

Interaction and intercultural communication competence of Banten students at University of Lampung

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ABSTRACT

Background: The study examines intercultural communication competence of Banten students at the University of Lampung. In this context, the field of intercultural communication describes student participation in regular interactions in cognitive, affective, and behavioral terms. This is important because a strong understanding of intercultural communication serves as the foundation for students' professional development at the University of Lampung. **Purpose:** The goals of this study are to: 1) Identify the cognitive component of intercultural communication among Banten students at the University of Lampung. 2) Identify the affective component of intercultural communication among Banten students at the University of Lampung. 3) Identify the behavioral component of intercultural communication among Banten students at the University of Lampung. 4) Develop a model of intercultural communication proficiency for Banten students at the University of Lampung. **Methods:** The study used informant interviews as data sources for qualitative research. The research informant included 70 students from the University of Lampung who were members of the Banten student association. The analysis process consisted of three steps: 1) Data collection, 2) Data reduction, and 3) Data presentation, which involved compiling facts used to guide decisions and actions. **Results:** The intercultural communication among Banten students at the University of Lampung encompasses cognitive, affective, and behavioral aspects. **Implications:** Banten students at the University of Lampung can serve as an example for newcomers on how to maintain cultural distinctiveness across different regions by leveraging their cognitive, affective, and behavioral expertise in cross-cultural communication.

Keywords: Communication competence; Banten students; intercultural communication; interaction; cultural distinctiveness

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INTRODUCTION

Individuals from different cultural backgrounds may perceive things differently, which can lead to feelings of uneasiness and uncertainty (Ray-Yolet al., 2022). Consequently, this demands adaptation. Notably, the first step in building a relationship is communication, and culture is one of the elements that can affect the longevity of a relationship. Moreover, communication is influenced by culture and vice versa, hence any action an individual takes to communicate will be heavily shaped by their culture of origin and distinct location. Similarly, cultural diversity can result in several issues that could threaten the unity and cohesiveness of the Indonesian nation, including the emergence of interethnic conflicts, conflicts between religions and beliefs, disintegration, issues with immigrant populations, and differences in personality and character. However, these conflicts stemming from cultural variety can be avoided by showing mutual respect and admiration for one another. To illustrate, one of the factors contributing to Indonesia's intercultural issues is a lack of respect for and appreciation of its cultural heritage (Sulaiman et al., 2022).

Conflict between students who are newcomers and those born in the city is one example of the issue of cultural diversity in Indonesia (Syafutra & Montessori, 2021). This conflict arises because newcomer students may experience discomfort due to various cultural, linguistic, and socioeconomic standards they encounter. This discomfort is commonly known as culture shock. As a result, immigrant students must adapt to a new culture without abandoning their home culture to become acclimated to their new environment. This adaptation is crucial because significant cultural differences between one's new setting and their home environment can lead to culture shock, causing confusion and discomfort. As noted, people frequently experience culture shock when they relocate to a new place (Lovin et al., 2023). This discomfort can lead to a lack of self-control, similar to what one might experience in daily life.

Similarly, newcomer students may struggle to adapt to the cultural nuances and expectations of their new environment, while also trying

to maintain their own cultural identity. This balancing act can lead to feelings of alienation and isolation, particularly when faced with resistance or hostility from peers who may not understand or appreciate their cultural background. Moreover, culture shock can impact individuals' self-control and emotional well-being, leading to heightened stress levels and difficulties coping with everyday challenges. Therefore, without adequate support and resources to navigate this transition, newcomer students may struggle to integrate into their new community and achieve academic success.

Misunderstandings of verbal and nonverbal cues are a common problem in cross-cultural communication. Notably, language barriers are one of the factors that make cross-cultural communication challenging. Furthermore, stereotypes, which are beliefs about other people based on a particular set of characteristics, are pervasive and can lead to problems. Similarly, differences in language use and prejudices that cause misconceptions are frequent barriers to cross cultural communication. For instances, misunderstandings can arise from variations in how people use language in everyday interactions, such as differences in dialect and pitch. Additionally, a lack of awareness of each person's unique cultural background can create stereotype-based obstacles. Thus, by promoting greater self-awareness and equality toward others, existing barriers to cross-cultural communication can be avoided.

Differences in language usage, including variations in dialect, tone, and pitch, can contribute to communication breakdowns. Indeed, when individuals from different cultural backgrounds communicate, they may use language in ways that reflect their cultural norms and practices. Consequently, these linguistic differences can lead to confusion and misunderstanding if not properly addressed and understood by both parties.

