Intercultural Communication in the Housing Environment (Study about the Adaptation of Immigrants in Gending Mas Settlement Housing Pasirjati Village Ujung Berung Bandung)

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Abstract: Based on the observation, the occupants of a housing are multicultural and rich with cultural diversity it was assumed to be different both in the way they communicate and interact with each ethnic group and it was certainly required adaptation of the respective ethnic groups. This study intends to determine"How intercultural adaptation of various ethnic groups living in the Gending mas housing Pasirjati Bandung?". To reveal this phenomenon the researchers used a qualitative research method by using symbolic interactionism model. The researchers used purpossive sampling and three data collection techniques: observation, interview and review of documentation. The research found that ethnic diversity in Gending mas housing came from Sunda, Java, Batak, Padang, Madura, Toraja and Malays ethnic. Mutual adaptation has occurred among the various ethnic groups as fellow immigrants who live in the housing. Mutual esteem and respect between ethnic groups allowed each ethnic group to run their own cultures. Sundanese as the largest part of housing residents, usually use Sundanese or Indonesian language when they were having dialogue. Javanese dialect and the use of native language among them was more prominent when compared with other ethnic groups while other ethnic groups more frequently using Indonesian when interacting internally (within the same ethnic group) as well as with other ethnic. Relations between ethnic groups has so far proceeded without a hitch which means each ethnicity has been mutually accepted other ethnic as it is. The conclusion of this study showed that adaptation was going well, although Sundanese were the most numerous ethnic but at the level of the cultural values projection they carried, it was more fluid and more flexible in the adaptation. The use of Sundanese languange, verbally and nonverbally was not a dominant factor in the interaction process with other ethnic groups.

Key words: Intercultural communication, ethnic, reciprocal adaptation, mutually, Indonesian language

INTRODUCTION

Interaction in a multi-cultural society can be seen in places open to the process of cultural contacts, housing is one example where it can be used to observe the events of intercultural communication where housing as a place that is open to anyone, making cultural encounters become part can not be avoided. Cultural diversity and the values brought by each ethnic immigrant would be interesting to study. Intercultural communication is the exchange process of ideas and meanings between people with different cultures (Mulyana, 2005). Intercultural communication basically examines how cultures influence the communication activities: what is the meaning of verbal and nonverbal messages according to the cultures that are concerned, what is worth to be communicated how to communicate (verbal and nonverbal) and when to communicate (Mulyana, 2005).

Issues of ethnicity was a very important study because the majority of Indonesian citizens are multiethnic In Indonesia there are >700 tribes with a diversity of languages and customs,therefore the problem of ethnicity can sometimes be a sensitive issue if it is associated with security and unity, it can even be a challenge in the life of the nation, especially if it is entered in the political area as it will take place in local elections in the year 2017. Communication between ethnic occur if there is displacement or migration from an ethnic to a particular region or area. That is where communication between ethnic occur when immigrants intending to settle in the area, they need to adapt to the area, starting from the customs, language, culture and others, it is not impossible the emergence of the difficulties that will be encountered on the process of adaptation.

According to Suparlan (1989) identification of cultural judging that the issue of ethnicity is a reality that is still visible in everyday life in this pluralistic Indonesian society. Members of ethnic born, educated and grew up in an atmosphere of their primordial ascriptive ethnicity. As a result, the difference between "who I am" with "who

you are" or "who we are" with "who they are" look clearly demarcated. In that situation, stereotypes and prejudices grow and flourish (Suparlan, 1989). In the early 1940's there is a tendency among many social scientists to explain social conflict and social problems that generally stem from the gap between the strata or social class.

In the end of the World War II, intercultural communication studies receive increased attention to the study of inter-ethnic relations (Koentjaraningrat, 1993). Adaptations made by immigrants to the different indigenous community will undergo several processes. Interaction is prolonged so that it will happen acculturation and re-socialization. As stated by Gudykunst and Kim, an adaptation or adjustment to a group of immigrants into society of different cultures occurs through several processes. When immigrants interact with the new environment of different cultures for a long period of time there will be a process of re-socialization or acculturation. Gradually immigrants will find new patterns of thought and behavior. Interactions that occur each day among the immigrants made them understand the differences and similarities with the new environment. Immigrants begin to understand the new environment and adopt some of the norms and values of fellow immigrants. The process of acculturation has happened in a long time span. Usually a society of coexistence with other communities and between them occurs relationships, such as trade, governance and so on. When that relationship is established, there will be some problems, namely: the elements of foreign culture which one is readily accepted; the elements of foreign culture which one is difficult to accept; which Individuals who quickly accept new elements; and the tensions that arise in the acculturation (Soekanto, 1982).

