

Communication and Social Interaction between Chinese and Indigenous Ethnics in Bandar Lampung, Indonesia

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ABSTRACT

This study discusses the language used and neighboring social interaction between the Chinese and the Indigenous Ethnics in Teluk Betung Selatan District, Lampung Province. The Indigenous Ethnics in this area consist of Lampung, Javanese, Minang, and Malay. Indonesia has a mixed population of racial and ethnic origins. Ethnicity, language, geography, and customs of each region make up the domestic background which includes indians, chinese, european, and arabs from outside Indonesia. Chinese and Indigenous Ethnics are represented in this study by ethnicity. The research uses a qualitative approach, data obtained from observations and interviews with 24 informants. The data analysis technique includes several stages, namely collection, reduction, and display of data. The findings show that the communication between the Chinese and the Indigenous Ethnics language use, if the Chinese communicate with Chinese, they use the Hokkien dialect for social relations/economic relations to support everyday life. In daily social activities, communication and social connections underpin economic relationships. Communication in social interaction must be managed properly or it will become a latent danger to the community's harmony. The recommendation to the local government is to practice one day of the week to speak the local language and respect indigenous ethnicity.

Keywords: *Chinese Ethnics, indigenous ethnics, intercultural communication, stereotype.*

INTRODUCTION

The total population of Indonesia in September 2020 amounted to 270.20 million people, Central Bureau of Statistics (BPS, 2021a). According to BPS (BPS, 2015), Indonesia has more than 633 major ethnic groups. These ethnic groups are broadly divided into two groups, namely Indigenous Ethnics such as Javanese, Sundanese, Batak, Minang, etc, and immigrant ethnic groups such as Indian, Arab, European (Portuguese and Dutch), and Chinese. Individuals from Arab nations or of Arab descent are referred to as Arabs. Part of the task is to count the number of people of various ethnicities in Indonesia. Lampung Province, the location of this research, is one of the provinces in Indonesia on the island of Sumatra. Bandar Lampung City, the Capital of Lampung Province has sub-districts. The Teluk Betung Selatan District is inhabited by non-indigenous and indigenous ethnic groups. Indigenous Ethnics consist of Lampung, Javanese, Minang, and Malay. The non-Indigenous ethnicity is Chinese.

In the history of the Indigenous Ethnics and Chinese Ethnics in Indonesia, there have been frequent inter-ethnic riots, for example, the riots between Chinese and Javanese indigenous in Surakarta 1972-1998 (Putro, Atmaja, & Sodik, 2017). The trigger was primarily the social status of the Chinese as rich immigrants and the Javanese Indigenous as the poor ones. This was the original source of anxiety because the Chinese ethnic immigrants and the Indigenous Ethnics were the first to come. This riot caused longtime wounds in the lives of

the Indonesian people. Old wounds are seen from prejudice, and stereotypes, for example Medan, North Sumatra (Lubis & Buana, 2020). The former stereotype from Indigenous Ethnics and Chinese Ethnics is hardworking, diligent but frugal, apolitical or lacking in nationalist spirit (Kuntjara & Hoon, 2020).

The situation of social interaction tends to change, as evidenced by a large number of Chinese living side by side with non-Chinese in a narrow or broad environment. Narrow environment and broad environment refer to the size of the area inhabited by an ethnic group. Social relationships are also influenced by location in an area. For instance, consider how wide and narrow residential districts are. Some Chinese Ethnics have become regional and national officials. Several people of Chinese descent hold positions of authority at the local and national levels. Some Chinese immigrants who have stayed in Indonesia for a certain period of time are eventually converted to Indonesian citizens. Indonesian society generally respects oneself and others (Dewi, Soebijantoro, & Wibowo, 2021). There are several differences between the Indigenous Ethnics and Chinese Ethnics: firstly, economically, the Chinese are more dominant in trade as owners of capital/shops, and the Indigenous Ethnics are workers. Secondly, the Chinese Ethnics in Bandar Lampung are mostly Christians, Buddhists, and Konghucu while the majority of the indigenous Ethnics are Muslims (Al Humaidy, Ishomudin, In'am, & Nurjaman, 2020). Related to their physical appearance, especially their skin tone; Chinese ethnics have fairer skin while Indigenous Ethnics have brownish skin tones. In their daily life, the Chinese commonly use the Hokkien dialect when speaking with the people of their own culture. However, they will use Bahasa Indonesia when interacting and speaking with those who are not Chinese.

