

Implementation of Partnership Principles in Cross-Cultural Communications Amongst Malay, Akit, and Chinese Ethnics

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Abstract

A Cross-cultural communication occurs in multicultural and multilingual societies. Selatpanjang is a multicultural and multilingual city with "native" ethnic Malays, Chinese, and Akit people. This research aims to describe the implementation of partnership principles in cross-cultural communication amongst Malay, Akit, and Chinese ethnics in Selatpanjang. This study uses a descriptive method. Data were collected through observations and interviews. The steps taken in analyzing the data are data reduction, data categorization, data synthesis, and formulation of research findings. The research findings revealed that the implementation of partnership principles in cross-cultural communication amongst Malay, Akit, and Chinese ethnics is as follows: 14.2% of respondents from the Malays implementing the partnership principles belong to the "very good" category. In addition, 43.2% of them belong to the "good" category. 42.5% of them belong to the "fairly good" category. None of them fall into the "poor" category; 58.7% of respondents thought the Akit ethnic group fell into the "very good" category, 31.2% fell into the "good" category, 10% fell into the "fairly good" category, and none fell into the "poor" category. Regarding Chinese ethnics, 38% of them belong to the "very good" category, 22.7% belong to the "good" category, 18.25% belong to the "fairly good" category, and none belong to the "poor" category. In addition, the findings revealed that the implementation of partnership principles cannot be separated from the language characteristics of each ethnic group. Akit people tend to convey the right amount of message and the right information, focus on the topic of conversation, and speak concisely "according to" their rigid, closed, and flat character. Ethnic Malays commit several violations of the maxim of the partnership principle, influenced by their humorous, adaptable, and self-limiting character. Chinese tend to be serious and focused, but they speak longer to convince interlocutors.

Keywords: cross culture communication, Grice's maxims, partnership principle

1. Introduction

Selatpanjang is the capital of the Meranti Islands Regency. Geographically, the regency is located on the east coast of Sumatra Island, bordering Malaysia and Singapore. This strategic position places the region in a place of economic growth (the "growth triangle") for three countries and functions as an international gateway.

The population of Selatpanjang consists of various ethnic groups, including Malay, Chinese, Akit, Javanese, Minangkabau, Batak, Bugis, and Tamil. Ethnic diversity in the city creates cross-cultural communication. In general, every ethnic group has its own language and culture. In addition, such situations create cross-cultural interactions. Malay is "chosen" as the lingua franca or language of inter-ethnic communication in Selatpanjang.

Ethnic Malays have a long history as "residents" in the waters off the east coast of Sumatra. Various discourses appear in the discussion of the origin of the Malays in this region. The current assumption is that the Malays are the original inhabitants who have inhabited the islands in the waters of the Malacca Strait since thousands of years ago. In addition, the reason for choosing Malay as the lingua franca is that Malay has a simple and easy-to-understand system.

Cross-cultural communication in a multi-ethnic society basically requires mutual understanding to be able to create harmonious, effective, and successful communication. If language users do not have a good understanding of intercultural communication, as a consequence, it is not uncommon for the communication to be less harmonious. This disharmony sometimes leads to misunderstandings and even causes inter-ethnic conflicts. That is, cross-cultural communication requires good communicative competence to create harmonious, effective, and successful communication.

Truly effective cross-cultural communication must concern itself with four conditions: respecting members of other cultures as human beings; respecting other cultures as they are and not as we would like them to be; respecting the right of members of other cultures to act differently from the way we act; and learning to enjoy living with people from other cultures. Several determinants of the effectiveness of interpersonal communication in intercultural communication are openness, empathy, positive feelings, support, and balance (Liliweri, 2011).

The socialization of multi-ethnic awareness can be carried out through the concept of a social process, which is a way of relating between individuals, groups, or individuals with groups that leads to certain forms of relationships (Purba et al., 2022). From this relationship, it is hoped that they will get to know each other more, become closer and more sociable, become more trusting of other parties, and finally be able to work together and synergize. All of these can be understood as parts of human civilization. 5 The socialization process starts with social interaction with imitation behavior, suggestion, identification, and sympathy (Pidarta, 1997, p. 147).

