Intercultural Communication in Building Religious Moderation

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Abstract---*Gelgel Village is renowned for its history and culture. The community of Gelgel Village is pluralistic due to the harmonious development of diverse religions and cultures, which has been maintained since the reign of Dalem Ketut Ngulesir until the present day. Intercultural communication bridges social interactions between Nyama Hindu and Nyama Selam in efforts to maintain religious harmony, utilizing primary, secondary, linear, and circular communication patterns. Intercultural communication patterns are very instrumental in maintaining human relations and social interactions with the aim of building community perceptions and understanding, so that moderate behavior is realized and religious moderation is realized. The formation of community perceptions is also prioritized with intercultural communication approaches, such as: social psychology, creative, critical, dialectical, and cultural dialog approaches. This intercultural communication approach can be seen in the implementation of the ngejot tradition and the ngaminang tradition, including when the takbiran night is held religious moderation is built very harmoniously. This study employs a qualitative method with a descriptive approach to gather the necessary information and conduct an analysis of the field data, culminating in drawing conclusions.*
Keywords---*Gelgel village, intercultural communication, religious moderation, social interaction, society of pluralism.*

Introduction

Human beings are social creatures who rely on others to maintain their survival. The inherent desire in humans to engage in continuous interactions with others will form a social system to fulfill their physical, psychological, and social needs. Human interactions require communication, as human actions serve the purpose of fulfilling the need to interact with others (Suranto, 2011). The inherent nature of human beings as social creatures is fulfilled through communication. Social interactions without the support of communication will not give rise to communicative actions and reactions. Communication provides space for individuals to express their opinions, perceive, and make decisions. Communication also broadens human mindset by increasing knowledge and information, enabling individuals to change attitudes and behaviors in shaping culture, developing thoughts, and bridging human relationships (Cangara, 2013).

Human behavior reflects culture. Communication and culture mutually influence each other, as evidenced by customs, behavior, language patterns, and communication styles. Culture develops patterns of behavior that

encompass belief systems, attitudes, values, knowledge, and experiences. On the other hand, communication emphasizes a dynamic and continuous process (Sihabudin, 2022). Martin and Nakayama explain that perception is shaped by culture, influencing the process of reality. This means that culture, as the foundation of communication, allows for the development of diverse cultures in different communication practices, enabling communication to bring innovation to cultural realities (Effendy, 2003).

Intercultural communication can preserve culture and bridge understanding barriers within a society to prevent *miscommunication*. Intercultural communication occurs when message producers and recipients come from different racial, ethnic, tribal, and social class backgrounds (Liliweri, 2019). The elements of intercultural communication encompass human beings, messages, codes, media or channels, feedback, *encoding* and *decoding*, as well as interference (Nasrullah, 2014). Cultural differences have the potential to cause disruptions in uncertainty and anxiety. Hence, the importance of intercultural communication lies in its ability to portray customs, habits, and emotional intensity to create a harmonious relationship between intentions and goals. Coexisting with religious and cultural differences often leads to social conflicts. Durkheim emphasizes the significance of social solidarity, where agreed-upon values are harmoniously integrated within society (Muhtadi, 2019). Religion and culture are regarded as the primary identities of a society.

Intercultural communication shapes harmonious living, bringing together two or more individuals from different cultures to form a new culture. Humans learn to think, feel, believe, and strive according to their respective cultures (Spencer-Rodgers & McGovern, 2002; Arasaratnam & Doerfel, 2005). Culture is perceived by humans as a way of life or a system of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religions, time, roles, spatial relationships, concepts of the universe, material objects, and possessions acquired by large groups of people from generation to generation through individual and collective efforts (Mulyana, 2015). Various cultures flourish in human life, demanding individuals to adapt harmoniously and equitably without discrimination or prejudice. Intercultural communication can bridge relationships, preventing dominance by any particular group and fostering a moderate attitude (Koester & Lustig, 2015).

Religious moderation teaches humans to coexist with diversity without causing friction and emphasizes tolerance. Religious moderation is a process of understanding and practicing religious teachings in a fair and balanced manner, in order to avoid deviant behavior. By understanding the concept of religious moderation, it is hoped that mutual respect in religious differences can be fostered, leading to harmonious coexistence. Similarly, the presence of the Muslim community in Gelgel Village, Klungkung, serves as an example of the application of religious moderation. A unique sight can be observed in the social interaction between the Hindu and Muslim communities within the same environment in Gelgel Village.

Like other villages in Bali, the majority of its inhabitants in Gelgel Village practice Hinduism. However, unlike other villages, Gelgel Village is home to a Muslim settlement known as Kampung Gelgel. The existence of Kampung Gelgel is closely tied to the history of the Klungkung Kingdom. During the reign of King Klungkung I, *Ida Dalem Ketut Ngulesir*, with the title *Abhiseka Ida Shri Aji Semara Kepakisan*, made a visit to the Majapahit Palace for a conference involving kingdoms from all over the archipelago. *King Hayam Wuruk* provided an escort of 40 individuals who were followers of Islam to accompany *Ida Dalem Ketut Ngulesir* back to Bali. Upon arriving in Bali, the guards were given a place to stay in the eastern part of Gelgel Village and were granted permission by the king to establish a place of worship. *Nurul Huda Mosque* in Gelgel Village adopts a multicultural concept, with the sermon pulpit made of teak wood adorned with distinctive Balinese carvings featuring leaf motifs.

