

## Forms of Local Wisdom in the Speech Discourse of the Puger Fishermen Community, Jember

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First Received: 23/07/2025; Final Proof Received: 21/11/2025; Accepted: 25/11/2025

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### Abstract

The Puger fisherman in Jember, East Java Province, Indonesia, represents the local community on the south beach of East Java. The open attitude of the Puger fisherman forms unique communication characteristics and is supported by the *pendalungan* culture, i.e., a melting pot between the Javanese and Madurese cultures. This socio-cultural configuration positions the Puger fishermen as a multilingual and multicultural speech community whose communication practices are shaped by continuous cultural contact and adaptation. This allows communication events to be interpreted beyond the linguistic aspect, as they can be interpreted as a discourse of local wisdom that is full of meaning and values, which had so far escaped the attention of many researchers. In this sense, communication is not merely a medium for transmitting information but functions as a cultural practice that embodies social norms, identity construction, and collective knowledge. This article describes the communication wisdom of the Puger fisherman, which describes the form and value system in communication among them. The authors employed ethnographic communication methods based on speech obtained through observation and direct involvement in the communication events. This process produced recorded data, which was then reduced into speech data representing wisdom in communication. The results of data reduction were then analyzed using SPEAKING, which resulted in the classification of speech based on domain, theme, and socio-cultural aspects, which were present in the communication event. From this classification system, the authors can find the local wisdom of the Puger fishermen in their communication. The analytical focus on Hymes' SPEAKING framework enables a comprehensive interpretation of communication as situated action shaped by setting, participants, purposes, norms, and genres. The communication wisdom of the Puger fisherman was represented by their lingual aspects and value systems. Lingual aspects were represented in their straightforward structure and diction, choice of language variations, and communication patterns. Meanwhile, local wisdom at the value system level was represented in language impressions; prohibitions on *njangkar*, *njambal*, and *mapas*; as well as intonation and gestures in communication. These features demonstrate how linguistic choices and communicative behavior are systematically governed by culturally embedded principles of respect, hierarchy, solidarity, and social harmony. The fishermen community's communication patterns form wisdom in the discourse structure, contributing to how they plan their decisions and communicate their strategies to prevent social vulnerability and manage conflicts.

**Keywords:** fishermen; Jember; local wisdom; Puger; speech discourse.

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### INTRODUCTION

The transformation of civilization from each generation was narrated in various forms of communication, including in the form of knowledge (Anderson, 2015), classification systems

(Roekhan et al., 2024), legends, mythology, and other orally-produced literary works. The transformation of civilization and culture in communication is not only interpreted as conveying messages, because communication reflects the value system, ideology, and wisdom of the language-speaking community, as it is a form of adaptation strategy (Hirmer et al., 2022). Hall and Whyte (2006) specifically wrote a subchapter in his article using the question sentence 'Did they mean what they said?'. This sub-chapter had the implication that not every utterance in communication could be given lexical meaning. This could be motivated by knowledge, ability, and contextuality of utterance in the communication process. In this research, the discussion of communication did not only regard the means of conveying messages, but placed a greater emphasis on the socio-cultural aspects that lie behind the use of means of conveying messages in communication. In the context of a multicultural society's (Stefenel, 2014) communication process, the value system and wisdom function as a tool of control that aids conflict management (Fomin & Yakimova, 2016) to create a harmonious life, which depends on the system and communication method of a particular society (Fuad et al., 2025).

The term *Pandhalungan* of East Java Province, Indonesia refers to the blending of Javanese culture and the Madurese culture. This *Pandhalungan* culture form the distinctive communication patterns of the Puger fishermen community of Jember, reflected their local wisdom. The distinctive communication patterns go beyond the linguistic level, as they encompass the value system that informed the fishermen's way of life. Such phenomenon reflects that communication within fishermen communities was strongly influenced by the sociocultural context, as communication could not be separated from social and cultural aspects.

This cultural perspective is consistent with findings from fishermen communities in other socio-cultural settings, thereby strengthening the comparative relevance of the present study. The fishermen community in Brunswick County, North Carolina, the United States, create a sense of belonging that influenced their perspective on the landscape of an area (Khakzad & Griffith, 2016). This perspective was influenced by socio-cultural behavior in the maintenance and utilization of resources, as experienced by the Puger fishermen community. They had a socio-cultural system that maintained the sustainability of marine life, maintaining their identity as a traditional fishermen community. Meanwhile, The emergence of hybrid visual communication had also been created in the Chennai fishermen community on the east coast of India to address disaster risks in a multilingual fishermen community (Thorvaldsen & Sønvisen, 2014).

In the cultural context of Indonesian fishermen communities, the communication context of sacred and profane events may be analyzed in the discourse of speech during sacred events, such as *Petik Laut* (Sea Harvest) or even the ceremony of releasing a fleet of ships for the first time. Traditional fishing communities still maintain a good relationship with the profane universe. These events greatly influenced their interpersonal and group communication patterns. Wulandari (2020) saw mantras, in this communicative event, as a form of frozen speech that could not be replaced by other lexicons or diction within the mantra structure.

Research on communication within fishermen communities has largely been dominated by themes of empowerment, development, and gender-based communication. Within gender construction, fisherwomen were seen as capable of participating in preserving cultural heritage (Neilson, 2025) and contributing to the sustainability of the principle of justice in communication (Ranganathan et al., 2025). These findings demonstrate that communication in fishing communities is often examined through functional and social transformation lenses, rather than through its underlying cultural and value-based dimensions.