Social interaction will occur if it meets two conditions: social contact and communication. Every society interacts with each other and adapts to the environment in totality. This environment includes the socio-political institutions of society and other organic elements. From the results of social interaction, it is hoped that there will be no inter-ethnic social strata and that there will be the formation of civilization or inter-ethnic acculturation.

As a symbolic communication process, intercultural communicative competence is interpretive, transactional, and contextual. A communication process involving several people with disparate interests necessitates the ability to interpret and interpret the meanings exchanged in certain forms of behavior (Liliweri, 2011; Herman et al, 2022).

Pidarta and Liliweri's opinions suggest that cross-cultural communication requires communicative competence that involves various aspects that affect language events. In this case, it is appropriate to use a pragmatic approach. According to Leech (1993, p. 16), "Pragmatics is a science that can move inward (language) by studying grammar through pragma linguistics and can also move outside (language) by studying sociological aspects through socio-pragmatics."

Pragmatics is defined by Yule (2014, p. 3-4) as "a study that discusses the meaning conveyed by speakers and listeners, contextual meaning, utterances uttered and meanings communicated or communicated by speakers, and forms of expression that limit the participants involved in the conversation." certain" (van Thao et al, 2020)

Another pragmatist, namely Grice (1975), put forward a legendary theory that is still suitable to be used in analyzing the speech produced in an interaction. Grice explained the concept of partnership principles that affect communication harmony. The four maxims of partnership are maxims of quantity, quality, relevance, and manner.

The maxim of quantity is seen from the question "does the speaker provide the right amount of information and is it informative?"; the maxim of quality is seen by asking "does the speaker provide information in the form of logical facts and accompanied by evidence?"; the maxim of relevance is seen by asking "whether the speaker speaks according to the topic and conversations are related to each other?"; and the maxim of manner is seen by asking "did the speaker give a clear, non-taxa (doubtful (Grice, 1975).

A study of the forms of inter-ethnic communication that occur in heterogeneous societies is very important to do to determine the pattern of communication and the degree of harmony. In this way, the government or the public knows what must be maintained and what must be avoided in order to avoid misunderstandings and conflicts.

Research on cross-cultural communication was conducted by Iskandar (2004) with the title "Cultural Identity in Intercultural Communication: Cases of Ethnic Madura and Ethnic Dayak." The conclusion of the research is that overall stereotypes, as part of self-perception in the form of self-descriptions by others (ascriptions), are cultural identities that have the most potential to cause problems in inter-ethnic communication. Dadan assumed that stereotypes started as devices to reduce anxiety but gradually became rigid, reinforced by an unpleasant background.

Other related research was conducted by Tamburian (2018), who studied "Cross-Cultural Communication of the Dayak Community in Maintaining Religious Harmony." The research focuses on people's lives in the City of Figure, Sanggau Regency, West Kalimantan, where people with different backgrounds are vulnerable to horizontal conflict. There are so many immigrants from various ethnicities and religions in the area that they have the potential to give birth to new conflicts if they are not handled with a cultural approach by the local community. Harmony between the indigenous people (the Dayak ethnicity) and migrants from nine other ethnic groups with different religions can be maintained as long as the migrants respect the customary law that applies in the City of Figure, Sanggau Regency. They never refuse the arrival of immigrants with good intentions and maintain the harmony that has been well maintained.

Iskandar's research focuses on stereotypes that can trigger conflict in interethnic communication, while Tamburian's discusses cultural approaches that can be used for conflict resolution. In contrast to the other two studies, this one focuses on how to communicate in interactions between Selatpanjang's ethnic multilingual communities.

