

# Intercultural Communication Strategies Used in *Liam Dan Laila* Film

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## *Abstract*

*The phenomena of bilingualism and multilingualism are important elements of effective relations in more than one speech community. These skills are not only used to communicate but can also be used as a tool or a strategy to achieve a certain goal, such as business goals or a social relationship. This study observes how Laila in “Liam dan Laila Film” uses her multilingual ability integrated with intercultural communication strategies to launch and keep business relationships. Furthermore, this research uses a descriptive qualitative-interpretative method supported by intercultural communication strategies to analyze Laila’s communication with her customers. This research found that Laila uses her language skills to reach some of her goals, namely to reach wider customers for her accessories business, and to make friends with other people from other countries, as well as to share her knowledge about culture. With these strategies, Laila can tie herself to three different speech communities from three foreign languages that she speaks, namely English, Mandarin, and Korean, so that she can reach her goals. Consequently, Laila uses her multilingual skill to overcome linguistic barriers in her communication with her customers. In conclusion, intercultural communication strategies can be applied in a process of interaction between speakers with different systems of language channels to gain the purpose of their communications.*

**Keywords:** *intercultural communication strategies, linguistic barriers, language channels, multilingual ability.*

## **Introduction**

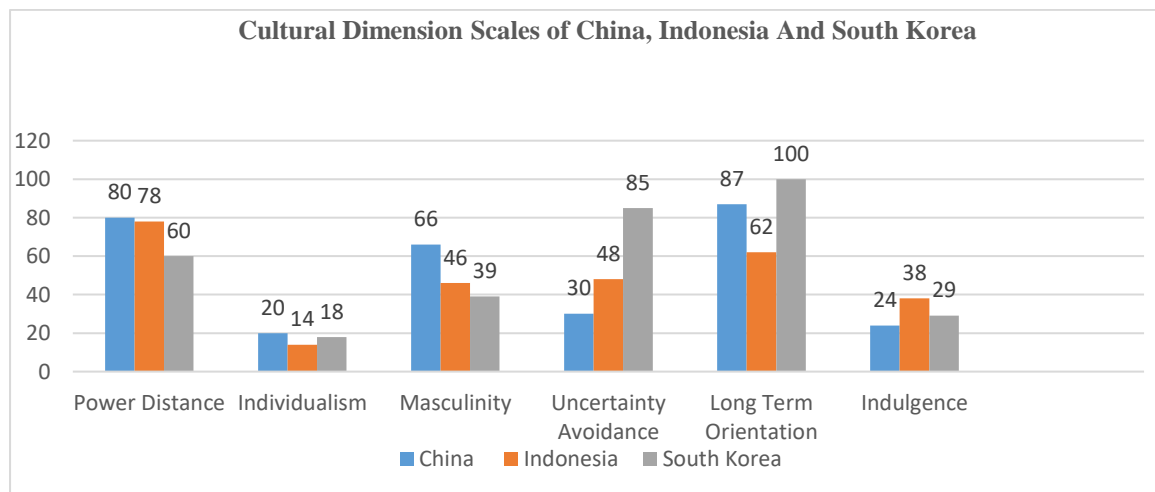
In life, humans need to interact with each other. Language can be reworked since the conventions are agreed upon by all the members of the speech community. Besides, language can become a way for every human to conduct their social lives, and it can also become the main factor that builds human communities (Wright 2016). Regularly, in a multilingual society, there will begin to emerge many different kinds of communities within a variety and mixture of linguistic sources (Roman 2019). Therefore, within its scope, individuals may belong to several speech communities.

Intercultural communication terms refer to the interaction process between groups who share different systems of symbolic resources. Intercultural communication deals with the identification of communications of a shared system of symbolic verbal and nonverbal behavior that is meaningful to group members (Fong and Chuang 2004: 6). The process of cultural identification is how and why people identify with one another and form cultures. The interaction between the different lingua cultural representatives serves as intercultural mediation that takes the classical forms of translating and interpreting in mediating between different lingua cultures and their representatives. Cultural differences may affect the way people speak to each other. They have different unique styles or characteristics to avoid the barrier in communicating between the channels (Popescu et al. 2014).