The community life in Gelgel Village is highly harmonious despite the presence of religious and cultural differences. Intercultural communication plays a crucial role in bridging the relationships among the community members in their diversity, thereby fostering religious moderation (Ysseldyk et al. 2016). Religious moderation can be achieved when individuals possess a moderate perception through intercultural communication and interaction. Human perception is shaped through interpersonal perception and self-concept. Interpersonal perception involves the interpretation given to sensory stimuli, derived from the communicant in the form of verbal and nonverbal messages. The attentiveness in interpersonal perception will influence the success of communication. Meanwhile, self-concept refers to an individual's perception and feelings about themselves. The perception of oneself is reflected in the process of communication. Therefore, interpersonal perception and self-concept provide meaning for humans as individuals to consciously make choices in assessing the realities they face when interacting with other individuals or groups in society (Bungin, 2009).

Research Methodology

This article falls under the category of qualitative research with a descriptive approach since the data was obtained through the process of gathering information in the field based on observation techniques, interviews, and literature

review. The primary data source was obtained from interviews with informants, while secondary data was obtained from books, journals, and previous research findings. The informant selection technique utilized *purposive sampling,* considering that the selected informants are deemed knowledgeable and well-informed about the research topic, ensuring the validity of the obtained data. The informants consist of village officials, *Bendesa* (traditional village leader), community leaders, and members of the surrounding community. Data Analysis Technique using the *Miles and Huberman model* involves analyzing the informant's responses during the interviews. If the analysis of the informant's answers is deemed unsatisfactory, the interview process will continue until the obtained data is considered credible. Data analysis is conducted through the process of data reduction, data display, and drawing conclusions (Sugiyono, 2016).

Results and Discussion

History of Gelgel Village

The history of Gelgel Village is taken from the village profile book and is supported by interviews with informants. According to informant Adnyana Putra (interviewed on May 27, 2023), the existence of Gelgel Village is inseparable from the history of the Gelgel Kingdom. The success of the Majapahit Kingdom's expedition to the island of Bali in 1342 AD was followed by *Maha Patih Gajah Mada*'s placement and assignment of the *Arya* as military commanders, along with their forces, to rule over the *Amanca Agung* territory in 1343 AD. *Sira Arya Kuthawaringin* was placed in Gelgel.

Arya Kuthawaringin is a descendant of *Shri Airlangga* from the *Shri Jayanhaya* lineage, appointed as the ruler of the territory or *Amanca Agung Gelgel*, accompanied by a force of 5,000 people, including *Gelgel, Kamasan, Tojan, Pantai Klotok, Dukuh Nyuhaya, Kacangpaos, Siku, and Klungkung*. Next, he built a palace called *Jero Agung,* which is located north of *Pura Dasar Bhuana*. *Arya Kuthawaringin* also built *Pura Kahyangan Dalem Desa,* also known as *Dalem Jagat*, but it is now known as *Pura Dalem Tugu. Arya Kuthawaringin* had three sons: 1) *Kyayi Klapodyana*, who held the title *I Gusti Agung Bendesa Gelgel* or known as *I Gusti Kubontubuh; 2) Kyayi Parembu; 3) Kyayi Candi; and a daughter named Ni Gusti Ayu Waringin.*

In 1350M, *Maharaja Majapahit Shri Aji Hayam Wuruk* appointed a *Brahmin* descendant named *Shri Aji Krishna Kepakisan* as *Duke of Bali*. His arrival to Bali in 1352M accompanied by *Arya Kepakisan*, *Arya Tan Kaur, Arya Tan Mundur, and Arya Tan Kober* immediately occupied *Puri Linggarsapura* in Samprangan Village Bali, the former headquarters of *Maha Patih Gajah Mada. Shri Aji Krishna Kepakisan* appointed *Arya Kepakisan* as *Maha Patih from Pakis Village*, East Java, and *Arya Kuthawaringin* as *Duke and Tumenggung*, while remaining as *Amanca Agung Gelgel. Arya Wang Bang Penatih* served as *Demung*, and *Arya Kanuruhan Singasardula* as the Secretary of Dalem, assisted by other *Aryas. Shri Aji Kresna Kepakisan* had two wives, *Ni Gusti Ayu Raras* (daughter of *Arya Gajah Para*) and *Ni Gusti Ayu Waringin* (daughter of *Arya Kuthawaringin*). *Ni Gusti Ayu Raras* gave birth to four children: *Shri Agra Samprangan*, *Dalem Tarukan, Dewa Ayu Wana, and Dalem Ketut Ngulesir*. Meanwhile, *Ni Gusti Ayu* Waringin gave birth to a son named *Ida Dewa Tegal Besung.*

Shri Aji Kresna Kepakisan attained moksha in 1380 AD, and was succeeded by his son named *Shri Agra Samprangan*. However, it is unfortunate that *Shri Agra Samprangan* was unable to demonstrate his competence as a capable heir to the throne, prompting *I Gusti Kubontubuh* to strive for the preservation of Majapahit's hegemony in Bali. The Aryas unanimously agreed and made a pledge at the *Pura Dalem Tugu*, requesting *Dalem Ketut Ngulesir* to replace his brother, *Shri Agra Samprangan*, as the Duke of Bali. *The Pura Dalem Tugu* was used as the site for the transfer of power between *Shri Agra Samprangan* and *Dalem Ketut Ngulesir*, who was bestowed with the title *abhiseka Shri Aji Semara Kepakisan*. Subsequently, *I Gusti Agung Bendesa* Gelgel offered the *Jero Agung* as the palace of government.

In 1383 AD, *Ida Dalem Ketut Ngulesir* ascended the throne in Gelgel and occupied the former palace of *Jero Agung Arya Kuthawaringin*, which was subsequently known as *Puri Suweca Linggarsapura*. Prior to that, *I Gusti Agung Bendesa Gelgel* had built a new *Jero Agung* palace southwest of *Puri Suweca Linggarsapura*. In the northern part of *Puri Suweca Linggarsapura*, there is *Pura Dalem Tugu* surrounded by tegalan (cultivated land) filled with coconut trees, hence known as *I Gusti Kubontubuh*. The relocation of the government center from Samprangan to Gelgel was accompanied by the transfer of royal officials. This rapid development turned Gelgel into a thriving kingdom and brought progress in various fields. The golden age of the Gelgel Kingdom occurred during the reign of *Ida Dalem Waturenggong* from 1460 to 1550 AD. During his reign, a reconstruction of the government system was carried out, implementing the teachings of *Widisastra*. There was also a reconstruction of the social order based on

the concept of *Tri Wangsa*. As a result, the Gelgel Kingdom successfully expanded its territorial power to parts of East Java, Lombok, and Sumbawa.