Based on the above explanations, the differences in the majority of their religion, economic state, the use of different languages during communication, as well as the difference in their physical appearance are related to the manner of daily interaction (Riska, 2021). This study discusses communication and social interaction between neighbors in two ethnic groups, Chinese Ethnic and Indigenous Ethnic. The population growth in the Teluk Betung Selatan District is quite rapid. Currently, the Teluk Betung Selatan District is inhabited by 2,917 families; 660 of them are men and 4,691 are women (Book T. B., 2019). From the population stated, there are 2,805 Chinese people, Lampungnese - 3,740 people, Javanese - 931 people, Minangnese - 1,402 people, and Malay 467 people. The Teluk Betung Selatan district is a strategic area with adequate public facilities such as health, education, religion, and other related facilities. The majority of people in the Teluk Betung Selatan District make a living as private employers/employees, civil servants, military, police, traders, farmers, teachers, lecturers, doctors, casual daily laborers, and others. The majority of the Chinese ethnic community in Teluk Betung Selatan work as traders and a small number work as coolies and manual laborers on plantations. The Teluk Betung Selatan District is a settlement in Lampung Province inhabited by mostly Chinese ethnic and Lampungnese who are originally from Bandar Lampung. In the 1950s, Chinese ethnic citizens owned shophouses due to it functioning as both residences as well as places for business. The religion of the majority of the Indigenous Ethnics is Islam meanwhile those Chinese Ethnics are mostly Christians, Buddhists, and Konghucu. Economic facilities such as food stalls, grocery stores, and other transaction facilities are important factors in supporting the development process. There are 21 groups that shop and three operating markets (BPS, 2021b). The area of the Teluk Betung Selatan District is 3.79 km², divided into six villages, namely 1. Gedong Pakuan, 2. Gunung Mas, 3. Pesawahan, 4. Sumur Putri, 5. Talang, and 6. Teluk Betung. Table 1 provides a list of the total population in Teluk Betung Selatan sub-district, Bandar Lampung City.

Table 1: Population by ethnicity

Teluk Betung Selatan District, Bandar Lampung City	Population
1. Chinese Ethnics (Descendants of the Chinese nation)	2805
2. Indigenous Ethnics:	
a. Lampung Ethnic (original people in Lampung Province)	3740
b. Javanese Ethnic (from the island of Java)	931
c. Minang Ethnic (from West Sumatra Province)	1402
d. Malay Ethnic (from Riau Province, Medan, and surrounding areas)	467
Total	9.351

Source: (Book T. B., 2019)

Table 1 shows that the common ethnic groups in the Teluk Betung Selatan District are Chinese and Indigenous Ethnics. Indigenous Ethnics consist of Lampungnese, Javanese, Minangnese, and Malays. Indigenous Ethnics and Chinese Ethnics have the most differences in religion, ethnicity, ownership of capital, and language used. Cik Mat Zein, a Chinese Ethnic, historical observer, and community leader in Teluk Betung explained that in the 17th century, Chinese Ethnics came to Lampung (Haryadi, 2015). There are Chinese Ethnics in Bandar Lampung who come from other provinces in Indonesia, for example from Bangka Island. With regard to their shared ancestry with Chinese Ethnics in Bandar Lampung and Bangka Island. Chinese Ethnics relocated from Bangka Island and settled in Bandar Lampung. They moved because of the solidarity of fellow migrants and helped each other to survive. They live in groups to help each other, usually building houses along the road to facilitate access to their trade (Arif, Ekwandari, & Pratama, 2020).