Intercultural communication strategies can be applied as cross-cultural skills in global business professionals who typically exchange information with a group of people around the world. People need to understand each other through knowing other cultures when conducting

cross-cultural communication to prevent misinterpretation (Nguyen-Phuong-Mai 2020). People need to consider cultural conventions to gain effective intercultural communication strategies that prepare people to have inter-cultural communication across the target cultures when building and maintaining relationships (Zhu, Nel, and Bhat 2006). Ting-Toomey (2010) stated that there are three traditional approaches to explore intercultural communication that is interpretive, critical and social science. Certain theoretical value dimensions in the social science approach can be used in describing and predicting specific intercultural communication phenomena.

Hofstede, Hofstede, and Minkov (2010: 7–9) used the total concept of manifestations of culture and at a different level of depth for symbols, heroes, rituals and values. The deepest manifestations of culture are the most superficial, and values are represented by the symbol. Models for cultural behavior are represented as heroes. The way language is used in text and beyond text, in daily communication is represented by ritual. Values are feelings with positive and negative aspects that are acquired early in our lives. From figure 1 below, we can see the cultural dimension scales of China, Indonesia, and South Korea for this study.



**Figure 1.** Cultural Dimension Scales of China, Indonesia And South Korea  
 Source: <https://www.hofstede-insights.com/product/compare-countries/>

A comparison of cultural dimension scales between China, Indonesia and South Korea (Figure 1 above) shows the sharp contrast between the three national cultures, especially in such aspects as uncertainty avoidance and long-term orientation. The uncertainty avoidance dimension deals with facts that can never be known in the future. This ambiguity brings anxiety because of unknown situations (Hofstede et al. 2010: 195). For long-term orientation, the dimension defines how every member of society has to preserve some connections with the past while assigning something of the present and future (Hofstede et al., 2010: 259; Q. Zhang, 2018). One can imagine how hard it might be for people from the three countries to deal with each other. However, in the spirit of intercultural communication, people must adopt appropriate strategies for treating each other and as a result, overcome intercultural barriers (Meng 2018).

Intercultural communication strategies have long moved between a description of what people do, that is, how their speech, paralanguage, and nonverbal behavior change toward their interlocutors. Furthermore, Intercultural communication has always invoked the important role of tactics, or immediate behavioral responses to what has happened in the preceding conversational turns. The early and continuing emphasis on intercultural contexts meets this criterion, as it provides evidence of the link between language, in and outgroup attitudes, and the self-concept (Gallois et al. 2016: 193-194). Intercultural communication strategies suggest some approaches that build communication between accommodative attitude and authentic performance and perceptions. An approximation is a main strategy in some communications when a bilingual or multilingual person chooses whether to change to the language of a stranger who is asking directions or to maintain his or her language (Tracy, Sandel, and Ilie 2015). Besides, the speech community that is owned by an individual comes with the advantage that the community identifies and determines the various identities they have. Thus, to predict which group or community, an individual will consider that there are some aspects used to identify and classify to, such as religion, regional origin, profession or social class, and characteristics (Wardhaugh 2006).

The speech community appears together with a specific purpose. This is closely related to the context between ideologies and practices in each community. In a community, they usually gather based on "norms" which are consciously created therein (Singer 2018). Therefore, one can decide which community they wish to join. As for the community that has a bilingual member, they are united with structuralism that emphasizes abstract language models. As for multilinguals, they pay attention to the diversity of languages in their communities as well as in the world. Both are distinguished through linguistic practice or linguistic repertoire, which is the most interesting part of communication (Pauwels 2016).

In a multilingual community, there may be people who can speak multiple languages at the same time. This determines the community's intention in using code-switching and code-mixing and in their interactions (Wartinah and Wattimury 2018). These two things are examples of the phenomena of a person's linguistic habits. A person's linguistic habits are influential in reflecting a feature on one's identity. Usually, this is viewed from the relationship between the multilingual context in the media and its linguistic form and social context (Jacquemet 2019).

Having said that, film can be one of the best ways to reflect on situations portrayed in the literature that echoes real life to convey a message to a group of people gathered in a certain place and situation. Movie messages of mass communication can take any form depending on the mission of the film. The message in the film uses the symbolic mechanism that exists in the human mind in the form of message content, sound, speech, and conversation. The cultural representation of the film refers to the construction of all forms of media against all aspects of reality. The representation does not only involve how cultural identity is presented or rather constructed in a film, but is also constructed in the production process by a society that consumes the cultural values represented in the film (Dewi 2012).