The golden age of the Gelgel Kingdom began to fade during the reign of *Dalem Bekung* (1550-1580 AD). The emergence of rebellions led by *Patih Kyayi Batanjeruk and I Dewa Anggungan*, followed by the rebellion of *Kryan Pande Basha*, posed challenges to the kingdom. However, these rebellions were successfully suppressed. The situation was addressed through the appointment of *Dalem Anon Segening* (1580-1665 AD) as the successor to *Dalem Bekung*, allowing the Gelgel Kingdom to maintain its governance. In 1665 AD, *Ida Dalem Anom Pemayun* ascended the throne and appointed *Kyayi Madya Karang* as the *Patih Agung, Kyayi Lurah Abian Tubuh* as the *Patih Utama* from the lineage of *Arya Kuthawaringin*, and *Kyayi Tangkas* and *Brangsinga* from the lineage of *Arya Kanuruhan* as the *Patih Anom* and secretary, respectively. This sparked dissatisfaction among those who lost their positions.

Kriyan Maruti Dimade intended to install *Ida Dalem Dimade*, who was the younger brother of *Ida Dalem Anom Pemayun*, as the king through a rebellion known as the *Maruti I Rebellion*. *Ida Dalem Anom Pemayun* responded to the rebellion by retreating to *Purasi Village*. In 1665 AD, *Ida Dalem Dimade* ascended the throne as the King of Gelgel. Several years later, *Kriyan Maruti Dimade* rebelled once again, seized power, and ended the reign of *Ida Dalem Dimade* in the Gelgel Kingdom. This event is known as the *Maruti II Rebellion*. *Ida Dalem Dimade* was followed by *Kyayi Lurah Abian Tubuh*, who went into exile in Guliang Village, Bangli, and passed away in 1686 AD.Afterwards, *I Gusti Agung Maruti* assumed power in the Gelgel Kingdom (1686-1704 AD) and appointed *Dukuh Kretha* as *the Patih*. The region of Bali became unstable, leading to his subordinate regions such as Buleleng, Bangli, Badung, Jembrana, Tabanan, Gianyar, and Karangasem refusing to acknowledge his authority and attempting to separate themselves by forming their own governments.

The children of *Ida Dalem Dimade* and *Ida Dalem Anom Pemayun*, such as *Shri Agung Gede Jambe*, *Shri Agung Gede Ngurah*, *I Gusti Tangkas Bias*, and *I Gusti Brangsinga*, aided by the armies of Buleleng and Badung, attacked and recaptured the Gelgel Kingdom from the rule of *I Gusti Agung Maruti* in 1704 AD. *Shri Agung Gede Jambe* forgave *I Gusti Agung Maruti* and exiled him to Kuramas Village, under the supervision of *I Gusti Lurah Tubuh*, and later continued by *Kyayi Bendesa Miber Abian Tubuh*. After the downfall of the Gelgel Kingdom, *Shri Agung Gede Jambe* decided to establish a new palace to the north and named it *Puri Semarapura*. *Shri Agung Gede Jambe* ascended to the throne with the title of *abhiseka Ida I Dewa Agung Jambe* in 1710 AD, with his residence in *Semarajaya Klungkung*. *I Gusti Lurah Abian Tubuh* served as the loyal Pengabih in Pekandelan Village, Klungkung, and *I Gusti Madya Karang* in Lebu Village.

Since then, the title "*Dalem*" has not been used by the kings who ruled the *Klungkung Kingdom*. The title held by the *Klungkung kings* was changed to *Ida I Dewa Agung*, which signifies the supreme ruler among the *kings of Bali*. However, Gelgel remains a center for Balinese society in terms of history, religion, nobility, and culture until the present day. Gelgel Village, as a center of civilization in Balinese society, is supported by the presence of Pura Dasar Bhuana. It was constructed on the site of *Mpu Ghana*'s ashram by *Mpu Dwijaksara* in 1267 AD, as a tribute to a *Brahmana* who made significant contributions to the development of Hinduism in Bali. Mpu Ghana was a follower of the *Ghanapatya* sect, practicing the teachings of *Sukla Brahmacari* throughout his life and abstaining from the *Grahasta* stage.

The presence of the Hindu-Islamic community in Gelgel Village

During the Gelgel Kingdom era, there was a development of social stratification within Balinese society, which was divided into two distinct groups: Bali Hindu and Bali Aga. Bali Hindu refers to the Balinese people who are descendants of the Majapahit Kingdom, while Bali Aga refers to the indigenous population. The *caste/wangsa* system was only applicable to Bali Hindu society, while Bali Aga individuals were considered ordinary people without the rights to form a *wangsa*. The Gelgel Kingdom also established a Hindu religious system based on the worship of *Trimurti*. At the beginning of *Dalem Ketut Ngulesir's reign,* the Gelgel Kingdom exercised its authority by placing royal representatives, who were passed down through generations, in each village. Furthermore, village leaders were required to take an oath of loyalty to the king through a ritual called *Balik Sumpah*. This ritual involved a procession around the village using a buffalo. It was conducted to eliminate the influence of local beliefs in Balinese society and replace them with the beliefs of Hinduism, with *Lord Shiva* as the main deity.

