Analysis of Communication Patterns Between Chinese and Sundanese Ethnic in Suryakencana, Bogor

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Abstract

Chinese ethnic live for generation across Indonesia and have adapt with Indonesian culture. in Bogor City, West Java. In general, Chinese ethnic descent who live in Bogor, West Java, specifically in Central Bogor sub-district live in Warehouse and Pasar Babakan sub-districts which include the Suryakencana area, with a percentage of 27%, live side to side with Sundanese ethnicity. The purpose of this study was to determine communication patterns between ethnic groups of Chinese and Sundanese descent on Jalan Suryakencana Bogor. This study combines two main concepts: cross-cultural communication and communication patterns. This study is using interpretif paradigm with a qualitative descriptive approach. Data collection uses three methods: in-depth interviews, and non-participatory observation. The study findings reveal that cross-cultural communication emerges through tolerance, especially in terms of respect, openness, association, and acculturation. The ethnic identity of Chinese descent is reflected in architectural features decorated with traditional Chinese elements, wedding practices, and Chinese vocabulary in daily conversation. Interpersonal communication patterns emerge in trading contexts, while group communication patterns emerge during social activities.

Keywords: Ethnicity, Intercultural Communication, Communication Pattern

Abstrak

Etnis keturunan Tionghoa banyak bermukim di Kota Bogor, Jawa Barat. Umumnya etnis keturunan Tionghoa di Kecamatan Bogor Tengah bermukim di Kelurahan Gudang dan babakan Pasar yang mencakup kawasan Suryakencana memiliki presentase sebesar 27% yang sudah berbaur dengan masyarakat pribumi, yaitu etnis Sunda.Tujuan dari penelitian ini adalah untuk mengetahui pola komunikasi antar kelompok etnis keturunan Tionghoa dan etnis Sunda di Jalan Suryakencana Bogor. Penelitian ini menggabungkan dua konsep utama, komunikasi lintas budaya dan pola komunikasi. Studi ini menggunakan paradigma interpretif dan pendekatan deskriptif kualitatif. Pengumpulan data menggunakan tiga metode, yaitu wawancara mendalam, dan observasi nonpartisipatif. Temuan studi mengungkapkan bahwa komunikasi lintas budaya muncul melalui toleransi, terutama dalam hal rasa hormat, keterbukaan, pergaulan, dan akulturasi. Identitas etnis keturunan Tionghoa tercermin dalam ciri arsitektur yang dihiasi dengan elemen-elemen Tionghoa tradisional, praktik pernikahan, dan kosa kata Bahasa Mandarin dalam percakapan sehari-hari. Pola komunikasi antarpribadi muncul dalam konteks perdagangan, sementara pola komunikasi kelompok muncul selama kegiatan sosial.

Kata Kunci: *Etnis, Komunikasi Antarbudaya, Pola Komunikasi*

INTRODUCTION

Indonesia is consisting of multicultural society. The presence of Indonesia's society is characterized not only by its native population, but also by the presence of the Chinese descent community. With an approximate ethnic Chinese population of 7.6 million people, Indonesia holds the second-largest Chinese population after Thailand (databoks.katadata.co.id). Despite being a minority, the presence of the Chinese descent community in Indonesia has been preserved over time. This endurance is exemplified by Presidential Decree (*Keputusan Presiden*) Number 19/2001, issued by President Abdurrahman Wahid on April 9, 2001, which officially recognized the Chinese New Year (Imlek) as an optional holiday (applicable only to those who celebrate it). This initiative was further reinforced by Megawati Soekarnoputri, who designated Imlek as a National Holiday through Presidential Decree (*Keputusan Presiden*) No. 19 of 2002 (wawasansejarah.com).