Social interaction is when we can interact with each other, and is a social dynamic as part of good communication (Indriyani, Syaharuddin, & Jumriani, 2021). This study examines the relationship between the Indigenous Ethnics and Chinese Ethnics in Teluk Betung Selatan District, Lampung Province. Social interaction analyzes the way social interactions appear through interactions, with all interaction partners and describes how people differ in the process of social interaction (Back, 2021). So, the interaction does not only take place through physical signs, but through symbols whose meanings need to be understood. A person interprets the signs of others and acts according to the meanings they contain and perceive. In the process of delivering messages, Chinese Ethnics and Indigenous Ethnics need an intercultural communication strategy for their communication and social interaction processes. As Described by Zhu (2020) intercultural communication strategies are needed for the communication process. Based on the above explanations, there are two research questions: 1. How is the communication between Chinese Ethnics and Indigenous Ethnics in Bandar Lampung, Indonesia? 2. How is the social interaction between Chinese Ethnics and Indigenous Ethnics in Bandar Lampung, Indonesia?

LITERATURE REVIEW

Intercultural Communication Concept

a. Stereotypes and Prejudice

The diverse communities in Teluk Betung Selatan have differences that have an impact on the sensitivity between them and affect social relations (Bhargava & Panicker, 2021). Sensitivity based on religion, striking differences in capital ownership and working society, skin color, and language usage habits. Some important factors in the concept of barriers to intercultural

communication are ethnocentrism and prejudice. A group that perceives other groups outside of its own as inferior because it believes that its own ethnicity and culture are superior is said to be ethnocentrism. Prejudice is to have an unjustified bias regarding anything. The ethnocentrism of the Indonesians is strong so they tend to feel that they are the best and correct. Ethnocentrism is the tendency to evaluate the values, beliefs, and behavior of others. Comparing one's own culture is better, more logical, and more reasonable than in other culture. His ethnic group is at the center of everything. Ethnocentrism is the construction of a self-centered attitude, and the self is the center of everything and has a strong emotional aspect (Bizumic, Conal, & Daniel, 2021). This ethnocentric attitude can be seen in everyday behavior. Stereotypes are generalizing people based on little information and forming people's assumptions based on their membership in a group. Research on stereotypes and prejudice is carried out to minimize discrimination, so it must reduce stereotypes and prejudice (Braslauskas, 2023).

The most dominant factor in intercultural communication between Chinese Ethnics and Indigenous Ethnics is excessive prejudice. This can be seen from the unfair attitude of Indonesians towards the Chinese, for example, they cannot become civil servants or the Indonesian National Army or TNI (Ibrahim & Bambang, 2019). The effectiveness of intercultural communication is highly dependent on the cultural elements that make up the cultural system. A person's actions, thoughts, behavior, and language reflect his/her cultural identity (Arasaratnam & Doerfel, 2005). In different cultures, there will be an effective relationship if there is a recognition of equality between the two ethnic groups (Yusuvopa, Sadygova, & Agababaev, 2021). In this context, it means that if someone behaves according to Christian values, it will most likely represent Chinese Ethnics. If someone uses Hokkien, it is most likely that the person is Chinese. Although some Indigenous Ethnics can speak Chinese, the language used by Chinese Ethnics in Bandar Lampung is Hokkien (Results of an interview with Budiman - an informant in June 2022). Budiman explained that Chinese Ethnics in Indonesia mostly uses Hakka or Hokkien dialect (Budiman, 2020).

Communication is the process of delivering messages. Language use is a trait or even a barrier in the context of cross-cultural communication. These challenges result from the way words and sentences are spoken. The next barrier in the communication process is the subsequent behavior, like motions or other non-verbal indications. Some of the concepts of barriers to intercultural communication used are ethnocentrism and stereotypes. Ethnocentrism is the tendency to evaluate the values, beliefs, and behavior of others. Comparing one's own culture is better, more logical, and more reasonable than in other cultures. Stereotypes are categories of groups that ignore individual differences, for example, Chinese Ethnics are diligent in working but stingy, and the Indigenous Ethnics are lazy.

b. Verbal and Nonverbal Communication

In intercultural communication, there are two types of communication, namely verbal and nonverbal communication. Verbal communication through spoken language uses words, both orally and in writing. This type of communication is used in interacting between humans, for example expressing feelings, emotions, and conveying ideas (Sarvinozxon, 2022). Verbal communication activities are speaking and reading. Talking and listening are types of vocal verbal communication using sound in messages, while writing and reading are types of non-vocal verbal communication through visuals.

