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## **Intercultural Communication Behavior In Religious Rituals**

I Gusti Ayu Ratna Pramesti Dasih<sup>1</sup>, I Gusti Ayu Diah Prameswara Padawati

Indraswari<sup>2</sup>, I Dewa Gede Putu Budiayasa<sup>3</sup>

<sup>1</sup>I Gusti Bagus Sugriwa State Hindu University Denpasar, <sup>2</sup>Denpasar City Ministry of Religion, <sup>3</sup>Researcher

<sup>1</sup>igustiayurnapramesti@gmail.com, <sup>2</sup>dinda.diah6594@gmail.com,

<sup>3</sup>idewabudy@gmail.com

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### **ABSTRACT**

Intercultural communication is a process of exchanging symbolic systems that are able to guide human behavior to perceive messages. Intercultural communication can be reflected in ritual communication activities. Ritual communication is carried out by communities who carry out cultural ceremonies and traditions throughout the year and their lives, to express words or display certain symbolic behaviors. Messages in ritual communication are usually hidden and confusing, sometimes having multiple meanings, depending on tradition and culture. The belief system, religion, and worship greatly influence the perception of messages in ritual communication. The process of ritual communication occurs because of supporting factors such as liturgical rites, belief systems, and worship systems. A two-way communication process is applied to support religious, social and ethical-based ritual communication activities. Social interaction is built to establish communication so that it has implications for strengthening religious attitudes, social communicative actions, and cultural values.

Keywords: Intercultural Communication, Religious Rituals

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### **I. PRELIMINARY**

Belief or religion is part of culture. Humans interpret culture by carrying out rituals. The existence of religious symbols strengthens human belief in ritual functions so as to include elements of high beliefs that give rise to sacred values. Basically, ritual communication can maintain and preserve the existing culture and has been going on since the past in an effort to preserve the noble ancestral traditions. In ritual communication, it will also describe the customs, habits, and emotional intensity possessed to maintain a harmonious relationship between what is said and what is meant. Cultural aspects also determine communicative

behavior, so religion plays an important role in belief in something that must be accounted for. religious, cultural,

Communication and culture have a harmonious reciprocal relationship. Culture affects communication, on the other hand communication affects culture, so to explain the relationship between these two elements becomes complicated. Martin dam Nakayama explained that culture can influence a person's process of perceiving a reality. All communities in a place always manifest or manifest what is happening according to their view of reality through culture. On the other hand, communication helps in creating the cultural reality of a community (Effendy, 2003:86).

The process of communication and culture takes place through a dynamic and continuous process, because there is an accompanying purpose. Unlike the case with intercultural communication, which has a more specific purpose than the general communication process. Intercultural communication aims to form a harmonious life, unite two or more people from different cultures to form a new culture. Thus, intercultural communication is communication that occurs between two or more people from different socio-cultural backgrounds (Suranto, 2011: 5).

Intercultural communication also depicts customs and the intensity of emotion that accompanies it, because it has a harmonious relationship between what is said and what is meant. Cultural aspects also determine communicative behavior, while religion plays an important role, so that belief in something can be accounted for through the implementation of religious ceremonies. The existence of a religious system that is very strongly trusted by the Balinese people, places religious rituals as important and must be carried out to build a balanced communication with the universe.

Ritual communication is part of the meaning of symbols because they are used to fulfill human identity as individuals and social communities. Ritual communication also emphasizes human commitment to family, ethnic, national, ideological, and religious traditions. Rituals are identical with habits or routines as hereditary actions and contain transcendental values. Voluntary and patterned

behavior as a reflection of the implementation of rituals in the form of performances or ceremonies.

Rituals are a way of communicating. All forms of ritual become communicative because they include symbolic behavior in human social situations as a way of conveying something. Ritual communication is not directly directed at disseminating messages in a space, but rather at maintaining communication as an act that represents or re-presents shared beliefs from the past. Messages in ritual communication both verbal and nonverbal contain meanings that can be explained through a religious perspective.