So far, communication research trends have still been dominated by research on cross-cultural communication strategies and their application in specific domains. These domains include the family domain (Zein et al., 2022) and educational environments (Catana, 2014). However, these research articles have not resulted in the mapping and classification of the forms of value systems and wisdom in society's communication. Not only does communication wisdom determine the success of conveying messages in communication, but it was also an expression of a highly cultured and civilized society (Fuad & Hapsari, 2019). This indicates a conceptual gap between strategic communication studies and the exploration of communication as cultural knowledge.

Several studies have examined communication across various themes and institutional domains. In the educational domain, there were research articles that described culturally-responsive education (Firdaus et al., 2023) and the use of social capital in creating a harmonious education realm (Astutik, 2023). Subsequent research described the communication of international students at Padjadjaran University, Bandung, Indonesia (Safi et al., 2022), the communication among inter-ethnic students in Indonesia (Anismar & Anita, 2018), and the reflection of students' professionalism and personal values in communication (Pate et al., 2022). These studies collectively demonstrate the centrality of communication in educational and intercultural contexts.

Communication research has also been extensively conducted in the fields of medicine and health. There were research papers on communication in the realm of medicine and healing (Li et al., 2024), including communication strategies for handling patients based on gender (Liles et al., 2024) or communication strategies that do not take gender into account (Pask & Wu, 2024). There was also research on communication strategies related to reproductive health (Koenig et al., 2020). There has been previous research on Western and Eastern perspectives in viewing food and medicine (Heinrich et al., 2022) as well as the role of communication in treating cancer patients (Stiefel et al., 2024). Research results also showed that communication contributed to healing (White et al., 2023) and the success of the outreach of social reproductive health (Arindita & Naura, 2023). Together, these findings highlight the vital role of communication in health-related outcomes.

Studies have further demonstrated the importance of communication in cultural and religious practices. Previous research papers had also analyzed communication between indigenous peoples in organizing ceremonial celebrations of traditional events (Almalita & Dwivayani, 2023) and communication between religious leaders (Hariyanto, 2021). These results showed that the success of communication was not only determined by the delivery of the message, which was characterized by the similarity of knowledge and perceptions in the communication event. However, it was also determined by knowledge of cultural construction and compliance with the application of value systems in communication (Fuad et al., 2024).

In the commercial realm, communication has been shown to significantly affect organizational performance and customer relations. An institution's leadership style determines the direction of instructions, performance, and successful achievement of projects (Gumelar & Prasetya, 2021). Communication would also determine customer loyalty towards certain products (Fan et al., 2024) while also maintaining customer loyalty (Sari et al., 2021) by increasing the quality of promotions (Aimoldina et al., 2014). These four studies were in line with previous research articles, which showed that communication was not only determined by the form of speech in communication, as it was also influenced by other factors determining the success of the communication process.

Recent research has increasingly emphasized the role of local wisdom and social capital in communication for sustainable development. Research showed that the use of social capital represented in local wisdom brought significant impacts for the development of a sustainable society. Local wisdom served as content in the education of disaster mitigation in Sumbawa (Anshori et al., 2022). In addition, from the sociological aspect, local wisdom was used in healing communication using medicinal plants in the Manggarai community (Sardi et al., 2019). Local wisdom also contributed to the theme of communication in sustainable development (Daud & Novrimansyah, 2022) in the tourism sector (Bakti et al., 2018). Apart from that, local wisdom also had the role of resolving communal social conflicts (Suherman & Sirajuddin, 2018) and alleviating poverty (Sarmiati, 2012).

Overall, the description of previous research demonstrates that communication remains a major field of scholarly inquiry, particularly regarding strategies and patterns that influence communicative success. The description of the research results above showed that communication is still a popular topic of study, especially regarding the aspect of intended strategies and patterns that could influence the success of the communication process. Strategies and patterns in communication, which look at the socio-cultural aspects that lie behind the utterance in the communication process had not been studied thoroughly. The success of communication was not only determined by the form and pattern of communication, as compliance with the implementation of a value system that was in accordance with the socio-cultural aspects of society also determined this success.

Building upon the limitations identified in previous studies, this research addresses the existing research gap by offering a new perspective on language practices in communication as essentially cultural practices. This research answered the existing research gap by providing a new perspective on language practices in communication as essentially cultural practices. In the context of a multilingual society, there has been research on the communication among fishermen communities from the practical aspects and the means used in communication practices. There were discussions on the use of network and visual means, gender-based communication, and the role of communication in preserving cultural heritage. However, these studies have not yet sufficiently conceptualized communication as a system of cultural knowledge grounded in socio-cultural value systems.

Furthermore, this study reconceptualizes communication wisdom as a core competency within a speech community. This research looked at the nature of communication wisdom as a competency that people must have in a language community. As a speaking community, Puger fishermen had an inherent socio-cultural value system that also characterized membership in this community. Knowledge of these value and cultural systems influenced language forms and strategies in communication. This research looked at the form of communication wisdom of the Puger fishermen from the lingual aspect and the value system that they applied. By positioning communication wisdom as both linguistic and cultural competence, this study strengthens the theoretical foundation for understanding communication practices in traditional multilingual societies.