Nonverbal communication is eye contact and gestures. Nonverbal language replaces what they naturally understand (Jalolov & Jakbarova, 2022). Differences in language, gestures

and eye contact have a common meaning. Background knowledge can affect the meaning received. Nonverbal behavior of representatives of different cultures explains the presence of universally intelligible signs, as well as specific signals that are used only in one culture (AbduAzizova, 2021). Nonverbal communication can also convey hidden secrets (Muratova, Mazhitayeva, Sarybayeva, Kelmaganbetova, & Kulibekova, 2021). Verbal and nonverbal behaviors are interpreted with different meanings when dealing with different ethnic cultures. Nonverbal communication is formed instinctively from birth, while body language is difficult to interpret directly but honest to express feelings. Nonverbal communication uses signs or silent language and is suitable for knowing someone's emotional state, either sad or happy. Verbal communication sees the initial impression when getting to know someone, to get to know them further, culture, communication competence, welfare, and work performance (Balakrishnan, Harji, & Angusamy, 2021). This study also considered in the context of social interaction, specifically in relation to the importance of nonverbal communication in social interaction in the setting of intercultural communication.

METHODOLOGY

This study employed a qualitative approach to identify and analyse the data gathered from the field. Qualitative research as an iterative process reaches a better understanding to the scientific community to make new significant differences that result from getting closer to the observed phenomenon (Aspers & Corte, 2019). Qualitative research must identify problems, collect, analyze, explain, evaluate, and interpret data (Nassaji, 2020). The steps for data reduction are simplification, classification, and removing unnecessary data. The data should produce meaningful information and the goal is to make it easier to conclude.

Data were collected through observation and interviews which were conducted as follows: Observations were carried out from September 2021 to July 2022. Following were the research observations made: 1. Observing local activities related to the research issue. 2. Keeping a record of any occurrences or actions related to the study theme. 3. Classifying the observations' findings by theme.

Table 2: Observations

Observation Guideline	Time Schedule	Description
Verbal language	September 2021-June 2022	Chinese Ethnics and Indigenous Ethnics speak Indonesian on a daily basis. Hokkien is the spoken language of the Chinese Ethnics. Language supports social interactions, particularly the buying and selling process. Chinese Ethnics trade, and Indigenous Ethnics purchase.
Nonverbal language	September 2021-June 2022	There are non-verbal languages that emerge after observation that are disliked and liked

The qualitative data is in the form of narrative text (field notes), matrices, graphs, networks, or charts. Conclusion drawing and data verification were the final stages in the qualitative data analysis. Interviews were conducted with 24 informants with prepared questions. The interview was conducted at the informant's house in Teluk Betung Selatan. The interview was in Indonesian. The Chinese Ethnics informants consisted of 12 people, namely YF, Jm, Sc, Nh, Ah, Ai, Ll, Mn, Md, Kf, and Vn and the informant's age ranged from 18-

73 years. The Chinese Ethnics interviews were conducted on 19 June 2022. The interview process used Indonesian language. However, the language used among the Chinese Ethnics is Hokkien. Eight informants are Christian, 3 Buddhist, and 1 Confucian. The informants are of second-Chinese descent, or their families who first came to Teluk Betung Selatan, either grandfather or grandmother.