Tribes or ethnic groups in Indonesia have differences that are easily recognized and relatively easy to distinguish. For example, Sundanese and Javanese dialects are relatively similar in terms of intonation, smooth and gentle but relatively different in vocabulary and pronounciation. Compare with Batak dialect which has a high, loud and directintonation. Schramm put forward four conditions that individuals required to communicate intercultural effectively, namely: respect the members of other cultures as a human being; respect the other cultures as it is not as we wish respect the rights of another culture members to act differently from the way we act; cross-culturally competent communicators must learn to love living with people from other cultures (Mulyana, 2000).

Objective of the study: This study was aimed to determine how the communication that occurs in the process of adaptation in Gending mas housing Pasirjati village

Ujungberung Bandung which is a multicultural society. This study is considered attractive because of the interaction that is built has shown the integrative nature among tribes but how the components of behavior and Sundanese culture with other ethnic groups can adapt to the surrounding environment needs to be delved further.

Literature review: Intercultural communication is the exchange process of ideas and meanings between people with different cultures. When communication occurs between people with different nations, racial or linguistic communities such communication was called intercultural communication as well as interethnic communication, interracial communication, interfaith communication and communication between genders, in other words, a broader cross-cultural communication. An interethnic communication is an intercultural communication but it is not necessarily that an intercultural communication is an interethnic communication (Mulyana, 2005). Intercultural communication refers to a communication phenomenon in which each of the participants who have different cultural backgrounds were involved in contact with each other, either directly or indirectly (Sendjaja, 2004). Culture is divided into three major divisions of the social and cultural elements that directly affect the creation of meaning to perceptions and then in turn will determine the behavior of communication. The influence in the communication is very diverse and covers all aspects of human social activity. In the process of intercultural communication, elements that determine the work and functioning are integrated together because each element is interrelated and needed, these elements are: the system of belief, values and attitudes; world view and social organization (Sendjaja, 2004).

Context of intercultural communication is widely used for all forms of communication between people who come from different groups but it is also used more narrowly that include communication between different cultures. The condition of our ethnic diversity is the cause of intercultural communication felt more important, for example because of human mobility, economic interdependence, communication technology, immigration patterns or political welfare (Samovar *et al.* 2014).

Symbolic interaction theory put forward by some experts, such as: William James is a figure that combines these concepts to a perspective that is associated with the human mind, social self and community structures to the process of social interaction (Turner, 1991; Turner and Richard, 2013). Symbolic interactionism trying to see social reality created by humans, humans have the ability to interact symbolically, human beings have the essence

of culture in itself, interconnected, people and ideas. Every form of social interaction begins and ends with a consideration as human beings (Sindin, 2016). Symbolic interactionism can be characterized through certain ideas about society, in this case Ballis as quoted by Littlejohn, outlining some of the following ideas, people making the decisions and actions based on their subjective understanding about the situation in which they find themself; social life consists of an interaction process rather than structural and social life is constantly change; people understand their experience through the meanings of symbols that they found in their primary group and language is an important part of social life; the world is built by social objects which has named and socially determined by the meanings; actions of people based on their interpretation where the objects and actions that are relevant in a situation that understood and defined; and someone's self is an important object and like all social objects are defined through interactions with others (Littlejohn, 1996).

Symbolic Interaction, Blumer added, referring to the character of specific interactions that take place between humans. Blumer (Soeprapto, 2002) defends the argument that the typical methodology for researching human behavior, is a method that can not be generalized. The actor did not react but interpretto the actions of others, define each others' actions. Thus, for Blumer (Poloma, 2003), community is the result of symbolic interaction this aspects should be a problem for sociologists. The specialty of interactionists-symbolic approach is that human being mutually interpret or limit their own actions and not just react with each other to any action by the stimulus response.

Someone did not directly respond to the actions of others but based on the definition given to that action. In this case, Blumer (Poloma, 2003) adds that symbolic interactionism contains a number of basic ideas which can be summarized. First, the community consists of people interacting. Second, the interaction consists of a variety of human activities related to human activity itself. Third, the objects have no intrinsic meaning; meaning is a product of symbolic interaction. Fourth, human not only knows external objects, they can see themselves as objects. Fifth, human action is an act of interpretive made by the human themself, Sixth, these actions are linked together and adapted by members of the group; this is called a joint action that is limited as "social organization of the behavior of a variety of human actions".