In this research, researchers used ethnographic communication analysis to uncover and provide meaning to the form of wisdom in the communication discourse of the Puger fishermen community. The communication discourse of the fishing community was analyzed using themes and domains in forming discourse, such as the extent to which S (setting) influence the use of certain codes and variations in speech situations, including profane or sacred and interpersonal or group communication. The P (participant) aspect would determine the use of certain codes or code variations in events based on their value system. The E (end) aspect greatly determined the consideration of the use of certain codes or code variations and the communication patterns that would be used by participants. A (act) was closely related to the ability and consideration of participants in making decisions to respond or take action in communication events. K (key) was related to the ability of participants to control and use tone and intonation, to make sure that the communication runs well. I (instrument) was related to the devices that were adjusted to other aspects that participants would use. This was also related to N (norm), which was always present in every communication event. To ensure that a communication event runs smoothly, knowledge and skills in implementing norms are crucial. The G (genre) aspect was related to the choice of communication form, which was conveyed between participants.

SPEAKING analysis of the speech data of the Puger fishermen community could describe the socio-cultural context in the communication process in a complete and comprehensive manner. A comprehensive analysis of communication events could explain the reflection of the mastery and knowledge of the Puger fishermen community of the socio-cultural value system inherent in communication, which reflects the local wisdom of this community. Based on this perspective, this study is guided by the main research question: How is communication wisdom constructed and manifested in the speech discourse of the Puger fishermen community in Jember within their Pandhalungan socio-cultural context? The open attitude of the Puger fishermen community towards external culture enabled them to determine communication strategies and adaptation to the socio-cultural value system. This adaptation strategy gave rise to a unique character of wisdom from the aspects of linguistics and the value system.

## **METHOD**

In this research, the authors employed the ethnographic communication method on the speech of the Puger fisherman, analyzing it as a SPEAKING method and a cultural practice in language. This method was based on an interpretive constructive paradigm, which placed linguistic studies based on an emic perspective. The basis of this conceptual framework was that socio-cultural aspects were always present in every utterance in the event of communication (Hymes, 1972).

This study employed the ethnographic communication method with speech in communication as the primary data source. The ethnographic communication method used speech in communication as basic data. The data were obtained from being involved in and taking part in communication events through recording the communication, which was later used to document the data source. The recorded data source was then tabulated and reduced to only produce speech data that represented the communication wisdom of the Puger fishermen. The data collection procedure began with developing guidelines for observation, interviews, and data analysis. The authors obtained speech data by listening to each utterance, although the researchers provided feedback several times to obtain a clear context. For speech data that required further in-depth clarification, the researchers conducted interviews with respondents to clarify the researchers' understanding of the fishermen's competence and knowledge of certain themes. It may also be carried out by comparing them with similar data. The data obtained were then classified based on domains and themes that reflect the form of wisdom in the discourse of the Puger fishermen. The reduced data were then examined through a SPEAKING-based analytical framework to reveal the socio-cultural dimensions of communication. The results of the data reduction were then analyzed by looking at the SPEAKING aspects that represented the existing socio-cultural aspects that influenced the speech of the Puger fishermen. Operationally, the SPEAKING analysis of speech data was carried out by looking at the eight aspects contained in the speech used in communication. The eight aspects were: (1) the setting, which was related to the place and atmosphere in which the communication took place, (2) the participants, which was related to the people's roles and functions as speakers, senders, addressors, and listeners in a communication event, (3) the end, which is related to the purpose and outcome of the communication, (4) the act, which was closely related to interpersonal relationships between participants producing stimuli and responses in communication, (5) the key, which was related to the choice of means used to convey messages in communication, (6) the instrument, which was related to the selection of codes or language variations in speech, (7) the norm, which was related to norms of interaction and interpretation, and (8) the genre, related to the form of speech in communication. The analysis of each utterance enabled the researchers to uncover the contextual and cultural meanings embedded in communication practices. Each utterance in communication events was analyzed and described based on the eight aspects above to obtain the contextuality of the utterance in the communication process. The contextuality of the statements in a communication event would show the socio-cultural aspects behind them while simultaneously showing the Puger fishermen's wisdom in communicating. These socio-cultural aspects were then reduced to forms of social and cultural systems as value systems. Finally, the researchers integrated linguistic and non-linguistic findings to interpret the forms of local wisdom in Puger fishermen communication. Then, the authors analyzed the classification results based on themes and domains based on the SPEAKING aspects to obtain and determine the language and non-language aspects that influenced the form, pattern, and communication strategies to see how they reflected the local wisdom of the Puger fishermen community. At the lingual level, the analysis was carried out by looking for patterns of diction used, the use of language or language variations, and what patterns were used in certain communication events. At the non-language level, the analysis was carried out by looking for socio-cultural aspects that were also present in communication events, such as religious and belief systems, social stratification, social relationship patterns, and other value systems.

