CROSSCULTURAL COMMUNICATION NIAS ETHNIC AND MINANGKABAU ETHNIC IN NAGARI SUNGAI BULUAH BARAT

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ABSTRACT

Cross-cultural communication occurs between individuals and groups who have different cultural backgrounds. One case of communication in the perspective of cross-cultural communication is between the Nias community and the Minangkabau community in Nagari Sungai Buluah Barat, Padang Pariaman, West Sumatra. This study aims to describe how cross-cultural communication occurs in the Nias and Minangkabau tribal communities in Nagari Sungai Buluah Barat using the six cultural dimensions proposed by Hofstede. The method used in this research is descriptive qualitative. The number of resource persons in this study amounted to six people. The data collection techniques used in this study were observation, interviews, documentation, and the Face Negotiation Theory to analyze the research results. This study indicates that the Nias and Minangkabau tribes in Nagari Sungai Buluah Barat have reached a form of compromise and mutually accept all conditions of differences and then maintain boundaries in acting to create harmony. They have the awareness that they are only the next generation who continue the concept of life passed down by their ancestors long ago. A Malakok tradition is a form of assimilation of Minangkabau culture to Nias because Nias is an immigrants to Minangkabau land.

1.Introduction

Communication is not limited to relationships between humans who have the same background or (homogeneous), but more broadly, communication is also a bridge for human interaction from different backgrounds (heterogeneous). We can prove this by developing the study of communication science from a cultural perspective, commonly known as cross-cultural communication.

The relationship between culture and communication has a close and inseparable relationship. Mulyana & Jalaludin (2006) explained that the link between culture and communication is essential in intercultural communication. Therefore, culture influences people to learn to communicate. Culture affects how individuals communicate and is also responsible for all types of communicative behavior and the meanings held by each person, which affects the communication style between individuals from different cultures. In the process, there are various difficulties (Ardila, 2019). Nonetheless, one can reduce or nearly

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eliminate these challenges by reviewing and understanding the correspondence of diverse cultures.

The main problem faced in communicating across cultures is due to differences in perception and understanding (Busthomi, 2021). Mulyana and Jalaludin (2006) also say that people who carry out cross-cultural communication must have a sincere and genuine desire to convey and anticipate extraordinary correspondence. It takes a favorable view of the actors and is willing to discard superior-inferior forms based on specific cultures, races, or ethnic groups.

From the explanation above, cross-cultural or intercultural communication is a form of interaction and exchange of messages and information between people from different cultures. Cross-cultural communication requires the perpetrators to have an honest and sincere attitude and eliminate forms of control over certain groups.

In cross-cultural communication, ethnicity is a symbol and identity of a community group. Ethnic identity can be a differentiating factor between ethnicities. The ethnic identity consists of daily lives, for example, food, clothing, housing, means of transportation, and non-material factors, such as language, customs, beliefs, ways of doing things: thinking, attitude, and others (Liliweri, 2005).

The theme of cross-cultural communication has attracted the attention of many experts and researchers to examine social phenomena from the perspective of communication. Research from Sinta Paramita and Wulan Purnamasari entitled Cross-Cultural Communication in Maintaining Harmony Between Religious People in Jaton Minahasa Village from Pekommas Journal, Vol. 1 No. 2 (2016). This study shows that there is acculturation between Muslims and Christians. The study shows that the interaction between the two religious groups is an associative interaction pattern, so there is no conflict as in other areas (Paramita & Wulan, 2016). Research that shares an outline of cross-cultural communication provides researchers with an understanding of how to describe cross-cultural communication in general.

Next, research by H.H Daniel Tamburian entitled Cross-Cultural Communication of the Dayak Community in Maintaining Religious Harmony from the Journal of Communication Vol 10, No 8 (2018). This study shows that the Dayak indigenous people have a very open attitude toward immigrants. When solving a case, they put forward a dialogical communication with their traditional Dayak approach, represented by the local Dayak Customary Council (Tamburian, 2018).