In this case, Ritzer (2000) concludes that there are seven basic principles of symbolic interactionism theory, namely: unlike animals, humans are given the ability to think; the ability to think is formed by social interaction; in social interaction, human learns the meaning and symbols that allow them to use their special abilities to think; the meaning and symbols allow people to do specific actions and interact; humans are able to change the meaning and symbols that they use in the actions and interactions based on their interpretation of the situation human are able to modify and change. in part because of their ability to interact with themselves, allowing them to test a series of opportunities for action assessing the relative advantages and disadvantages and then choose one among a series of that action chances and the pattern of actions and interactions that are interrelated will form group and community.

The essence of Symbolic Interaction Theory is the theory of "self" of George Herbert Mead which can also be traced to the self-definition of Charles Horton Cooley. Cooley is the first modern thinker who introduced the notion of "self that looks like a mirror". According to Cooley, self describes a perception of itself in the minds of others and the behavior of affection. We use others as a mirror to show who we are. We imagined how people towards us and how they judge us and appearance as well as evaluating this decision becomes a picture of ourselves. In the disciplines of sociology, anthropology, psychology and history often studied an ethnic identity. Another term that is similar to the ethnic identity are ethnicity or the cultural and racial self-concept. These terms are sometimes used in identical or has the same meaning by experts. The meaning of the ethnic identity concept is not always explicit in these studies but often related to or implied in the study of acculturation assimilation, adaptation of an ethnic group in a foreign land (Mulyana, 2001).

This approach of the ethnic identity was split into two. The first object is a perspective view an ethnic group as a group that can be distinguished from other groups by cultural traits such as language, religion, or national origin. The second is the subjective perspective that define ethnicity as a process by which people experience or feel themselves and identified by others to be part of a group of similar ethnic and focus the attention on the attachment and sense of belonging that is perceived by the ethnic groups studied (Mulyana, 2001).

Furthermore, minority culture influenced by the dominant culture as a result of pressures in the cultural environment itself, mentioned there are two views: first, the cultural boundaries may persist despite the assimilation of these tribes. In other words, the difference in interethnic not determined by the non-occurrence of assimilation, contacts and exchange of information but rather caused by social processes such as separation and unification, so that the different categories is maintained

despite an exchange of roles and membership among each ethnic unit in a person's life. Second, a steady, lasting and important social relationships can be found between two different ethnic groups which usually occurs because of the different ethnicitiesstatus and not determined by the lack of interaction and social acceptance but rather precisely because it was realized by the formation of acertain social system. In other words, ethnic groups determined by boundaries and have characteristics that are determined by the group itself which then formed the pattern of its own, in addition, the cultural boundaries are able to survive between the assimilation of two ethnicities.

The existence of ethnic differences in the community were caused by processes such as separation and unification so that differences can be maintained in the course of one's life. In addition, social relationships in a society that survived so long and run in such a way of a multi-ethnic society that usually occurs due to their ethnic status as well as each of the different ethnic groups is based on the formation of the social system in society.

MATERIALS AND METHODS

Research model: Qualitative methods used in this study, to describe a reality and social conditions in the community. According to Nasution (Sudjarwo, 2001) a qualitative approach is an approach that is based on the reality on the ground and what is experienced by respondents. To reveal the phenomenon of cultural communication in a multicultural situation, researchers used a qualitative research method with the approach of symbolic interactionism. The essence of the symbolic interaction theory is a theory about the 'self' by George Herbert Mead which can also be traced to the definition of 'self' by Charles Horton Cooley. Mead as well Cooley, considers that the self-concept is a process that comes from the individual's social interaction with others (Mulyana, 2001).

This approach was criticized positivistic approach which limits the possibilities of human behavior that can be learned. In contrast to the positivist approach which sees individuals as passive and changes caused by social forces outside themselves, phenomenological approach considers that humans are far from passive (Mulyana, 2001).

