

Understanding Intercultural Encounters: Communication Practices of Bugis and Ternate People in Ternate

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ABSTRACT

This study aims to probe and comprehend the dynamics of communication between The Bugis and Ternate people in the context of daily life in Ternate. Communication between strangers and host cultures often presents complex and interesting challenges in understanding different cultures, beliefs and social practices. This study used a qualitative approach using intimate interviews and participant observation to gain in-depth insight into the communication experiences between the Bugis and Ternate people. Research participants consisted of Bugis individuals living in Ternate and Ternate people who had direct interactions with them. The results of the research provides a better understanding of how The Bugis as strangers and Ternate people as host cultures communicate, the challenges they face in establishing intercultural relations, and the strategies and mechanisms used to overcome these differences. This research also found the importance of intercultural communication competence and the important role of language, nonverbal expression, and full understanding of certain cultural perceptions. The researcher trusts that the research will make an important contribution to cross-cultural understanding and intercultural communication, as well as provide practical suggestions for enhancing understanding and relations between the Bugis and Ternate people in Ternate. This research also can be a basis for further research on intercultural communication in Indonesia and involving other cultural groups.

Keywords: Intercultural Communication; The Bugis and Ternate People; Host Culture

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INTRODUCTION

Establishing relationships with different groups, especially cultural differences, is certainly not as easy as turning the palm around. The ideal relationship as implied in the study of communication requires mutual understanding and realizing between communicators who are in a relationship. Cultural differences make each group different in using symbols and their meanings and the values they hold in building relationships.

The complexity of the differences which are owned by the different tribe is a challenge for each group by different cultures in establishing relationships. Different interpretations of symbols and their meanings complicate communication because the entire communication process ultimately depends on the success of the achievement of communication goals, namely the extent to which participants give the same meaning to the messages exchanged. Communicating in the context of various cultures, we will often encounter many problems or obstacles and even trigger conflicts, for example in the use of language, symbols, values or societal norms and so on. In terms of the conditions for establishing a relationship, of course there must be mutual understanding and exchange of information or meaning between one another (West & Turner, 2010).

As a heterogeneous area, the City of Ternate has become a space for intercultural point, yet as a trading city which is full of history, the existence of this city has not escaped the attention of the Bugis ethnicity from South Sulawesi which is also famous for its trading spirit. This can be clearly seen along the streets of Ternate City, the

majority of traders come from Bugis land, not to mention from other professions such as in the government sector both in education and health services and others, they work and in order to find a decent living by being migrants (strangers) in Ternate City. The mass of immigrants from people in the city of Ternate illustrates the intercultural encounter between the Bugis as foreigners and the Ternate people as the host culture. This description also shows the success of the adaptation carried out by the Bugis people on the one hand and on the other hand shows the inclusive attitude of the Ternate people.

Intercultural communication will only occur effectively if there is mutual understanding in the communication process. Each participant must be able to understand each other and understand someone's situation and be able to predict when someone constructs the meaning of the message conveyed and then can re-encode the message that has been received. This reciprocal process does not mean that each participant agrees with each other's opinion.

METHODS

This research was conducted in the City of Ternate, North Maluku Province. The selection of locations was chosen by considering the following factors: The selected location is an area where the City of Ternate is one of the areas visited by many ethnic of Bugis apart from that, between ethnic The Bugis as strangers and Ternate people as host culture significantly maintains good relations by carrying out effective intercultural communication. It is important to ensure that the research

is carried out in areas where intercultural communication practices occur between the Bugis and Ternate people. In addition, the location selection involves both ethnicities which are actively involved in intercultural communication practices. This will allow researchers to gain in-depth and diverse insights from members of the public of both ethnicities who are directly involved in the practice. The choice of Ternate City as a research location was based on adequate accessibility for researchers to conduct in-depth interviews and participatory observations. The existence of transportation, accommodation, and other facilities is a consideration to ensure the smooth implementation of research.