Language is used in society for interaction, problem-solving, and communication, and this usage is based on a system of arbitrary sounds. Given this understanding, we can conclude that effective language use leads to effective communication patterns. By working together, we can identify issues that impact our environment and, as a result, find

ways to address them. To prevent linguistic misunderstandings or misinterpretations, it is crucial to use language that is clear to all parties involved. In addition to utilizing Indonesian because we are in Indonesia, students must also respect the existing disparities. However, when students from different countries are present, we should speak a language that is widely understood, such as English. This adjustment helps foster inclusivity and better communication among diverse groups. Regarding international or out-of-region students, homesickness can be an issue due to separation from their families. This feeling of homesickness occurs when someone misses their home or the familiar things they are accustomed to in their native country. Consequently, as they adjust to their new environment, students must form new connections, including friendships, which can become like a new family. While this process can be challenging, universities typically accommodate students from various ethnicities and beliefs to support their integration. Fortunately, recent technological advancements can help alleviate homesickness. For example, social media platforms like WhatsApp enable video calling and other forms of visual communication, allowing students to maintain connections with loved ones back home. Ultimately, it depends on how we use the technology available to us today to manage homesickness and foster a sense of community.

Intercultural communication proficiency is especially crucial for newcomers moving into a new setting with a different culture (Ward, 2022). To successfully adjust to their new surroundings, newcomers must be prepared to deal with challenges such as language barriers, unfamiliar customs, unfamiliar or even strange behavior, and cultural differences.

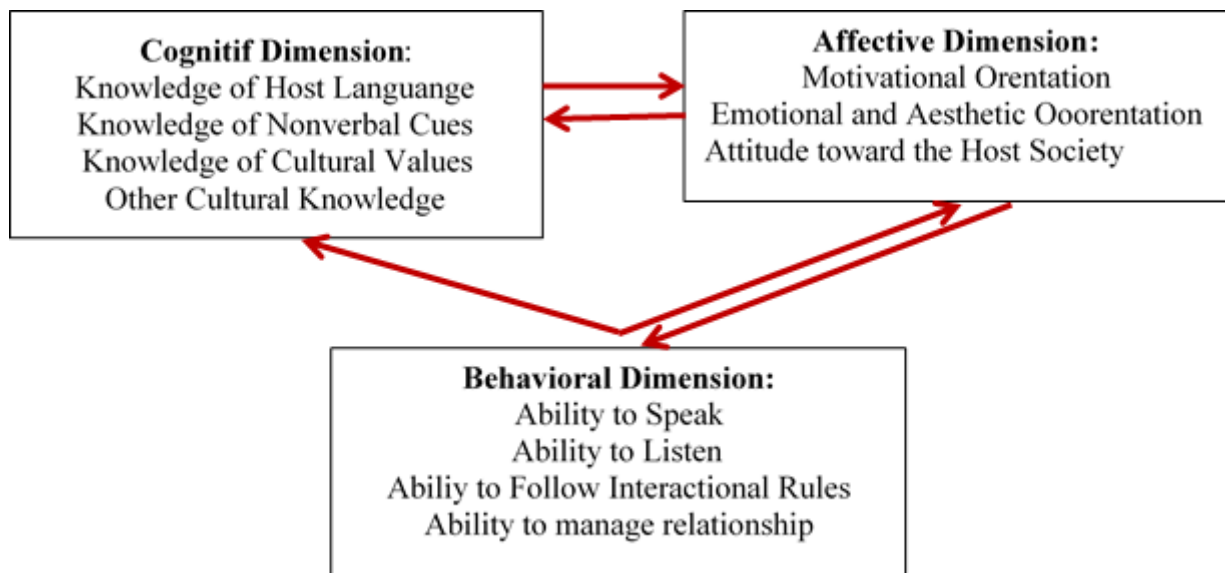
Language barriers can pose significant hurdles for newcomers, hindering their ability to communicate effectively and fully participate in social and professional interactions. Consequently, learning the local language or improving language skills can help newcomers bridge this gap and facilitate smoother communication with others. Moreover, in addition to language, newcomers must also navigate unfamiliar customs and cultural norms. These cultural nuances can range from

greetings and gestures to social etiquette and workplace practices. Thus, understanding and respecting these cultural differences is essential for newcomers to avoid inadvertently causing offense or misunderstanding.