A significant number of Chinese ethnicity currently reside in Bogor City, West Java. According to the 2015 data from the Central Bureau of Statistics for Bogor City, the population of Central Bogor sub-district was recorded at 104,439 people. Typically, Chinese descent in the Central Bogor sub-district inhabit the sub-districts Pasar Babakan, encompassing the Suryakencana area, with a composition of 27% who have integrated with the local populace, particularly the Sundanese ethnic group.The Suryakencana area stands as a historic icon within Bogor City, serving as a crossroads where diverse ethnicities, languages, and cultures converge. Commonly referred to as Kampung China, this district bears the cultural richness that permeates Bogor's very fabric. The city's character is deeply intertwined with the distinctiveness of each ethnic group, a facet that resonates profoundly within the Suryakencana vicinity.

Despite their longstanding presence in Indonesia, the ethnic Chinese community continues to face unwelcome treatment. A study conducted by Lubis (2012) highlights the persistent prevalence of stereotypes and discrimination directed at ethnic Chinese by other groups. Chinese ethnicity appears to maintain a certain degree of distinctness, evidenced by their preference for using their native language during interactions (Usman, 2009). The emergence of Chinese ethnicity presents a unique scenario wherein the original ethnic group coexists alongside other ethnic communities. This coexistence fosters a platform for mutual contact, interaction, and relationships between the Chinese and various other ethnic groups, each representing their distinct cultures. This dynamic gives rise to the phenomenon of intercultural communication—an interpersonal exchange between individuals from divergent cultural backgrounds, encompassing both verbal and nonverbal forms of expression, which in turn yield specific outcomes (Turistiati & Andhita, 2021).

Intercultural communication relies fundamentally on culture as the foundational framework guiding human interaction. Culture, with its inherent diversity, disparities, and distinctive attributes, demarcates one geographical region from another (Nasrullah, 2012). This framework establishes robust connections and affiliations among members of intercultural groups throughout the communication process, shaping patterns of interaction. The relationships forged among individuals or groups hailing from disparate cultures give rise to distinct communication dynamics. Communication patterns entail the structure through which the transmission of messages unfolds, spanning from the sender to the receiver. These patterns inherently vary amongst individuals, shaped by their distinct cultural foundations. Within intercultural communication, each community group exhibits a unique pattern, underpinned by the dynamic nature of culture that can evolve across time (Turistiati & Andhita, 2021).

Communication between Chinese ethnic and another ethic are also studied in Pratiwi's research (2016) which indicates the level of frequency of communication carried out by the ethnic Chinese community with the surrounding community is very high. This is proven by the renting of the lower part of the main house of ethnic community around. In the Chinese ethnic

community experienced a process of acculturation and modernization, namely in marriage, religion, and values. The Chinese decent still do not forget the traditional values of their ancestral traditions and still carry out several traditions that were mandatory for their ancestors, including the Chinese New Year (Chinese Holidays or Eid), Ceng Beng/Qing Ming (grave pilgrimage), Alms Village, and Alms Ruwah. The management of the impression of the communication of ethnic Chinese with local residents is verbally to express thoughts, feelings and intentions.

Numerous preceding studies have delved into diverse social phenomena linked to communication patterns. Kristofer & Susanto (2019) unearthed the prevalence of interpersonal and linear communication patterns within the context of the Teapai traditional ceremony among ethnic Chinese. Correspondingly,Putri (2016) highlighted that interpersonal communication patterns were commonly employed by ethnic Chinese when engaging with members of the native community. Frederika & Susanto (2018) conveyed a similar notion that ethnic Chinese engage in interpersonal communication when interacting with natives. In contrast, Putra & Adrianda (2022) observed that the communication dynamics between teachers and ethnic Chinese students vary between linear and circular patterns depending on the learning conditions.

The purpose of this research is as follows:

1. To find out intercultural communication carried out by ethnic Chinese descent with non-Chinese ethnicity on Jalan Suryakencana, Bogor.
2. To find out the pattern of interpersonal communication of ethnic Chinese on Jalan Suryakencana Bogor.
3. To find out the pattern of communication between ethnic groups of Chinese descent on Jalan Suryakencana Bogor.