In this study, we will use the film *Liam dan Laila* (2018). This film tells about Laila, who comes from Bukittinggi, West Sumatra, Indonesia, where she speaks Minang language or Indonesian, but she can also speak other languages: English, Korean, and Mandarin. Laila's multilingual ability becomes one of the strategies that she uses to develop her business. Based on that, this research will analyze the intercultural communication strategies that Laila uses to communicate with people around the world through her social media. This study proposes the following research question as follows: How does Laila use intercultural communication

strategies when interacting with foreign buyers and other foreign language speech communities in *Liam dan Laila*?

### **Method**

The purpose of this research is to explore the integration of intercultural communication strategies used and multilingual speakers to gain the goal of communication in business. We chose “*Liam dan Laila* film” because the main character in this film called Laila that speaks three different foreign languages such as English, Mandarin, and Korean. This leads to a chance for her to join the other different speech community, not only Minang speech community, but she can also join the English speech community, Mandarin speech community, or Korean-speaking community. Laila’s multilingual language ability showing with her intercultural communication strategies was analysed in this study. This research employed descriptive qualitative-interpretative methods generally applied in the study of literary work (George 2008). This research used the data collected that are in the form of text or image (Creswell and Creswell 2018). The instrument in this research is *Liam dan Laila* film.

### **Discussion**

To answer the research question about intercultural communication strategies used by the main character, Laila, data from observation field notes and interview responses were collected. Excerpts from parts of the film were transcribed verbatim.

The classification is based on how the film described the character of Laila. The classification is being discussed through the aims of Laila that portrayed her ability in communicating with her customers and when communicating with her friends using intercultural communication strategies.

#### *Communicating with Buyers*

In this film, Laila is depicted as an online shop merchant. She uses social media to be able to advertise the accessories that she makes widely so that she can reach a wider range of buyers, who do not only come from around Indonesia, but also from outside Indonesia. In her efforts, Laila also learned to use various languages to be able to communicate with buyers from various countries. The variety of languages that Laila learned creates an ability in her to be able to join speech communities in every language she speaks. The languages that Laila learned that are shown in this film are Korean, Mandarin and English. Therefore, Laila's plan to join some of these communities was based on her aim to make her accessories business penetrate the international market.

The first thing that the writers will discuss is the ability of Laila in joining the Korean speech community. Laila's ability begins with Laila's understanding of the Korean language. Besides, in keeping up with her knowledge of the Korean language, Laila also tries to study the culture that is so inherent in Korean people. The culture that is meant of course has to do with the use of language that can be practiced by Laila, as she is non-Korean people. Laila doing this study is to gain understanding and fulfilment of her interlocutor's attention to her. Laila's efforts in learning the language materialized when there is a buyer who buys the accessories that she sells, which the buyer is coming from Korea. From here Laila is considered to have entered the Korean speech community, which is shown in the film at 13:08 – 13:18 minutes when Laila got a phone call from her customer from the Korean country.

Laila to her Korean customer: *Yeoboseyo ... Naneun, Laila ... Jinjja? ... Joahaeyo?*  
(Hello ... Hey, it's me, Laila ... Really? ... Do you like it?)

(13:08 – 13:18)

From Laila's dialogue above that indicates the conversation between Laila and her customer from Korea, it can be seen that Laila is fluent in Korean. When viewed from the use of the language shown there, Laila uses the basic Korean language used by non-Korean people. However, the meaning of Laila's conversation with the Korean customer shows that the two are close. In practice, individuals will have conversations and talk to each other in different languages, that was based on the social and cultural diversity of each individual. This usually happens to an individual who maintains a pattern of language usage (Singer 2018). However, Laila adopted a different practice by trying to understand the manner of language for each language. She tries to understand each of her customers and tries to bond with them as they speak. The use of the word "*Naneun, Laila*" (It's me, Laila), shows Laila's closeness to her customers. Especially with the use of the word "*Jinjja?*" (Really?), where this word is usually used in close relatives, because the last word "*-yo*" is removed, which is a sign of formal language. Laila here, as an individual who borrowed Korean words to communicate with Korean people, is also trying to imitate the sound structure of a Korean. Laila's attempt to imitate or even modify the sound structure of the Korean speech community by adding the "*-yo*" behind the words spoken reflects this process of modifying the sound structure. Laila mentioned the ending "*-yo*" not only to refer to as a 'polite word' or 'formal' but also to show that her manner of speech and manner of speaking would not feel strange to her Korean buyers. This is a phenomenon that occurs in individuals who try to learn another language by borrowing the language as well (Kwon 2017). Indeed, this was done by Laila so that she could be considered a part of the Korean speech community. Likewise, with the fact that Laila got a phone call from her customer and she can answer the question of her Korean customer, as well as she can also ask her Korean customer whether the customer liked the item or not, so it provides details that Laila has been accepted into the Korean speech community.