According to the informant's explanation, Hinduism began to flourish in Gelgel Village during the reign of *Dalem Ketut Ngulesir*. The community embraced Hinduism according to their beliefs, with a worship system centered around the *Trimurti*. The societal lineage system is also diverse, and to this day, the majority of Gelgel Village's population adheres to Hinduism (wawancara Arimbawa, 27 Mei 2023). Therefore, it can be concluded that the existence of the Hindu community in Gelgel Village dates back to the time of the Gelgel Kingdom during the

reign of *Dalem Ketut Ngulesir*, with the title of *Abhiseka Shri Aji Semara Kepakisan*. The Hindu community in Gelgel Village has developed with a concept of religious life, such as carrying out religious rituals and traditional ceremonies. A harmonious way of life is established among the community, similar to other Hindu communities in Bali.During the reign of *Dalem Ketut Ngulesir* as the king of Bali, he made a visit to the Majapahit Palace when King Hayam Wuruk convened a conference of kingdoms throughout the archipelago. When *Dalem Ketut Ngulesir* returned to Bali, he was accompanied by 40 *guards* from the Majapahit Kingdom who adhered to the Islamic faith. Upon arriving in Bali, the 40 *guards* were given a place to reside in the Gelgel area. However, among these 40 *guards,* some returned to Java, some headed to the eastern region, and some remained in Gelgel until the present day. *Dalem Ketut Ngulesir* laid the foundation of the Gelgel Kingdom, which was still under the authority of the Majapahit Kingdom at that time.

According to the informant's explanation, the introduction of Islam in Gelgel Village is inseparable from *Dalem Ketut Ngulesir*'s visit to the Majapahit Palace, accompanied by 40 guards, and his subsequent return to the Gelgel Kingdom. The Muslim community in Gelgel Village still recognizes its origins from the island of Java. This is further supported by the fact that the visit of *Dalem Ketut Ngulesir* to the Majapahit Kingdom was the only one during the reign of the Gelgel Kingdom. Subsequent kings did not have the opportunity for such visits as the Majapahit Kingdom had already collapsed (wawancara Arimbawa, 27 Mei 2023). Based on the data, it can be concluded that the presence of the Muslim community in Gelgel Village dates back to the reign of King Gelgel, *Dalem Ketut Ngulesir*. The lives of the Muslim community in Gelgel Village have experienced generational development through kinship systems, marriages, and social interactions.

Religious harmony is evident in the lives of the community in Gelgel Village, where Hindu and Muslim communities engage in various social and cultural activities together. It seems as if no differences exist, as everything is done with a sense of kinship. The Hindu community in Gelgel Village, as the native inhabitants, warmly welcomed the presence of the soldiers from the Majapahit Kingdom who *Pengiring Dalem Ketut Ngulesir* and settled in their area, referring to them as the meat sellers (nyama selam). In the process of adaptation in Gelgel Village, the *Nyama Selam* were granted permission by *Dalem Ketut Ngulesir* to establish a place of worship in the form of a mosque. The *Nyama Hindu* in Gelgel Village are the first Muslim community to settle in Bali, and Masjid Nurul Huda is also believed to be the oldest mosque for Muslim worship in Bali.

Intercultural communication plays a crucial role in maintaining religious harmony among different religious communities in Gelgel Village, enabling the establishment of balanced relationships to realize religious moderation. The process of adaptation between the *Nyama Hindu* and the *Nyama Selam* occurs naturally without any pressure but based on an awareness of historical influence. As revealed by informant Amrin (interview, May 27, 2023), the Muslim community in Gelgel Village uses the Balinese language in their daily communication and interactions. In the past, they even used "Bali" as their first name, although it is no longer used now. *The Nyama Hindu* actively participates in ensuring the smoothness of worship for the *Nyama Selam* by deploying Pecalang (traditional Balinese security guards). This sentiment is also echoed by informant Dwi Adnyana Putra (interview, May 27, 2023), stating that to date, no conflicts have been found between the Hindu community and the meat sellers in Gelgel Village. Everything runs harmoniously and with mutual understanding, without discriminating in treatment towards the entire community. Based on the data, it can be concluded that intercultural interactions in Gelgel Village are highly harmonious, prioritizing religious tolerance in order to foster peaceful coexistence without perceiving differences as problems.

Intercultural Communication Patterns in Building Religious Moderation

Communication can be likened to a transactional process in which symbolic processes require humans to organize their environment by building interpersonal relationships. Through the exchange of information, this process strengthens attitudes and behaviors that promote mutual understanding and facilitate meaningful changes. Formally, culture cannot be separated from communication as it is related to the way humans live. Humans learn to think, feel, believe, and strive for what is deemed appropriate according to their culture, including the concept of arousing interest. Culture encompasses a framework of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, time, roles, spatial relationships, concepts of the universe, material objects, acquired by a large group of people from generation to generation through individual and collective efforts (Mulyana & Rakhmat, 2009).

Intercultural communication involves communicators who represent individuals, interpersonal relationships, or groups, with an emphasis on the cultural background differences that influence the communication behaviors of the participants. Intercultural communication also denotes a communication phenomenon wherein participants, characterized by diverse cultural backgrounds, engage in contact with each other, whether directly or indirectly

(Liliweri, 2019). The occurrence of intercultural communication stems from individuals' involvement in social interactions, cultural perceptions, and distinct systems of symbols (Dasih, 2021). Intercultural communication becomes a process to address the emerging issues arising from societal differences, considering attitudes, actions, behaviors, and social structures, thereby fostering the creation of religious moderation in a harmonious manner (Thadi, 2021). Intercultural communication can maintain harmonious relationships among different societal groups, thereby promoting the realization of religious moderation.