Pramesti Dasih, Indraswari, Budiayasa (2022) in his research entitled "Ritual Communication in Harmonization of Religious Behavior at Pura Dalem Solo" said that: the process of ritual communication occurs due to supporting factors such as liturgical rites, belief systems, and worship systems . A two-way communication process is applied to support religious, social and ethical-based ritual communication activities. Social interaction is used in establishing relationships in the ties of the Pasukaduka, pengempon ties, and ngayah so that it has implications for strengthening religious attitudes, social communicative actions, religious and cultural values, and religious and cultural education systems.

Intercultural communication in ritual processes is a cultural process and the exchange of cultural elements, so that culture is responsible for human communicative behavior which has the dominant power to form individuals to have beliefs and over time will form perceptions. Ritual communication plays a role when the message producer is a member of a culture and the recipient of the message is able to give meaning to the symbol through religious rites.

## **II. RESEARCH METHODS**

This article is included in the type of qualitative research with a descriptive approach, because the data were obtained through the process of extracting information in the field based on observation, interviews, and literature studies. Sources of primary data obtained from interviews with informants, and secondary

data obtained through books, journals, and relevant research results. The technique of determining the informants used purposive sampling, with the consideration that the selected informants were considered to understand the research topic so that the data obtained were valid. Informants are holders, refugees, and temple owners. The data analysis technique uses the Miles and Huberman model, namely at the time of the interview, an analysis of the informant's answers has been carried out, if it is deemed unsatisfactory,

### **III. RESULTS AND DISCUSSION**

#### **3.1 Intercultural Communication Behavior**

Communication is a process of interaction of two or more people to form and exchange information with each other, which in turn will arrive at a deep mutual understanding. Communication is also a symbolic process to build relationships between individuals through the exchange of information to change perceptions so as to strengthen attitudes and behavior. With communication, humans learn to think, feel, believe, and do what is appropriate according to their culture. Therefore, culture is seen as a human way of life and arouses interest.

Culture is a set of values, beliefs, norms, customs, rules, and codes, which socially define groups of people who bind each other so that they have a common consciousness. Culture is also used as a view or way of life that is developed and held by a group of people and lasts from generation to generation. Elements of culture, generally attached to beliefs, values and attitudes that are normative. Human behavior is highly dependent on culture, while culture is the basis of communication. When cultures are diverse, so are communication practices. So, intercultural communication is a process of exchanging symbolic systems that are able to guide human behavior to limit it in carrying out its functions as group members.

The structure of the temples in Pura Dalem Solo is different from other temples in general. In the structure of Pura Dalem Solo, there is one most meru which resembles a pagoda equipped with Chinese ornate porcelain and several red

lanterns. At the top, it is believed to be a place for Ida Ratu Subandar to reside, which in Chinese philosophy is identical to the Goddess of Fortune. For the owner of Pura Dalem Solo who believes as the Goddess of Prosperity, prayers using incense (red incense) are 21 pieces with the aim of being bestowed with plentiful safety and fortune. If you pay attention, Meru is the most used in various temples in Bali. However, if the mostgih meru is combined with the mostgih which resembles a pagoda, it is the uniqueness found in Pura Dalem Solo. The role of intercultural communication is very important to prevent polemics, but this uniqueness actually brings close relations between Balinese and Chinese ethnicities. Prayers are not only performed by the pengempon and Balinese people in general, many people from ethnic Chinese also come to pray at Pura Dalem Solo. Trust that is built through the process of intercultural communication is still maintained today.

Pura Dalem Solo also has a unique temple building. The prototype of the temple has similarities with the temples on the island of Java, a legacy of the Majapahit Kingdom. Judging from the artifacts, the structure and shape of the temple building is three-storied and at its peak uses a mudra in the form of a Buddhist stupa. The ultimate as a symbol of intercultural communication, builds self-awareness in cultural differences but still strengthens the fabric of human communication. Behavior is formed based on the beliefs, values, and attitudes upheld by the participants, so as to maintain harmony even though there are differences.