The next effort was shown by Laila's character in continuing her strategy in spreading her online shop to other countries also looks successful with the presence of Chinese customers who are shopping at her online shop. Laila can think of Chinese customers who buy her merchandise as a way of success that she will achieve. As it is known that China is the most populous country in the world, therefore, Laila may think that the steps she has taken are big enough. Laila will begin to think that one day this buyer will use goods purchased from her shop in her country, and there will be many residents there who will be interested in the goods she designed. Therefore, Laila tried to increase her knowledge of the Chinese language and culture, resulting in her acceptance in the Mandarin speech community. The way Laila easily joins to Mandarin speech communities is being reflected in the film, this is shown at 13:18-13:33 minutes, which is shown when Laila is showing her accessories that she made to the Chinese buyer.

Laila to her Chinese customer: *Zhè shì quán hēi de, dàn hái yǒu gèng duō ... Hóngsè de yě hěn kě'ài. Nǐ xǐhuān nǎ yīgè? ... Hēisè dì nàgè.* (This one is all black, but there's more ... The red one is also lovely. Which one would you like? ... The black one.)

(13:18 – 13:33)

The dialogue between Laila and the Chinese customer above, which happens through a video call, stated that Laila was also successful in using Mandarin. The use of the word that Laila uses in this conversation is broader because it involves the word for the varieties of colours. The variety of speech presented by Laila is a transcultural model of action, in which the utterance that is uttered, which is the linguistic value of the target language, is carried out through various codes (Jacquemet 2019). The code that Laila uses in the film is the code when she shows a black necklace and then shows a red one. Laila used it to offer the buyer a choice of two available items, the necklaces (black and red ones) that Laila has in her shop. As in the words "*dàn hái yǒu gèng duō*" (but there's more) and "*Nǐ xǐhuān nǎ yīgè?*" (Which one do you like?), which signifies an offer or choice sentence. As it can be seen in the dialogue above, Laila here is trying to communicate with her buyers, of course, she will try to offer the accessories that she sells to her customers. From this, it can be seen that Laila, who in her context is a speaker, can position herself in all circumstances in sorting out the use of the language she is going to speak. This reflects how language acts as something that can be constructed socially. From the way Laila offers the accessories that she sells in Chinese to her buyer, it has a powerful effect on the buyer. The way Laila speaks in Mandarin, which sounds very convincing to the Chinese buyer, makes Laila become a friendly and understanding seller. This indicates that through language, one can assume the identity of the speaker (Bucknam (Afang Sun, 孙阿芳) and Hood 2020). Therefore, from the Chinese language skills that Laila shows in this film, we can conclude that Laila has also been accepted in the Mandarin speech community.

Surely, someone's effort to reach the international market begins with mastering English, which is a universal language, and which is included as a strategy used by a seller. This strategy emerges with the existence of an individual's motivation and self-determination to achieve their dreams. The dream here is of course in the sense of leading to professional acculturation in the eyes of the communities they are targeting (Jiang and Zhang 2019). Likewise, the film shows Laila when she has a customer who speaks in English. This led to the portrayed action of Laila joining the English speech community in this film. The way Laila tries to join the English speech community, of course, cannot be separated from what is explained above, namely about cultural knowledge in the intended community. In the English speech community, a person's speech style, such as formal or non-formal, does not receive as much attention as in Korean culture. However, in the grammar of the English speech community, it is necessary to have a friendly nature and an understanding of the context in the speech, which is not only in English but in all speech communities. In the context of this study, Laila is a seller, therefore knowledge is needed in the language structure in the context of the seller and buyer discussions. After mastering the required language structure, Laila as a speaker will try to convey it in friendly language as a seller who wants buyers to feel at home and later becomes a regular buyer. This can be seen from Laila who got a phone call from her customer which she answered in English, this scene happened at 32:10 – 32:30 minutes.