For newcomers to a new place, knowledge of the local culture, language, and customs is advantageous (Haslami, 2020). This is because if everyone is genuinely interested in comprehending each other's differences, effective intercultural communication will follow (Braslauskas, 2021). Consequently, by recognizing the uniqueness of each culture, we can learn how to effectively connect with people from other cultures background. Without this understanding, we might feel justified in being intolerant of other cultures (Pasaribu et al., 2023).

This approach is helpful in fostering social harmony. The Bantenese are one of Indonesia's ethnic groups. In this context, this study examined Bantenese students enrolled in intercultural communication classes at the University of Lampung. Furthermore, students who study abroad should have interaction skills, as these can help them adapt to new environments (Ilie, 2019). As a result, intercultural connections have become both a natural process and a necessity, as the world has transformed into a global society.

This study examines the interactions between Banten students and students from different areas during their time at the University of Lampung. Specifically, it explores their campus interactions and relationships. In this context, the term "students" refers to three distinct groups: 1) Students from the province of Banten; 2) Students with Bantenese ethnic descent (where either both parents or one parent is of Bantenese ethnicity); and 3) Bantenese students who are members of the HMB organization (Banten Student Association). By examining the interactions and connections among these three groups, the study seeks to understand how cultural identity, heritage, and organizational affiliations influence social dynamics and relationships on campus. The insights from this research can contribute to a better understanding of intercultural communication and community building within the university setting, particularly among



Source: Infante. D. et al., 1990

Figure 1 The elements of communication competency

students with diverse cultural backgrounds.

Numerous studies on communication skills explain why some students are newcomers while others not. Therefore, the objective is to ascertain the degree to which Banten students who are newcomers and other students can coexist in harmony. Communication competence is examined from three different perspectives: cognitive, affective, and behavioral. For the cognitive dimension, this includes knowledge of the host language, awareness of nonverbal cues, understanding of cultural values, and other cultural knowledge. Additionally, the affective dimension encompasses attitude toward the host society, emotional and aesthetic orientation, and motivational orientation. Finally, the behavioral dimension covers speaking, listening, interacting according to rules, and managing relationships. Figure 1 below illustrates these elements of communication competency.

Five hundred Bantenese students who are members of the HMB (Banten Student Association) at the University of Lampung from 2016 to 2023 are dispersed across eight faculties. Specifically, these faculties are the Faculty of Medicine, Faculty of Teaching and Education, Faculty of Agriculture, Faculty of Natural Sciences, Faculty of Social and Political Sciences, Faculty of Law, Faculty of Business

Economics, and Faculty of Engineering (Unila, 2023).

Although the primary focus remains on the communication process between individuals or groups from different cultures attempting to connect, intercultural communication acknowledges and addresses issues related to similarities and differences in cultural traits among communicators. Specifically, it explores how cultural traits impact the way people understand and engage with each other (Koswara & Lukman, 2022).

The emphasis on cultural differences as a key factor in the ongoing process of intercultural communication is made abundantly clear by each of the classifications mentioned above. This is because the ability to communicate effectively with others who have different values, norms, and customs can be inferred from the various concepts discussed. In other words, intercultural communication encompasses the cognitive, affective, and psychomotor abilities of an individual to convey messages to others.

By acknowledging and understanding these cultural differences, individuals can enhance their ability to communicate effectively with others who hold different values, norms, and customs. This is because intercultural communication is not merely the

exchange of words; it is a multifaceted process that encompasses cognitive, affective, and psychomotor dimensions. To start, cognitively, individuals must possess the awareness and knowledge to recognize and interpret cultural differences, as well as the ability to adapt their communication style accordingly. For example, this includes understanding cultural norms regarding communication patterns, social hierarchy, and nonverbal cues. Additionally, affectively, individuals need to cultivate empathy, respect, and openness towards others' cultural backgrounds. Consequently, this involves valuing diversity, appreciating different perspectives, and actively seeking to bridge cultural divides through mutual understanding and acceptance. Finally, psychomotor skills refer to the practical ability to effectively express oneself and convey messages across cultural boundaries. Thus, each of these dimensions plays a crucial role in fostering effective intercultural communication.

This encompasses linguistic proficiency, nonverbal communication skills, and the ability to navigate cultural nuances in interpersonal interactions. Furthermore, intercultural communication proficiency is demonstrated through one's ability to manage the complexities of cultural diversity, adapt communication strategies to different cultural contexts, and foster meaningful connections across cultural boundaries. It is also an essential skill for individuals in today's increasingly globalized world, enabling them to collaborate, negotiate, and build relationships with people from diverse cultural backgrounds.