The research method uses a qualitative approach to the study of intercultural communication because it is suitable for exploring an in-depth understanding of the role and significance of the interpersonal relations of these two ethnicities in Ternate City. This type of qualitative research allows researchers to understand the social context, various cultural meanings, and individual experiences. Methods of intimate interviews and participatory observation were used to collect rich and in-depth data. (John W. Creswell & J. David Creswell, 2018).

The intercultural communication approach is used to understand the subjective experiences of the individuals being studied. Focusing on an individual's understanding of intercultural communication practices, they influence on social relations and the meaning given by individuals to these experiences.

This study involved 15 informants with an age range of 20 to 50 years using

purposive sampling. The selection of informants in the age range of 20 to 50 years because this age group, according to the researchers, includes a group that is more representative of the research target population. This age range often includes individuals who are in a socially active period of life and may have more diverse experiences of intercultural interaction. Informants with an age classification of 20 to 50 years are often considered a period in which individuals have developed relatively good communication skills. Selection of informants within this age range can provide stronger insight into how intercultural communication occurs, how individuals deal with cultural differences, and what challenges they may face in the context of communication. Every individual in the age range of 20-50 years tends to be more actively involved in social life and may have more frequent interactions with people from other cultures. This can provide a better understanding of the dynamics of intercultural communication and the interactions that occur in context.

In addition, the criteria in determining the informants used as a reference in this study are; the informants must have direct experience and in-depth understanding of intercultural communication practices between The Bugis and Ternate people in Ternate City. Informants are actively involved in intercultural communication practices, both as communicators. In addition, in selecting informants, they also paid attention to the diverse representations representing various The Bugis and Ternate ethnic groups and segments. This includes the considerations such as age, gender, social background,

and role in society. The goal is to gain multiple and comprehensive perspectives on intercultural communication practices.

The data collection process involves collecting relevant data techniques to answer research questions. In this intercultural communication research, data collection technique used direct and intimate interview techniques to gain in-depth insights into the communication experiences and challenges faced by the Bugis and Ternate people. In addition, researchers made direct observations of researchers on the interactions between The Bugis and Ternate people in daily life in Ternate. This observation can be made actively by being a part of the situation or passively through observing where the researcher is not involved.

Data analysis techniques are carried out by arranging the order of the data and organizing it through a pattern, category and basic descriptive unit. The data is formally identified by the theme and the ideas that emerge. This data analysis was carried out through three stages, namely data reduction, data display and drawing conclusions as well as conducting verification.

RESULTS AND DISCUSSION

Principles of Communication between The Bugis and Ternate People

1. The Bugis

Establishing social relations between humans is a necessity for every human being. A person in a relationship with other people aims to develop social survival mechanisms, fight loneliness, gain recognition evaluate their own behavior and develop self-abilities. In communication between

humans, relationships are very decisive in fostering and developing communication between humans, since the communication activities are not only aims at conveying messages or information to someone, but the more important is establishing good relations between humans.

Without exception, concepts like this also receive priority in Bugis communication. Bugis people in communicating apart from conveying messages to someone, they also try to establish good relations with their interlocutors. The communication made by the Bugis people is carried out by following several principles, namely; *sipakatau, siammei, siasseajingeng, lempu, getteng, warani, and tongeng*.

a. Sipakatau: Humanize each other

Sipakatau is a basic value that has social-horizontal and vertical dimensions which means humanizing each other, or respecting each other and treating each other as human beings in social interactions. The principles and values of attitude or require a person to treat other people as human beings, and respect their rights as human beings. (Nur, Wildan, & Komariah, 2023) . Mutual humanization here has the meaning of (1) respecting the human dignity and worth of a person as a creature created by Allah S.W.T and (2) all creatures in the sight of Allah SWT are the same, the difference is faith and piety. People who deserve to be called human are people who maintain both meanings in their lives.

1) Horizontal social relations.

Humans must understand that horizontally, humans are on the same

level, so they must respect one another. It is necessary to always develop brotherhood and build family relations so that in the concept of attitude or in social relations, one considers that there is no one who is higher or lower. Awards are given because of an expertise or achievement achieved.