The object of this study are residents of Gending mas housing in the Pasirjati Village, Ujungberung Bandung which have undergone the process of integration and adaptation in different social environments. To explore the data from the field in more depth and relevant, informants were selected purposively. It is based on the needs of the

data desired by the researcher. Criteria informants selected are as follows: the principal informant are the apparatus of citizens association in the housing which formally has the task to manage the territory. These informant was expected to have knowledge of matters relating to the socio-cultural society; the key informants are residents of each ethnic who have knowledge aboutthe history and the ins and out of their culture and participants informants were chosen from immigrants who had long settled (adaptive), not a public figure but have knowledge and understanding of the surrounding environment.

Data collection techniques in this research was done in three ways, namely: observation through participatory approaches, in-depth interviews and use of documents.To reveal the phenomenon that exist in the field, researchers using observational techniques. The observation used by the researcherswas participatory observation or involved observation. Participatory observation isan observationwhich made by participating in the life of the people who was being studied.Participatory observation will follow those people who was being studiedtheir everyday life, see what they do when with whom and under what circumstances and ask them about their actions (Mulyana, 2001). In this case, the researchers make a participatory observation because researchers themselves are part of the residents of Gending mas housing.

Researchers will observe the phenomenon of intercultural communication, in other words, the researchers conducted direct observations to the housing residents and interact with them. In this participatory observation, researchers will have an unplanned and informal conversations. Conversations and talks with people who are considered as an informant can be used as data that can support the research. With participatory observation, the researchers expected to understand, learn, explain and analyze what they (the informant research) are doing in daily life.

Data collection technique usedin this research was an open or in-depth interviews which provide flexibility for informants to give their views freely (Koentjaraningrat, 1993). In addition, interviewwas used in this study is the unstructured interview. The unstructured interview is similar to an informal conversation (Mulyana, 2001). This type of interview is done because it is flexible, question formation or words can be changed when the interviews were carried out, tailored to the needs and conditions of informants faced. Researchers themselves become the core instrument in the collection of research data. Because researchers can explore the research focus and not just accepted what is said and experienced by the informants

but more than that, in order to reveal things hidden deep inside informant (implicit knowledge or tacit knowledge). Interviews were conducted with several techniques: first, unstructured which means researchers will be free and flexible to ask things which related to the research focus. Secondly, not straightforward which means, in the data collecting, sometimes interview were conducted to the iformants in the informal situations but researchers capture the essence of the talks related to the research focus. Third, the researchers put the informant as a peer which means that since the beginning researchers forthright and explain the purpose of research that is being done, so the informant could participated in the research results formulation.

RESULTS AND DISCUSSION

Data analysis: Data analysis was conducted concurrently with the stage of data collection in the field, in fact, the data analysis was done from the beginning and throughout the research process. As qualitative research in general, data analysis performed at the same time with data collection. This study used a qualitative approach that requires detailed analysis on a specific matters of the object that being studied. Data analysis techniques performed by inductive analysis which was a draft of collecting and processing the data to develop a theory. Such studies can be done by developing a theory and can also be done by developing participatory research technique that demands intensive involvement of researchers. To obtain conclusion, the data collected was processed through a reduction process, data presentation and verification.

Residents of Gending mas housing in the Pasirjati village, Ujungberung Bandung consisted of various ethnic groups, Sundanese was the majority ethnic. Sundanese language was not only used by Sundanese fellow residents but also used when other ethnic groups such as the Batak, Minang, Java or Madura were interacting. Many residents who came from other ethnic group besides Sundanese can speak Sundanese language even though their ability sometimes were very limited or mixed with the use of the Indonesian language.

So far, the interaction between ethnicity took place without causing any conflicts. Gending mas housing residents with diverse cultural backgrounds have a mutual respect for the cultural differences between them so they can avoid conflicts that come to the surface. Mutual respect between ethnic groups was at least shown in the willingness to learn and use the language of the other ethnic groups.

Someone who lives in a new society have to face various challenges, both in the language, people's attitudes, belief systems and cultures which is very different to the previous environment. To be able to adapt and live in the society with ethnic and cultural diversity, required the respect to the culture among citizens. Cultural adaptation is a long-term process in the framework of adjustment where the final stage of this process is the achievement of feeling comfortable in a new environment (Rijal, 2016; Yazici, 2016). Cultural adaptation can occur, for example in the students who attend international student exchange program, diplomats, missionaries, or peacekeepers. In addition, cultural adaptation can also occur in immigrants or refugees who move from one place to an entirely new place. Also apply to any person who migrated individually from the small town to the metropolitan city.