In addition to linguistic proficiency, which involves mastering a language to effectively convey messages, intercultural communication proficiency also requires adeptness in nonverbal communication skills. This is because nonverbal cues such as gestures, facial expressions, and body language often vary significantly across cultures and can greatly impact the interpretation of messages. Therefore, understanding and appropriately responding to these nonverbal cues are essential components of successful intercultural communication.

Furthermore, the ability to navigate cultural nuances in interpersonal interactions is crucial for intercultural communication proficiency.

This is because cultural nuances encompass subtle differences in communication styles, social norms, values, and customs that can influence how individuals perceive and respond to verbal and nonverbal cues. Therefore, developing sensitivity to these nuances enables individuals to avoid misunderstandings, show respect for cultural differences, and build rapport with people from diverse backgrounds.

The objectives of this study are to: 1) Identify the cognitive component of intercultural communication in Banten students at the University of Lampung, 2) Identify the affective component of intercultural communication among Banten students at the University of Lampung, 3) Identify the behavioral component of intercultural communication among Banten students at the University of Lampung, and 4) Develop a model of intercultural communication proficiency for Banten students at the University of Lampung. By exploring these components, the study aims to better understand how Banten students communicate in an intercultural context and offer insights into enhancing their communication skills within the university setting.

RESEARCH METHOD

This study employed an interpretive paradigm. As a result, the conclusions describe the symptoms in the selected population. According to the interpretive paradigm, social reality is not fragmented into separate parts; instead, it is seen as a cohesive, complex, dynamic, and meaningful construct. Moreover, the relationship between symptoms is considered reciprocal rather than causal. Additionally, the interpretive paradigm views social reality as dynamic, ongoing, and filled with personal significance. This means that the concept of social reality is entirely artificial. Regarding the human condition, the interpretive paradigm sees people as intentional beings—creatures with consciousness and deliberate action. Humans are viewed as entities that give meaning to the universe, break free from external laws, and generate a variety of interpretations (Rahardjo, 2018). Consequently, this study used a qualitative methodology, resulting in

descriptions of the symptoms observed in the field that cannot be generalized to the entire population (Alharahsheh & Pius, 2020). This methodology allows researchers to examine, investigate, and observe on going phenomena to gather information or data. By doing so, researchers can study and determine firsthand how something occurs, providing a way to confirm the phenomena under investigation.

The research sample used a purposeful methodology. This means the sample is selected deliberately, hence it does not need to be representative of the broader population (Staller, 2021). Instead, the focus is on the sample's (informant's) ability to provide the researcher with as much detailed information as possible. In qualitative research, the individual providing the data is referred to as a resource person. Consequently, the resource person provides abstract data, which is data that is not precise and often complex (Tomaszewski et al., 2020).

Students in Banten who are members of the Banten Student Association were purposefully chosen as informants. This approach was used because the number of samples varies depending on the data requirements. Specifically, the characteristics of the informants are as follows: 1) Bantenese students who are part of the Banten Student Association; 2) Willing to provide information to researchers; and 3) Considered capable of supplying reliable information. Overall, seventy individuals served as informants, and questions were prepared using a google form. Additionally, after collecting the data through the Google form, the researchers interviewed the informants to check for accuracy. To make it easier for informants to respond to study questions, the questions were written in Indonesian.

The Data analysis method from Miles and Huberman, as described by Mezmir, (Mezmir, 2020), was employed in this study. It involved four stages: First, data collection, which included recording everything that was heard, seen, and observed. It should be noted that the data collected at this stage could not be used for direct analysis or drawing conclusions. Next, data reduction. This stage continued as the research progressed and was designed to refine, classify, direct, and eliminate

unnecessary information. Following that, the data presentation stage involved organizing facts to facilitate decision-making and taking action. Data could be presented in the form of graphs, tables, charts, or concise summaries. Finally, conclusions and verification. At this stage, the researcher drew conclusions during the the data collection process, supported by substantial evidence from the data reduced and presented data.