Then, this is manifested in communication patterns based on the principle of attitude or by using the language "you" (*iko*) and I or myself (*aleku*) without being accompanied by frills that show the level of your servant/subordinate). To show the value of *sipakatau*, then in saying "yes" both in answering questions and answering calls, Bugis people will say "*iye*" (a polite word of yes in Bugis language). The word is worth decency.

2) Polite social relations

Sipakatau attitude applies at all levels of social and top-down relationships. Lower people must show their respect to those who are higher, and those above must show affection for those who are lower. In the glory of the kings, it was applied in the form of the king who always paid attention to his people and the people showed their devotion to the king. In the family, it is practiced by husband and wife, children and their parents by creating a relationship of affection and mutual respect in society.

b. Sipakalebbi (praising each other)

The value of *sipakalebbi* is synonymous with praise, which means that fellow human beings always praise each other and respect each other in order to maintain harmony in everyday life. Ordinary people cannot be separated from conscience, which always likes everything that smells

of beauty, whether in the form of goods or words or praise. Recognizing the strengths of others as well as one's own shortcomings, and accepting all of these situations with an open heart and covering each other's weaknesses or hand in hand in all activities is a form of respect for one another (Darussalam, Syarifuddin, Rusanti, & Tajang, 2021).

c. Sipakainge' (reminds each other).

The *Sipakainge'* culture exists as a guide for the Bugis community to remind one another. In addition, this attitude is needed in life to provide good input in the form of criticism and suggestions to one another. Remembering that humans cannot be separated from mistakes and sins so that, as humans, who live in the structure of society, it is hoped that they will remind each other when carrying out actions that are outside the existing norms and ethics. These criticisms and suggestions are certainly needed to make improvements to the mistakes and deficiencies that have been made (Zubair, Hamzah, & Satriadi, 2022).

d. Sipatokkong (helping each other)

The *sipatokkong* value is a behavior that requires everyone to be able to help one another, to lighten each other's burdens and problems and jointly think of solutions to the problems they are facing. In Sipatokkong. In the Bugis language, *Sipatokkong* is often interpreted as *mue>wai ka, ue>waitokko* (if you help me, I will help you too) (Yunus, Alfurqan, & Hidayat, 2022). This means that everyone must have the responsibility to help others. Life is not for oneself but one must also have a sense of social responsibility to help others.

Every Bugis person is required to practice the *sipatokkong* culture so that the life that is lived with the surrounding community can run well.

e. Siri' Napacce

The essence of life for the Bugis people is largely determined by the implementation of *siri'*, and the efforts which are made so that they can live well. Related to this, there is an expression that contains a quite high philosophical meaning which is used as a guideline for the life of the Bugis, namely "*resopa temmangingi la letei pammase dewata*, (only earnest effort or hard work gets help from the almighty) (Rusli Muh., 2019).

Siri' is one of the cultural values that make the presence of the Bugis people in Ternate well received. Especially in running a business that prioritizes efforts to gain trust. The cultural value of *siri'* encourages the Bugis to always do good things and try to gain the trust of others. *Siri'* culture makes Bugis people try to avoid behavior or do things that can damage good relationships, relations or nuances of communication.

f. Siammasei: loving one another

In addition to building communication with the principle of *sipakatau*, it also builds with the principle of *siammasei* communication. The principle of Bugis communication is based on the element of mutual love for one another in life. Love or affection for each other, is an important and decisive factor in dealing with other people. Since the ancient times, the Bugis people have paid great attention to the relationship of mutual affection, as stated in the *lontara* expression or statement of the people to their king as follows;

Transliteration

"Salipuri temecekkekeng puang, dongiri temmatippekkeng"

The meaning:

Cover to keep from the cold, keep us from being disturbed.