Considering that the ethnic groups that inhabit Selatpanjang are very diverse, this study is limited to ethnic groups that are considered to be "native" residents because they have lived in this area for thousands of years. The ethnic groups that became the research sample were Malay, Akit, and Chinese.

The world of pragmatics is vast; almost all language events are intertwined with this spoken science. In view of this, this study is limited to the implementation of the principle of partnership that occurs in speech events between ethnic Malays, Akit, and Chinese. The research question is formulated as follows: what is the form of implementation of the principle of partnership in cross-cultural communication among Malay, Akit, and Chinese ethnicities in Selatpanjang?

This study aims to describe the form of implementation of the principle of partnership in cross-cultural communication among Malay, Akit, and Chinese ethnicities in Selatpanjang. A description of the conditions and patterns of cross-cultural communication between

ethnic Malays, Akit, and Chinese in Selatpanjang is obtained by understanding the form of implementation of the principle of partnership and the strategies used by the three ethnic groups in realizing the principle of partnership.

The recommendations from the study are very significant for maintaining the continuity of cross-cultural communication among the three ethnic groups in Selatpanjang and other areas that have almost the same demographic profile. In addition, another significance that is expected from this study is the disclosure of matters related to cross-cultural communication that can be used as a reference to improve the harmony and success of socio-cultural relations between ethnic Malays, Akit, and Chinese in Selatpanjang.

Basically, a multi-ethnic society is a social agreement that starts with an attitude of tolerance and mutual respect. The ability to coexist is strongly influenced by the basic character of each ethnic group. One of the various factors that influences this ability is the use of language.

The use of language (message content, delivery method, attitude, etc.) affects the success of the interactions that occur. To see patterns of language use, one way is to analyze the implementation of the principle of partnership in communication.

Given the importance of maintaining the harmonious life of a multi-ethnic society, the government and society should understand the importance of "knowledge" and insight in cross-cultural communication. Thus, rules or regulations that regulate the lives of multi-ethnic communities can be applied so that interethnic conflicts can be minimized.

2. Method

This research uses qualitative methods that aim to describe, explore, find, reveal, and explain the aspects studied holistically. According to Miles and Huberman (1992), qualitative data are a broad and robust source of description and contain an in-depth explanation of processes occurring in the local context (van Thao et al, 2021).

Respondents

Respondents to this study were derived from local communities, community leaders, traditional leaders, and religious leaders who live in Selatpanjang. It is also possible that the informants are artists, culturalists, and lecturers/teachers who live in and/or are familiar with cross-cultural communication issues between ethnic Malays, Akit, and Chinese.

Instruments

The instruments used in this study are interview guides, field notes, and recording devices. The interview guide refers to Grice's theory of partnership principles.

Procedures

There are three stages that the research team carried out in this study, namely the stage of providing data, the stage of data analysis, and the stage of presenting or formulating the results of data analysis. Each of these stages has its own methods and techniques, which differ from one another (Mahsun, 2014). At the stage of providing data, data were collected through observation and interviews (Silalahi et al., 2022). At the data analysis stage, the data were analyzed using the equivalent method or the constant comparative method as proposed by Glaser & Strauss in their book *The Discovery of Grounded Research* (Moleong, 2006). The steps taken in analyzing the data are data reduction, data categorization, data synthesis, and formulating research findings.

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3. Data Analysis

In general, the data analysis process in the comparative method includes data reduction, categorization, and synthesis, and ends with the preparation of working hypotheses. After all the required data is obtained, the data is presented in tabular form and explained or described in depth based on the problems raised in this study.

4. Results and Discussion

Interpretative, transactional, and contextual communication carried out by several people—due to their different degrees of interest—gives different interpretations and expectations of what is conveyed in the form of communication of certain behaviors as meanings are exchanged.

Different interpretations and expectations of what is conveyed increase the difficulty of obtaining the intended meaning in cross-cultural

communication. That is, understanding the meaning exchanged in cross-cultural communication is more complicated than understanding the internal communication that occurs within a community.