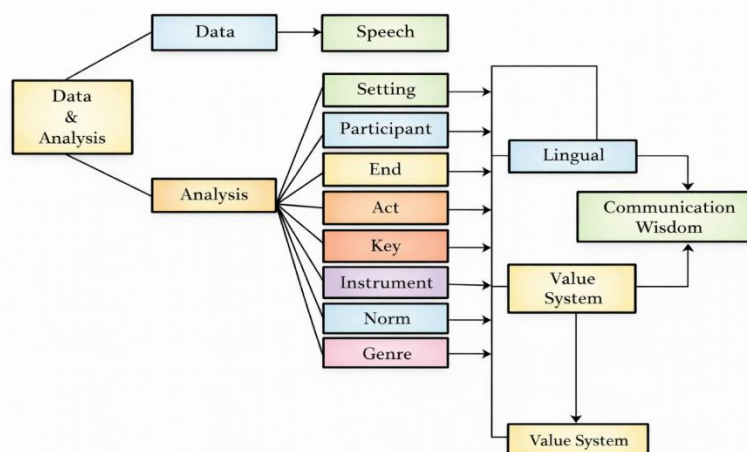


Figure 1. Data Type and Data Analysis

## ANALYSIS

The communication wisdom of the Puger fishermen in Jember was classified into two forms, namely wisdom at the lingual level and value systems. At the lingual level, the communication wisdom was manifested in the choice of using words with straightforward meaning, the choice of language codes and their variations, and communication patterns. At the value system level, communicative wisdom was manifested in the form of language norms, which were expressed in lingual units. The subchapters below discuss the forms of communication wisdom of the Puger fishermen community in Jember, East Java Province, Indonesia.

### Wisdom in Communication at the Lingual Level

#### *Straightforward redaction*

The use of sentences was a determining factor in the success of a communication process. The open attitude of the Puger fishermen often involved cross-cultural communication, which required them to use direct sentences in every communication event. Sociocultural structures influenced sentence formation patterns in speech, such as the tendency to use passive sentences by Indonesian speakers. Straightforwardness at the lingual level was reflected in the diction and simple sentence structure.

The straightforwardness in diction and sentence structure of speech was greatly influenced by the geographical and demographic characteristics of fisherman communities, who were required to solve the problem quickly and precisely. The utterances produced tend to use simple sentence structures and simple diction with denotative meaning. The following speech data, which were obtained from the communication of the Puger fishermen, showed the straightforwardness of lingual units and structures.

P1: *Dipersilahkan para hadirin, jika ada uneg-uneg yang disampaikan mumpung kita ketemu.*  
 'Please, for the audience, if you have any complaints, please deliver them [now] while we meet

P2: *Perwakilan nopo bebas niki, Pak?*  
 '[Is this offer for] representatives or anyone, Sir?'

P1: *Bagaimana, Pak?*  
 'How about it, Sir?'

P3: *Bebas ae wes.*  
 '[Well, I guess it could be] anyone of us.'

P4: *Dibatesi mawon kersane mboten dobel-dobel Pak*

[I think we should just create a [complaint] limit, Sir, so that there is no overlap [of the suggestions/complaints.]'

P3: *Ndang mari trus ndang mangan trus muleh, yo? Pinter sampean.*

'[If] we can finish this quickly, [we can] eat quickly, and go home, right? You're smart.'

The context of the communication event in data (1) was a village meeting, which took place in the village hall and was attended by community representatives (P2 and P4) and the Puger village government officials (P1 and P3). The communication process above usually takes place in a formal deliberation process with participants using Indonesian language codes in conveying opinions and suggestions related to the organization of annual celebration events.

P3 carried out a language code change in answering questions from P1. He used the code of the *ngoko* (informal) form of the Javanese language with a concise and straightforward sentence structure. In the next sentence, P3 used a straightforward sentence with certain diction and sentence structures that described the condition of the deliberation, where participants started to get bored and wanted the deliberation to end immediately.

The data above illustrated the construction of sentences and diction in straightforward speech. This was a form of wisdom in the communication of the Puger fishermen so that the message could be conveyed and captured perfectly. The choice of using straightforward diction and sentences in delivering messages would avoid misunderstandings in conveying the message. Data (1) also showed an expression of the Puger fishermen's simplicity of thinking and egalitarian attitude in their language.

### Language Variations

As a multilingual society, the Puger fishermen had the knowledge and skills to use more than one code and language variations. This ability formed a diglossic situation, which placed one code or language variation higher than another. The ability to distinguish between high- and low-status language codes was a form of Puger fishermen's wisdom at the lingual level. They were able to use the code and its variations in the situation and context of a communication event.

In communication in multilingual communities, the choice of codes or language variations could avoid culture shock. The choice of language variations determined the success of the communication process. The Puger fishermen had the wisdom to make the right choices in language variations as a communication strategy to maintain a harmonious life. The following data showed Puger fishermen's communication wisdom in the form of language variations.

P1: *Li, ayo budal wes benter.*

'Li, let's go, it's already noon'.

P2: *Sek, marine aku nyusul.*

'Wait, I will follow you soon'.

P1: *Tak enteni wae, mesisan bareng. Nek tak tinggal, koen mesti glandot.*

'I'm gonna wait for you, so that we can go together. If I leave you, you'll be slow.'

P3: *Monggo mlebet Cak Hasan, dirantos teng lebet mawon!*

'Please go in, Cak Hasan. Just wait inside, please.'

P1: *Gak usah Nduk, tak enteni nang njobo ae, karo rokokan.*

'No, Lady. I'm gonna wait outside while smoking'.

P3: *Ndangan mas!, sak aken Cak Hasan ngenteni.*

'Hurry up, mas! I feel sorry if Cak Hasan has to wait for us.'