This affectionate relationship is also built due to the existence of equal experience and position in a horizontal relationship. The principal of *siammasei* culture can also happen in vertical relations, between the people who have higher position with them who are lower than them as their subordinate, they relate by communicating each other by affection principle. Parents and children, husband and wife, superiors and subordinates will build a loving relationship between one another.

g. Siassijengeng (kinship)

Siassijengeng means that communication is built on the principle of kinship (*assijinggeng*) intended to further strengthen relationships as it happens in family relationships. In this kind of communication, relationships are built using family networks, both in the nuclear family which includes the relationship between husband and wife and their children or in the extended family which consists of husband and wife, children, grandparents, brothers and sisters-in-law, nephews and cousins.

Usually the principle of *siassijengeng* is built to avoid estrangement or to get closer and strengthen brotherly relations with communication participants on the principle of kinship. By establishing this relationship, this creates a high sense of friendship, solidarity and empathy.

h. Lempu›: Honesty

Lempu› is honesty. In the Bugis language, *lempu›* means take care of, the opposite of the word crooked. In various contexts, the word *lempu* also means sincere, right, good or fair. So that these words are contrary to the words deceitful, cheating, betrayal, fraud, deceit, persecution, and the like (Hasniati, Hamdat, Fatimah, & Zainal, 2020) *lempu›* has several indicators.

Transliteration :

Eppa'i gau'na lempu'e risalaie naddampeng ripareunnangi temmaceko bettuana risanresi teppabbeleang temmango angennngi tania olona tennaseng deceng rekko nassamarini pudecengi

The meaning:

There are four actions that are called honest, namely forgiving people who do wrong to them, being trusted and not cheating means leaning on then not lying, not being greedy towards those who are not rightfully, not looking at goodness if it is only for them then it is called goodness if it is enjoyed with them (enjoy the goodness together)

Arisalaei naddampeng, means to forgive those who are guilty. Every human being in his life cannot be separated from mistakes and oversights, whether intentional or not. This is recognized in Islamic values, that humans cannot be separated from mistakes and the best way to do wrong is to repent immediately. There are many examples in the lives of The Bugis in the past which illustrate the value of honesty that was applied in various aspects of their lives.

Because of the importance of *lempu›* values, so in Bugis cultural system *pangngaderreng* and *siri›* are much pressured. If someone ignores what in his mind and his feeling, and knows based on the value, it means that he has lain to himself and others that is why, someone who suppose himself as the Buginesse, must be brave to say the truth is the truth and the mistakes is mistakes, not saying the vice version; what is right is said to be wrong and wrong is said to be right. If the behavior grows in society, it will cause chaos and disharmony due to hypocrisy that lies to the truth.

There is a *tongeng* interpreted as a true word. However, there is *tongeng* which does not only mean telling the truth but also implied in it. The meaning of *getteng* (not doubting) is the truth that is said. The principle of *ada tongeng* also means what is said according to reality or actions. Philosophically *ada tongeng* is very closely related to the expression in *paseng* literature:

*Sadda mappabbi ada
Ada mappabbi gauk
Gauk mappannessa tau*

*Temmetto nawa-nawa majak
Tellessuk ada-ada belle
Teppugauk gauk maceko
Temmakkatuna ri padanna Tau
Tettakkalupa ri apolengenna*

Sadda mappabbi ada means sound embodies words. The word *sadda* contains the meaning of sound originating from a clean (sacred) conscience or in the Bugis language *sadda mompok-E pole ri ati macinnonnge*, which in Islam is called *Qalb*.

Conscience (ati-macinnong) in Bugis culture is referred to as something that never lies, that can discover the truth after reason cannot decipher it. This parable can be seen in the wise words that selukka ri alek kabu, pusa nawa-nawa, ati malolongeng, (led me in the wilderness, my mind got lost, my conscience found a way).