The process by which individuals acquire communication rules are obtained through three processes, namely: the process of internalization, enculturation and acculturation (Rumondor, 2005). The internalization process is a long learning process since someone born until nearly died (throughout their lifetime) where they learned to embedabout theirown culture knowledge which gained from the process of socialization (Agusyanto, 2006). Meanwhile, enculturation refers to the process by which culture is transmitted from one generation to the next. Actually, we studying the culture, not inherited it.

Culture is transmitted through the learning process, not through genes. Parents, groups of friend, schools, religious institutions and government agencies are the main teachers in the field of culture. The enculturation occur through them. Furthermore, according Koentjaningrat acculturation is a process by which individuals or citizens of a society faced with the influence of other and foreign cultures. In that process, some people take over few or many elements of foreign culturesselectively andsome other people try to resist the influence. Cultures that have formed during an enculturation can change when there is an influence of other cultures obtained through a process of acculturation.

According to Kim, the process of acculturation will begin to take place when an immigrant enters a different culture. This process will continue as long as the immigrant doing direct contact with other socio-cultural system. All the forces of acculturation and potential acculturative of the immigrants before immigrating interactively will disrupt the changing of acculturation process of the entire immigrants. The acculturation

process may not be running straight and smooth but moving forward towards to the assimilation which hypothetically a perfect assimilation (Mulyana, 2000). The acculturation process may not be running straight and smooth but moving forward towards to the assimilation which hypothetically was a perfect assimilation (Mulyana, 2000). The similarity between the original culture of the immigrants is an important factor that can support the potential of acculturation. An immigrant from Canada to the United States, for example would have the potential of acculturation that is greater than an immigrant from Southeast Asia countries. According to Kim, the person's age when migration will also relate to the potential of acculturation. Immigrants with relatively old age will experience many difficulties in adjusting to a new culture and also slower to acquire new cultural patterns. The educational background of immigrants before immigrating will facilitate the acculturation. Other factors that strengthen the potential of acculturation is a personality, such as gregarious, tolerance, willing to take risks and open (Mulyana, 2005).

Immigrants who came to the entirely new or foreign area, according to Gudykunst and Kim, "Gradually, strangers begin to detect new patterns of thinking and behavior and to structure a personally relevant adaptation to the host society. Merely handling the transactions of daily living requires the ability to detect similarities and diferences within the new sorrounding. Stranger thereby become acquainted with and adopt, some of the norms and values of salient reference groups of the host society".

For immigrants who move to some completely new place, they have to keep the continuity of life and strives to gain the approval of other ethnic population to be the part of the community members. Contact with an entirely new culture is a situation that can not be avoided by the residents of the housing. In these circumstances certainly many problems that arise as stated by Mulyana and Rachmat, difficulties experienced by immigrants, besides the patterns of verbal and nonverbal communication is how to recognize and respond to the rules of communication in the new culture they entered. Immigrants often can not stand with the hidden dimensions of local cultural that affect what is perceived and how to perceive it how to interpret the messages observed, how to express thoughts and feelings appropriately, in the relational contexts and under different circumstances. Such differences often impede the emergence of mutual understanding between the immigrants and local community. A person or a group of people will adjust to the new environment if they would

stay in the long term, migrants for example. They need to build a new life and become a member of the indigenous community (Mulyana, 2000).

Each culture has its own language so that members can communicate with each other. Children will notice that the adults around them, use certain linguistic patterns. When their knowledge increased and their proficiency in the use of language, children will quickly learn to string up sentences taught by their older sibling that they began to understand and participate in the culture of the surrounding. Stonequist mention that adaptation process is divided into three situations, namely: assimilation into the dominant group, assimilation into subordinate groupor accommodate and reconcile the two communities. Assimilation process generally occurs in human groups of majority social group and several groups of minority. In this case,usually, social group of minority will change the typical properties of their culture and adapt it to the culture of majority social class, gradually they will lose their personality into the majority culture (Agusyanto, 2006). To protect themselves from the assimilation, some immigrant groups still maintain their ethnic identity by holding performances of their culture. Such immigrant groups prefer to integrate rather than assimilate as stated by Martin and Nakayama (2000) integration occurs when migrant have an interest both in maintaining their original culture and language and in having daily interactions with other groups. This differs from assimilation in that it involves a greater interest in maintaining one's own cultural identity. Immigrants can resist assimilation in many ways, for example by insisting on speaking their own language in their home (Martin and Nakayama, 2000).