P3 changed the variation of Javanese that she used in her selection of *kromo* (formal) Javanese language variation to communicate with P1. Then, she used the *ngoko* (informal) variation when P3 communicated with P2. The communication events in data (2) showed that P2 had the knowledge and skills to use language variations according to the context. The interpersonal relationship between P1 and P3 was not close and the factor of P1's older age influenced the use of *kromo* variations as the choice of code. The choice of this code would also have implications for other

aspects of speech components, such as the act sequence, which represented the form of the speech and the content of the speech.

### **Communication Pattern**

Lunenburg (2011) dominated the ideas of the conceptual and operational framework for research on communication patterns, who argued that there were five communication patterns. In this research, the five patterns were simplified into three forms, namely: (1) the centralized pattern that accommodated wheel, chain, and Y patterns, (2) the spread pattern that accommodated circle and star patterns, and (3) the mixed pattern, which was used to accommodate dynamic communication principles.

The determination of these three patterns was based on their ability to reflect wisdom in communication based on data distribution and analysis. These three patterns could show the distribution of roles and functions of participants in communication events and illustrate the socio-cultural value system of the Puger fishermen community.

The roles and functions of participants in communication could have implications for professionalism and expressions of respect, manifested in one-way communication patterns. These patterns could also express submission and respect based on age, social status, and privilege within the context of social stratification in the Puger fishermen community. Their true identity as a fishing community could also be found in the patterns used in communication events, as a means of community cohesion within the fabric of mechanical and organic solidarity.

These three communication pattern classifications formed the lingual patterns in turns of speech as representations of act sequences. Turning was a form of knowledge that positioned a person according to their respective roles and functions in communication. The speaker-hearer, sender-addressor relationship was a manifestation of the Puger fishermen's wisdom in communicating. This relationship may maintain a good communication process as well as avoid overlapping and residual information. The following data shows wisdom in the fishermen community's communication patterns:

### **Centered Pattern**

Communication patterns in the Puger fishermen community are not random or merely functional; rather, they are culturally structured forms of interaction that reflect the community's collective knowledge, social organization, and value system. One prominent form of such interaction is the centered communication pattern, in which communicative authority, control of discourse, and message flow are concentrated in a single dominant speaker. This pattern emerges most clearly in sacred and highly formal communication events, particularly those associated with religious and ceremonial activities, where the distribution of roles and turn-taking is strictly regulated. The centered pattern therefore constitutes an important manifestation of the community's communication wisdom, as it enables the preservation of social order, reinforces cultural authority, and ensures that meaning is transmitted in a manner consistent with shared socio-cultural expectations.

P1: *Poro rawuh sedoyo ingkang kaulo mulyaaken, monggo sami ngelairaken raos syukur kita dumateng Allah subhanahu wataala, kelawan ngucap alhamdulillah rabbil 'alamin, sholawat soho salam kita aturaken dumateng kanjeng Nabi Muhammad sallallahu alahi wasallam, ingkang kita ajeng-ejang safaatipun benjang ing dinten kiyamat. Poro rawuh ingkan kaulo mulyaaken, monggo kita sareng-sareng mundut ibrah, bileh sedoyo ingkang mancep lan lumaku dateng bumi mniko sedoyo kersane Allah subhanahu wata'ala.*

‘The honorable guests, let us raise our gratitude to Allah by saying “Praise to Allah, the Lord of the Universe”. Greetings to the Prophet Muhammad (peace be upon him), whose intercession we hope on the Day of Judgment. Ladies and gentlemen, let us learn that everything that happened on earth was the willingness of Allah, may He be praised and exalted.’



The communication context in data (3) was communication in a religious ceremony. As the information center, P1 acted as a speaker and had a function as a sender. Other communication participants only played the role of listeners and functioned as addressors. This communication pattern continued until the end of the ceremony process. There was no change or distribution of roles and functions in the communication process. This change in roles and functions would only occur if P1 gave other participants the opportunity to speak, even though this rarely happens.

Based on the situation analysis in communication ethnography and content analysis in discourse (Titscher et al., 2009), situations in religious ceremonies formed sacredness that could not be violated simply by changing roles and functions in communication. Cultural authority was only given to those who were competent as speakers and centers in the communication process. There was a high variety of languages used to support the creation of a sacred atmosphere.

The Puger fishermen community had the knowledge that the communication patterns in ceremonies and sacred events only gave a central role to those with cultural competencies. These figures acted as the center and controller of the communication progress, while the rest of the community positioned themselves as hearers and addressors in these communication events.

### **Spread Pattern**

In contrast to the centered pattern, which concentrates communicative authority in a single speaker, the spread communication pattern reflects a more egalitarian and participatory mode of interaction within the Puger fishermen community. This pattern emerges in everyday and informal communication events where power and influence are more evenly distributed among participants, allowing speakers to exchange roles dynamically as senders and receivers of messages. The spread pattern demonstrates the community's communication wisdom in managing interpersonal relations through mutual participation, shared knowledge construction, and collaborative meaning-making. By enabling open turn-taking and reciprocal contribution, this pattern supports social cohesion and reinforces collective identity, particularly in contexts that require cooperation, shared problem-solving, and the negotiation of common understanding.

P1: *Pak Dhe, nopoko kok dijenengi skocen?*

'Uncle, why is (the boat) called *skocen*?'