LITERATURE REVIEW

Intercultural Communication

According to Ridwan (2016), intercultural communication can be defined as the exchange of information between individuals from diverse cultures, even within the confines of a single nation. It's comparable to a coin with two interlinked sides, each mutually affecting the other. This form of communication arises when individuals from one cultural background convey messages to those from other cultural backgrounds (Samovar et al., 2014).

Intercultural communication encompasses interactions among individuals who possess distinct cultural viewpoints and symbol systems within their communication. Culture significantly shapes the individuals with whom it engages, playing a pivotal role in the entirety of communicative behaviors and the associated meanings (Mulyana & Rakhmat, 2014:20). This mode of communication is perceived as a transactional and symbiotic process, entailing the mutual attribution of meaning between individuals from divergent cultural backgrounds (Ridwan, 2016:28).

Three factors propel the advancement of intercultural communication studies: international awareness, domestic awareness, and personal awareness. To achieve a profound understanding of diverse cultural interpretations within the realm of intercultural communication, three essential dimensions require careful consideration, as outlined byDaryanto & Rahardjo (2016):

a. The cultural group community level of communicators varies, spanning regions across the world, such as Eastern and Western cultures.

b. The social context within which intercultural communication unfolds encompasses a wide spectrum, including business, organizational settings, education, immigrant acculturation, political interactions, traveler/temporary immigrant adjustments, technology transfer/development, diffusion of innovations, and therapeutic consultation.

c. The chosen communication channel holds significance. In broad categorization, channels are divided into those between individuals and those involving interactions between individuals and mass media.

Inevitably, culture constitutes an integral facet of human existence, inseparable and serving as the very identity for distinct human collectives. Its

pivotal role in shaping all aspects of human behavior is undeniable. In parallel, intercultural communication involves the exchange between individuals bearing diverse cultural origins, highlighting the nexus between communicators and communicants from disparate backgrounds. Thus, culture and communication are intricately intertwined, as culture empowers individuals to engage meaningfully with others.

Communication Pattern

Communication patterns are frequently denoted as communication processes. The communication process entails the intricate melding of meaning within the conveyed communication symbols shared between the communicator and the communicant. This process encompasses a multitude of integral factors and elements, including actors, participants, messages (comprising form, content, and presentation method), channels, media or tools employed for message transmission, timing, location, ensuing outcomes or repercussions, emerging hurdles, as well as prevailing circumstances throughout the course of communication (Suryanto, 2015).

An understanding of communication patterns at the institutional level can assist in formulating appropriate policy strategies for groups that are not only significant in terms of quantity but also contribute socio-culturally to society (Zakaria etal., 2022). Communication patterns using certain means can differ from one culture to another. The existence of different communication patterns and means between one culture and another will certainly cause problems when supporters of different cultures meet and try to communicate. Ignorance of one party about the culture of the other party can lead to misunderstandings, which in the end can become one of the triggers for conflicts between cultural supporters or between groups, communities, or tribes (Putra, 2003).

Devito (1994:259) categorizes communication patterns into four distinct types: interpersonal communication, group communication, mass communication, and public communication. However, scholars focus primarily on the patterns of interpersonal and group communication, as delineated below:

a. Interpersonal communication involves direct interaction between individuals. This encompasses face-to-face dialogues, personal correspondence, and telephone conversations. The nature of interpersonal communication is deeply personal, with the information or messages transmitted tailored exclusively to the involved communicators' personal interests. While the number of participants can exceed two, the communication remains interpersonal as long as the conveyed message retains a personal context (Suryanto, 2015: 212).

b. Group communication refers to interactions among members of a collective entity. This entails face-to-face engagement among three or more individuals, aimed at achieving specific objectives such as problem-solving or information sharing. Through such interactions, group members have the opportunity to cultivate a deeper understanding of one another's personal attributes (Suryanto, 2015: 213).