Diversification of job and attributes attached to immigrantswho live the housing was not a common form of projections, except those who come from the Toraja, they have unique ornaments in front of their house. Coincided with the growth in the society of urban areas in general, the orientation of domestic family needs (subsystem) derived from income as an employee or a professional or trade. Interaction between ethnic occur from several aspects: religion as unifier, intermarriage (amalgamation), language selection in the interethnic interaction and attitude built in the interethnic behaviour. Some moments or activities related with Moslembecame a factor that strengthens the cohesion of interethnic in Gending mas housing Pasirjati village Ujungberung bandung, such as Eid Mubarak, Eid Al-Adha, routine recitation, Tahlil and Aqiqah (Marhabaa) ritual.

Eid mubarak: Eid Mubarak was the day in which every ethnic groups fused and held Eid sunnah prayers, ethnic

assimilation is obvious when Eid prayers held, both in the field and in the mosque. There are no barriers between ethnic groups, Khatib may come from any ethnic as long as they are a competent leader. On the day of Eid, people gather with their relatives, visiting neighbors or other friends to forgive each other. It is often for a family or someone who is on their way to their relatives shaking hands and forgiving when they meet the other ethnic groupsmembers and chatted briefly.

Eid Al-Adha: Intermarriages between ethnic happened because of kinship and common profession of parents bride. A married couple brought their culture in the household and "collaborate" it into a form new culture without losing the original characteristics of each culture. On the micro level there has been a process of acculturation in the domestic life of the couple. Their descent will inherit the new culture which is the direct synthesis between cultures that exist.

About >3 couple live in Gending mas housing who resulted from the intermarriage between ethnic Sundanese and Javanese, their children are already mature now. They are generally able to master Sundanese and Javanese culture simultaneously, although sometimes there is a identity tendency "docked" on one ethnic culture. Fitri, a child of an intermarriage, her father come from Javanese and her mother come from Sundanese, stated that she prefer to use Sundanese language in dialogue with her father, even she is also proficient in Javanese language. But in terms of ethnic identity she said that she felt more comfortable as Javanese rather than as Sundanese because patriarchal culture.

Results of intermarriage not only make the children learn both ethnic languages. It depends on the pattern of socialization to the children which adopted by the parents, it is very possible, a consensus between the father and mother not to teach the languages of their ethnic to their children. They taught to practice a single language, such as Indonesian language. But in the Javanese families, usually they were more dominant in the regional language socialization skills.

Some members of ethnic groups outside Sundanese are fluent in Sundanese. This is possible because of socialization during childhood (play stage) they experienced, they contact with Sundanese more often compare to the other ethnicities. For people who have the ability as mentioned above, the barriers in communication between ethnic groups almost negligible. People like this can be a bridge in the relations between ethnic. When residents of different ethnic were having dialogue, there is no standard pattern in the choice of language to be used. They tend to use the Indonesian language, and when they they meet fellow ethnic origin, the use of local languages became dominant.

The selection of language which used for dialogue differ from one person to another, for example, Wawan prefers to have a dialogue in Sundanese language with another person if the person is proficient to use this language. Different with Wawan, Sudrajat choose to wait, until the other person choose the language that will be used, if the they use Sundanese language, he will follow them as well as when the other person prefer to use Indonesian language. Meanwhile, Ikus prefer dialogue in Indonesian language, he only use Sundanese language occasionally. People who come from other ethnic such as Java, Minang or Batak, during the dialogue with Sundanese, they can use Sundanese or Indonesian language.

Generally, ethnicity of immigrants who were born and raised in the housing, proficient in Sundanese language, therefore when the members of the other ethnic were dialogue with the Sundanese, they usually use Sundanese language. Sundanese and other ethnic groups have coexisted long enough, for >20 years. During this period, the people of various ethnic groups are mutually accept the other ethnic as it is. The members of each ethnic adapted so well, when they interacting with fellow citizens, there is no significant obstacles. This is consistent with the statement that researchers gained from all informants, they stated that there is nothing special to be prepared when they going to interact with people of different ethnicities.

Eid Al-Adha is relatively less excitement compared to Eid. On this day some people, especially people who are able or rich will hold sacrifice (Qurban), such as cows or lambs. In the process of slaughtering and distributing Qurban's meats, the executive (committee) consisting of various ethnic groups members will cooperate and sought to deliver Qurban's meats to those in need. On this activities, the committee will communicate in a warm, funny or involve a little emotional which made a familiar atmosphere among members of ethnic groups. In the use of language, code-mixing often occurs between Sundanese and Indonesian and the intention is to make it easier for them to understand what was said by the other.