P2: *Nek motane kebek, skocen mendelep nganti karek sak kilan tapi antenge njamin.* 'If the load (of the *skocen*) is full, it would sink until an inch remains above the water.'

P3: *Skocen iku koyok pinisi Ul. Angel kate njelasno, engkok tak terno ben ndelok dewe.*

'The shape of *skocen* is like *pinisi* ship, Ul. It's difficult to explain its shape. I'm gonna take there later, so you can directly see it.

P4: *Skocen nek wes budal iso sak ulan nang segoro. Nek seng liyone gak ngalahno.*

'If the *skocen* departs, it can stay for a month in the sea. Nothing could rival *skocen* (regarding its capability to be used for fishing at sea).'

P2: *Biyen awale tukang kene budal nang Bugis kono, ajar gawe.*

'In the past, the craftsmen here (i.e., Puger ship makers) went to Bugis ethnic group's place to learn how to make (*skocen*)'.

P1: *Gediyen pundi nek kalih Pakesan?*

'Which one is bigger (if we compare *skocen*) with *pakesan*?'

P2: *Bedo jenis, sak sembarangane bedo. Iku Syaiin duwe, jelasno in!*

'They are both of different types. He, Syaiin has it. Explain it, In!'

P5: *Beda jenis karo carane golek iwak suine nang segoro pisan Ul. Nek wong nang alas koyok ndarunge koyok iku wes.*

'It has a different (shape) and (different) in how it can be used to get fish, and the length of time in the sea, Ul. If we compare it to people who spend the night in the forest, they call it *ndarung*'.

P1: *Kulo tanglet kranten skoci niku nek umume damel keadaan darurat teng kapal, saget diwastani perahu penyelamat.*

'I asked that because in general, the *skoci* is used in emergency conditions in ships. It can be called an emergency boat.'

In data (4), P1 used the *ngoko* Javanese language variation. Meanwhile, P2, P3, P4, and P5 used the *kromo* variation. The variation of *kromo* Javanese language code was only used by P1 when communicating with P2. Situation analysis did not provide significant contribution to explaining the use of the code. The participant's interpersonal relationship could explain P1's use of *kromo* Javanese variation to P2, who had an unfamiliar interpersonal relationship. Apart from that, in terms of age, P2 was older than P1, which certainly influenced other aspects of speech.

The spreading pattern was formed by equal power and equivalent influence. Thus, each communication participant could exchange the function in communication, even though it was not generated and distributed (DeVito, 2016). This equality was formed naturally, because it was influenced by interpersonal relationships between communication participants in the data (4). Even though in the act sequence, the form of language variation used was different, there was the same end and goal of the speech in the communication event in data (4), i.e., providing information to P1 about *skocen* as one of the fleets that the Puger fishermen use to catch fish.

#### *Mixed Pattern*

Beyond the distinction between centralized authority and fully distributed participation, the mixed communication pattern represents a flexible and adaptive form of interaction that integrates features of both the centered and spread patterns. In the Puger fishermen community, this pattern arises in communication events where power and influence shift according to situational demands, social roles, and communicative purposes. The mixed pattern reflects a high level of communication wisdom, as participants demonstrate the ability to negotiate authority, manage turn-taking, and adjust their communicative behavior in response to changing social conditions. Through this adaptive structure, the community maintains communicative effectiveness while balancing respect for hierarchy with opportunities for collective participation, particularly in decision-making contexts and problem-solving interactions.

P1: *Rekan-rekan yang saya hormati, dari hasil evaluasi terhadap layanan yang kita berikan sudah cukup baik. Akan tetapi, ada beberap hal yang perlu saya sampaikan. Pelaksanaan petik laut yang akan kita laksanakan nanti, harus tetap memperhatikan pakem para leluhur, ojek sampek seng wes pakem ditinggal dengan alasan pengiritan, nek jare mas ... efisiensi, bahasane mahasiswa. Jangan lupa isi jolen harus tetap, jangan diubah apalagi dihilangkan. Itu yang pakem. Silahkan jika ada usulan.*

'Dear colleagues, the evaluation results of the services that we provide were quite good. However, there are several things that I need to convey. The implementation of the Sea Harvest that we will carry out later must still pay attention to the standards of our ancestors. Don't let everything that have become the standards be abandoned for the reasons of savings, like what *mas* (brother).... said, efficiency, a term of university students. Don't forget that the content of the *jolen* (a pile of goods which were obtained from the sea) must remain. It must not be changed, or even worse, eliminated. That's the standard. Please, if you have any suggestions.'

P2: *Bukan hanya jolen, tapi acara lainnya yang sudah dijalankan juga jangan dikurangi.*  
'This does not only regard the *jolen*, but other events that we have already carried out (annually) must not be reduced.'

P3: *Setuju, nek ditambahi malah rame.*

'I agree, if we increase (the event) it would become more lively'.

The communication that took place among the Puger fishermen was essentially static. It employed a mixed pattern as an alternative solution to the non-static nature of the patterns formed in the communication event. The centralized and diffuse patterns were not necessarily static, but

could change with the distribution of power and influence during the communication process. The inequality of power and influence in the communication process could become equal due to the giving or generation of power and influence to communication participants (DeVito, 2016).