The Bugis culture believes that it is in the conscience that the tajang or light of the creator is placed, so that only the conscience can receive the Saddanna Pawinruk-e (word of the Supreme Creator). Sadda is like that which comes from the conscience which embodies the right words. The advice of the Bugis people, gives an understanding, which in communicating each participant must convey the correct speech. For this reason, everyone always exercises self-control, especially over their emotional turmoil. This is done in order to remain stable in managing desires that can lead a person to negative things. If a person is able to maintain his emotional balance, then he will always speak the truth (there is a tongeng).

2. Ternate people

Just like cultures in other regions, Ternate has its own unique way of passing on and explaining cultural principles and values to society and the next generation. As it is known in the culture of the people of Ternate, the instrument used as a means to understand cultural principles and values is through oral tradition, this is due to the undeveloped written tradition in Ternate culture so that no script forms are found which serve as cultural means as the Lontara script in the culture of Bugis Makassar, Hancaraka in Javanese culture

or types of Abugida script in Sundanese culture (Ajam & Irfan Ahmad, 2022).

In Ternate culture, oral tradition is a cultural product that contains moral values, besides having the function of entertaining which is used as lyrics for chants in celebration the traditional events; it also has an educational function, especially to teach values about human qualities in humanity. This tradition contains universal values, so it can be used as a basis for establishing relationships and communicating with people or groups with different backgrounds.

The advantages of a culture that has these universal values, not only encourage the strengthening of collectivity in the internal culture itself, but also have the ability to be able to accept each other's presence of other cultures without having to negate each other between one culture and another. This ability is the reason for the integration of various cultures in the archipelago into a single unit in the context of the Indonesian nation state.

Jou se Ngofa Ngare is one of the many cultural principles in Indonesia which has teachings about the importance of building collectivity and togetherness in a life full of differences. The 48th Sultan of Ternate, H. Mudafar Syah, when he was still alive, on an occasion at the Hall of the Sultanate of Ternate in 2006, once explained directly to the author about the meaning of the philosophy of Jou se Ngofa Ngare. This cultural philosophy forms the basis of the Ternate people's outlook on life which illustrates that all of these many and varied humans and the universe all come from Jou or Gikiamoi (He is the one) which means God. Meanwhile, the term ngofangare

can mean servants. This philosophy emphasizes that in essence humans and the universe originate from the same origin.

This cultural philosophy provides an overview of the relationship that is built between God and humans, humans and fellow humans and humans and the natural surroundings. In cosmology, the concept of Jou se Ngofa Ngare can be associated with the relationship between men and women, sea and land or day and night. 48th Sultan of Ternate stated that a relationship built on the cultural philosophy of Jou se Ngofa Ngare is a relationship built on the principle "You are I and I am You".

The philosophy of Jou se Ngofa Ngare can be understood as the basic principle of the source of the cultural spirits; it becomes a representation as well as a symbol of the most core values in understanding every relationship that is fostered with Gikiamoi (God), among humans and with nature. In this concept, God has the highest position, so that no human being can have the same rights as God. The position of humans will only continue to seek the truth which will never end as an expression in the postulate of tifa; Daha toma dehe daka deng, toma dehe ika moju (far away on the cape, across the cape there again).

The tifa postulate message has the meaning that every process of human searching for knowledge about the truth still requires a very long and endless process. The more we chase, the more we will see that the essence of truth is still far away. So that every human being will find that it is difficult to reach the end point of the perfection of the nature of truth, so that no one has the right to claim to be always in the right position, regardless of

the social status he has because anyone can make mistakes. With this, it is hoped that any person or group can accept each other's differences and can understand each other and be tolerant of other people's circumstances.

In the history of Moloku Kie Raha's thought, the philosophy of Jou se Ngofangare is symbolized by Goheba Ma Dopolo Romdidi, which means an eagle with two heads with one heart, as well as a symbol of the sultanate of Ternate (Sakka, 2007). The symbolization of Goheba Ma Dopolo Romdidi ma Gate Rimoi, is a fusion of the land eagle which in Ternate is called wuru, the symbol for the Cim (female) group and the sea eagle in Ternate language is called Goheba. The existence of this symbol can be interpreted as having two heads as a concept between you and I who have one body and one heart, or feelings. Even though everyone is different in the contents of their head or thoughts, they will still be the same in terms of taste and feeling (in Ternate language it is called Bobaso se Rasai).