METHOD

This research employs the interpretive paradigm with a qualitative approach. The interpretive approach diverges from the endeavor to seek explanations for social or cultural phenomena solely through the perspectives and experiences of the subjects under scrutiny. This orientation stems from a pragmatic standpoint, embodying the overarching notion that the interpretive approach serves as a societal framework meticulously deciphering behaviors through direct observation (Neuman, 2016:117). Conversely, qualitative research aims to comprehend phenomena as experienced by research participants, encompassing aspects like behavior, perceptions, motivation, actions, and more (Moleong, 2014:6).

The research approach is descriptive qualitative. In this type of descriptive research, the data collected assumes the form of words or visuals rather than numerical values (Emzir, 2012: 3). The goal of descriptive research is to delve

deeper into elucidating and portraying the intricate intercultural communication patterns of the Chinese community residing on Jalan Suryakencana in Bogor. It encompasses their behaviors, attitudes, perspectives, and their impact on a given phenomenon. The research subjects consist of the ethnic Chinese populace on Jalan Suryakencana in Bogor, whereas the research object pertains to the patterns of communication within the ethnic Chinese community.

Data collection was carried out using two methods: in-depth interviews, and non-participant observation. The researcher conducted in-depth interviews with three people of Chinese ethnicity on Suryakencana Street, Bogor. Participant observation involved actively engaging in activities to observe interactions, behaviors, and conversations between individuals of Chinese descent and those of non-Chinese descent. Subsequently, the collected data were analyzed following the guidelines of Miles & Huberman, as cited by Emzir (2012:129). This analysis process encompassed three stages in qualitative data analysis: data reduction, data display, and drawing or verifying conclusions.

RESULTS AND DISCUSSION

Informant Profile and Activities

1. Ayung (Kusuma)

Ayung works every day as the caretaker of the Dhanagun Temple, his job there is as a supervisor and serving the people who come to worship. Ayung is an ethnic Chinese descendant of the 4th generation who comes from the Hokkien tribe. He has worked at the Dhanagun Monastery for 23 years. Ayung was born in Bogor on December 12, 1951. Every day Ayung spends time taking care of all the needs needed by the people to carry out worship activities. Every day he spends time interacting with the surrounding community at Suryakenca Bogor, and many people even come to the Vihara to be resource persons, so he is someone who really understands the situation and conditions there. When conducting an interview with Ayung, he was very communicative and enthusiastic in answering the questions posed by the author.

2. Mardy Lim

Mardi Lim is an entrepreneur in culinary field, he owns a restaurant in Suryakencana called Resto Kencana. Resto Kecana serves various types of Chinese food, its daily activities are overseeing and managing the restaurant. He is an ethnic Chinese descendant of the 4th generation who comes from the Hokkien tribe. He is a person who dedicates himself to the development and progress of Suryakencana, so he really understands the situation and conditions in Suryakencana. When conducting interviews, Mardi Lim is a communicative person, so it is not difficult to obtain information related to research. Mardi Lim was born in Bogor on March 22, 1975.

3. Tjhin Mei Lan

Tjhin Mei Lan is a 4th generation ethnic Chinese descendant from the Kek tribe. He is a cashier at a shop in Suryakencana. Her daily activities are managing the shop and serving the customers who come to her shop, so she has a lot of experience in interacting with people of different ethnicities. As one of the ethnic Chinese descendants in Suryakencana, Thjin Mei Lan doesn't mind at all and takes the time when she is working to answer the questions posed by the author. Tjhin Mei Lan was born in Bogor on November 26, 1958.

Intercultural Communication Between Chinese and Sundanese Ethnic

The high sense of mutual respect and respect is one of the supports for intercultural communication at Suryakencana Bogor, which runs harmoniously and synergistically. Even though it was exposed to various negative issues, both social and political, it still did not affect the way the community interacted. The ethnic Chinese descendants of Surya Kencana still adhere to the beliefs of the Chinese people, namely respecting what the oldest community respects. This makes ethnic Chinese descent have an effective foundation in shaping the character and attitude of tolerance. As Mardi stated:

> "Interaction is not an issue even though today it is being hit by issues and politicization of sara, but the Chinese people's philosophy of

respecting what was respected by the ancient community has become an effective foundation for the character and attitude of tolerance".