In Nagari Sungai Buluah Barat itself, several ethnic groups have coexisted so far, including the Minangkabau ethnic community, the Nias ethnic group, the Mentawai ethnic group, the Javanese ethnicity, and the Batak ethnic group (Amalia et al., 2019). However, according to regulation or customary law, only Minangkabau and Nias ethnic groups are recognized by KAN (Kerapatan Adat Nagari), an association of traditional leaders in Nagari Sungai Buluah Barat (Septiani, 2017). This customary acknowledgment is not without reason. The existence is based on history of Nias people in Nagari Sungai Buluah Barat. They are even given the nickname "Anak Nagari," meaning that they were born and raised in the Nagari or the village.

It is different from the Mentawai, Javanese, and Batak ethnic communities. They are considered immigrant communities, some of which live in Nagari Sungai Buluh Barat for specific reasons such as working and marrying people from the Minangkabau ethnicity and the Nias ethnic group, who are indigenous people. in Nagari Sungai Buluh Barat.

From history, the existence of Nias people as immigrants in the West Buluah River was at the invitation of a Minangkabau traditional leader named Datuak Kasupian in 1901. He invited several Nias people to explore the area, which was initially a wilderness. Compared to other areas in West Sumatra, the presence of Nias people at that time was more domiciled in the Padang Pariaman area than in other areas. This could happen because the Nias ethnic community was freed and given agricultural land and raised livestock in Padang Pariaman according to their customs from Nias Island (Indrayuda, 2008).

Cross-cultural communication requires differences in it. However, with good cross-cultural communication management, harmony in diversity can be formed. Kurnia Syah (2016) explains that cross-cultural communication occurs between people from different cultures and starts in the form of racial, ethnic, and cultural entities, as well as social classes, such as economy, gender, and politics. Therefore, this study reviews the use of cross-cultural communication based on six cultural dimensions according to Hofstede (2018).

First, Power Distance. This dimension is a social aspect that shows the existence of an inconsistent framework among community members who do not have power in an environment such as family, school, and the local environment or association and work environment. This power distance has various examples depending on a social level, level of training, and position. For example, legislators may like status and influence, finance specialists like abundance and power, and so on.

Inequality can occur in society, including differences in mental and physical characteristics, social status, welfare, power, rules, laws, rights, family, school, and workplace/organization (organizational structure and relationships between superiors and subordinates). The norm of power distance is closely related to the level of inequalities desired or not desired and the level of interdependence and non-interdependence in society. The value of inequality is also attached to the value of power in society.

In this study, the cultural dimension of power distance describes the extent to which the Nias people in Nagari Sungai Buluah Barat, as members of the group, accept and expect the leader or power being exercised. Power distance is also related to the extent to which power is distributed within a culture so that later it can compare two different ethnic groups in using democratic or authoritarian culture patterns.

Second uncertainty avoidance. This dimension shows a societal trait to deal with an unstructured, unclear, and unpredictable cultural environment. Society can avoid this uncertainty by taking advantage of the existence of technology, law, and religion. Technology to defend against the uncertainty that comes from nature, the law to help defend against uncertainty about the behavior of others, and religion to avoid the uncertainty that humans themselves cannot sustain.

In this study, the uncertainty avoidance dimension describes how the Nias and Minangkabau tribal communities in Nagari Sungai Buluah Barat manage and control aspects of their ignorance, known as ambiguity towards things caused by nature, human behavior, and external traits. Human control. The presence of technology, the creation of law, and the existence of religion are media to maintain and assist humans in avoiding and evading all uncertainties.

Third, individuality and collectivity. This dimension is a type of cultural dimension that shows a disposition to see self and family interests as the main interest. This aspect can also occur in the public and association arenas. A general society with a collectivity aspect takes a more evident passion for dependence than a society with an individuality aspect.

Factors that can affect the level of individuality or collectivity include the level of education, organizational history, the size of the organization, the technology used in the organization, and the subculture adopted by the organization concerned.

This study uses the cultural dimensions of individuality and collectivity to categorize the Nias and Minangkabau tribal communities in Nagari Sungai Buluah Barat according to the two cultures they use. Then, people in different cultures show different actions and behaviors they use more dominantly in society between individuality and collectivity.

Fourth, Masculinity and Femininity. This cultural dimension shows that in every society, various roles depend on the particular form. In the view of masculinity, society considers men to be more ambitious, competitive, and daring to express their opinions, and they tend to strive for material success. While in the society of femininity, men are expected to pay more attention to the quality of life compared to the success of materiality.