The presence of Bobaso se rasai seems to be seen as signs that must be considered when building relationships with other people. One of the expressions in the Ternate poem related to this matter is:

*Lemo-lemo sio, lemo marau
Demo sagala demi, demo rimo i bato
Jaga mada afa mara susah
Tagal demo dadi ka sangsara*

The meaning:

Lime with the leaves
Word for word says just one
Keep the mouth for not suffer
Because the the word, life becomes miserable

This poem is a memory for everyone, if in life association or in social life you want to always guard your speech, because if you use it wrong, it will bring disaster. The use of the word orange in the above poetic expression refers to one of the lime in Ternate which has thorns and hurts when pricked and has a very sour fruit taste, besides that the skin contains water droplets which if water gets into the eyes it will give a stinging feeling (Testarmata, Fortuna, & Ciaburri, 2018). This expression explains the importance of keeping the choice of words when speaking, because there are many disputes that will destroy every relationship just because people just talk without paying attention to feelings. This expression proves that the conflicts that have plagued Ternate and several other areas in North Maluku, were caused by deliberate word of mouth to spread "misguided" information with the aim of provocation so that a humanitarian disaster occurred.

Intercultural communication in this context must start from every different person must place respect for the feelings of others. Appreciation for the existence of other people is also contained in a parental of dalil tifa proposition.

*Sagadi no lou bole,
afa no palisi gare,
temo giki helo giki,
ua ma bolei ngone,
demo takabur afa,
dunia magika moju*

The meaning:
Do not be arrogant,
Do not cross the line,
Swear to people as if we are the most

righteous while others are not,
Do not speak arrogantly
Because the world is still long

Giving respect and appreciation to others can only be done if everyone stays away from being arrogant. In this expression, arrogance for the truth makes a person easily insult or demean others as if only he is the most righteous and the best. Respect for others must be done using good ways and with good words so that people are not hurt by the way or the words we convey. The behavior we exhibit must take into account the feelings that other people have. Of course it is important for everyone to have values which are the principles of bobaso serasai culture.

The cultural concept of bobaso se Rasai which means taste and feel, in the view of the Ternate people, is a knowledge given by God so that humans can better control themselves when establishing relationships with other people. This knowledge can provide awareness for humans about the rules for mutually fostering social relations so that they can be built in harmony and commandment, respect each other's honor, and look after each other's feelings. Because by respecting and caring for other people's feelings, one's honor and feelings will automatically be maintained properly.

It seems that Bobaso's presence can be a sign so that everyone avoids blaming other people. In addition to bobaso se rasai culture, there are also expressions in the form of cultural arguments that contain principles of life and become a role of the game for someone to follow in the life of a diverse society.

The two arguments are; moro's argument and tifa's argument. Moro's proposition is a cultural expression in the form of propositions made in the form of poetry and in it there are proverbs as expressions in the form of propositions that must be used as guidelines to be obeyed in association in social life.

Dalil Moro is the legacy of the ancestors who penetrated and lived it to become an example. In the expressions of the Dalil Moro, there is an understanding of the essence of human life which is always demanded to be able to live in the midst of society by understanding and placing oneself well in order to create conditions for a harmonious society in the midst of diversity. Building bonds between fellow human beings in family relationships and not being carried away by situations that lead to uncertainty or tossing about by a situation (Gay, 2016).