Mutual respect and respect can be seen physically from the places of worship that are there. Along Jalan Suryakencana there are only two places of worship, namely the Dhanagun Temple and the Church. The Dhanagun Monastery is hundreds of years old, this monastery is a silent witness to the tolerance between ethnic groups in Suryakencana. Dhanagun acts as evidence of the mixing of ethnic Chinese and other ethnic groups. Serenity in religious life can be seen from the variety of activities carried out at the Dhanagun Temple. One of the goals is to strengthen the bonds of brotherhood, both Suryakencana residents and Bogor residents. As Mardi stated:

> *"Tolerance is manifested physically in the large worship buildings that are here. Especially in the Surya Kencana area, the visible worship buildings are monasteries and churches. [...] There are many activities aimed at strengthening relations between Bogor residents from across ethnic and religious backgrounds".*

Skills in building relationships with the community are due to interactions that occur between ethnic Chinese descent and various other ethnicities. The informant also added that the relationship that was created in Suryakencana was because the community had an open nature with both natives and immigrants. So that people can blend in naturally, where applicable norms can be respected and there is a role for the government to take part in protecting all parties in justice. As Mardi said:

> *"Communication went well. The community in Suryakencana is open to both natives and immigrants. That's what makes it easy for people to blend in naturally. As the norms that apply are respected and the government always protects all parties in justice".*

According to the informant, divisions will never occur if people can respect each other and avoid arousing suspicion towards other ethnic groups. This will be able to create a sense of Unity in Diversity regardless of cultural or ethnic background where laws are the basis for living in society. This was conveyed by Ayung:

> *"If we can respect each other and avoid the emergence of presumptions that are suspicious. [..] If we are only one, Bhineka Tunggal Ika, regardless of background. consistent with the constitution, we can respect each other, respect each other, there can be no division, instead there is unity".*

What was expressed by the informant was in line with the results of Zein's research (2022) which said thatboth Chinese and Indigenous, should continue to be able to open themselves and to groups that differ in culture, social status, religion, and point of view, should inculcate an attitude of mutual respect. believe in and maintain an attitude of kinship and high tolerance that has developed for a long time so that the relationship between the two parties remains harmonious and mutual respect for one another.

Communication Pattern Among Ethnic Chinese Descent

Interpersonal communication is more common in trading activities. In conducting buying and selling transactions, buyers and traders meet each other so that the communication that occurs is face-to-face between the two parties involved. According to the informant so far, communication with customers has been running smoothly. Interaction causes one and the other to know each other. Starting from that introduction, then there was a communication relationship that occurred repeatedly and was at a stage called two-way exchange of information. The informant said that by establishing closeness with customers such as being friendly, the shop would benefit. One of them is that customers do not hesitate to come shopping again. So that the informant has fostered good relations with customers who regularly shop at his store. This was stated by Meilan:

> *"When it comes to communicating with buyers, it's going smoothly, those who already know them like to talk to them. Because we have to be close and friendly with those who shop so that he likes to come here and make new friends too."*

Almost part of the Suryakencana area is a traditional market area. In buying and selling

transactions, it is still common to find a process of bargaining between traders and buyers. It aims to get a price agreement between the parties involved. According to the informant, the bargaining process is common for traders and buyers must look at ethnic differences. As stated by Ayung:

> "Trader communicates with the seller and the buyer in a market is still traditional, there is bargaining to get the right price. If there is no profit, it's okay. In my opinion, communication anywhere with any ethnicity is just average. The problem is that in the nation state there are no more differences."