RESULTS AND DISCUSSION

A deeper understanding is required in the communication process between individuals from different cultures. To achieve this awareness, one approach is to study other people's cultures. As a result, with understanding amongst persons from various cultural backgrounds, communication will be more successful, and the process' objectives can be met (De Long & Fahey, 2020). Given that the objectives of intercultural communication are aligned with the objective of achieving effective communication, it is crucial to study this field. In addition, studying other cultures not only broadens one's perspective but also enhances communication skills by providing insights into the cultural nuances that shape verbal and nonverbal communication. Therefore, this increased awareness enables individuals to navigate intercultural interactions with greater sensitivity, adaptability, and effectiveness.

The aim of all human communication, including intercultural communication, is to establish effective communication through a shared understanding of the messages conveyed. To achieve this, the true goal of intercultural communication is to express social identity and reduce cultural gaps by learning new things, exploring activities not previously done in one's culture, or simply enjoying new experiences. Moreover, in-depth cross-cultural communication has the power to influence others' attitudes and views, as well as to boost individual creativity.

Intercultural communication refers to the exchange of information and ideas between individuals or groups from different cultural backgrounds. Its primary aim is to establish



Source: @hmb_lampung

Figure 2 Road to school January 18-25 2020

effective communication by bridging cultural gaps and fostering shared understanding. One crucial aspect of intercultural communication is the expression of social identity. Specifically, through communication, individuals convey aspects of their cultural heritage, values, beliefs, and norms, thereby shaping how others perceive them and how they perceive themselves within a cultural context. Therefore, this process is essential for building trust and rapport among people from diverse backgrounds. Furthermore, this exchange of knowledge and experiences contributes to personal growth and cultural enrichment, enabling individuals to navigate an increasingly interconnected world with sensitivity and openness.

Banten students at the University of Lampung created the Instagram account @hmb_lampung to foster a stronger connection. Additionally, the Banten Student Association engages in the activities listed Figure 2.

The following inquiries pertain to a study on cognitive intercultural communication in Banten students at the University of Lampung: 1. Can you name the two dialects of the Lampung language? 2. Do you understand Lampung script? 3. Do you comprehend the nonverbal language used by students in daily interactions? 4. Are you familiar with piil pesengiri, the philosophy of the people of Lampung? 5.

Table 1 Cognitive Dimensions of Intercultural Communication in Banten Students at the University of Lampung

Number of research questions about the cognitive dimensions of intercultural communication	Informant answer		Number of informants
	Know	Do not know	
1	64	6	70
2	65	5	70
3	69	1	70
4	68	2	70
5	68	2	70
6	69	1	70
7	47	23	70

Source: Research Results, 2023

Are you aware of the positive cultural values students use in their daily interactions? 6. Do you understand the local wisdom employed by students in their daily interactions?, 7. Do you understand the meaning embedded in that culture? The responses provided by the informants are listed in Table 1.

Indonesian is used in conversational contexts. Specifically, Indonesian was the language spoken by all 70 informant. Moreover, the Cangget dance, the Melinting dance, the Cangget Agung dance, the Sembah dance, the Sigeh Pengunten dance, and the Bedana dance are among the ethnic Lampung dances that most Banten students are familiar with. Additionally, Tapis lampung, Siger, and Lampung Kopiah are examples of artifacts that represent various cultural traditions. The informants are also familiar with the song “Tanah Lado/ Tanah Lado.” Furthermore, Sulam usus and Tapis Lampung are well-known handicrafts.

Questions about the affective dimension of intercultural communication for Banten students at the University of Lampung are as follows: 1. Are you motivated to get to know the cultures around you? 2. Do you want to learn about the culture around you? And, 3. Do you enjoy the arts (dance, literature, etc.) associated with the culture in Lampung? The following is Table 2, which outlines the affective dimensions

Table 2 Affective Dimensions of Intercultural Communication in Banten Students at the University of Lampung

Research Question	Informant answer
1 62 motivated students	8 Students are not motivated
2 68 motivated students	2 Students are not motivated
3 63 students liked	7 students do not like

Source: Research Results, 2023

of intercultural communication among Banten students at the University of Lampung.