The society that comes from the view of masculinity is a society that describes more of a manly nature, while a society of femininity describes more of a woman's nature. So the point of view is not from the point of view of gender.

In this study, the dimensions of femininity and masculinity attempt to describe the extent to which the Nias and Minangkabau tribal communities in Nagari Sungai Buluah Barat interpret the roles between masculine and feminine so that they can show which culture is used or embraced by the two cultures being studied. Hofstede interprets masculinity as the extent to which dominant values in a society are male-oriented, and femininity is the extent to which dominant values lead to women.

Fifth is Long-term orientation. Long-term orientation means that people's views or interests are attached to the division of two periods, namely the past with the present and the future. Societies with a long-term view are more likely to be pragmatic with more emphasis on the future.

According to Hofstede, long-term orientation is a dedicated, motivated, responsible, educated, committed, and highly loyal individual. Meanwhile, people with a short-term orientation prioritize tradition, are proud of their group or country, maintain authenticity, respect social obligations, and are happy to repay gifts and help from others. The cultural dimension of long-term orientation is to show the culture of the Nias and Minangkabau, namely long-term orientation and short-term orientation.

Sixth, Indulgence and Restraint. This cultural dimension shows and concerns the extent to which community members try to control the desires and impulses that exist in themselves. Indulgence is a characteristic of a society that wants self-satisfaction and a relatively free life related to material things and enjoying life by having fun. At the same time, restraint emphasizes the level of need and regulates it using strict social norms.

This study uses the cultural dimensions of indulgence and restraint to classify people based on their cultural choices. So that in this study, the Nias and Minangkabau tribal communities in Nagari Sungai Buluah Barat can be described through the cultural choices they choose, namely between indulgence or restraint, which is interpreted as a society bound by social norms.

Next, this study also uses the theory of facework negotiation theory, which explains that this theory is to provide an understanding of how people from different cultures manage relationships and differences based on face and facework. The face is a self-image by people in public. At the same time, facework is an action used to deal with the needs and desires of the 'face' of oneself and others.

This theory puts forward cultural differences in managing and resolving conflicts from the explanation above. This theory also assumes that people from different cultures will always face how other people see and treat us. Ting Toomey also adds that face is about how other people see and treat us as a result of the work of 'face', which refers to verbal and nonverbal messages and always questionable identities that inevitably lead to vulnerability.

Social interactions with diverse or heterogeneous cultures and the theories used are unique for researchers to examine cross-cultural communication in Nagari Sungai Buluah Barat community life.

2.Method

In this study, the researcher used a descriptive case study with a qualitative approach to the phenomenon of cross-cultural communication in the Nagari Sungai Buluah Barat community. Qualitative research methods are also called artistic methods, which are the existence of an artistic or less patterned research process. In addition, this method is interpretive because the data from the research results are more related to the interpretation of the data found in the field (Sugiyono, 2015). This type of research is a case study with a qualitative approach. Data collection techniques used are interviews, observation, and

literature study. The locus of this research in Nagari Sungai Buluah Barat, Batang Anai, Padang Pariaman, West Sumatra. The inclusion criteria for selecting resource persons in the interview are as follows:

    a.   Minangkabau and Nias people who live in Nagari Sungai Buluah

    b.   Fluent in Indonesian.

Based on the above criteria, there were six resource persons in this study, such as:

Tabel 2. The list of the interviewee's name

No	Initial	Position
1	Zulkifli Dt. Lembang	Tribal Chief Minangkabau
2	Ramilis Zebua	Tribal Chief Nias
3	Kasmawati	Women's Tribal of Minangkabau
4	Ezer Nikmat Wawuru	Women's Tribal of Nias
5	Suardi Harefa	Men's Tribal of Nias
6	War Maining	Men's Tribal of Minangkabau

Source: The researchers

The data analysis technique in this study uses Hofstede's theory of cultural dimensions (Sovia Firdaus et al., 2018), which consists of:

    a.   Dimensions of Power Distance Culture

    b.   Dimensions of Uncertainty Avoidance

    c.   Dimensions of Individuality and Collectivity

    d.   Dimensions of masculinity and femininity

    e.   Dimensions of Long-Term Orientation (long-term orientation)

Furthermore, the data were analyzed using face negotiation theory to determine how cultural differences manage and resolve conflicts. In addition, this theory assumes that people from different cultures will always use negotiating face in terms of how other people perceive and treat us.

