and working relationships that occur between the two can run well.

Looking at the results of interviews obtained by researchers, informants stated that they used various communication behaviors or facework in communication to form comfort, familiarity, and mutual acceptance and respect. This is shown in the scope of praise facework there is an award in the form of bonuses made by ethnic Chinese traders, in the scope of solidarity facework there is a mutual help and acceptance attitude shown by both parties, and in the scope of sensitivity facework there is cooperation in social activities and conflict resolution. These faceworks succeeded in building the communication of ethnic Chinese and ethnic Sundanese traders to be smooth without any significant obstacles.

In this study, researchers used a qualitative method with a case study. Therefore, the results of the investigation will be carefully analyzed and interpreted based on the facts and circumstances of the case. The results of the discussion will be analyzed according to the analysis to answer the problems that researchers encounter.

In this study, researchers relate to the theory of the communication process put forward by Alo Liliweri which states that basically intercultural communication occurs when communicants and communicators come from two different cultural backgrounds. So that a way must be found so that both parties can communicate smoothly despite the existence of several background differences between the two (Alo Liliweri 2009: 12-13).

With these challenges, the communication process carried out when involving different cultural backgrounds must be carried out properly and effectively. The communication process refers to the steps where communication occurs between communicators and communicants. This process begins with conceptualizing ideas, ideas or messages by the communicator and ends with effects and feedback from the recipient. (Indardi, 2016) The communication process is considered to be running well and effectively if the communication carried out can change behavioral attitudes and views. (Effendi 1989: 62) The characteristics of an effective communication process can be seen from the communication actors themselves, such as pleasure, good relationships, and are also reflected in the attitudes that arise from the actors. (Jalaluddin Rahmat 2008: 13)

In the process of intercultural communication, it is very important to first create comfort between communicants and communicators. Because often the cultural differences that underlie both

parties cause *mana* so that the message to be addressed cannot be achieved properly. Differences in cultural backgrounds give birth to differences in ways of thinking both from ethnic Chinese and from ethnic Sundanese. This difference in thinking causes different ways of responding to a conflict or problem.

In this study, researchers relate the differences in conflict resolution between ethnic Chinese and ethnic Sundanese with the theory of face negotiation proposed by Stella Ting-Toomey in 1988. This theory argues “face”, or self-image, as a universal phenomenon that encompasses all cultures. In conflict, a person's face, which is threatened, tends to save or restore face. Each of these communicative behaviors, according to this theory, is called “facework”. Facework itself is divided into three types, namely:

1. Complimentary facework which is the extent to which a person can appreciate others.
2. Solidarity facework which is a sense of accepting others as part of a group.
3. Sensitivity facework which is the type that will minimize negative aspects and increase positive aspects.

Praise facework includes the extent to which one respects and wants to be respected by others. The action that represents this facework is how an individual gives appreciation to others. Or how an individual receives the appreciation given by others.

In the results of research conducted by researchers obtained from interviews with informants, it was found that ethnic Chinese merchants to give respect to their Sundanese employees made various kinds of awards such as giving bonuses in the form of wages or additional salaries or treats for meals. This is done to attract the hearts of Sundanese employees so that they respect their superiors. Meanwhile, employees in Sunda in an effort to respect their Chinese superiors provide the best performance by being disciplined, honest, active when working so that their superiors can respect their existence. It can be seen from what is done by ethnic Chinese traders and ethnic Sundanese employees that there is a reciprocal relationship of respect that exists between the two parties. The surrounding community stated that to be able to respect each other Chinese ethnic traders and Sundanese ethnic employees in the Cibadak shopping center, Bandung City must be able to know their role and position in the social order. Thus both parties can coexist comfortably and mutually beneficial.

Facework solidarity is related to an individual's acceptance of others and vice versa. Acceptance is always two-way, so it requires openness from a person before he can be accepted by others. When an individual has been accepted by others, a strong spirit of solidarity will emerge and trigger a positive relationship for both.

Both Chinese ethnic traders and Sundanese ethnic employees in the Cibadak shopping center in Bandung City have fostered high solidarity with each other. This can be realized because both parties open themselves first, making it easier for the other party to accept their existence. Chinese merchants stated in their interviews with researchers that they first give trust to their employees so that their employees feel comfortable working with them. Conversely, Sundanese employees explained that they always behave honestly and politely to their superiors so that their superiors do not hesitate to entrust their shops. The surrounding community calls the solidarity between ethnic Chinese traders and ethnic Sundanese employees in the Cibadak shopping center in Bandung city very strong because both understand and understand each other so that the symbiotic mutualism between the two runs as it should.