Religious moderation emphasizes a way of life that promotes harmony, mutual respect, preservation, and tolerance without causing conflicts due to existing differences. Religious moderation is a dynamic process in the endeavor to develop perspectives, attitudes, and religious practices in a multicultural society (Graham et al., 2013). Essentially, religious moderation is an ongoing process of embodying the essential values of religion within the context of upholding human values. Intercultural communication plays a role in constructing societal perceptions to discourage radical attitudes. Intercultural communication and religious moderation share a nearly identical objective of avoiding dominant factors in the interaction process to prevent cultural clashes. The less conducive conditions in intercultural interactions often foster the belief that oneself and one's group are superior. If allowed to develop, this attitude can lead to ethnocentrism, which is the tendency to consider one's own culture as the best. Religious moderation provides a middle ground to prevent the development of excessive attitudes and behaviors, by implementing effective communication patterns that adhere to ethical standards (Chen & Huang, 2007; Reis & Wheeler, 1991; De Jaegher et al., 2010).

Communication pattern is defined as the depiction of the relationship between two or more individuals in the process of sending and receiving messages in a manner that ensures the intended message is understood. The communication pattern applied by the community of Gelgel Village in maintaining harmony through intercultural communication to foster religious moderation includes the following: Communication pattern is defined as the depiction of the relationship between two or more individuals in the process of sending and receiving messages in a manner that ensures the intended message is understood. The communication pattern applied by the community of Gelgel Village in maintaining harmony through intercultural communication to foster religious moderation includes the following:

a. Primary communication pattern

Primary communication pattern is a process of conveying thoughts from the communicator to the communicatee using a symbol as a medium or channel. In this pattern, there are two types of symbols used, namely verbal and nonverbal symbols. In the process of communication, language as a verbal symbol is the most widely and frequently used. Language is capable of expressing the communicator's thoughts about concrete and abstract matters, events occurring in the present, past, and future. Nonverbal symbols are used in communication that is not based on language, such as gestures and cries. Gestures are predominantly performed by moving body parts such as the head, eyes, lips, hands, and fingers.

In intercultural communication within Gelgel Village, the communication is conducted openly by the community. Effective communication is established by involving both verbal and nonverbal communication elements, but the interpretation of these elements is understood by each member of the *Nyama Hindu* and the *Nyama Selam*. This is indirectly communicated by the entire community to foster harmonious relationships. As explained by the informant, when intending to greet someone, in addition to using spoken language, it is also accompanied by a gesture of bringing both hands together on the chest. Not only during the expression of greetings, but also when saying sorry and thank you, hand gestures are accompanied as an expression of mutual respect (interview with Raka, May 27, 2023). By observing the data, it can be concluded that a primary communication pattern is utilized in intercultural communication processes. The purpose is to foster mutual respect between the *Nyama Hindu* and *Nyama Selam*, thereby achieving religious moderation without discrimination.

b. Secondary communication pattern

Secondary communication pattern is the process of conveying messages from the communicator to the communicatee using a tool or medium as the second medium, following the use of symbols as the first medium. The communicator utilizes secondary media because the communicatee(s) targeted in the communication process are either geographically distant, numerous in number, or a combination of both. Communication through this secondary process becomes increasingly effective and efficient over time, aided by advancing communication technologies. Aristotle initially proposed the concept of secondary communication patterns in a simplified manner, which later influenced Harold D. Laswell in developing the communication pattern known as the Laswell formula.

Laswell's communication model is widely used specifically in mass communication activities. In his explanation, Laswell states that in order to understand the communication process, each stage of communication needs to be studied. The Laswell communication pattern involves five communication components: *who, say what, in which channel, to whom, and what effect.* Therefore, the Laswell communication pattern involves five interconnected communication elements: communicator, message, media, communicatee, and effect (Roudhonah, 2019).

The officials of Gelgel Village utilize social media platforms such as *Facebook, WhatsApp, and Instagram* to disseminate information and services to the community. The aim is to expedite the delivery of messages to the community, particularly for residents who live outside the village due to work-related reasons. As explained by the informant, social media was chosen to accelerate the transparent communication of information to the community. All village programs are posted through social media, allowing the community to be informed and provide support. The community quickly responds, especially when there are requests for relevant data to ensure equal distribution of assistance (interview with Adnyana Putra, May 27, 2023). Based on the data, it can be concluded that the use of social media is crucial in assisting village governments in disseminating information to their residents. Social media is also effective as it eliminates the need for officials to physically visit a large number of people residing in distant locations. This automatically lightens the workload and improves time efficiency.

According to the informants Arimbawa and Amrin, who are the Village Chief of Gelgel and the Head of Gelgel Village, respectively, social media is also utilized during the Covid-19 pandemic to disseminate health protocol guidelines to the community. Social media is also used to provide understanding to the community regarding the appeal to worship from home using simple means, as well as to refrain from conducting traditional ceremonies such as weddings and funerals that could potentially result in crowds. Religious holidays are celebrated on a smaller scale, under the supervision of officials, while still adhering to health protocols (wawancara, 27 Mei 2023). If we examine the data, social media plays a significant role in the activities of the community in Gelgel Village. Social media is not only utilized for individual communication processes but also for group communication. Its purpose is to ensure that all members of the community, *Nyama Hindu* or Nyama Selam, receive equal information and services without any distinctions.

c. Linear communication pattern

Linear communication pattern is the process of conveying messages from the communicator to the communicatee as the endpoint. Linear communication occurs in both face-to-face communication situations and mediated communication. Face-to-face communication takes place in the context of interpersonal communication, group communication, or linear dialogues. The linear communication pattern is typically observed in mediated communication practices, but it can also be practiced in face-to-face communication when the communication is passive.