Table 3: Informants for the interviews

Initials	Profession	Criteria (F/M and gender)	Time Schedule
Yf	Student	Female, 20 year old	June 19, 2022
Jm	Student	Female, 18 year old	June 20, 2022
Sc	Private sector employee	Female, 22 year old	June 20, 2022
Vn	Purchasing	Female, 24 year old	July, 1 2022
LI	Trader	Female, 55 year old	June 20, 2022
Mn	Housewife	Female, 72 year old	June 20, 2022
Md	Student	Male, 22 year old	June, 29 2022
Nh	Trader	Male, 23 year old	June 20, 2022
Kf	Private sector employee	Male, 23 year old	July, 1 2022
Wd	Trader	Male, 25 year old	June, 29 2022
Al	Electronic service	Male, 55 year old	June 20, 2022
Ah	Trader	Male, 62 year old	June 20, 2022

The Indigenous Ethnics informants consisted of Ys, Sr, Zs, As, Ip, Mr, Dn, Mra, Jn, Zt, Hma, and Da. Their age range is 21-64. Their professions are student, entrepreneur, private employee, *gojek* driver, and farmer. The Interviews were conducted from 18 June to 24 June 2022. Indigenous Ethnics consists of Javanese, Lampung, Minang, and Malays. The interview results from the informants in table 2-5 are verbatim from the informants, typed and translated into English. Informants did not allow recording via recorder or android. All informants are Muslims.

RESULTS AND DISCUSSION

Communication between Chinese Ethnics and Indigenous Ethnics

Two research questions for the Chinese Ethnics were about communication between Chinese and Indigenous Ethnics and examples of verbal and nonverbal language. This response was made by the Chinese Ethnic informant. Table 2 describes the answers of Chinese Ethnics about communication in daily life and their dislike for verbal and nonverbal language. The following is a summary of the interview results.

Table 4: Questions and answers for Chinese ethnics about communication, verbal and nonverbal language

No	Informant (initials)	How is the communication between Chinese and Indigenous Ethnics?	Examples of Indigenous Ethnics verbal/nonverbal language that is not liked
1	Yf	People are also open minded, racism towards Chinese people has also decreased	Sometimes they act arbitrarily.
2	Jm	I communicate with Indigenous Ethnics the same way I communicate with other Chinese Ethnics, no different.	China eats pork, God is bald.
3	Sc	Going well	CHINA!
4	Nh	Going well	They said, Just go home to China!

5	Ah	Very well	If they speak in a high voice, sometimes I am surprised that I think they are angry with me. It turned out to be like that.
6	Al	Yes, it's safe, I don't like making noise, I like looking for money	They are angry when the object has been repaired, then the next week the object is damaged again and they come to the shop complaining. Old things are easy to break.
7	Li	Good	Nothing.
8	Mn	Not good because I keep on remembering the old days	This is my story from the past when I lived in <i>Tanjung Karang</i> , not in this <i>Teluk</i> , I was expelled in the 90s.
9	Md	Good	Nothing
10	Wd	Good, no difficulty communicating with Indigenous Ethnics	Nothing
11	Kf	Communication is smooth if we can respect each other	Nothing
12	Vn	Just normal	Nothing

Based on Table 4, 11 informants explained that they were fine in communicating with the Indigenous Ethnics. *Fine* indicates that 11 informants of Chinese ethnic said they had no trouble talking with other indigenous ethnic groups and were at ease doing so. There was one informant who explained that it was not good because of bad experiences in the past. Disliked verbal language sentences as follows: “*China eats pork, God is bald, China!, just go home to China, speak in a high voice*”. Table 3 answers of Indigenous Ethnics about communication in daily life and the verbal and nonverbal language they do not like. Table 5 shows results of interviews with the informants.

Table 5: Questions and answers from indigenous ethnics about communication, verbal and nonverbal language

No	Informant (initials)	How is the communication between Chinese and Indigenous Ethnics?	Examples of Indigenous Ethnics verbal/nonverbal language that is not liked
1	Ys	Yes it's normal, like communicating with other people	No, because I also don't know their language
2	Sr	Pretty good	Nothing
3	ZC	Very nice and friendly when communicating with each other	No, because we both use Indonesian
4	As	Good and smooth communication	Words: <i>gue</i> or <i>gua</i>
5	Ip	Good communication	Nothing
6	Mr	On my campus, Chinese Ethnics together with other Chinese Ethnics, so they rarely want to be friends with Indigenous Ethnics	Chinese Ethnics when talking to me, they always the pride of themselves
7	Dn	Not good, because in my environment the Chinese Ethnics is generally old and their mindset are not open to neighbors, so their lives tend to be more individual	I don't know, because he rarely leaves the house
9	Jn	No difficulty communicating with Chinese Ethnics	Nothing
10	Zt	It depends on the economic condition because, in my experience, they (Chinese	When they come home, They say “your kitchen is ugly, like a villager’s”