Sensitivity facework refers to the action of two or more individuals who come from different cultural backgrounds to reduce the negative aspects that exist between them and multiply the positive aspects that grow. This action can only be realized if both parties eliminate the distance

of differences that exist between them and humbly solve the problems that arise between them with a cool head without any sense of superiority and also help each other in every situation.

One way to foster sensitivity between two different backgrounds is to jointly carry out an activity of any kind. For example, by working together in social activities. Chinese merchants and Sundanese employees in the Cibadak Shopping Center in Bandung City are often involved in social activities organized in the area. Based on the confessions given by the informants, it was found that three Chinese ethnic merchants are always involved when there are social activities with one of them even contributing their thoughts and energy. Meanwhile, two of the three Sundanese ethnic employees stated that they always contributed their energy in existing social activities and only one employee said that he was never involved in social activities. The surrounding community also mentioned that Chinese merchants and Sundanese employees in the area often help with social activities organized in the Cibadak shopping center area of Bandung City. This reflects that both Chinese ethnic merchants and Sundanese ethnic employees in the area can interact with the surrounding community without any exclusive sense of their own ethnicity. So it can be concluded that the differences between the two can be removed when the interaction is carried out.

In addition, when there are problems that arise either individual problems or problems between the two can be resolved properly. This can be concluded from the results of interviews with researchers who found that when employees got a disaster Chinese ethnic traders always helped him both materially and morally. And when an error arises from the employees of the ethnic Chinese traders solve the problem with a cool head. The surrounding community explained that the two parties always solve problems that arise with deliberations that take place without any unnecessary commotion and quarrels.

In general, three faceworks, Face Negotiation Theory has been carried out by ethnic Chinese traders and ethnic Sundanese employees in the Cibadak Shopping Center, Bandung City with positive reciprocal results. Thus it can be concluded that the theory of face negotiation is running as it should. Conflict resolution that arises between the two also goes well involving an attitude of compromise, humility, and consensus that seeks the best solution to the problem at hand. Communication between the two parties can take place well and smoothly until now and the solidarity between the two also grows strong.

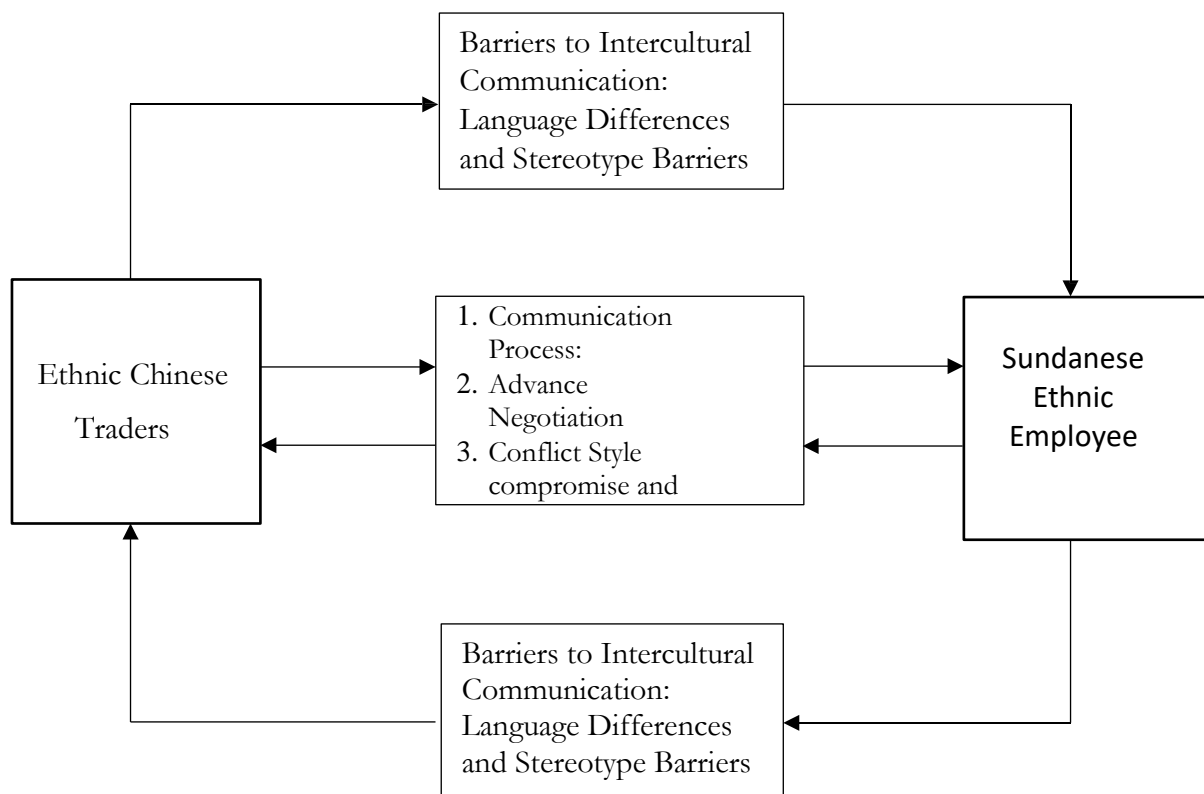
Barriers in intercultural communication can take many forms. Differences in background, language used, stereotypes, prejudice, and ethnocentric behavior can become obstacles to the intercultural communication process. These obstacles need to be overcome properly so that the intercultural communication process can run in accordance with the expected goals.