The communication process does not only occur face-to-face but also by using a tool as a second medium. The tool used to communicate is a cell phone. Such was the experience experienced by one of the informants who came from the Sundanese ethnicity. According to the informant, he communicates more often with fellow traders than with buyers, especially with the street vendors selling around him. The communication process using the tool as a medium started with the exchange of mobile phone numbers with ethnic Chinese traders who were beside them. The goal is to facilitate the delivery of messages or information between the twostreet vendors in Suryakencana have a fairly close relationship. This is supported by observations made by researchers, researchers observed that tradersand buyers, both Chinese and other ethnic groups, did not hesitate to greet each other. Ethnic Chinese descent who walk around the street vendors often reprimand the traders they already know and vice versa. This behavior also shows a non-verbal message that can be seen from facial expressions and hands, namely smiling and waving.

Apart from trading, communication also occurs in social life. Ayung said that the experience of communicating and interacting between different ethnicities discussed various things. Starting from joking around, talking about life's problems, or about beliefs. In communicating with other people regardless of cultural or religious background. Informants hold the principle that religion and culture will not be a barrier for them

to communicate and interact. Informants are also willing to share their knowledge with others. This was expressed by Ayung:

> "Yes, for example with my friends, depending on what we usually joke about, we usually discuss life's problems, or about beliefs, sometimes about religion."

Based on the statement of the informant above, it can be said that ethnic Chinese descent are already open in communicating and the differences that exist. Furthermore, the informant explained that he was not the first to initiate a communication, but that did not mean refusing to communicate. Informants will still respond if someone invites them to communicate. This happens to people he just met. This is as stated by Ayung: "If he wants to ask about shio, he can just ask me and I will answer. It's like the proverb "if you don't know them then you will not like them" (*tak kenal maka tak sayang*).

According to the next informant, intercultural communication in the environment where he lives occurs every day, especially among the Sundanese. This is because around the neighborhood there are many people who come from ethnic Sundanese. Informants stated that the communication that occurred was the same as in general. Communication begins when the informant meets his neighbor and then they greet each other. Informants are also willing to spend a lot of time to communicate if they have the right time. This is as revealed by Meilan:

> "Every day you have to communicate, especially with the Sundanese, because I live in a neighborhood where there are many Sundanese people and all Muslims. If the rich communicate normally, for example meeting neighbors, greeting each other and when I'm free, it's normal for ladies to talk about food and experiences, I also like social gathering with friends, most of them are Muslim, I'm Chinese myself."

So that it can be said that the pattern of interpersonal communication is through trading activities and social life. It can be said that the primary communication process occurs through the language used in communication, namely Indonesian, while non-verbal messages are through gestures and facial expressions. In addition,

the secondary communication process uses a tool as a medium by using hand phone.

A harmonious relationship signifies successful intercultural communication, primarily attributed to the community's inherent characteristics and bolstered by the backing of the Bogor city government. The Suryakencana people exhibit a notable level of tolerance, valuing one another's traditions and beliefs. According to Febiyana & Turistiati (2019), religious tolerance embodies a mindset of mutual respect across diverse religions and cultures. The advancement of tolerance fosters peaceful coexistence and mitigates animosity and enmity. This harmonious relationship di communication pattern that can opens up all communication networks and strengthens relationships between individuals, are in line with research result of Thalib & Alkatiri (2021).

Furthermore, due to the prolonged duration of the communication process, the ethnic Chinese have adeptly adjusted and seamlessly integrated. Their inherent openness to diverse cultures has facilitated cultural acculturation across multiple domains, including culinary and artistic realms. Correspondingly, Hazani (2019) uncovered that societies characterized by active, inclusive communication devoid of discrimination empower communities to forge effective harmonization.

The distinct ethnic identity is prominently expressed through architectural designs that retain ornate elements reflective of Chinese heritage, a practice upheld through generations via intra-ethnic unions, and ongoing traditions. In this context, same-ethnic marriages play a pivotal role in upholding customs, sustaining economic activities, addressing cultural matters, and perpetuating habitual practices. Notable examples include diligence and industriousness, strategic business expansion, transgenerational customs, religious convictions, and addressing historical tensions related to social conflicts (Patriantoro, 2019).