The response to the distribution and the generation of power and influence in communication events was a form of the speech-giver's wisdom. The Puger fishermen showed wisdom in the form of non-aggressive attitudes. They always followed the course of communication and paid attention to ongoing communication if they did not yet have the opportunity to convey their words.

In data (5), communication took place formally. In this case, P1 was the center and acted as the speaker who functioned as a sender, while the other members acted as listeners and functioned as addressees. Without the power distribution and influence, P2 and P3 would not speak at the communication event. The distribution of power and influence created turns of speech that did not previously exist.

Power and influence in communication could be created through their distribution in communication events. Or, they can be created naturally by the socio-cultural construction of society. Social status, as represented in ascribed, assigned, and achieved statuses, would naturally place a certain person at the center, letting him/her dominate the communication. Data (3) showed that a person's mastery of religious knowledge would put him or her at the center of communication in religious ceremonies. This would affect the aspects of act sequences, instruments, keys, and genres of communication events.

## Communicating Wisdom at the Value of Level System

### *Politeness in language*

The open culture of this traditional society and its multilingual situation allowed the Puger fishermen to experience language and cultural contact. The choice of language codes and language variations in communication made the language repertoire of the Puger fishermen increasingly diverse. As a consequence, the Puger fishermen must be able to use every language code and its variations according to their purpose and context. The situation of diglossia made them wise in understanding and recognizing the division of functions of language codes and variations in communication events.

In this research, language politeness was applied as a system of knowledge and values that people have in placing themselves according to their roles and functions in a communication process. Lakoff (1973) labeled this value system with language politeness rules, while Leech (1983) called it language politeness maxims. The following table presents a description of these two experts' opinions.

Table 1. Rules and maxims of language politeness

Robin Lakoff	Geoffrey Leech
Formality	Maxim of wisdom (tact) Maxim of generosity (generosity)
Hesitancy	Maxim of praise (approbation) Maxim of humility (modesty)
Equality or camaraderie	Maxim of agreement (agreement) Maxim of sympathy (sympathy)

Operational language politeness has the aim to avoid friction and convey messages well in communication. Table (1) provides an illustration that language politeness in this study has the tendency to be directed to aspects of act sequence, norms, and genre used in communication events. The following data shows the influence of language politeness on act sequence, norms, and genre as a strategy for conveying messages in the form of advice.

(1)

*Iwak dodok dak onok matane*

'Dodok fish don't have eyes,'

*Mbadok mbadok dak onok tawane*

'Eating without inviting others (to join in).'

In providing warnings and advice, the Puger fishermen preferred not to convey them in the form of direct speech. They preferred to use the *sanepan* (poem) form as a strategy that could prevent them from creating friction in communication. Data (6) could be interpreted as the application of the formality or maxim of the wisdom concept, showing how the Puger fishermen had wisdom and knowledge to show respect for other people in communication.

### ***Njangkar, Njambal, and Mapas***

Speaking as cultural practice was the right preposition to describe how the Puger fishermen's communication construction applied the value system, i.e., value systems in the construction of sociolinguistic politeness (Spolsky, 1998; Holmes, 1992) as well as formality rules and wisdom maxims in pragmatic construction (Lakoff, 1973; Leech, 1983). The system of values and maxims was essentially methods or strategies that every speech community use to create a harmonious communication process.

*Njangkar*, *njambal*, and *mapas* are norms that functioned as prohibitions on greeting and calling someone using their name directly. The Javanese communication culture used the term *njambal*, while the Madurese cultural construction used the term *mapas* (Rifai, 2007). Meanwhile, the Puger fishermen used the term *njangkar*.

Calling someone's name indirectly by adding a greeting in front of it was deemed a form of respect, preventing that person from experiencing cultural shock and minimizing gaps in the communication process (Holmes, 1992). The following data showed the wisdom of the Puger fishermen who complied with the application of the value system in communication.

P3: *Panggonane penguripan, ibarate sawahe wong mayang. Cuman nek wong tani kan ketoro sawahe pirang etar. Nek wong mayang kan gak ketoro.*

'It is a place to find life The sea is like a fisherman's rice field. The difference is that farmers can see how many hectares his rice fields are. (Meanwhile), the fishermen cannot see such a thing.'

P2: *Tapi wong mayang nek kadung oleh, jok takon.*

'However, if fishermen (had the luck to) obtain (great) fortune, don't ask (about his income).'

P3: *Yo iku, awak dewe kan kari jipik.*

'Yeah, that is because we just need to take it (the fish from the sea).'

P2: *Piyye nek jare Gutteh?*

'How was (the expression), *Gutteh* (a greeting in Madurese)?'

P4: *Tak ussa manjek, kare molong.*

'No need to plant, just harvested it'.

The research participants used words of greeting to indicate whether or not a person's interpersonal relationship was close in communication. Greeting words also reflect a person's inherent identity. Speech culture with the greeting words *Cak*, *Gutteh*, *Sam*, and *Dab* could show ethnicity and where they came from. In data (7), P2 used the greeting word *Gutteh* to quote someone who expressed the sea as place of livelihood for the Puger fishermen.