		Ethnics) ignore the low-income Indigenous Ethnics	
11	Hma	Not fun, I've had problems with Chinese Ethnics here	If they talk, <i>nunjuk-nunjuk</i>
12	Da	My communication is normal, like chatting with Indigenous ethnic	Nothing

From Table 5, four informants said that the communication between the Indigenous Ethnics and Chinese Ethnics was not going well due to bad past experiences. Eight other informants explained that they were fine in communicating. Fine indicates they feel at ease and can communicate with people of Chinese Ethnics without any issues. The eight informants are: Da, Jn, Mr, Ip, As, Zc, Sr, Ys. The sentence that I don't like is the word "*gue* or *gua* " which means I. The word *gue* or *gua* is considered impolite to use for parents or respected people. The nonverbal language used by Chinese Ethnics, they tend to point their finger toward their counterpart when communicating (*nunjuk-nunjuk*). If a person in Bandar Lampung frequently points their finger at their conversation partner, it is considered disrespectful. This is considered impolite by the Indigenous Ethnics. One informant said that the Chinese Ethnics pride itself.

Social Interaction between Chinese Ethnics and Indigenous Ethnics

Table 6 shows the interactions between the Chinese Ethnics and the Indigenous Ethnics in everyday life.

Table 6: Questions for Chinese Ethnics about how to interact and behave

No	Informan	How do you interact with different people in your daily life?	Examples of Indigenous Ethnics behavior that are not liked?
1	Yf	Accepting differences in the behavior of everyday life	Sometimes they act arbitrarily
2	Jm	Humble, not arrogant, appreciate differences	Looking for attention
3	Sc	Just a casual hang out	Insulting Chinese Ethnics
4	Nh	They buy things in my shop, sometimes I talk to them because they buy things from me	Bid things at a very low price
5	Ah	I say hello first because Indigenous Ethnics are difficult to say hello first	Sometimes they keep watching, I don't know what I'm doing wrong, maybe I'm Chinese.
6	Al	It's a joke, mothers are finished shopping and have a headache because the price of things keeps going up	Bid things at a very low price
7	Ll	I participate in gymnastics every Friday afternoon in the field in front of the Bethel Church	They like to talk to people
10	Wd	I trade because my consumers are Indigenous Ethnics	Bid things at a very low price
11	Kf	Talking about each other's differences and diversity, socializing with the surrounding environment	Nothing
12	Vn	It's enough to do good things for anyone, later there will be feedback for us	Trash talk

Social Interaction between Chinese Ethnic and Indigenous Ethnic

The ways of interaction by the Chinese Ethnic and Indigenous Ethnic, including greeting each other, buying and selling transactions run smoothly, and participating in activities with residents. However, some behaviors are not liked. Insulting the Chinese, bidding things at a very low price, arrogant, and trash talk. Table 7 explains how the Indigenous Ethnic interact with and dislike the behavior:

Table 7: Questions for Indigenous Ethnic about how to interact and behave

No	Informant	How do you interact with different ethnicities in your daily life?	Examples of Indigenous Ethnic behavior are not liked?
1	Ys	If we meet on the street we greet each other, if there is someone who needs something we will help	Nothing, because as long as I hang out with Chinese Ethnic we respect each other
2	Sr	Greet each other and ask how they are when we meet in the morning.	Discard spit when eating together
3	Zs	Communicate well, take care of each other	Speak in a high voice
4	As	Interacting, as usual, I'm indifferent because I rarely hang out with them	Nothing
5	Ip	Interact as usual	Nothing
6	Mr	I start with a smile, so they feel like they belong in this environment	Stingy, for example when we work together to do something, there is no initiative to bring snacks or drinks like the Indigenous Ethnic
7	Jn	Greet each other in the neighborhood	Nothing
8	Zt	When I was a child, I interacted while playing on a bicycle around the home.	Racist
9	Hma	I'm lazy to talk or interact with them	Arrogant
10	Da	Gather together, chat with them	Stingy