Adapting to society involves the utilization of Indonesian and Sundanese languages. This phenomenon is similarly observed in the findings ofSafriandi et al. (2022) who highlighted the Chinese ethnic group's adeptness in employing diverse languages, including Indonesian and local dialects, to effectively acclimate and engage with other ethnic communities. Necessary measures to adapt language usage are crucial to circumvent inter-ethnic communication obstacles, particularly in preserving positive dispositions and fostering mutual comprehension. Abelio & Junaidi (2021) elucidated that language barriers contribute to prejudicial sentiments among ethnic groups. Cultural communication stands as a cornerstone for encompassing all ethnic facets within Indonesia, with language representing a pivotal dimension. The Indonesian language, designated as the national Lingua Franca by our founding leaders, holds paramount importance in the nation's fabric (Karmilah & Sobarudin, 2019).

Interpersonal communication patterns between the ethnic Chinese community and other ethnic groups predominantly manifest within the trade context. Numerous interactions involve buying and selling transactions conducted in traditional markets, often characterized by bargaining dynamics. This milieu also fosters communication among traders. A congruent observation is presented by Safriandi et al. (2022), underscoring that ethnic Chinese traders possess multilingual capabilities that facilitate intercultural communication with their ethnically diverse clientele.

The rapport among street vendors of Chinese ethnicity is more intimate compared to that of Chinese traders operating from within shops. This distinction arises due to the absence of demarcations and hindrances between street vendors hailing from Chinese heritage and individuals of other ethnicities. Daily occurrences of interpersonal communication take shape, spanning interactions between traders, as well as interactions between traders and buyers (Hanifa et al., 2023).

In social interactions, the Chinese ethnicity exhibits limited communication with other ethnicities. Such communication is typically reserved for courteous interactions and business-related matters. Conversely, contrasting outcomes em-

erge from the research of Abelio & Junaidi (2021), demonstrating that within the city of Pontianak, both ethnic Chinese and ethnic Dayak engage in intercultural communication and social interactions marked by mutual respect between ethnic groups. The interaction between these two groups in Pontianak showcases a commendable and harmonious level of communication. Zein et.al. (2022) also mention that communication patterns that exist in interethnic marriage families have patterns of unidirectional adjustment, midpoint compromise, alternative adjustment, and mixing.

Group communication patterns predominantly unfold within social events orchestrated by individuals of Chinese descent. These gatherings encompass occasions such as communal iftar meals during Ramadan and the celebration of Cap Go Meh. One prominent venue for these events is the Dhanagun Temple, attracting participants from diverse ethnic backgrounds and religious affiliations. These endeavors, focused on upholding traditions and fostering intercultural communication, serve as cohesive factors among all participants engaged in these customary practices (Acim & Yaqinah, 2019).

Hence, this activity substantiates the genuine openness of the ethnic Chinese community in Suryakencana Bogor to interact harmoniously with diverse ethnicities. Key determinants influencing the intercultural communication dynamics between the Chinese and indigenous ethnic groups encompass facilitating factors such as language proficiency, communication channels, cognitive abilities, and reciprocal regard (Hanifa et al., 2023).

CONCLUSION

A harmonious relationship indicates that intercultural communication is going well. The conclusions in this study are:

1. Intercultural communication is exemplified by a strong sense of tolerance, particularly through mutual respect for differing beliefs, interaction, openness, and acculturation.
2. Ethnic identity continues to be evident, notably in architectural styles adorned with dis-

tinctive Chinese ornaments, the persistence of endogamous marriages, and the ongoing observance of Chinese traditions.
3. Patterns of interpersonal communication between ethnic Chinese and other ethnic groups are predominantly observed within the trade context.
4. The pattern of group communication, on the other hand, emerges during social activities like communal iftar gatherings and Cap Go Men celebrations.

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