3.Results and Discussion

In simple terms, cross-cultural communication is a form of interaction between groups of individuals or communities separated by two different cultures and caused by social demands so that communication exists between them despite all their differences and also affects communication behavior.

Based on the history of the founding of Nagari Sungai Buluah Barat, no one can confirm what year exactly this Nagari was established. However, based on the researcher's interview with one of the resource persons, namely Zulkifli Dt. Lembang, on June 22, 2021, said that Nagari Sungai Buluah Barat existed before the independence of the Indonesian state.

Nagari Sungai Buluh Barat is located in Batang Anai District, Padang Pariaman Regency, West Sumatra Province. The area of the Nagari Sungai Buluh Barat itself, according to BPS 2018 data, along with three Nagari divisions, namely the South Buluh River, East Buluh River, and North Buluh River, which is 68.08 square kilometers which is 25 kilometers from the provincial capital. As for the population of Sungai Buluh Barat Nagari in the 2018 BPS data, they are still joined with the expansion villages, totaling 16,523 people (2017), consisting of 8,384 men and 8,139 women. The majority of the people in Nagari Sungai Buluah Barat work as farmers. In Nagari Sungai Buluah Barat, the people follow three religions: Islam, Catholicism, and Protestant Christianity.

In Nagari Sungai Buluah Barat itself has a unique way of creating harmony between people. The Muslim community will be led by Ninik Mamak from the Minangkabau tribe, while the non-Islamic community (Catholic and Protestant) will be led by Ninik Mamak from the Nias tribe. This is done so that there is no misunderstanding if they have a problem because the Minangkabau ethnic community embraces the majority of Islam. The Nias ethnic community embraces the majority of Catholics and Protestants. If the people of Nias do not resolve a problem, they may report to Ninik Mamak of the Minangkabau tribe to ask for their opinions and views on the problem.

After conducting research in Nagari Sungai Buluah Barat, the researchers found data related to the title of this research. Data is obtained through observation by going directly to the object of research. Next, they conducted in-depth interviews with six community members. Two of them were customary heads representing each ethnic group that became the research object in Nagari Sungai Buluah Barat. In the data collection stage, the researcher used the four dimensions of the cross-cultural communication mental program proposed by Hofstede (Sovia Firdaus et al., 2018).

Figure 1.
Sign of Nagari Sungai Buluah Barat, Padang Pariaman, Sumatera Barat

a. Cultural Dimension of Power Distance

At this dimension stage, it shows an imbalance in the value of power practiced in society, so this difference in power has consequences on the political system, religious life, ideology, and in organizations.

Talking about power will undoubtedly lead to the figure of a leader. In this study, the Minangkabau and Nias people put their leaders in the same system, where the leader is part of those given the mandate or task to organize and manage their group with mutually agreed terms.

> "… as long as the leader or penghulu speaks the truth and is on the straight path, then there is no objection for him. However, if there is a deviant act, his children, nephews, and his people may dispute the leader. These criticisms or objections are not immediately conveyed. A nephew should not criticize his Datuk because, in Minangkabau custom, there is art. We recognize the word climb, the word slope, the word descend, and the word horizontal as a flow in communication…." (Interview with the Minangkabau Customary Chief, Zulkifli Dt. Lembang on June 22, 2021).

The Head of Customs of Nias also conveyed a similar opinion, Ramilis Zebua, on 27 June 2021, where he stated that *"… We Nias people uphold democracy. When our leader is on the wrong path, we, his subordinates, will deliver criticism. I think the leader is good and willing to listen to input or criticism when the path is not right…."* Explain whether the implementation of the research activities carried out is able to achieve the expected goals and benefits. The results and discussion are supported by data and using tests and indicators that are commonly used in their respective scientific fields. In the discussion, the relationship between research results and theory, research objectives, and comparisons with other studies that have been published is stated. The discussion also explains the implications/contributions of the findings to science. The results and discussion are expressed clearly and straightforwardly using simple sentences.