Laila to her customer who speaks in English: Hello, Laila Collection ... Yes, right. ...  
Hi, I've received your notification. ... Yes, you've transferred, right? ... Yes. Okay...  
All right. Hope you shop again soon ... Thank you so much. Bye.

**(32:10 – 32:30)**

From the dialogue above, it is shown that Laila answered the phone from one of her customers by using English. From there, it can be inferred that Laila also has customers from countries

other than Korea and China, where the buyers are speaking in English. The use of English that is used by Laila certainly seems to be very fluent and smooth. As it has been explained before, Laila is a smart woman that can attract buyers because she can show her identity to this buyer who uses English. Language learning is closely related to humans, where the confusion of a person's identity can be identified or even constructed by the language they use (Bucknam (Afang Sun, 孙阿芳) and Hood 2020). The identity construction is related to the social process, which follows the social context between Laila and her buyer. So it was when the buyer directly called Laila to confirm the payment she made. This reflects the trust between buyers and sellers, which of course is based on Laila's English language skills. Trust between individuals is what raises the acceptance of one individual in a speech community. As consumers will trust the seller which in the initial interaction they feel comfortable and provide a fast and precise response, thus enabling them to interact again at a later date (Zhang and Curley 2018). That is what happened to Laila, her buyer's trust in Laila for the ability that Laila showed in using English had resulted in her being accepted in the English speech community.

#### *To Expand Friendship and To Share Knowledge*

In *Liam dan Laila*, Laila is a person who has a multilingual ability. The multilingual ability that Laila has can be explained in the sense where an individual wants to talk to other people using a certain language, and they will consider the choice of language that they will use as part of a multilingual setting (Ravindranath 2015). That is why Laila uses her multilingual ability when she wants to communicate with her buyers, which indeed some of whom are coming from outside Indonesia. Besides, besides she uses her language ability to help her to communicate with her buyer, as part of reaching wider consumers for her accessories business, she also uses this ability to expand her friendship and also to share her knowledge. When talking about language, sometimes the language barrier that some people have can be a barrier for that person to build relationships with people who come from different regions or communities. However, it is undeniable that sometimes language can also be a facilitator to develop relationships between one person and another, such as friendship development (Suwinyattichaiyorn, Chen, and Generous 2016). Likewise, Laila's English skills, as one of the three foreign languages that she is fluent in, can help Laila to make friends with people from other countries besides Indonesia. Laila's friend who comes from another country is Liam.

Liam: What are they doing?

Laila: They are protecting me.

Liam: Do they think I'm gonna grab you and throw you to that lion cage?

(04:11 - 04:22)

The evidence above is one of the parts that consist in the film, which shows when Liam arrives in Bukittinggi, West Sumatra, Indonesia and meets with Laila and her parents, Laila and Liam communicate by using English. Liam asked Laila what her parents are doing, by flanking her in the middle of them, and Laila said that they are trying to protect her, and with jokes, Liam responded that maybe Laila's parents thought he would throw Laila into the lion's cage because at that time they met at a zoo. As it can be seen, the conversation that happened between Laila and Liam is in English, in which they use the same language, but in fact they are coming from a different country. Based on that, it can be said that there is cross-cultural interaction between Laila and Liam because they have different backgrounds. When there is an interaction like that, it is stated that language becomes a tool that plays an important role (Tsang 2020). And besides,

in his article Tsang (2020) also stated that one of the most important languages in cross-cultural communication is spoken English. As many people already know, English is an international language, so it cannot be denied that English is the most important language to be used in cross-cultural interactions and adaptations. Therefore, because Laila can speak in English, and Liam also speaks in the same language, even though he comes from France, they can understand each other when communicating. Besides, with the same language, which they are good at, can make them close, even if they come from different countries or different communities. That is why language can be a tool to assist cross-cultural adaptation. Besides, Laila and Liam's cross-cultural friendship not only makes them close to each other because of the language that they use, but it can also make their language skills stronger (Gareis and Jalayer 2018), whether it is strengthening Laila's English skills, or strengthening Liam's ability in speak Indonesian.

Jamil: *Sudah pandai bahasa Indonesia rupanya.* (You speak Indonesian fluently.)