Pragmatic skills—the ability to understand contextual meaning and social aspects—are needed in cross-cultural communication. Understanding meaning does not only depart from the structure of language and denotative meaning but also requires an introduction to the culture and behavior of the interlocutor, who comes from a different culture.

Quantity Maxim

The implementation of the principle of partnership for the maxim of quantity is seen in the speaker's ability to provide sufficient information as needed by the interlocutor. That is, the speaker must measure the adequacy of information so that it is neither excessive nor lacking. In addition to providing the right amount of information, the maxim of quantity also considers the informativeness of the speech conveyed.

The cross-cultural communication of Malay, Akit, and Chinese ethnicities in Selatpanjang shows the implementation of the principle of partnership for the maximization of quantity as follows:

First, ethnic Malays tend to provide inaccurate and uninformative amounts of information in casual conversations with Akit and Chinese people. They sometimes provide so little information that the interlocutors (Akitians and Chinese) do not understand the message well. On other occasions, they speak too much in excessive amounts, so that Akit and Chinese people who have a limited Malay vocabulary find it difficult to grasp the meaning conveyed. However, it turns out that Malays violate this maxim of quantity only in unimportant conversations. To talk about important things and serious news, they practice the maxim of quantity well. That is, they convey information in the right amount and are informative. Thus, it can be said that the Malays are inconsistent in applying the maxim of quantity of this partnership principle in cross-cultural communication with the Akit and Chinese ethnic groups.

Second, the Akit people always provide accurate and informative information. They are used to convey information as needed, neither exaggerating nor reducing it. The adequacy of this information makes it easier for the interlocutor (Malay and Chinese) to understand the message conveyed. Akit people tend to provide information in simple sentences that focus on the content of the message. The limited mastery of the Malay language causes them to use short and dense sentences so that the message is conveyed clearly.

Third, Chinese people tend to provide accurate and informative information. The information they conveyed was considered adequate in terms of quantity and informativeness. It's just that sometimes the interlocutors (Malay and Akit) are a bit difficult to understand because Chinese speakers tend to be slurred in speaking. The message conveyed by the Chinese is a bit difficult to digest due to inaccurate articulation and short speech breaks.

From the three points above, it can be said that the Akite and Chinese tend to apply the maxim of quantity well. Ethnic Malays violate the maxim of quantity in casual conversation and talk about unimportant topics. This means that the Malay ethnicity is flexible and conditional. They violate the situation and for specific purposes; on the contrary, they follow the quantity maxim in specific situations and for specific purposes.

Quality Maxim

The maxim of quality requires the speaker to provide information in the form of facts that are logical and accompanied by evidence. In this case, the speaker is telling the truth accompanied by clear, concrete, real, and measurable evidence. The truth of what is said (not lies) and something that is judged to be true in certain norms (for example, a teacher is not justified in saying that stealing is allowed) are used to judge information in the form of logical facts.

The cross-cultural communication of Malay, Akit, and Chinese ethnicities in Selatpanjang shows the implementation of the principle of partnership for the maximization of quality as follows:

First, the Malays seem flexible in applying the maxim of quality of Grice's partnership principle. According to the maxim of quality, the speaker is required to convey only the right things. However, Malays, in informal conversations and discussing unimportant things, tend to say things that are not true with the intention to lighten the mood and have fun. For important matters (eg, profit and loss of a job), Malays tend to convey correct information accompanied by concrete evidence. They are flexible so that the conversation is more relaxed and the atmosphere is happier.

Second, in contrast to the Malays, the Akit people tend to reveal facts about extraordinary events and involve serious matters, accompanied by logical evidence and facts. For an incident that is not yet clear, they will not be willing to talk about it. In simple terms, it can be said that among the Akit ethnic groups and in their cross-cultural communication with other ethnic groups, there are no hoaxes and gossips. However, there are things that are believed to be true by the Akit people but are not believed by the Malays. Differences of opinion are caused by differences in beliefs, including beliefs in mystical things.