### **3.2 Religious Ritual Process**

Ritual communication occurs not only because of historical background, but there are other factors such as liturgical rites, belief systems, and worship systems. Historically genealogically, the existence of Pura Dalem Solo is closely related to the sacred journey of Dalem Majelangu named Ida Ratu Sakti as contained in the Tattwa Catur Bhumi papyrus. The historical narrative explains the symbolic meaning of the power relations between Bali and Java at that time. Bali and Java are a similar cultural formation, even the Shiva-Buddhist religion

developed very well in its time. The Shiva-Buddhist religious tradition on the island of Java is only practiced by a few groups, very different from Bali which until now still adheres to cultural practices such as the practice of the Shiva-Buddhist religion. The existence of the Shiva-Buddhist religious practice at Pura Dalem Solo is also influenced by ancient Balinese culture which is closely related to elements of Chinese culture, so that Pura Dalem Solo becomes a multicultural temple as a form of acculturation of the merging of three cultures , namely Java, Bali, and China.

Ritual communication plays a role in the liturgical ritual at Pura Dalem Solo as a theoretical framework of religion that refers to the concept of life in the way that is carried out in a social system. Activities in the form of cultural products are the most important to reflect human religious life. Religious life is manifested in ritual activities, as stated by Sarga (interview 18 June 2022) that at Pura Dalem Solo there are several ritual activities. Coinciding with Rahinan Suci, Pagerwesi is a pujawali at Pura Dalem Solo, with the piodalan ageng and nyatur ritual stages. While the sasih kalima and kaenem rituals are carried out for nedunang sanghyang jaran. In addition, the ritual is also carried out to coincide with the reflection of the full moon, tilem, and kajeng kliwon.

Ritual understood as a religious ceremony, humans do it to seek safety, peace, and preserve the cosmos. Humans have belief systems and religious systems based on certain values. That is, no one will believe in something that is not believed to be of value. Orientation to values can unite communities to believe and believe so as to maintain values that are considered religious. The belief system will support the followers of Pura Dalem Solo to interact and communicate in every aspect of life. Communication is built based on elementary principles and trust, so that culture is still lived in various sacred spaces of rites. The belief system breeds worship on the basis of belief. Pempon has the belief that worship in the form of rituals at Pura Dalem Solo will bring fertility and prosperity.

### **3.3 Two-Way Communication Process between Intercultural Communication Behavior and Ritual Communication**

Ritual communication develops cultural messages that contain certain ideas or thoughts that can be understood by the recipient of the message. Messages can be in the form of symbols that can be seen by humans. Cultural symbols contain ideas or ideas that can be used as a communication media ritual. Ideas are embodied in the form of ritual practices, followed by traditions based on shared beliefs and beliefs.

Two-way communication is used in social interaction at Pura Dalem Solo. The process of two-way or reciprocal communication (two-way traffic communication) is a communication process that occurs between the communicator and the communicant to exchange functions in carrying out their respective functions. Communicators in the first stage become communicants and in the next stage they alternate between functions. However, in essence, it is the primary communicator who initiates the conversation. The main communicator has a specific purpose through the communication process. The process is dialogical, and feedback occurs directly (Effendy, 2003: 85).

Two-way (reciprocal) communication process namely the communication process that includes delivering, receiving, and treating messages through media or without media. Pempon Pura Dalem Solo as a communicant, provides a response or feedback through the media or in the form of symbolic actions. The symbolic action is rooted in the pempon's urge to treat all media in Pura Dalem Solo. The media in question relates to activities based on religious, social, and ethical bases based on norms or actions. The norms are based on the discourse and belief that Pura Dalem Solo is sacred so that it is sacred for religious purposes. Sacred discourse can be expressed as a conceptual discourse system that produces a religious form of knowledge. The discourse system is the conceptual whole in which knowledge is formed and produced.

The two-way communication process also applies in a dialogical context involving pemedek, warrior, stakeholder, penglisir, and even pemedek. Dialogue is social capital, interaction occurs because of a dialogical relationship both related to rituals and the meaning of communication symbols. Pura Dalem Solo is included in

the concept of fertility theology, while communication develops the concept into fertility and prosperity because of social interactions so that individual behavior is open. Judging from culture and religion, the concept of unification between two different elements will give birth to fertility. Humans will not achieve prosperity and fertility if there is no social interaction. Prosperity and fertility are related to the accumulation of capital and realm. Pura Dalem Solo is declared as a realm, while culture as a capital.