Liam: *Ya, saya belajar bahasa Indonesia sejak saya kenal Laila secara online.*

*Namun belum bahasa Minangkabau...Saya punya dua agenda. Yang pertama, saya ingin menjadi Muslim di sini. Yang kedua, kami ingin segera menikah.*

(Yes, I've been learning Indonesian, since I met Laila online. But not Minangkabau language, yet. I have two agendas. First, I'd like to convert to Islam here. Secondly, we'd like to marry soon.)

Jamil: *Menikah? Dengan Laila?* (Get married? With Laila?)

Liam: *Ya.* (Yes.)

Jamil: *Agama bukan untuk dipertainkan.* (You don't play with religion.)

**(05:23 – 06:14)**

The dialogue above happens between Jamil, Laila's uncle, and Liam, and the dialogue between them is in Indonesia. It can be seen from the dialogue that Liam's aim by coming to Bukittinggi is not only to meet Laila, but he also intended to convert to Islam. In the dialogue, it was shown that Jamil argued a little with Liam because he knows that after Liam converted to Islam, he wants to marry Laila, which Jamil thinks, is tantamount to playing with religion. In this case, because Jamil speaks Indonesian, and so does Liam, so they also understand what they are arguing about. With Liam who is quite fluent in Indonesian, it is easy for Liam to understand Jamil when they speak, and likewise when Liam communicates with Laila by using English. As is well known, the language ability of each person is different, and therefore there must be some people who have language problems. Some say that language barriers can be the main thing that hinders friendly relations between cultures (Suwinyattichaiorn et al. 2016). And according to Kudo and Simkin, in Suwinyattichaiorn (2016), if two people want to have an inter-cultural friendship, but they speak two different languages, it can be a barrier to the inter-cultural friendship that they want. Liam and Laila are from different countries and languages. There are linguistic and cultural barriers between them. They need to bridge their communications to understand each other.

Liam: *Yes, I know. Saya mengenal Laila di Facebook tiga tahun lalu karena waktu itu saya sedang mencoba mengenal Islam, bukan sedang mencari jodoh.* I got to know Laila on Facebook three years ago because at that time I was trying to get to know Islam, not looking for a soulmate.

Jamil: *Banyak tindakan kriminal diawali dari media sosial.* (Many crimes start from social media.)



Liam: *Itu bukan saya, tuan Jamil. Sekarang, mohon bantu saya agar menjadi Muslim, dan kami menikah.* (It's not me, Mr Jamil. Now please help me to become Muslim, and we are getting married.)

(06:14 – 06:32)

In the dialogue between Jamil and Liam above, it mentions that Laila can get to know Liam because they meet or get acquainted through their social media accounts, that is, through *Facebook*. As it is known, many people from around the world try to make friends thru social media, like *Facebook*, and even though they only meet online, not face to face, they can become close to each other. And this happened to Laila and Liam. Thus, it can be said that Laila and Liam made friends online, then become close to each other, before finally, they decide to meet each other in Bukittinggi. Because they are making friends online, that is through social media or *Facebook*, if Laila or Liam want to share their knowledge, they can still do it. Sharing knowledge can not only be done offline, where everyone meets one-on-one, but it can also be done online, that is through social media. Some experts have recognized that social media is an important tool that will enable everyone to share their knowledge (Ahmed et al. 2019). Thus, it can be said that establishing an online friendship can also be a valuable thing because someone can share their knowledge with others and they will also get new knowledge that comes from people in a different social environment. And that is what Liam experienced. Laila can communicate in English, which is an advantage for her for being able to make friends online, allowing her to meet Liam. Because Laila is a Muslim, and Liam wants to learn about Islam, so Laila explains all the knowledge of Islam that she knows to Liam. So, it can be said, through social media and language ability can make a person establish a friendship and also spread knowledge that many people do not know.

Liam: Although...I can't help but wonder...why does Mr. Jamil always take care of everything? Are your parents not happy with all these?

Laila: No. it's not like that. See, the fact of marriage in Minang is uniting two big families. So, part of the family member, the uncle, usually take care of and also prepare the wedding of their niece. But of course, it's also with the blessing of the parents.

Liam: I see.