Third, the Chinese provide information in the form of facts that are logical and accompanied by evidence. In convincing the interlocutor with the information they convey, the Chinese include evidence to clarify the interlocutor's understanding. Sometimes they are not sure that the other person has understood what is being said because they are worried about their own pronunciation.

The Akitians and Chinese tend to apply the maxim of quality well, while the Malays are more flexible in adapting to the situation of the conversation and the topic being discussed. Basically, the maxim of quality obliges the speaker to tell the truth.

Then, can the Malays be said to violate the maxim of quality? Referring to the opinion in point 1 above, it can be said that they violate the

maxim of quality because they say things that are not true. However, socially speaking, these things are only meant to be jokes and are delivered only in informal conversations that discuss unimportant things.

Relevance’s Maxim

The discussion of the maxim of relevance can be done by asking, "Are the speakers speaking according to the topic and the conversations related to each other?" The maxim of relevance can be said to be a framework that maintains the flow of conversation so that it does not get off topic and is always related. This maxim controls the relationship and the accuracy of the information conveyed by both speakers. This maxim requires that each speaker contribute something that is relevant to the topic of conversation. That is, what the speaker conveys must be in line with and related to the problem or topic being discussed together. Someone who deviates from the topic at hand is said to have violated the relevance maxim.

The cross-cultural communication of Malay, Akit, and Chinese ethnicities in Selatpanjang shows the implementation of the principle of partnership for the maximization of quality as follows:

First, ethnic Malays tend to be very open and sometimes even uncontrollable. They give stories on various topics that are sometimes unrelated. That is, they talk at length about various unrelated things. Various topics arise in conversation with the same person on the same occasion.

Second, the Akit people concentrate on a single issue. In contrast to ethnic Malays, who often speak at length, ethnic Akit always focus on one problem and discuss it thoroughly. They assume that something has not been discussed if the topic of discussion has not been discussed completely. They are not willing to change the topic of the conversation until it is finished according to them.

Third, ethnic Chinese tend to be lengthy in discussing a topic, sometimes even outside the topic being discussed. The ethnic Malays are longer because they sometimes have difficulty restraining themselves from speaking, whereas the ethnic Chinese are longer to persuade the other person. They think that the interlocutor has difficulty understanding his speech because of the inappropriate choice of words and the inaccuracy of his pronunciation.

According to the maxim of relevance in cross-cultural communication among the three ethnic groups in Selatpanjang, the Akit ethnic group applies the partnership principle well. They tend to speak according to the topic of conversation and only talk about related things. In contrast to ethnic Malays and Chinese, who often get off topic and talk about unrelated things.

Manner's Maxim

The maxim of manners is seen in the speaker's way of speaking. This maxim requires the speaker to speak clearly, not vaguely, so that misunderstandings can be minimized. The maxim of manner is measured by asking whether the speaker makes a clear, non-taxing (doubtful), short, and regular utterance.

The cross-cultural communication of Malay, Akit, and Chinese ethnicities in Selatpanjang shows the implementation of the principle of partnership for the maximization of quality as follows:

First, basically, the message conveyed by ethnic Malays is clear and unquestionable. However, the ethnic Akit and Chinese sometimes do not understand well. The main reason for the difficulty in fully understanding the message conveyed by the Malays is that it is conveyed widely and irregularly. Ethnic Malay speakers tend to be lengthy, so the message becomes blurred.

Second, Akit people tend to speak briefly and regularly. They focus on the problem being discussed so that the conversation is shorter. The message conveyed is quite clear and not taxing. However, sometimes the Akit people are constrained by their limited Malay vocabulary, making it difficult to develop sentences to clarify messages or information.

Third, the ambiguity of the message conveyed by the dominant Chinese is caused by improper pronunciation. Their difficulty pronouncing certain letters and words "forced" the Chinese to explain at length. Sometimes that extra explanation just makes the message blurry because it's too much.