*Ino fo makati nyina
Doka gosora se bua lawa
Om doro yo momote
Fo magugoru fo madudara*

The Meaning:

Let us unite our hearts
Like nutmeg and its flowers
Ripe and fall simultaneously
Out of love

Relationships among fellow human beings must be formed on the basis of *makati nyina* (unity of hearts) which is become the center. This building of togetherness is described figuratively as *gosora se bualawa* (nutmeg and fuli/mace). Types of fruit that grow sides by side

without "deadly" each other; grow together, ripen, and fall together. That is the essence of *magogoru* (love) and *madudara* (love). In Usman's view, the metaphor of *gosora se bualawa* (nutmeg and flowers) is a form of togetherness, while *Makati nyina* or tolerance is the axis of togetherness that grows side by side without negating each other (Usman Nomay, 2019). Growing together, maturing and then falling together are the essence of *magogoru* (mutual care) and *madodara* (mutual love). *Makati nyina* can be interpreted as mutual respect, respect, understanding the thoughts and feelings and behavior of other people (Usman Nomay, 2019). *Makati Nyina* attitude implies that everyone must be able to feel the thoughts, feelings and circumstances of other people, share their experiences and feelings or is referred as empathy.

Makati nyina is an attitude that a person has to find his feelings in other people's feelings and to love fellow human beings, thus giving birth to a desire to be able to love others as he can love himself.

This attitude is also a tendency to act, perceive, think and feel in dealing with objects, ideas and situations which include a willingness to tolerate, accept, belong to each other, have a broad outlook and have a big heart. Every human being, without exception, has the same degree and dignity. The recognition of human equality implies a demand for us to uphold human values. We realize this demand by developing an attitude of tolerance.

Communication built on the basis of *makati nyina* requires social solidarity on a larger scale in diverse communities. In another Dalil Moro, it is also explained

about the picture of the unity of each individual that forms a complete social order.

*Ngone doka dai loko
ahu yo mafara-fara
si rubu-rubu yo mamoi-moi
doka saya rako moi*

The Meaning:

We are like the different kinds of flowers in the meadow,
Life expands scattered,
Then arranged into one hand
Like a flower arrangement

The value in the expression of the Moro proposition above gives meaning to the community so that they can build togetherness in every difference, like flowers that grow scattered and then gathered in one beautiful flower. It is such as the harmony of a society that is formed from a variety of individuals and has the power to continue to maintain strong relationships between fellow human beings and as social cohesion. The cultural values contained in this Moro postulate can be a force for building a society that is tolerant of differences.

This expression provides an important lesson that in many ways, everyone will be met with a variety of different identities; such as differences in livelihoods, education level, social status, ethnicity, religion, language, gender, race and different cultures. However, these differences should not make relations tenuous because it is with diversity that harmony in people's lives can be created. These differences must be gathered by a value system that unites, not divides. As described by a

term commonly used among the people of Ternate in describing the philosophy of Jou se Ngofa Ngare, which meaning "to unite but not intersect, separate but not separate».

It is on the principle of this cultural value that allows everyone to mix diversity in society so that they can have the strength to maintain social cohesion in terms of realizing integration into a plural society. Efforts to build a social order in the midst of existing differences, of course, really need a shared commitment. . Each individual must have a direction and orientation that is built collectively and avoid things that can make him confused and lack clarity in the direction of life. The nervousness of each individual without holding social commitments will have a negative impact on the social order because each individual who is nervous is very easily provoked and influenced by bad information or things such as conflict and division.

B. Forms of Intercultural Communication of The Bugis and Ternate People

Differences in one's cultural patterns will be very striking when there is intercultural communication. This is referred to as an intercultural communication pattern, namely a pattern of communication that occurs between people who have different cultures (Tolapa, 2024). In living as neighbors, a safe and peaceful life is the dream of every citizen, being able to respect each other and also care about what we do is one of the hopes in society.

In this study, the authors found that the acceptance process in communication that occurs between people and Ternate

people runs naturally. Some Bugis people as migrants do not find any problems in initiating and carrying out the process with the people of Ternate. Moreover, because the Bugis and Ternate people have similarities in terms of religion, both are predominantly Muslim. This religious similarity can be a factor in the ease of adaptation that occurs between the two ethnicities. In addition, there was an informant who came from the Bugis ethnic group, Mr. Ahmad, who said that to start the process of communicating with the Ternate ethnic group, Mr. Ahmad did not encounter any obstacles, even when he first went to Ternate and did not have a family, Mr. Ahmad was assisted by Ternate people and considered them as family. Initially he admitted that he did not understand the language and dialect used by the Ternate people, but over time he began to understand the language, dialect and way of speaking of the Ternate people.