The linear communication pattern is employed by village officials and traditional authorities to maintain social order, in order to prevent misunderstandings that may lead to discomfort between the *Nyama Hindu* and *Nyama Selam*. As explained by the informant, both personal and group communication approaches are applied in the lead-up to the sacred Nyepi Day celebration. This is intended to prevent issues, as during the Nyepi Day, Hindus in Bali observe the *catur brata* penyepian (four abstinences). Therefore, an agreement is made to maintain order among the *Nyama selam* in Gelgel Village and to respect the Hindus who are observing the catur brata penyepian. *Nyama selam* are also urged not to worship outside their homes and not to broadcast *adzan* to prayer using loudspeakers (Arimbawa interview, May 27, 2023). Based on the data, it can be concluded that a linear communication pattern is employed in order to uphold social order and prevent conflicts between religious communities. Intercultural communication is important to be implemented in order to bridge harmonious relationships between religions and cultures, thus creating mutual understanding and perception for a comfortable coexistence. Tolerance is highly important to be established in relationships among different groups, to prevent any dominant factors from one group that may incite social issues. Intercultural communication bridges the gap within society, enabling individuals to exhibit moderate behavior in their efforts to foster religious moderation.

d. Circular Communication Pattern

The circular communication pattern is the opposite of the linear communication pattern. The circular communication pattern involves a *feedback* process or a reverse flow from the communicatee to the communicator. *Feedback* flows from the communicate to the communicator in the form of the communicatee's response or reaction to the message received from the communicator. The circular communication pattern is based on an interactional perspective, which

emphasizes that the communicate serves as a reciprocal source of response to the communicator. This interactional perspective highlights the symbolic actions of the human communication process. In the circular communication pattern, the feedback mechanism is carried out by the communicator and the communicatee, mutually influencing each other as the source and receiver.

The circular communication pattern is highly important to be implemented as an appreciation for the communicator as the message sender. The circular communication process is useful to determine whether the message can be understood by the communicatee. The circular communication pattern is applied in Gelgel Village by providing opportunities for the community to participate in village development. Additionally, the community can provide input to the village apparatus regarding programs needed by the community, such as counseling or training (wawancara Adnyana Putra, 27 Mei 2023). From the data, it can be inferred that a circular communication pattern is applied to elicit the aspirations of the community regarding village government programs. This response is highly beneficial for the progress and development of Gelgel Village, as the programs align with the needs of the community.

Interreligious Intercultural Communication in Building Public Perception

Devito states that perception is an experience of objects, events, or relationships acquired through inferring information and interpreting messages. Perception is also defined as the process that makes someone aware of the multitude of stimuli affecting the senses. Perception is an internal process carried out to select, evaluate, and organize stimuli from the external environment (Ridwan, 2016). Perception automatically influences the stimuli in the absorption of messages and the interpretation of stimuli when individuals reach consciousness. The formation of perception begins with cognitive processes influenced by experience, perspectives, and knowledge. Experience and the learning process will shape and structure the objects perceived by individuals, subsequently playing a role in determining the availability of responses in the form of attitudes and behaviors towards the object (Rohim, 2016).

The process of perception goes through several stages until individuals are able to respond to others. These stages are as follows: 1) The stage of stimulus reception: the senses perceive physical or social stimuli for recognition and gathering information about the stimuli present. 2) The stage of stimulus processing: focused on processing social stimuli through the processes of selection and organization of information. 3) The stage of stimulus interpretation: individuals interpret their environment through cognitive processes influenced by experience, perspectives, and knowledge. There are two factors that influence perception: external and internal factors. Internal factors originate from oneself, such as attitudes, habits, and desires. External factors, on the other hand, come from stimuli received, whether they are physical or social stimuli (Anshari, 2013).

The process of perception also possesses a very strong power to influence an individual's feelings towards appropriate and logical situations. This power, coupled with logic, shapes human behavior consistently based on agreed-upon rules. There are four types of logical power: 1) The power of causality, behaving without restraint or responding with anger. 2) The power of practicality, engaging in strategic behavior to achieve future outcomes. 3) The power of contextualism, behaving based on trust in actions and interpretations. 4) The power of implication, behavior that demonstrates a reflective relationship between intention and action (Littlejohn, 2014). Perception is shaped by actions influenced by contextual understanding, thus demonstrating a reciprocal relationship.

The community has the ability and power to shape perception through the observations or experiences they possess. The community is a living unity of human beings who interact according to specific customs and traditions, and it is continuous in nature, bound by a sense of shared identity. Individuals within a community always depend on one another, as they engage in shared activities but with different roles in the societal aspect. The role of the community within the environment encompasses aspects of education and religion. Thus, it can be depicted that the perception of the community is the impression received by an individual from a subject or event within the unity of human life, in order to interact according to specific customs and traditions, resulting in observable outcomes. In simpler terms, perception can be understood as the impression received by the community from an event or reality within its environment, thus becoming its observation (Gudykunst & Nishida, 2001; Redmond, 2000).

According to the informant Arimbawa, the development of perception regarding the existence of *Nyama Hindu* and *Nyama Selam* in Gelgel Village is continuously being undertaken by the entire village apparatus, religious leaders, and elders to provide knowledge to the community from children to adults. This is implemented to prevent the development of negative perceptions among the community, which could potentially lead to strained relationships. Usually, the *elders* in Gelgel Village will narrate the history of the Gelgel Kingdom and the existence of *Nyama Selam*, so that the community members feel a sense of ownership and are able to maintain religious harmony and promote religious moderation.

The differing perceptions of the community actually come from outside Gelgel Village, regarding the existence of *Nyama Selam*. Most of them interpret this diversity by bringing forth various interpretations of historical events from the past. Moreover, with the advancement of technology and information, it can expand the knowledge of the community regarding the existence of *Nyama Hindu* and *Nyama Selam* in Gelgel Village, where they coexist harmoniously. The importance of intercultural communication is crucial in maintaining a harmonious life and inhibiting the emergence of disruptions caused by the lack of understanding among the community regarding religious and cultural differences.