Close interpersonal relationships, as well as informal and relaxed situations, did not necessarily mean neglecting the application of value systems and norms in communication. Data (7) was the basis for determining the Puger fishermen's wisdom of communication, which was still well maintained. P2 used greetings in Madurese. Then, P4 gave a complete delivery of prepositions in Madurese, who was of Javanese ethnicity. This was P4's way of getting closer to fellow fishermen of Madurese ethnicity and to prevent becoming culturally distant from the Madurese ethnic group. This communication skill was an illustration of the harmonious relationship that existed between the Javanese and Madurese ethnic groups among the Puger fishermen community in Jember.

### Other Value Systems

The value system in the third category was the value system in communication behavior. The author saw gestures and intonation which served as forms of wisdom, considering that gestures and intonation in communication were cultural practices. A person's gestures and intonation when communicating reflected that person's knowledge and understanding of the communication culture in society. Every society has different standards of communication behavior. Avoiding eye contact by looking down would be considered taboo in one communication culture and not in another communication culture. The Puger fishermen chose to avoid eye contact with speech partners of higher power and influence as a form of respect.

Eye contact with the speech partner was considered to violate politeness norms, because it reflected equality of socio-cultural roles and functions, while the cultural reality of the Puger fishermen still adhered to norms that position someone as having a higher socio-cultural role and function than other people. These people of higher socio-cultural roles must be given respect. Village elders, community leaders, and religious figures represented the ownership of power and influence in the communication culture of the Puger fishermen community. For instance, a figure of high power and influence is the *kyai*, i.e., Islamic religious figures (Hariyanto, 2021).

The communication intonation of the Puger fishermen community tended to be high. This was influenced by geographical factors and intensity of communication between the Puger fishermen at sea, as was the case with communities living in mountainous areas. Even so, the extent to which geographical factors influence the use of intonation in communication could be studied further. In communication practices, the Puger fishermen did not fully use high intonation. In an ethnographic analysis of communication, intonation was one of the aspects analyzed, because it was related to setting, participant, end, and norm. The Puger fishermen would use low intonation when communicating with speech partners who had higher power and influence than them. The purpose of communication influences communication behavior, the more formal and specific the purpose of communication, the lower the intonation used.

Communication is not just a process of conveying messages. It is a complex process in the speech cultural traditions of civilized societies. Cross-cultural communication (Hall & Whyte 2006) developed rapidly towards digital communication with the utilization of artificial intelligence technologies, which seemed to erode the cultural gap in human civilization. The Puger fishermen had wisdom in controlling themselves, which was manifested in their communication behavior. Communication skills were related to the correct use of language codes and language variations, while communication behavior was linked to the use of intonation and attitude in communication events.

The potential of wisdom that every human being has must be well maintained amidst increasingly rapid technological advances. Wisdom is not just knowledge; it is the ability of a person or society to recognize their identity and act appropriately in accordance with the prevailing socio-cultural value system. The communication wisdom of the Puger fisherman was not only determined by their ability to choose the choice of language codes or language variations in the communication process. For instance, the use of variations of *kromo* (formal) Javanese language code would mean ridicule and insult when used in an inappropriate context. Knowledge and skills in applying speech levels were only one level of the Puger fishermen's communication wisdom. Based on the description and data analysis, it was found that the communication wisdom of the Puger fisherman consisted of two levels, namely lingual wisdom and value system. Both levels stood as a unified whole, like the body and the spirit. Both controlled each other and determined the direction and success of the communication process among the Puger fishermen. Table 2 shows the form of communication wisdom of the Puger fishermen.

Table 2. Forms of communication wisdom in the Puger fishermen

Wisdom Communicates of the Puger fishermen	
Lingual	Value System
Straightforward structure and diction	Politeness of language
Language Variation	<i>Njangkar, njambal, and mapas</i>
Communication Pattern	Attitude and intonation

## CONCLUSION

This study demonstrates that communication in the Puger fishermen community is not merely a process of transmitting messages but a complex cultural practice grounded in socio-cultural value systems and collective knowledge. The findings reveal that communication wisdom operates at two inseparable levels: the lingual level, manifested through straightforward structure and diction, language variation, and communication patterns; and the value system level, reflected in politeness norms, prohibitions such as *njangkar*, *njambal*, and *mapas*, as well as culturally regulated attitudes, gestures, and intonation. Through the application of Hymes' SPEAKING framework, this study shows how communication wisdom emerges from the dynamic interaction between linguistic forms and socio-cultural contexts, enabling the Puger fishermen to manage social relations, prevent conflict, and maintain community harmony. The Pandhalungan cultural background further shapes these practices by fostering adaptive communication strategies that integrate Javanese and Madurese traditions. Overall, the study contributes to linguistics, communication studies, and anthropolinguistics by establishing communication wisdom as a form of cultural competence essential for sustaining social cohesion in multilingual communities and by providing an empirically grounded model for analyzing value-based communication practices.

Despite its contributions, this study is limited to the speech events of the Puger fishermen community in Jember and therefore cannot be generalized to all fishing communities or multicultural societies. The analysis also relies primarily on ethnographic observation and qualitative interpretation, which may be influenced by contextual subjectivity. Future research is therefore recommended to conduct comparative studies across different fishermen communities and cultural settings in Indonesia and beyond in order to examine the universality and variability of communication wisdom. Quantitative approaches and mixed-method designs may further strengthen the explanatory power of this framework. In addition, future studies may explore the impact of digital communication technologies on traditional communication wisdom, particularly as younger generations increasingly engage in mediated interaction that may transform existing linguistic practices and value systems.

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