### **3.4 Reflection on Intercultural Communication Activities in Religious Rituals**

Ritual communication activities are carried out throughout the ages, because they are a form of fulfilling human needs beyond reason. In Hinduism it is called Tri Hita Karana, ritual activities as an effort to maintain a balance of relationships and a form of sincere sincerity and love for all manifestations of Ida Sang Hyang Widhi Wasa. Ritual communication is reflected in the following activities:

#### **a. Religious Activities**

Pempon religious activities show social actions that are oriented towards effective and traditional actions. Social action has the meaning as an effective act of showing intellectual reflection that synergizes with religious emotions so that activities in a way that are full of religious meaning appear. These religious activities cannot be separated from traditional actions based on local customs. Religious activities at Pura Dalem Solo are related to the inheritance of cultural traditions that have been going on for generations.

belief systempaddingPura Dalem Solo religiously includes: religious emotions, belief systems, ceremonial systems, religious people, and ritual facilities. Psychologically, the owner of Pura Dalem Solo inherits several concepts in the form of magical mythologies which are seen as living myths. Mythology in oral and spoken stories is widely developed at Pura Dalem Solo, related to the supernatural and the supernatural. Starting from the myth of repelling reinforcements which is still thick and alive in the pemempon social space, if there is an epidemic

(languishing) there must be signs and markers such as the sound of bells or the sound of horse footsteps towards Dalem Solo Temple.

As told by Arta Jaya (interview 3 June 2022), if there are residents who hear and receive a signaling message such as the sound of bells or the sound of horses' hoofs heading to Dalem Solo Temple, then the stakeholder, penglingsir, and prajuru will carry out the paruman to determine the right day to hold the ceremony. ceremony or rite of languishing languor. Usually the nangluk languishing ceremony is carried out on sasih kalima or kaenem with special rituals and performances of the sanghyang jaran dance which involves 20 sekaa lanang to sing the kidung sanghyang jaran. Sekaa lanang is not allowed to wear clothes, because his body is given a tread dara sign (+ sign) which is interpreted as a form of repellent to reinforcements and magical symbols.

The pengempon's belief in the existence of supernatural powers at Pura Dalem Solo can be expressed as a reflection of religious emotions as a marker of symbolic communication messages to treat ritual forms or rites related to the ritual of repelling reinforcements. This was further explained by Cakrayasa (interview 3 June 2022), before the sanghyang jaran melinggih was performed in an asagan made of bamboo and had gone through ceremonies at Pura Dalem Solo. Sekaa lanang sings the song sanghyang jaran with a slow rhythm and gradually gets louder and louder to ask for the presence of sanghyang jaran with all its spirit and magic. Not long after, a teenage boy who had been prepared to dance the complete sanghyang jaran wearing bells (ginseng) on both his feet went into a trance (trance) and ran to take the sanghyang jaran for mesolah. When mesolah is believed by the pengempon that sanghyang jaran ngerauhin by twisting his body while running and prancing accompanied by the tinkling of bells around the temple as a symbol of expelling all forms of misery. The song of the kidung sanghyang jaran is getting louder, adding to the sacred and magical atmosphere at Pura Dalem Solo.

The founders hold a strong belief in the existence of the supernatural at Pura Dalem Solo, as if ritual communication is the solution and answer when

aspects of modern life and the development of digital technology cannot touch events beyond reason, especially those related to the concepts of fertility and prosperity. If there is a marker, then a ritual procession will be held to avoid language, especially in the agricultural system to avoid famine.

Intercultural communication activities can be seen when at Pura Dalem Solo, piodalan ageng and nyatur are held. During the piodalan, Javanese Legong dances and Barong Sai dances were also performed as an embodiment of devotion to Ida Sesuhunan. The process of harmonious intercultural communication forms acculturation in the stages of prayer such as five prayers, followed by sungkeman, and finally praying using incense (red incense) totaling 21 pieces. If examined, five worship is a form of devotion in Balinese culture, sungkeman is usually a form of devotion in Javanese culture, while praying using incense is identical to Chinese culture. However, worship with this model is carried out without coercion because of the belief that the worshipers will get the gift of fertility, success, and harmony.