Communication is likened to a transactional process where symbolic processes require humans to navigate their environment by building relationships between individuals, so that the exchange of information can strengthen attitudes and behaviors that promote mutual understanding and bring about constructive change. Formally, culture cannot be separated from communication as it is closely related to the way humans live. Humans learn to think, feel, believe, and strive for what is deemed appropriate according to their culture, including the concept of arousing interest. Culture as a system of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religions, time, roles, spatial relationships, concepts of the universe, and material objects, is acquired by a large group of people from generation to generation through the efforts of individuals and groups (Mulyana & Rakhmat, 2009).

Intercultural communication involves communicators representing individuals, interpersonal or group dynamics, with an emphasis on the differences in cultural backgrounds that influence the communication behaviors of the participants. Intercultural communication also refers to a phenomenon of communication in which participants with different cultural backgrounds engage in contact with one another, either directly or indirectly (Liliweri, 2019). The occurrence of intercultural communication is a result of individuals' involvement in social interactions, cultural perceptions, and different systems of symbols (Dasih, 2021).

Society has the freedom to express itself within its culture in order to be responsible, without being excessively free and oppressing the culture of others (Muhtadi, 2019). Social reality demonstrates that the process of interaction involves not only behavioral activities but also the psychological activities of each individual involved (Alo Liliweri, 2013). The purpose of intercultural communication, essentially, is for individuals to adapt for the sake of stability, enabling them to build communication in human relationships. Human needs fundamentally involve desires, gaining benefits, and interacting with others. Intercultural communication provides a space for humans to engage in cultural encounters and exchanges, which aid in the process of adaptation and strengthen stability. The harmony of intercultural interactions is achieved by striking a balance between the ideas and realities of different cultures (Wirawan et al., 2022).

The approaches to intercultural communication include: social psychology approach, interpretive approach, critical approach, dialectical approach, and cultural dialogue (Alo Liliweri, 2013). Intercultural communication approaches also encompass immaterial components such as beliefs, which are intangible creations that reflect cultural values influencing personal and social behaviors (Wood, 2013). As expressed by informants Indra and Hasan, they explained the intercultural communication approaches used by village apparatus, religious figures, and *Elders* to align the perception of Gelgel community, namely: 1) social psychology approach, 2) dialectics, and 3) cultural dialogue. The social psychology approach is used to influence the perception of the community, enabling them to exhibit behavioral changes and develop a mindset that is ready to adapt to other cultures. The dialectics and cultural dialogue approaches are employed to foster conducive communication without pressure from any party and consistently emphasize a sense of brotherhood. From the utilization of these three approaches, the emphasis is placed on attitudes, behaviors, and actions, such as: 1) respecting the dignity of others; 2) not easily taking offense; 3) refraining from throwing criticism to avoid triggering sensitivities; 4) cultivating a tolerant attitude towards the culture of others; 5) maintaining good behavior and refraining from slander; 6) taking initiative; 7) not intruding upon the *privacy* of others; 8) suppressing power politics to prevent the development of cultural domination; 9) respecting traditions and cultures; 10) preserving the continuity of the life of the Gelgel Village community.

According to informant Adnyana Putra, the intercultural communication approach chosen by village apparatus, religious figures, and *elders* of Gelgel Village is based on considerations of the elements of intercultural communication that affect the process. These elements of communication include human beings, messages, media or channels, feedback, codes, *encoding* and *decoding*, as well as interference. If explained according to the situation in Gelgel Village, human beings have dual roles, namely as the source of messages and as the recipients of messages. Human beings, as the source of messages or communicators, are the ones who initiate a message, while the recipients of messages or communicants are the ones who are the target of the message. Each individual does not perform both roles independently but rather functions as a source of messages and recipient of messages simultaneously and continuously. Both the source of messages and the recipient of messages do not respond to all messages uniformly or convey messages in the same way. The source of messages as well as the recipient of messages have different

characteristics that influence individual habits in sending and receiving messages, such as race, gender, age, culture, values, and attitudes (Alo Liliweri, 2021).

Messages in intercultural communication can be both verbal and nonverbal. Messages are considered as forms of ideas, thoughts, and feelings communicated by the communicator to the communicant. Messages are interpreted as the content of interactions in the form of symbols, used to convey ideas accompanied by facial expressions, body movements, *gestures,* physical contact, tone of voice, and other nonverbal codes. Messages are conveyed briefly and easily understood. Furthermore, the *channel* refers to the means or media of delivering messages from the communicator to the communicant, or vice versa. Messages move from the source to the receiver through a medium or *channel*, with communication channels including airwaves, sound waves, cables, and others.

Feedback is the response of the message recipient, whether verbal or nonverbal, to respond to the message conveyed by the communicator, ensuring that the message is effectively received. Feedback is characterized according to the communication situation and can be direct or indirect, in the form of responses or actions. Codes are symbols used to create meaning. Symbols consist of words, phrases, and sentences used to evoke ideas, thoughts, or create images. Verbal and nonverbal codes are employed in intercultural communication. Verbal codes consist of symbols and grammatical structures, such as language. Nonverbal codes consist of symbols that are not in the form of words, such as body language, space and time, clothing, and so on.

In communication, there is a process in which a message is *encoding* and then *decoding* upon reception. Simply put, *encoding* is the process of creating a message using specific codes, while decoding is the process of receiving the message and interpreting it using those codes. The *encoding* process is referred to as the activity of encoding, which can be done once or repeatedly. The encoding stage involves formulating ideas or concepts and organizing them using codes or symbols to disseminate them to the audience through specific media channels. The communicator's activity involves interpreting what is in their mind and is interpreted by their senses. The ability to encode differs among communicators, depending on their background sources such as education, social background, environment, and ideology. Unlike *encoding, decoding* involves the process of *encoding* in reverse, where the communicant interprets, elaborates, and interprets the message in various ways. The activity of decoding involves interpreting and deciphering the messages physically so that they acquire a specific meaning that can be understood by the communicant. The *decoding* process can occur at a single level or multiple levels, influenced by the number of communicants. If there is a single communicant, communication can take place without levels, whereas in communication involving multiple or grouped individuals, communication occurs at multiple levels. During the process of *encoding and decoding,* communication disruptions can occur, which can reduce the clarity of the message being conveyed. Communication disruptions are issues that affect the ability to receive, send, process, and understand communication concepts in verbal, nonverbal, or graphic symbol forms. The causes can be due to hearing impairments or pronunciation issues, as well as psychological or semantic disturbances.