The data obtained from the research results were sourced from interviews with informants. The informants interviewed Chinese Ethnic and Indigenous Ethnic. Research questions were: 1. How is the communication between Chinese Ethnic and Indigenous Ethnic in Bandar Lampung, Indonesia? 2. How is the social interaction between Chinese Ethnic and Indigenous Ethnic in Bandar Lampung, Indonesia? To answer the research question, the discussion is based on a study of intercultural communication and social interaction between Chinese Ethnic and Indigenous Ethnic.

DISCUSSION

Communication Between the Chinese Ethnic and Indigenous Ethnic

One informant explained that he was not too keen to talk and interact with Chinese Ethnic, and the other 11 explained that they were good at interacting. The behavior they disliked was speaking in a high voice. Md and Sr said Chinese Ethnic were stingy, talked a lot, arrogant, had racist behavior, lacked socialization, and often spat when eating. An example of being unwelcome by others is speaking in a high voice. Talking in a high tone does not mean that you do not have good intentions, but it may be because of a habit, or previous perceptions of not liking certain ethnicities, then this will be justified. An example of negative prejudice as a

medium of discrimination between students through the media (Tkáčová, 2021). Chinese Ethnics are considered less social with the local community, similar to Kuntjara's explanation of lacking nationalist spirit. One of the forms of Indigenous Ethnics stereotypes in Chinese Ethnics is stingy (Kuntjara & Hoon, 2020). Stereotype studies on Chinese Ethnics in Indonesia is ongoing. Interaction of Chinese Ethnics and Indigenous Ethnics as social beings and maintaining each other's lives. Chinese Ethnics are outsiders who are foreign to Indonesian society (Chang, 2021).

Communication between the Chinese Ethnics and Indigenous Ethnics in Teluk Betung Selatan District, such as social interaction, verbal and nonverbal communication. Language studies are closely related to cross-cultural communication and are a reflection of culture (Tashmatova, 2021). Through language, other people can see people's behavior. Chinese Ethnics can understand Indigenous Ethnicity. Likewise, Indigenous Ethnics can understand Chinese Ethnics behaviors. The function of nonverbal communication is to reinforce verbal language (Durdona, 2021). Chinese Ethnics nonverbal behavior reinforces the Chinese Ethnics verbal language. The study of intercultural communication looks at the strategic way people convey messages to others, how they interact with others, and how they solve problems practically (Hua, Jones, & Jaworska, 2022). Intercultural experiences can also be conveyed through narratives and help others to behave (Ismail, Rashid, Rashid, Singh, & Yushriman, 2021).

The explanations from the Chinese Ethnics informants regarding their communication with the Indigenous Ethnics is generally good, 11 informants said it was good, but one informant stated that the condition was not good. There are verbal words that are not liked by Chinese Ethnics. The meaning of good is acting in a way that the local community will accept. The reality is related to their background. Intercultural communication, especially language barriers, causes messages not to be conveyed to others (Adanlawo, Reddy, & Rugbeer, 2021).

Harmonious relations can produce cooperative relations and assimilation between ethnic groups. Positive impacts can develop as elements of community identity formation. Communication ethics is a harmonious condition for cross-cultural communication, learning other people's cultures will be easier. Cultural similarities will make effective communication in intercultural communication. Effective intercultural communication as in (1) respecting members of other cultures as human beings, (2) respecting other cultures as they are desired, (3) respecting the rights of members of other cultures to act differently from others and (4) competent cross-cultural communicators must learn to enjoy living with people from other cultures (Sudarmika, 2020).