How to foster positive relationships with the local community, including friends from various cultures, is the research topic related to the behavior dimensions in intercultural communication. The following is an example of the responses from the first informant to the tenth. 1. Avoiding conflicts with the community and making an effort to be amiable as an outsider. 2. Developing relationships with the local community. 3. Initiating communication with the local community and being kind and sociable to avoid being perceived as a newcomer. 4. Establishing positive relationships with neighbors and avoiding any trouble with them. 5. Building friendships with the local community and greeting them when they meet as a sign of respect and courtesy, since I'm an outsider to the local population. 6. Establishing good communication by frequently introducing themselves, chatting informally, and being approachable helps the local population feel more at ease with newcomers. 7. Making friends with locals, greeting them warmly, and avoiding arrogance to create a positive impression. 8. Of course, the best approach to help locals adjust to newcomers is to greet them, engage in meaningful conversation, and remain active in the community. 9. It is apparent that to build strong relationships, we must talk to locals more frequently and more intensely to earn their respect and acceptance. 10. Newcomers will find it easier to get along

with the local population and gain their respect if they become accustomed to living in society, are open to communication, and engage in frequent conversations with them. Source: Research Results, 2023

Intercultural communication is a process of negotiation and symbolic exchange, which is used to regulate human behavior and prevent groups from engaging in certain activities (Black & Mendenhall, 1990). Given that our country is made up of many different tribes, ethnicities, and races, understanding intercultural communication is crucial. Furthermore, interactions between people in daily life, particularly in big cities, are highly intensive. In addition, our country, Indonesia, has many sub-cultures, races, nationalities, religions, regional backgrounds, educational backgrounds, and more (Peter & Simatupang, 2022). Therefore, since Indonesians are frequently relocating from one area to another, it is crucial for them to understand the fundamentals of intercultural communication to create a secure environment (Karmila & Sobarudin, 2019).

Every culture has a unique way of communicating. For example, in cultures that emphasize indirectness, information is often conveyed subtly, while direct and open communication techniques are also valued as the most efficient and ideal (Aririguzoh, 2022).

Conversely, cultures that emphasize direct and open communication value clarity, individuals are encouraged to express their thoughts, opinions, and intentions explicitly, without relying on subtleties or implicit cues. However, direct communication may be perceived as confrontational or insensitive in cultures that value harmony and social cohesion, even though it promotes clarity and efficiency. This shows why understanding and navigating these cultural differences in communication styles is essential for effective intercultural communication. Therefore, individuals must be sensitive to the preferences and expectations of their interlocutors and adjust their communication approach accordingly. By recognizing and respecting cultural diversity in communication, individuals can enhance mutual understanding, build rapport, and foster productive relationships across cultural boundaries. It is important to note that what

one culture deems courteous may be viewed as disrespectful by another (Rocha, 2021). Moreover, communication can be challenging in culturally diverse contexts, such as in Indonesia. For instance, consider how language, symbols, cultural norms, and other factors are used (Fatmawati, 2021). Additionally, research by Fernando and his colleagues suggests that these elements can eventually become the identity of a society (Fernando et al., 2020). Thus understanding cultural diversity is key to effective communication and social cohesion.

Banten Students at Lampung University have developed unique strategies for surviving in a province that is not their own. To do so, they exhibit a friendly attitude, such as being kind and greetings students and those in the immediate vicinity. As informant 56 mentioned, "Establish good communication, be friendly, and greet each other, so that they are more receptive and can accept newcomers like me." This approach helps them integrate into the local community and build positive relationships with others.

Banten students at the University of Lampung take several actions to maintain good relationships with the people in their home or boarding house, as well as with other students. These include: 1. Continuing to have positive interactions with neighbors or students in your vicinity. 2. Engaging in conversation with neighbors or other students. 3. Frequently conversing. 4. Identifying your Lampung ethnic student peers and learning about them to establish and maintain positive relationships. 5. Being the first to greet and smile at neighbors. 6. Avoiding arrogance 7. Not isolating yourself from the community. 8. Being welcoming, even if it means admonishing someone for being a foreigner. 9. Avoiding causing trouble or making noise. 10. When interacting with locals, initiating with a smile. Everyone must engage in social interaction and association, as they are essential and required. In addition, a person's personality develops as they interact with others, learn about the outside world, and step outside their comfort zone. Moreover, merely engaging with family cannot accomplish everything, hence interaction with outsiders is necessary for balance. Furthermore, social engagement helps fulfill social needs. Therefore, understanding meaning is a key component of effective human

communication, particularly in cross-cultural contexts (Ilmaniya & Rachman, 2020).

A social structure is built on interaction, but if it is not done voluntarily, social interaction will not be successful. Therefore, social engagement is necessary for everyone in daily life, and it has many advantages. Consequently, social interaction becomes crucial. The benefits of social interaction are numerous. For example, some of the benefits of being in a good relationship include: 1. Developing quality relationship; 2. Listening effectively; 3. Having supportive friends and family, as well as strong relationships; 4. Improved physical well-being; 5 Strengthening connections; and 6. Career advancement (Sartika, 2022).