Routine recitation: Routine recitation was a potential integration media for parents, adults and children. Routine recitation followed by a group of women or men of housing residents who are Moslim; as well as recitation

for children. Routine recitation for women commonly held alternately in each and every neighborhood on Wednesday after Asr prayers, in a choosen home and consist of the reading of Yasin and rligious lecture. Through this activity, housing residents communicate with each other closely and develop closer relationships among family members of ethnic groups. Children have a tendency to play with anyone regardless of status and ethnicity. Children from various ethnic groups in the study of children socialize with each other and transfer the culture carried by each. Many children are able to communicate with Sundanese although, they were from other ethnic groups. Period of play is very important for children to learn and to know about the culture of other children, so that, one day when they become an adult, they have the ability to appreciate other ethnic cultures.

Tahlil: Tahlil is a ritual or ceremony which held by Muslims in Indonesia generally to commemorate and pray for those who have died. Usually held on the first day of death until the seventh day and then on the fortieth day. This ritual or ceremony held in the home of the deceased or the family, to remembrance, read Holy Quran and then pray for the deceased this is usually done only by women. Tahlil ceremony is considered conducted by people who was just embraced Islamin their transition period when they still can not abandon their old habits.

Aqiqah (marhabaa) ritual: Aqiqah (marhabaa) ritualfound in almost every area of Sunda, mainly refers to the recommendation of the Islamic religion. The event was held when the baby is forty days old. In this event, the baby's hair will cut. In practice, Marhabaa performed by the mothers who comes from the family environment or their neighbors, both derived from the same ethnic or not. Marhabaa usually lead by the teacher or leader in the madrassa or mosque housing, who will start to read the Holy Quran and followed by the participants.

Religious activities conducted by those who are not Muslims can held with the principle of respect and differences in beliefs. They are free to run their ritual beliefs, such as Christmas, New Year, Easter and others.

Result of this study indicated about wedding ceremony that initially the immigrants were reluctant to perform intermarriages with other ethnic groups but as time goes by there are intermarriages with other ethnic groups who live in the housing. It is powered by a condition where the application of custom wedding ceremony is more directed to the procedure of modern wedding ceremony. The existence of This is because Gending mas housing residents have qualified the

requirement in conducting intercultural communication such as respect the members of other cultures as a human being; respect the other cultures as it is, not as we wish; respect the rights of another culture members to act differently from the way we act; cross-culturally competent communicators must learn to love living with people from other cultures (Anugrah and Kresnowiati, 2008).

CONCLUSION

The interaction between the ethnicity of the residents housing has taken place in quite a long time. After passing through this period, there has been a mutual adaptation between ethnic groups. Society of respective ethnic groups has received the habit of other ethnic groups such as the use of Sundanese in dialogue with the Sundanese or using other local languages depending on the region where the speaker comes from. The use of Indonesian language become an attempt to simplify and avoid any misunderstanding due to lack of mastering the local language. Many residents of Gending mas housing able to speak Sundanese as a result of the frequently associate with the environment which mostly come from West Java.

There is a high awareness about the importance of the ability of other ethnic members to use Sundanese language as the majority language in West Javaand also as the language which use in the daily life. Interaction between Sundanese with other ethnic residents in Gending mas housing going very harmoniously without any significant conflict. Relations between ethnic groups has so far proceeded without significant barriers which means each ethnicity has been mutually accepted other ethnic as it is.

The other form of diversity is in the field of culinary so they held a contest of traditional food from each ethnicity as a series of commemoration of independence day which is understood as the way to get to know the culture of the other ethnic groups. Jaipong art events which hosted by the Sundanese became anart performance that favored not only by Sundanese but also by the members of other ethnic.

The mutual esteem and respect among different ethnic groups allow each ethnic group to be able to run their respective cultures. The community conditions that have integrated was supported by the similarity of common values as citizens increasingly unite various different ethnic, besides, the inter marriage also increase the solidity of integration pillars. Based on the findings in

the field this study intends to provide the following advice: harmonious relations between different ethnic groups in Gending mas housing Pasirjati village Ujungberung Bandung has taken place in quite a long time, every ethnic group is expected to remain respectful of other cultures to reduce the potential conflict.

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