Based on the results of the questionnaire submitted to respondents regarding the implementation of the principle of partnership between the Malays, Akit, and Chinese in cross-cultural communication, the following results were obtained:

Table 1. The Implementation of 4 Maxims of Grice Common Work Principles in Malay Ethnic Cultural Cross Communication amongst Akit, and Chinese Ethnic Groups

No.	Item	Malay				Akit				Chinese			
		VG	G	FG	P	VG	G	FG	P	VG	G	FG	P
1	Quantity	15	53	32	0	67	33	0	0	51	33	12	4
2	Quality	20	36	44	0	74	26	0	0	67	17	14	2
3	Relevance	8	59	33	0	83	17	0	0	22	25	18	35
4	Manner	14	25	61	0	11	49	40	0	12	16	29	43
Total		57	173	170	0	235	125	40	0	152	91	73	84
Percentage		14,2 5	43,2 5	42,5	0	58,75	31, 25	10	0	38	22,75	18,25	21

Source: Research findings of 2022

***Remarks**

VG : Very Good

G : Good

FG : Fairly Good

P : Poor

Based on the data in the table above, it can be stated that 15 respondents rated the quantity maxim of ethnic Malays in cross-cultural communication as being in the "very good" category, 53 people rated it in the "good" category, 32 people rated it in the "poor" category, and no one said it was not good. For the maxim of quality, the respondents' responses for ethnic Malays are: 20 people think they are in the "very good" category; 36 people think they are good; 44 people think they are not good; and no one thinks they are not good. Respondents' responses to the maxim of relevance of ethnic Malays, which were classified as very good, were: 8 people; in the good category, 59 people; in the poor category, 33 people; and no one said it was not good. For the maxim of manner, there are 14 responses that are categorized as "very good," 25 responses are in the "good" category, 61 responses are classified as "not good," and no one says it is not good.

The implementation of the principle of partnership between the Akit ethnic group in cross-cultural communication with ethnic Malays and Chinese is as follows: 67 respondents rated it very good, 33 respondents rated it good, and no one rated it less good or not good for the maxim of quantity. For the maxim of quality, the following responses were obtained: 74 people gave a very good response, 26 people gave a good response, and no one rated it as not good or not good. The maxim of relevance got even better responses, namely, 83 respondents gave very good responses, 17 respondents gave good responses, and no one rated them as not good or not good. The following were the responses to the maxim of means: 11 people gave a very good response, 49 people gave a good response, 40 people gave a bad response, and no one gave a bad opinion.

Respondents' responses to ethnic Chinese in the implementation of the principle of partnership are as follows: 51 respondents rated the maximum quantity of ethnic Malays in cross-cultural communication as being in the "very good" category; 33 people rated it in the "good" category; 12 people rated it in the "poor" category; and 4 people said it was not good. For the maxim of quality, the respondents' responses for ethnic Malays are: 67 people think they are in the "very good" category, 17 people think it's good, 14 people think it's not good, and 4 people think it's not good. Respondents' responses to the maxim of relevance of ethnic Malays, which were categorized as very good, were 22 people; in the good category, 25 people; in the poor category, 18 people; and 35 people said they were not good. For the maxim of manner, there are 12 responses that are classified in the "very good" category, 16 responses are in the "good" category, 29 responses are classified as "not good," and 43 people say it is not good.

Referring to the table above, the implementation of the principle of partnership in cross-cultural communication with ethnic Malays, Akit, and Chinese, namely

- 2% of respondents from Malaysia implement partnership principles belonging to the "very good" category. 43.2% of them belong to the "good" category, 42.5% of them belong to the "fairly good" category, and none of them belong to the "poor" category.
- 7% of respondents of the Akit ethnic group implemented the partnership principles belonging to the "very good" category, 31.2% of them belong to the "good" category, 10% belong to the "fairly good" category, and no one belongs to the "poor" category.
- 38% of respondents from the Chinese ethnic minority implementing the partnership principles belong to the "very good" category, 22.7% of them belong to the "good" category, 18.25% of them belong to the "fairly good" category, and no one belongs to the "poor" category.