Religious Moderation of Hindu-Islam in Gelgel Village

Religious moderation emphasizes a way of life that promotes harmony, mutual respect, preservation, and tolerance without causing conflicts due to existing differences. Religious moderation is a dynamic process in the effort to build perspectives, attitudes, and religious practices in a multicultural life. In essence, religious moderation is an ongoing process of embodying the essential values of religion within the context of upholding human values. Intercultural communication and religious moderation share a similar objective, which is to avoid dominant factors in the process of interaction and prevent cultural clashes. A less conducive condition in intercultural interaction often nurtures the view that oneself and one's group are superior. If this attitude is allowed to develop, it can lead to ethnocentrism, which is the tendency to consider one's own culture as the best.

Intercultural communication can maintain harmonious relationships between different groups in society. Intercultural communication serves as a process to address the issues that arise from societal differences, including attitudes, actions, behaviors, and social structures. In this way, religious moderation can be achieved, leading to harmony (Thadi, 2021). Religious moderation provides a middle ground to prevent the development of excessive attitudes and behaviors. Intercultural communication builds the perception of society to avoid radical behavior. According to Adnyana Putra, religious moderation is strongly emphasized by village apparatus, religious figures, and elders in Gelgel Village regarding the presence of *Nyama Hindu* and *Nyama Selam*. Religious moderation is particularly evident during the observance of takbiran night before the celebration of Eid al-Fitr. *The Nyama Hindu* community actively participates in the *Malam Takbiran* event by presenting the *Sekaa Bleganjur*. During the *Malam Takbiran* event, the *Nyama Selam* conducts a procession as an expression of gratitude for successfully observing the month-long fasting during Ramadan. The combination of *Beleganjur* and *Rebana* music sounds incredibly beautiful and melodious as it echoes throughout Gelgel Village. This creates a unique sight that is not found in other villages.

Taufik, as an informant, also explained that during *Odalan* (a Hindu religious festival) in Gelgel Village, the Muslim community of Kampung Gelgel actively participates and collaborates. The *Nyama Selam* community also applies the concept of *Menyamabraya* in their social life, where mutual assistance and cooperation are fostered in preparing traditional and religious ceremonies. As expressed by Wawan, in commemorating major religious holidays of both the Hindu and Muslim communities, they carry out the *Tradisi Ngejot*. *The Nyama Hindu* community participates in the *Ngejot* tradition by visiting the *Nyama Selam* community during the celebration of Galungan and Nyepi. Conversely, the *Nyama Selam* community engages in *Ngejot* by visiting the *Nyama Hindu* community during the celebrations of Eid al-Fitr and Eid al-Adha.

Religious moderation is evident during the implementation of the *Ngaminang* tradition. Satria explains that the *Ngaminang* tradition is a breaking of the fast event with the intention of paying homage to *Sesuhunan* of the Gelgel Kingdom, now known as the Klungkung Kingdom. In the *Ngaminang* tradition, *Ida Dewa Agung*, the king of Klungkung, is requested to participate in *Tedun Mececingak* and break the fast together. The *Ngaminang* tradition is similar to the *Magibung* tradition in Karangasem. The difference lies in the food served. In the *Magibung* tradition, *Lawar Karangan* is used, while in the *Ngaminang* tradition, dishes such as fish, fried chicken, chicken *Satay Lilit, Jukut Urab* (mixed vegetables), *Jukut Ares* (banana stem soup), *Sambel Matah* (raw chili sauce), and crackers are served. The similarity is that both traditions use *Sagi* (a traditional Balinese woven mat) as a dining mat, and the number of participants in each group is 8-10 people. The *Ngaminang* tradition is conducted on the tenth day of Ramadan and takes place at Nurul Huda Mosque in Gelgel Village.

In the *Ngaminang* tradition, religious moderation is fundamental as it automatically strengthens human relationships, leaving no room for differences. The *Nyama Hindu* and *Nyama Selam* communities collaborate in preparing the necessary facilities and equipment for the implementation of the *Ngaminang* tradition. In terms of food, moderation is also observed by incorporating Bali's traditional culinary delights as the main menu, such as *Sate Lilit, Jukut Urab, Jukut Ares,* and *Sambel Matah*. Intercultural communication plays a crucial role in uniting the harmonious relationship between the *Nyama Hindu* and *Nyama Selam* communities in Gelgel Village, thereby realizing religious harmony and building religious moderation as the foundation of life.

Conclusion

Communication plays a crucial role in human life, as it involves the process of transferring ideas from the communicator to the communicatee with the intention of altering behavior. The homogenous societal life experiences a shift due to communication, as does culture. Intercultural interactions within different societies can stimulate interest and shape a new framework of knowledge, experiences, beliefs, values, and attitudes. Intercultural communication is utilized in the new framework of social interaction within different cultural contexts, enabling it to provide society with perceptions regarding social objects prior to determining social actions in the form of behaviors. Gelgel Village has a historical foundation and religious and cultural diversity, leading to the pluralistic development of its community life. Intercultural communication plays a crucial role in establishing a mindset of moderation within society, through the implementation of consistent and effective communication patterns. Perception formation is also very important to build a moderate mindset based on broad knowledge and insight. Religious moderation is achieved through harmonious relationships among different religious communities, facilitated by the application of effective intercultural communication.

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