Language, culture, food, weather, and changes in the environment are some of the difficulties and challenges faced by international students. These challenges can be successfully overcome by cultivating appropriate perceptions. Since international students are newcomer, they need social skills to navigate a foreign setting. To adapt to their current environment, students must overcome a variety of obstacles. One of these is culture shock, which describes the confusion or disorientation that occurs when interacting with people in a new setting (Siregar, 2022).

Most of the Banten students at the University of Lampung are familiar with the local culture. This is because these students typically reside in boarding houses near the university. Student boarding houses are temporary residences provided by the community around the University of Lampung. As a result, these students are generally familiar with the local arts and language.

Living in boarding houses allows Banten students to integrate more deeply into the local community, interact with residents, and experience the cultural nuances of Lampung firsthand. Consequently, through daily interactions with locals, they have the opportunity to learn about the local arts, traditions, customs, and language, thus enriching their cultural understanding and broadening their perspectives. Moreover, the proximity of student boarding houses to the university provides easier access to campus facilities and academic resources, fostering a conducive

environment for both academic and personal growth. Furthermore, this close-knit community of Banten students residing in boarding houses creates a support network where they can share experiences, exchange ideas, and navigate the challenges of university life together.

The behavior of Banten students studying at the University of Lampung as newcomers is influenced by cognitive and affective aspects. This is because understanding meaning is a key component of effective human communication, particularly in cross-cultural contexts. The objectives of cross-cultural communication are to: Assist in understanding cross-cultural interaction as a means of gaining insight into one's own culture, including its assumptions, values, freedoms, and restrictions. Moreover, cross-cultural communication aims to help individuals understand concepts and applications in the field of intercultural communication (Kusherdiana, 2020).

This study concluded that the interactions between Banten students as newcomers and others influenced the level of peace and harmony in their lives. Therefore, as long as there is tolerance between the two, the cultural differences between them will not lead to conflict. Furthermore, a key affective factor in building empathetic intercultural communication is understanding (Yayu et al., 2019).

Banten students at the University of Lampung are aware that maintaining positive relationships with their campus friends and the local community is possible. The advice on the counseling guidance web page at Padang State University aligns with the strategies used by Banten students at the University of Lampung. To effectively socialize and make friends, consider the following suggestions: 1. Learn to embrace yourself. 2. Surround yourself with people who have good intentions. 3. Increase your social circle and make an effort to get along with everyone. 4. Smile often. Always being friendly and smiling frequently is key to getting along with peers. 5. Be a good listener. 6. Practice initiating conversations and try to get others to speak first. Simply saying hello or asking a simple question can suffice to start a discussion—no need to look for complex topics. Keep trying with everyone you meet. If you are

courteous, others will likely respond kindly. 7. Do not take offense easily. Having a big heart and not getting upset quickly is one of the best ways to mingle and become popular in society. 8. Help a friend in need. 9. Be sincere. 10. Have a sense of humor. Being overly serious can create tension and stiffness, thus, a little humor can help build successful peer relationships. 11. Avoid selfishness (Admin, 2020).

In addition to cognitive and emotional elements, motivational factors also impact how Banten students behave at the University of Lampung. Specifically, self-motivation and encouragement to interact influence the communication process among students. As a result, they engage with all students on campus.

Self-motivation is a powerful force that drives Banten students to actively engage with their peers on campus. Because of this intrinsic motivation, they seek out opportunities for interaction, collaboration, and participation in various academic and extracurricular activities. For example, whether it is joining student organizations, participating in group discussions, or attending social events, their internal drive fuels their desire to connect with others and make meaningful contributions to campus life.

However, Banten students regularly communicate with one another in Indonesian. Notably, several informants claimed that they built strong relationships through casual chit-chat, exchanging greetings, and initiating smiles with those around them. Moreover, Koswara and Lukman conducted additional research on this topic, specifically on the communication skills of Indonesian employees in intercultural interactions, particularly in the host nations of Germany and Australia (Koswara & Lukman, 2022).