The results of this study revealed that the Akit ethnic group applies the principle of partnership better than the Malay and Chinese ethnic groups. Associated with ethnic customs and characters, ethnic Akit indeed tend to convey the right number of messages, correct information, focus on the topic of conversation, and be concise. That is, the four maxims of the principle of partnership are "in accordance" with the Akit ethnic language character.

Ethnic Malays commit several violations of the maxim of the partnership principle, influenced by their humorous, adaptable, and self-limiting character. They tend to be flexible in dealing with cross-cultural communication with the Akit and Chinese ethnic groups.

Ethnic Chinese by nature tend to be serious and focused, but they go to great lengths (giving speeches that are sometimes unrelated to the topic) to explain the message. Their concern in cross-cultural communication is that the interlocutor does not understand their speech because of improper pronunciation. This concern makes them sometimes violate the maxims of relevance and manner.

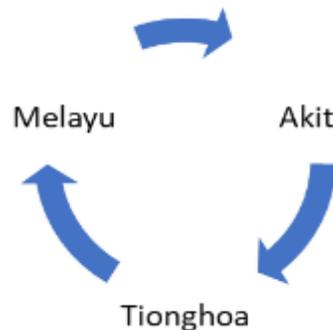
Cross-cultural communication that occurs between ethnic Malays and Akit, Malays and Chinese, and Akit and Chinese cannot be separated from the delivery of verbal and nonverbal messages. Each ethnic group has verbal and nonverbal messages that are sometimes only understood by the internal community. Of course, in cross-cultural communication, a higher level of ability is needed to use verbal and nonverbal messages and to understand denotative and connotative meanings.

In language, there are messages in the form of verbal and nonverbal communication that have denotative and connotative meanings. Verbal communication is the main means of expressing thoughts, feelings, and intentions by using words to represent various aspects of individual reality, while nonverbal communication includes all stimuli (except verbal stimuli) in a communication setting produced by individuals (Mulyana, 2012).

According to the research findings, the three ethnic groups can understand conveying and receiving verbal and nonverbal messages in

cross-cultural communication. This comprehension differs from the introduction and appreciation of one ethnic group's culture and language to another. This is what ensures that the message is well understood and that misunderstandings are kept to a minimum.

Does each ethnic group "drop" its own characteristics to achieve harmony in cross-cultural communication? Starting from observations on cross-cultural communication that occurs between ethnic Malays, Akit, and Chinese, it can be said that the characteristics of the three ethnicities in communicating have high resilience. Despite living side by side and interacting intensely, the three ethnic groups have maintained their respective languages and cultures, allowing each ethnic group's uniqueness to be clearly visible in the multicultural life they lead. That is, they still have language characteristics that are based on their respective cultures; that is the hallmark of each ethnic group.



- *Lingua franca* → Malay language
- Preserving their own characteristics
- intensive interaction
- Partnership principles

*Remarks

Melayu: Malay

Tionghoa: Chinese ethnic

Selatpanjang's Malay, Akit, and Chinese residents are said to engage with one another cross-culturally, and this is said to have led to a number of issues, from social to personal ones. While communication between the three ethnic groups has existed for hundreds of years, cross-cultural exchanges are nevertheless prone to conflict. As of now, the three parties have handled disagreements that have arisen as a result of communication breakdowns well.

5. Conclusion

Based on the results of the study, it was concluded that: (1) cross-cultural communication between the Malays, Akit, and Chinese took place harmoniously for years because of the principles of good partnership; (2) the Malays were flexible and acted according to conditions; they seemed to master the conversation. This is because the language of communication used in this cross-cultural communication is Malay, and (3) the three ethnic groups have a good understanding and high appreciation of the interlocutor.

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