The communication between Chinese Ethnics and Indigenous Ethnics in the Teluk Betung Selatan district in their daily behavior, greetings are mostly done if they meet in person on the street and interact in the buying and selling process as Chinese Ethnics are mostly traders who provide for the needs of the community. The relationship between Chinese Ethnics and Indigenous Ethnics is good, starting with the relationship between traders and buyers. Their social interactions will progress over time. The study of Chinese Ethnicity in Indonesia also discusses socio economic issues (Irwanti, 2019). The answers of the Indigenous Ethnics informants show that the communication process between the Indigenous Ethnics and Chinese Ethnics is good.

Social interaction between Chinese Ethnics and Indigenous Ethnics

The interaction between Chinese Ethnics and Indigenous Ethnics generally proceeds well. Md, a Chinese Ethnic argued that:

...I still participate in socializing with Sunday activities in the surrounding environment (Informant Md)

Likewise, Mra, an Indigenous Ethnics argued that:

...Just ask them to talk to get to know them better (Informant Mra)

Several Chinese Ethnics informants explained the behaviors they did not like. Likewise, informants from Indigenous Ethnics explained the behavior they did not like. The stereotypes in the association between Chinese Ethnics and Indigenous Ethnics from several expressions, including Chinese Ethnics are stingy, and Indigenous Ethnics bidding for objects at low prices. Social interactions are dynamic relationships between groups of people in adapting behavior. Culture, language, and philosophy will influence people's behavior in interacting (Bilá & Ivanova, 2020). When social interactions are taking place, strengthening local capacity in environmental management can increase (Vlibeigi, Sarhangi, & Karevani, 2021).

Social interaction is a relationship in society. The effective question indicators for intercultural communication are Culture, Social Culture, and Psychoculture. Three themes are the most effective approach to communication (Rachman & Nurhayati, 2022). Intercultural communication is a language and a different culture in the community (Ebzeeva, Karabulatova, Mukhamadieva, & Anumyan, 2021).

Social culture involves social processes, the strength of interaction, and mindset. The differences in culture in each country is very complex and has a very different pattern. Another example is the strong community life according to norms and adherence to customs and culture. Socio-cultural adaptation was explored by inquiring about the participants' perception of Turkey and host group members, and their perceived quality of social life. Socio-cultural adaptation was explored by inquiring about the participants' perception of Turkey and host group members, their perceived quality of social life (Ayvazoğlu, Kunuroglu, & Yağmur, 2021). Psychological culture reflects and shapes the psychological processes of adhering to that culture. Studying cultural psychology can make a person more able to understand, communicate well and understand differences in traditional practices and behavior in society.

Chinese and Indigenous people experience changes during their interactions. Social interaction for a long time causes changes in perceptual adaptation. Interaction for decades will accept each other's culture, and be more open to other cultures. This change is known as the ethnocentric character to the relativist ethnic character (Li & Longpradit, 2022). Effective intercultural communication involving indigenous persons, people of different cultures, understand and respect each other (Sobirovich, 2021). Chinese Ethnics and Indigenous Ethnics are involved in making decisions. There is inter-ethnic deliberation in socializing to maintain mutual security. The point is that social interaction will have a positive impact, namely increasing intimacy. For a long time, Chinese Ethnics and Indigenous Ethnics can accept each other's presence with mutually recognized differences.

CONCLUSION

Communication between Chinese Ethnic and Indigenous Ethnic in Teluk Betung Selatan District is a social and economic relationship. Chinese Ethnic and indigenous speak Indonesian on a daily basis. Hokkien is the spoken language of the Chinese ethnic groups. The analysis of verbal and nonverbal communication is influenced by stereotypes and prejudices.

Social Interactions in everyday interactions with neighbors, for example, greeting each other, buying and selling processes, and interacting, being able to accept differences foster good relationships. Social interaction between Chinese Ethnic and Indigenous Ethnic are at the socio-cultural and socio-economic stages. Based on social interactions and interactions between buyers and sellers as a socio-economic foundation. This inter-ethnic association still has stereotypes as the impact of past experiences that causes differences in language and behavior between the two ethnic groups.

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