As one of the ethnic group that is very synonymous with the business world in Ternate City, the Bugis people are a very dominant group in the business world. The success of the Bugis people can be easily accepted in Ternate and even in various regions so that the Bugis are known as great migrants due to the motto of the Bugis people that "where the ground is stepped on, the sky is held up there". On the other hand, Ternate people are also known for their very inclusive character.

For the Bugis, the ability to communicate between cultures is very important in running a business because every business person has the potential to face or even make people with different cultures their business partners (Tamar, 2018). In managing a business, of course,

someone cannot work alone; they need helping from other people. This implies good communication skills, where everyone who runs their business will interact with almost all customers, either. In communicating, it is necessary to pay attention to who is the opponent talking and what cultural background that person has.

The success of the Bugis people in running their business is also inseparable from the cultural principle of Moluccas kitchen which means that the word wanders for Bugis people who have intended to leave their place of origin permanently. However, they can return to their hometowns on condition that they have been successful and they get the successful where they have traveled (Winarno, Agustina, & ..., 2021). For Bugis people, in working hard, they should not give up easily, and the more obstacles they face, the easier it will be to achieve success, even though they have to reap failure first. Only by working hard can the success they desire be achieved and they believe God loves those who work hard more than those who are lazy.

The cultural characteristics possessed by the Bugis people make them successful in running their business. In the city of Ternate, we can find Bugis traders in almost all areas, both in various markets and in the villages, even though they are surrounded by large shops such as; Indomaret, Alfamidi, Hypermart, or Multimart, but Bugis traders can continue to run their own business. The ability to communicate well is certainly one of the reasons why buyers continue to choose Bugis traders as the choice of customers in the city of Ternate.

The expertise of the Bugis people in building trust in the business world through communication skills based on cultural values is also well received by Ternate people who have characteristics that are inclusive or open with anyone. An inclusive attitude and easy acceptance of other people as part of their life have made Ternate as one of trading city which presence has been well-known since the ancient time. As one of trade city, the intercultural communication has existed since 14th century (Akil & Osman, 2017). The presence of the three major civilizations of the world, Persian and Chinese Islam as well as Western Europeans in Ternate was inseparable from the role of each community which used sea and land routes in spreading religion and trading in spices as an economic commodity at that time.

Following are some of the obstacles that occur in the process of intercultural communication between the Bugis and Ternate people:

a. Speech Speed and Pauses

Most of Ternate people tend to speak quickly, and in intercultural communication, when the Ternate people speak with the Bugis, it is usually not easy for the Bugis people to understand what they are talking about, because in communicating, the Bugis people have a habit of speaking clearly and not quickly.

b. In paying attention (gaze)

Ternate people usually talk while looking into the eyes and face of the person they are talking to. Because in communicating, 'paying attention' is seeing and not just listening. This is a sign

that we respect the other person when talking. In contrast, the Bugis are not concerned by 'seeing', but listening. This usually happens when talking to older people; young people may not look into the eyes of older people when talking because this is considered impolite.

c. The intonation of the Ternate people usually gives a high impression and if the interlocutors at that time were Bugis people in Ternate, most of whom came from Bone, Maros and Sengkang areas who have lower intonations, then there would be an assumption that the Ternate people were rude when they were angry. Even though it's not like that, Ternate people consider that the high intonation is normal and doesn't mean that they're angry.

d. Pronunciation of different words.

In this study, it was found that in speaking Indonesian language, Ternate people usually use the word "we"(kita) which means the first person singular, this word should not be used for older people because it is considered impolite. Meanwhile, if the word is used in daily communication with Bugis people, the word can cause misunderstanding because the word "we"(kita) in the Bugis sense has a second person meaning.

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