#### **b. Ethics-Based Social Activities**

Ritual communication activities can also be seen from the pattern of social interaction holistically integratively namely based on social conditions. Humans view social conditions in the form of relationships and communication patterns that are built in the process of interaction. Practices in the form of a unifying tool and a gathering place for the community or family, so that social interaction and communication are built. Performing ritual activities together in the ngayah concept is based on sincerity without any element of coercion.

Ritual activities can bring the dynamics of the people and social intimacy closer within the scope of the one-house family, extended family, dadya's family, and neighbors, who come to help carry out activities from preparation to completion. Social intimacy can dynamically foster good social conditions and develop patterns of thought, discourse, and social behavior, thereby providing a sense of security and prosperity. Ngayah at Pura Dalem Solo is held before Pujawali to prepare the ceremonial facilities. Pempon lanang wife tedun ngayah

made banten, penjor, put wastra, and others as a form of sraddha bhakti to ida batara who lived at Dalem Temple Solo (Cakri interview, 18 June 2022).

*poor* can increase the bonds of social solidarity of the community, especially when the procession is in the form of a ceremony, the presence of all pengempon and pemedek becomes an important momentum that reflects strong beliefs and beliefs about the existence of Pura Dalem Solo. The concept of ngayah also contains an ethical meaning, to give boundaries to the pempon related to attitudes and actions. The concept of ngayah is also believed by the pemedek of Javanese and Chinese ethnicity, by prioritizing intercultural communication to avoid misunderstandings. Instilling ethical and moral values in ritual communication to build a sacred space and provide education in order to maintain the preservation of culture and tradition. With intercultural communication, ethics and morality are important to be maintained properly, to maintain the sanctity of Pura Dalem Solo which is based on local wisdom. Cultural survival must be supported by good morals and ethics so that they are able to defend themselves from the onslaught of global culture.

### **3.5 Implications of Intercultural Communication Behavior in Religious Rituals**

Intercultural communication behavior that is shrouded in religious ritual activities must have a firm commitment to each individual from a different culture, because the beliefs and beliefs that have one goal will build a harmonious religious system to meet psychological needs. Ritual communication allows religious emotions to become the glue of relationships, so that ritual activities will continue onwards. The process of ritual communication is not centered on the transfer or transfer of information. Instead, it prioritizes sharing or sharing about a common culture (shared culture). In the practice of ritual communication, the process of transmitting messages is not the most highlighted thing, but rather the effort to share a common culture.

Intercultural communication behavior in religious ritual activities can have implications for: 1) Strengthening religious attitudes, which can be seen in

strengthening mental and spiritual attitudes, strengthening fertility theology ideas; 2) Strengthening social communicative actions, seen in aspects of local traditions, aspects of Tri Hita Karana; 3) Strengthening cultural values, seen in the strengthening of cultural elements such as religious systems, social systems, education systems and cultural knowledge, ceremonial facilities and infrastructure, livelihoods, artistic skills.

#### **IV. CLOSING**

Intercultural communication as a bridge to build self-awareness in coexistence with differences. Humans view cultural differences as diversity of life and behavior. Intercultural behavior can be reflected by ritual communication activities which are often associated with mystical and unreasonable nature. In essence, ritual communication contains a deep meaning when it is associated with a religious perspective. Ritual communication activities as a form of fulfillment of human needs in the psychological realm based on beliefs and beliefs that are built by themselves. Almost the same as the ritual communication process, intercultural communication is also a fulfillment of human psychological needs for human interaction and the development of knowledge to build one's own characteristics. The ritual component gives birth to a religious system, a belief system, and a worship system based on a common perception of the set of actions that involve elements of magic and tradition. Accumulated beliefs and beliefs move people to carry out ritual activities such as those carried out by the founders of Pura Dalem Solo.

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