The Minangkabau and Nias people generally have the same picture of leaders. Where a leader is a person who is trusted to manage his members of the community, and if the leader is wrong, he will be given criticism or input in specific ways.

Regarding the government system, the Nias and Minangkabau ethnic groups also have the same ways, where there are levels or hierarchies of leaders who get specific names and positions. This system of leadership levels originates from the Minangkabau people, also adapted by the Nias people who live in Nagari Sungai Buluah Barat.

This is following what was conveyed by Suardi Harefa, a Nias tribal community leader, in an interview session on 27 June 2021, who said that *"… This is the result of collaboration with the Minang people, where in Minangkabau custom the highest leader is held by the Penghulu, and below him are the Datuks. And so on, there is Ninik Mamak. In Nias people, there is a slight difference, where in Nias custom, the leader is called Tuheneri, so our Penghulu here is called Penghulu Tuheneri, and we also use it here…."*

In terms of solving problems involving their people or tribe, the figure of the leader of the Nias and Minangkabau ethnic groups will blend in with the community. Usually, a case is resolved by discussing or sitting together. Leadership is close to community members or his people and good at socializing.

Based on the interviews, the Nias and Minangkabau ethnic communities have the same concept in positioning their leaders. The leaders are chosen from their people or groups by carrying out mutually agreed tasks. However, on the other hand, the concept of government structure used by the people of Nias in Nagari Sungai Buluah Barat has used the concept of structure from the Minangkabau community, which is very different from what is used on the island of Nias. A big Penghulu heads the structure, then filled by Datuk-Datuk, and then filled by the Ninik Mamak.

The type of power used by the Nias and Minangkabau ethnic communities is referent power. This can be seen from the figure of the leader they choose by determining the figure of the leader who becomes a role model and can lead their tribe or group in the future.

b. Cultural Dimension of Uncertainly Avoidance

At this dimension stage, the nature and behavior that comes from the community in responding to habits or culture that are unstructured, unclear, and difficult to predict. Thus, the development of technology, law, science, and religion has allowed people to dodge uncertain things.

Technology and science can help circumvent things caused by nature, with the law can help defend oneself against the uncertainty of one's behavior. For example, crime and religion defend oneself against the uncertainty that humans themselves cannot maintain.

Technology and Science. In responding to the development of technology and knowledge, the ethnic communities of Nias and Minangkabau in Nagari Sungai Buluah Barat are not rigid and open to the development of the times. According to them, we can develop in the future with this knowledge and technology.

"… oh yeah, the Nias people here follow the progress of the times. To open up wider knowledge, we must follow the times…" (Interview with Nias Customary Chief, Ramilis Zebua, on 27 June 2021).

Mrs. Kasmawati also confirmed the above opinion from the Minangkabau tribe in an interview session on July 24, 2021. She said, *"… as long as it brings good benefits, then we must accept it. Moreover, education can make us smarter. If technology, as much as we can…"*.

Law. In interpreting the law, the Nias and Minangkabau ethnic communities in Nagari Sungai Buluah Barat apply customary and government law. Customary law as the law that is not bound, and if a case occurs, it is resolved by traditional leaders or, in other terms, in a familial way. The sanctions are more in the form of social punishment. However, if the customary law does not break or the legal case does not reach an agreement. The solution is through a process from the authorities, such as the police and courts.

"… yes, we still use customary laws as a binder. For example, suppose people from outside want to buy land here. In that case, they are complicated by the existence of Minangkabau customary laws because the law sells through a normal process in Minang. Moreover, the government or the ceremonial law because it is comprehensive…" (Interview with the Minangkabau tribal community, Warming on June 24, 2021).

Ibu Ezer from the Nias tribe explained in an interview session on July 9, 2021 that "… if there is a problem with us Nias people, it will be resolved in a family way by inviting our

traditional leaders. If it does not end there, then there are certain laws (government) that are absolute."

Religion. In this case, the Minangkabau and Nias people in Nagari Sungai Buluah Barat interpret religion as a single belief. In the sense that the rituals outside the religion that they currently adhere to are no longer used.

> "...Here, we Nias people no longer use ancient beliefs because we have all converted to Christianity..." (Interview with Nias community leader Suardi Harefa on June 27, 2021).