In the results of interviews obtained by researchers, the informants revealed that adaptation between ethnic Chinese traders and ethnic Sundanese employees in the Cibadak shopping center in Bandung city runs without any significant obstacles. The ethnic Chinese traders said that they could communicate with Sundanese employees without any obstacles, except in terms of language where one trader revealed that sometimes he still did not understand some of the Sundanese vocabulary used by his employees. Other than the language used, there are no other significant barriers. This is also agreed by Sundanese ethnic employees who expressed that there were no obstacles in communicating with their Chinese superiors.

With these results, it can be concluded that in the Cibadak shopping center in Bandung, both ethnic Chinese and ethnic Sundanese can communicate well without any disturbing obstacles. Existing conflicts can be resolved whether it is stereotypes, prejudice, or ethnocentric attitudes are not found in communication between ethnic Chinese traders and Sundanese ethnic employees. That way in the communication between Chinese ethnic traders and Sundanese ethnic employees in the Cibadak shopping center area of Bandung city runs without obstacles that can damage the communication relationship between the two.

It can be concluded that the communication process between Chinese ethnic traders and Sundanese ethnic traders in the Cibadak Shopping Center is a form of circular communication. This can be concluded because the communication process between Chinese ethnic traders and Sundanese ethnic employees takes place continuously, with the implementation of face-to-face negotiations in resolving conflicts that occur between communicators (Chinese ethnic traders) and communicators (Sundanese ethnic employees). The communication patterns carried out by Chinese ethnic traders and Sundanese ethnic employees are as follows:

Chart 1. Circular Communication Patterns of Ethnic Chinese Traders and Indigenous Employees in Cibadak Shopping Center, Bandung City



CONCLUSION

Below are the conclusions based on the results of the research that has been conducted and discussed by the researcher.

1. The communication process between ethnic Chinese traders and ethnic Sundanese employees has implemented face negotiation, namely; praise facework where both parties respect each other, solidarity facework where both parties accept each other's existence, sensitivity facework where there is involvement of both parties in various social activities that occur, not only in work activities.
2. Communication barriers that occur between ethnic Chinese traders and ethnic Sundanese employees are barriers in terms of language, where there are differences in language backgrounds used by both parties.
3. Face-to-face negotiations between ethnic Chinese traders and ethnic Sundanese employees are carried out to build good and smooth communication between the two parties.

Based on the results of the research and discussion that has been carried out by the researcher, the researcher provides the following suggestions.

1. In future research, it is hoped that researchers can examine more theories or concepts related to communication patterns, especially inter-ethnic communication patterns. In addition, further research is expected to deepen related sources and references. Future research is also expected to be conducted on research objects with a wider scope and produce new findings.
2. Both parties, both Chinese ethnic traders and Sundanese ethnic employees, are expected to further improve their adaptability to differences and obstacles, especially in the communication process that occurs between the two parties. Both parties can better prepare themselves for differences in terms of the language used, and can further enhance mutual understanding and respect for one another.

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