(39:13 - 40:00)

The dialogue above shows the conversation between Liam and Laila that happens in English, while they are talking about the marriage in Minang because Liam curious about why Laila's uncle, Jamil, looked so busy helping Liam and Laila to prepare everything for their wedding. As explained by Laila to Liam, indeed when it comes to marriage matters, the maternal uncle, or they will call him *Mamak*, is the busiest person preparing everything and also plays the most important role in determining the right partner for his niece (Iman and Mani 2017). And according to Reenen, in Iman and Mani (2017), she said that in the marriage of Minang, the opinion of the parents of the prospective bride is no longer considered. By using English Laila explained to Liam about marriage in Minang, and because the language has a social character, which in practice language can be a means of actualizing knowledge (Wiratno and Santosa 2014), therefore it can be said that language is a medium for culture (Selmier II, Newenham-Kahindi, and Oh 2015). Thus, although the culture described by Laila to Liam is traditional originally comes from Minang tribe, a tribe that comes from West Sumatra, Indonesia, and

even though Laila explains it in English, not in Indonesian or in Minang language, but it still will contain the same knowledge, which Laila wants to convey about one of the traditions that exist in Minang. As explained, language can be a means to actualize knowledge. In that so, it can be said that the English ability that Laila has not only helps her to make friends with other people from other countries, but her English ability can also help her to share the knowledge that she has with other people who still feel curious and also still do not understand something.

Thus, it can be said that, as a person who originally comes from Bukittinggi, West Sumatra, Indonesia, which makes her become part of Minang speech community, Laila not only speaks in Minang language or Indonesian, but she is also fluent in three other foreign languages, namely, English, Mandarin, and Korean. It can be said that the multilingual ability that is possessed by Laila is included in the speech repertoire that she has when communicating with others. Speech repertoire is a variety of code, manners of speaking, and pattern application, in which these three things have their functions based on the certain situation or events in which a speaker is involved (Jacquemet 2019). Besides, according to Jacquemet (2019) also, he said that speech repertoire is like a variety of language which a speaker will use when they have to adjust the use of their language to certain situation or activities. That is why Laila's multilingual ability can be called a form of speech repertoire that she has because every time she speaks in one language or another, she must use a different manner of language, as well as a different pattern of language. This happens when she has to adjust her accent for each language because each language has a different accent.

With her language skills, if seen from a linguistic perspective, especially in the field of sociolinguistics, it can be possible for Laila to enter or join the speech community of the three languages that she is mastered. In this case, it can be said that an individual can be part of several speech communities, not only one speech community. Therefore, every person can identify themselves with several speech communities, and this thing can be called intersecting communities, which it is influenced by linguistic variation, where this variation can make an individual be seen as a different person on several different occasion because they use different languages (Wardhaugh, 2006). Besides, it causes an individual to become part of several speech communities, and this variation or diversity can also cause the speech communities to intersect, which will gradually shift a social relationship (Silverstein 2015). So, from the possibility that Laila has, that is to join the three different language communities, that is indeed one of the reasons why she tries to master the three foreign languages. Because in the film, it can be said that her multilingual abilities are used as a tool to help her to develop her business that she runs online, as well as to expand her friendship, which in addition, she can use her language skills to share her knowledge of religion and culture with people who come from a different community from her. Without, her mastering the three foreign languages, Laila would not be able to develop her business or develop friendships with foreigners. That is why she must be able to master the three foreign languages, then adjust herself to the three language communities, then she can achieve the goals she wants. So, in this film, language is used by the main character, Laila, as a tool or a strategy to develop her business, so that she can reach wider consumer from outside Indonesia, and language is also used by Laila to make friends with other people from different country and community, as well as to share her knowledge about Islam and culture.

## **Conclusion**

The findings provide useful insights into the intercultural communication strategies that could be used to ensure good service by Laila when dealing with her business customers from

different cultures. The importance of cultural awareness tied with the multilingual skills can have a great advantage in business communication. These business goals are planned by Laila in pursuing the target of her business through the strategy she employs by using intercultural communication strategies.

The awareness of using intercultural communication strategies could be taken as a recommendation when making communication with others from different countries. These strategies can then be used to turn a cultural barrier which may lead miscommunication becoming a strategic communication. This can reduce misunderstandings and positively influence the performance.

A few suggestions for future studies are provided based on the findings of the study. To know the importance of integrating culturally experienced individuals or people or to change intercultural communication behaviors can be conducted by dealing some different cultural situations for further investigations.

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