> Mrs. Kasmawati also conveyed in an interview session on June 24, 2021, that "...As far as Amak knows, we no longer use beliefs outside of the religion used today, What was done by the Prophet Muhammad SAW, then that is what we do...".

So, the ethnic communities of Nias and Minangkabau in Nagari Sungai Buluah Barat have the same way of rejecting an uncertain culture. Although their religion is different, there is no debate and mutual awareness that they believe in their respective religions.

c. Cultural Dimension of Individualist vs Collectivism

At this dimension stage, society has no different attitudes about prioritizing personal and family interests and affairs or prioritizing common and community interests.

There are several similarities between the ethnic communities of Nias and Minangkabau in responding to several things that lead to the attitude of the ethnic communities. Nias and Minangkabau towards collectivity, such as small talk before speaking, the value of cooperation, loyalty to others, and the use of certain symbols in conveying messages.

However, on the other hand, this attitude is not applied all the time. The position is the situation and conditions in which the individualist and collectivity attitudes are used.

> "... depends on whom that person used to be. If Ninik Mamak is like me, I must put common interests above personal ones. If I have carried out the work or mandate, then may I resolve personal problems. When you want to have small talk as an opening word, the value of cooperation must be put forward. Participating together in solving a case involving the people or bringing rice and coconut if there are relatives who have a celebration, and still using customs or symbols such as betel and areca nut to invite a party. marriage..." (Interview with the Minangkabau Customary Chief, Zulkifli Dt. Lembang on 22 June 2021).

> Similar opinion to Ibu Ezer from the Nias tribe in the interview session on July 9, 2021, she said that "... if it is based on Pancasila, we must prioritize the public interest over personal interests. We will go there together, such as there and misfortune (death). If you want to talk, go straight to the point of discussion, if the value of gotong royong is rare because they are busy with each other, if there are problems that the conflicting parties and only they resolve. Now they no longer use any symbols or objects in adat, there used to be, but now it is rare. ..."

Based on the results of interviews, there are no differences between the ethnic communities of Nias and Minangkabau in Nagari Sungai Buluah Barat in responding to

attitudes of personal interest and togetherness, which can be concluded that the ethnic communities of Nias and Minangkabau have a collectivity nature. However, on the other hand, it is also found that individualist and collective attitudes can change according to social conditions. For example, if there is a misfortune or death, then without being asked or invited, other people will come to the duku's house, even if it is to express their condolences.

d. Cultural Dimension of Maculinity vs Feminism

At this stage, a community attitude groups people into their gender. So, there are differences in the treatment of these different genders. For example, men who are depicted as strong, hardworking, and a leader, while women are depicted as gentle, must be protected.

In this regard, the Minangkabau and Nias communities have apparent differences. People tend towards masculinity, but femininity is also privileged, unlike the Nias, who focus on masculinity.

"… Indeed, this man's rank is higher in Nias custom. Because he will be a leader and be responsible for his family and the land, the rice fields, and the house. In terms of work, it is seen today that there are no longer restrictions on men and women, men in the fields and women in the fields as well. If our lineage system is male or patrilineal…." (Interview with Nias community leader Suardi Harefa on June 27 2021).

Mr. Warmaining conveyed a different opinion from the Minangkabau tribe during an interview session on June 24, 2021, and he said that *"…If the man in Minangkabau is used to lead and guard women, then women are given inheritance rights to him because physically he is weak but the guarding the treasure is a man. There is a barrier between men and women, but it all depends on ability. Our heredity system is from the female, from the mother…."*

Here we can see the difference between Nias and Minangkabau cultures. In Nias culture, a man's position is privileged because later he will have more responsibilities to his family, so inheritance falls into men's hands. Therefore, the Nias people adhere to the hereditary system according to the male line or Patrilinealism. In contrast to Minangkabau culture. The privilege of the man as a leader in his community and also a leader in his family. However, for the inheritance to fall to women and men to keep the inheritance if later it is pawned or used, it must get a man's permission. -man. Therefore, Minangkabau has a lineage according to women or Matrilinealism.

e. Cultural Dimension of Long-term Orientation vs Short-term Orientation

In this dimension, people are grouped into people with a long-term orientation and people with a short-term orientation. People with a long-term orientation are more likely to think about the future and refer more to people with a character with a culture of frugality, perseverance, and one goal. Meanwhile, people with short-term orientation are more inclined to do urgent things and want results as soon as possible.