This finding underscores the importance of considering not only intercultural communication between people from different national or ethnic backgrounds but also intra-cultural communication. Even within a shared cultural framework, there can be nuances and dynamics that influence how individuals interact and form relationships. For example, in the case of Banten students, their ability to establish connections through informal communication channels in their native language highlights the

role of familiarity and commonality in fostering interpersonal bonds. Similarly, understanding how Indonesian employees navigate intercultural interactions in foreign environments like Germany and Australia provides valuable insights into the complexities of cross-cultural communication. It also emphasizes the need for individuals to develop not only language proficiency but also cultural competence to effectively engage with people from diverse backgrounds, whether within their own culture or in unfamiliar settings. Additionally, research examining how individuals from specific cultural backgrounds navigate intercultural interactions abroad offers valuable insights into the dynamics of communication across diverse contexts. As a result, these studies contribute to a more comprehensive understanding of the complexities of human communication.

Typically, students start by greeting nearby neighbors or people they know. Furthermore, Informant 64 emphasized the importance of “establishing relationships with friends and the neighborhood and doing so consistently so we can get to know each other.” Additionally, Informant 69 stated that they were newcomers and needed to treat the locals with respect. He explained, “Chat a lot with the local people where you live, don’t be snappy, and get used to being friendly and open so that they are also happy with my presence as a newcomer”.

These insights highlight the importance of approachability and friendliness in fostering positive interactions within the community. For instance, Banten students, like others, recognize the significance of building relationships with their neighbors and peers to establish a sense of belonging and integrate into their new environment. By adopting a friendly and respectful demeanor, they not only contribute to a welcoming atmosphere but also demonstrate their willingness to engage with and learn from the local community.

It is clear that when Banten students interact with other people or other students, their friendly attitude enhances the interaction. Therefore, the purpose of being friendly is to build a more intimate relationship (Brenner M.D, 2022). By fostering positive relationships and mutual respect, Banten students contribute to the creation of a supportive and inclusive

community where everyone feels valued and accepted.

CONCLUSION

The following describes the cognitive aspect of cross-cultural communication among Banten students at the University of Lampung: There are two dialects of the Lampung language: *api* and *nyou*. Additionally, the *Kaganga* script is from Lampung. Various forms of dance include *Bedana*, *Cangget Agung*, *Sigeh Pangunten*, and *Sembah*. Moreover, folk songs include “*Sang Bumi Ruwai Jurai*” and “*Tanoh Lado/Tanah Lada*.” Regarding artifacts, *Tapis*, *Siger*, and *Kopiah Lampung* are notable examples. The affective dimension involves recognizing one’s status as a newcomer and treating the locals and Lampung ethnic students with respect. Furthermore, there is a desire to enjoy and learn about the Lampung culture surrounding them. Regarding behavioral aspects of intercultural communication, Banten students are encouraged to use Indonesian as a communication tool, avoid using Lampung for communication, engage in conversation with the local community or other students, and chat or communicate regularly. Additionally, they are advised to seek out Lampung Ethnic student mates, learn about their customs to build positive relationship, and greet or smile at neighbors. Similarly, they should avoid being haughty, not isolate themselves from the neighborhood, and be kind while gently correcting locals for considering them newcomers. It is also essential to avoid causing trouble and smile first when encountering locals. The behavior of Banten students at the University of Lampung as newcomers is influenced by cognitive and affective aspects. Notably, understanding meaning is a key component of effective human communication, particularly in cross-cultural contexts. The objectives of cross-cultural communication are to assist in understanding cross-cultural interaction as a means of gaining insight into one’s own culture, including its assumptions, values, freedoms, and restrictions, and to help comprehend ideas, concepts, and applications in the field of intercultural communication. Consequently, this study concluded that

interactions between Banten Students as newcomers and others had an impact on how peaceful and harmonious their lives were. As long as there is tolerance between them, the cultural differences will not lead to conflict. Thus, the foundation for developing a model of intercultural communication competence for Banten students at the University of Lampung lies in their cognitive, affective, and behavioral aspects of intercultural communication. By leveraging their experience in cross-cultural communication, Banten students at the University of Lampung can set an example for newcomers on how to preserve each other's cultural diversity in various regions.

Ultimately, the study concludes that interactions between Banten students as newcomers and others significantly impact the harmony in their lives. This is because tolerance and mutual respect between cultural groups help mitigate conflicts that might arise from cultural differences. Building on these findings, the study proposes a model of intercultural communication competency for Banten students at the University of Lampung, focusing on the cognitive, affective, and behavioral dimensions of intercultural communication. Through this model, the aim is to empower Banten students to embrace and celebrate cultural diversity while promoting understanding and cooperation among diverse communities.

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