In this study, the Nias and Minangkabau tribes in Nagari Sungai Buluah Barat have apparent differences, where the Nias people tend to have a long-term orientation. In contrast, the Minangkabau people have a short-term orientation and view.

"… we are more concerned with the future of our children. When we are old, they will feed and take care of us. When it comes to food, we are taught to

leave it for tomorrow because we will also live tomorrow, right?…." (Interview with Nias community leader Ibu Ezer on July 9, 2021).

Meanwhile, a different opinion was conveyed by Zulkifli Dt. Lembang, head of Minangkabau customs, during an interview session on June 22, 2021, *"…we Minang people are different, if not two or three kinds of side dishes, then the food will not taste good. If it is a matter of saving money on food, it is not easy. If it is there now, we will eat it. We live only now in this world. In the afterlife, it will be a different story. If there is a family for a wedding party, if we can afford it, we will give it, such as gold, money, if we cannot afford it, it is just, for example, rice, coconut, chili. Regarding savings, there must be, we all must be there because we do not know, suddenly our family gets sick or the child's college costs….*"

Here it can be seen that there are significant differences between the two communities in Nagari Sungai Buluah Barat, namely the Nias and Minangkabau tribal communities. In the life of the Nias people, they are more inclined and think about what can be done for the future, so they have a long-term orientation. Unlike the Minangkabau people, who have a short-term orientation, they are more likely to live life today. They do not think about consumption or social spending but about savings that tend towards the future. They still have it with reasons, just in case.

f.   Cultural Dimension of Indulgence vs Restraint

In this dimension, society is divided into two choices: people who choose freely without being bound by rules and norms and those who still hold rules and norms as a binder in social life. Indulgence and restraint focus more on how people enjoy life, so people who choose freedom do not necessarily mean people who violate formal and informal rules.

In this study, the people of the Nias and Minangkabau tribes tended to have no difference in responding to the two choices between being bound and not being bound. The essential thing that becomes their focus is still holding the rules and social norms that have been regulated in their respective customs apart from formal rules or state laws that are universal.

"…yes, we still use the rules or norms that exist in our customs. There is a standard order, so we have to follow it. If they violate, there is a penalty for them. They can be free, but the people here know the boundaries…." (Interview with the head of Nias custom, Ramilis Zebua on June 27, 2021).

Zulkifli Dt also conveyed the same thing. Lembang, the head of Minangkabau customs, in an interview session on June 22, 2021, said that *"…Every tribe has its rules, so it is absolute for children and nephews to obey these rules. For example, if there are nephews who go out of the house without covering their genitals, it is not only their parents who are ashamed, but their mother and even their tribe or people are also ashamed. There are no rules to restrain them if they understand the rules…."*

In this dimension, the Nias and Minangkabau tribal communities in Nagari Sungai Buluah Barat have the same view, where they are a society that is bound and still respects the rules and social norms that develop in society.

g.   Crosscultural Communication in Nagari Sungai Buluah Barat through Face Negotiation Theory

Face negotiation theory is a communication theory in a cultural context that examines how two cultures understand each other, compromise on cultural differences, and live and live together in one environment. Face Negotiation Theory highlights how people manage differences and live together with these differences.

In this study, it was found that there was a process of assimilation between the Nias ethnic community and the Minangkabau ethnic community, which was marked by an adjustment manifested in the act of cultural assimilation as a form of meeting between different cultural elements. Cross-cultural communication is expected to flatten the barrier as obstacles to the cross-cultural communication process, such as stereotypes, ethnocentrism, discrimination, and intolerance.

In understanding the interaction in cross-cultural communication, we must first understand the meaning of human communication. Understanding human communication means learning what can happen, the consequences of what happens, and finally, what we can do to practice the results of those events. Almost every human being needs social relations with other people. This need can be met through exchanging messages that serve as a forum to unite humans who, without communicating, will be isolated.

With the differences in culture, religion, and customs between the Nias and Minangkabau tribal communities in Nagari Sungai Buluah Barat, social contacts occur, which require them to interact and communicate with each other. There is an attitude of mutual understanding and respect to unite existing differences in one social environment.

The Nias and Minangkabau tribal communities in Nagari Sungai Buluah Barat have accepted each other's differences and then made peace and compromised with differences in fostering social relations. With their position as immigrants to the land of the Minangkabau people, the people of the Nias tribe managed to adapt to the new environment so that they reached the stage of mixing the culture they brought from the island of Nias with the culture used by the Minangkabau people or commonly known as cultural assimilation. Minangkabau's people use customs and culture, such as the Minang language and systems or hierarchies, such as the Great Penghulu, Datuk-Datuk, and the Niniak Mamak, also known as the term Malakok.

 The Malakok tradition means that people not from the Minangkabau tribe must get customary recognition to be accepted and live in Nagari Sungai Buluah Barat. This customary recognition by entering into groups or people recognized in Nagari Sungai Buluah, one of which Nias is of them.

However, on the other hand, tribal people do not leave their original culture. They may teach and develop traditional customs for their future generations in Nagari Sungai Buluah Barat, such as slaughtering pigs at certain events and making traditional and artistic performances on certain days. The Nias language when talking to fellow Nias people, and always sticking to their religion, which is Christianity.

In other words, the Minangkabau people, the indigenous people of Nagari Sungai Buluah Barat, also openly accept the existence of the Nias people. Their ancestors or predecessors have woven an existing life system for a long time. As the next generation, they only continue the existing life system and foster togetherness in Nagari Sungai Buluah Barat.

Of the four components of identity negotiation, the feeling of being understood, valued, and supported is the most dominant point in the Nias and Minangkabau tribal communities in

Nagari Sungai Buluah Barat in establishing communication so far. This feeling arose because of the attitude of acknowledgment or Malakok from the Minangkabau tribe to the Nias tribe, which finally recognized that the Nias ethnic group in Nagari Sungai Buluah Barat was a child of the Nagari, which had become part of Nagari Sungai Buluah Barat.

4. Conclusion

Two ethnic groups inhabit the people in Nagari Sungai Buluah Barat, Nias and Minangkabau Tribal. Based on the six dimensions of culture, namely the power distance, the avoidance of uncertainty, the existence of individualism and collectivity, the classification of masculinity and femininity, the existence of long-term orientation, and the dimension of attachment. The difference is that Nias and Minangkabau already understand their differences and limitations in acting and then accept each other's differences in building social relationships.

The Minangkabau ethnic community is an indigenous population that adheres to the Indigenous Basandi Syarak-Syarakat Basandi Kitabbullah system (ABS-SKB). As the Muslim community can live together and in harmony with the Nias ethnic community. Which, of course, has a different cultural and traditional background, as well as a different religion. People from the Nias tribe who are migrants will adjust to the environment they come to, and the people of the Minangkabau tribe also did not refuse their arrival. They accepted to live together, also known as Malakok, which later became identity negotiations that made them feel accepted, understood, appreciated, and supported by the Minangkabau tribal community.

Of the five dimensions described above, the Nias and Minangkabau ethnicities in Nagari Sungai Buluah Barat have some similarities or differences in addressing these cultural dimensions. These similarities can be seen in the dimensions of power distance, avoidance of uncertainty, individuality, and dimensions of attachment, where they have the same perception and way of doing it. While the differences have been seen in the dimensions of masculinity and long-term dimensions.

Based on the conclusions obtained, the researchers then provide several suggestions expected to be used by related parties to maintain harmonious relations in the cross-cultural communication frame in Nagari Sungai Buluah Barat. Such as holding socialization about awareness of harmony to increase understanding of the Nagari Sungai Buluah Barat community in fostering a life amidst differences.

This study does not discuss the pattern of cross-cultural communication between the Nias people and the Minangkabau people. Therefore, further research can examine the communication patterns between the two peoples of different cultures in Nagari Sungai Buluah Barat.

Tabel 2. Comparison of the Cultural Dimensions of the Nias and Minangkabau Tribes in Nagari Sungai Buluah Barat

Cultural Dimensions	Nias Tribe	Minangkabau Tribe
Power Distance	✔	✔
Uncertainly Avoidance	✔	✔
Individuality	✔	✔
Maskulinity	✔	X
Long-term Orientation	✔	X
Indulgence	✔	✔

Source: the researcher

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