

COMMUNICATION STRATEGY ISLAMIC-HINDU SOCIETY IN KLUNGKUNG REGENCY TO HANDLING CONFLICT

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ABSTRACT

This research discusses the communication strategies of the Islamic-Hindu community in Klungkung Regency in dealing with social conflicts that have the potential to disrupt multicultural harmony. Even though the Religious Harmony Index (IKUB) in Indonesia continues to increase, there are still cases of intolerance originating from various social factors. This research uses a literature study method with content and descriptive analysis to understand the communication strategies implemented in building social harmony. The research results show that the Islamic-Hindu community applies three main strategies, namely interpersonal communication, group communication, and traditional communication based on local wisdom. Barriers to the communication process include differences in frames of thinking, cultural differences, and negative prejudices, especially among young people. However, there are local values such as *ngejot*, *matetlung*, *masuaka*, *ngaminang* or *magibung*, and *madelokan*. This research confirms that effective communication, supported by cultural values and genealogical relationships, is the key to maintaining harmony in a multicultural society.

Keywords: communication strategy, Islam-Hinduism, social conflict, multiculturalism, local wisdom

INTRODUCTION

As we all know, Indonesian society is a society with a very complex level of diversity. A society with such diversity is known as a multicultural society. In this case, multicultural can be interpreted as diversity or differences between one culture and other cultures. Thus, a multicultural society can be defined as a group of people who live and live permanently in a place that has its own culture and characteristics that are able to differentiate one society from another.

According to data from the Ministry of Religion of the Republic of Indonesia, it shows that the Religious Harmony Index (IKUB) in Indonesia continues to show positive developments from year to year, but there are still various conflicts in certain areas.

According to the latest data, the 2024 IKUB recorded a score of 76.47%, which reflects a significant increase compared to the previous year, namely 76.02% in 2023. When compared with the last five years, this increase is even more pronounced. In 2022, IKUB will be at 73.09% after previously being at 72.39% in 2021. This increasing trend has been consistent since 2018, where the IKUB was at 70.90% and increased to 73.83% in 2019. In line with the IKUB survey, the survey results from Indonesian Political Indicators which were released on October 4 2024 also show public appreciation for the government's performance in maintaining religious tolerance. As many as 86% of respondents stated that religious tolerance in Indonesia was in good and high condition.

Based on the data on religious harmony above, it turns out that there are still many cases of intolerant attitudes in society, especially in multicultural societies. This is because a multicultural society has the potential to give rise to conflict. Only 30% of the social conflicts that frequently occur in society these days are religiously motivated, while the other 70% are caused by other factors, which ironically are packaged in a religious format.

In Mashad (2016), social conflicts between Muslims and Hindus in Bali, especially in Klungkung, revolve more around youth social problems, rather than cases of establishing places of worship and cemeteries, broadcasting religion, and interfaith marriages. This is because the number of Muslims in Klungkung is not too large and each village has its own place of worship and burial ground. Based on the narrative of Putu Arimbawa as a Chieftain of Gelgel Village, in 2015 there was a dispute between Gelgel Village (majority Hindu) and Kampung Gelgel Village (majority Muslim) regarding the construction of Rental Flats or Social Houses. Rental Flats or social housing is a rental housing facility, usually aimed at low-income people (MBR) or as a solution to affordable housing needs. Putu Arimbawa explained that this was triggered when the construction was initially intended as a dormitory/Islamic boarding school.

Apart from that, other incidents also occurred in urban areas between the *Banjar Pande* community (majority Hindu) and the Lebah Village community (majority Islam). The characteristics of youth dispute cases in the Gelgel Village area are slightly different from those that occur in urban areas. These differences can be seen from various perspectives. For example, related to the situation or contour of the area where the conflict occurs. Lebah Village is located in an urban area which tends to be more dynamic with much more complex socio-economic problems so it is very easy to ignite into anger. This is different from the situation of the Gelgel community, where socio-economic problems are not too complex, moreover the family spirit is still strong so that if there is a potential conflict it can

be resolved quickly. Apart from that, the difference lies in the culture of city people who tend to be expressive so that when there is a problem they are more daring to "put their bodies up" because this has more potential to cause manifest conflict.

From the several cases presented, these cases tend to be committed by newcomers who lack knowledge of the history of Islamic-Hindu relations in Bali, especially in Klungkung. Thus, these immigrants lack a caring attitude towards the people in their environment. There are quite a few problems faced by unscrupulous immigrants which ultimately give rise to negative prejudices that immigrant residents are problem makers. Sometimes prejudices are built up at random, without being able to differentiate between new immigrant Muslims and local Muslims who have been part of the community for hundreds of years. meat Bali. In Mashad (2016), this view not only emerged among the people of Klungkung, but also appeared in almost all of Bali. However, it should be emphasized that the presence of migrant residents is not a symptom of social pathology (social disease) that must be avoided. Its presence is an inevitability and social reality, especially since Bali is one of Indonesia's leading tourism destinations.

Conflict resolution generally takes the form of creating safety valves, isolating interest groups, conflict transformation, domination and hegemony, negotiation, mediation, solving joint problems, and takes the form of reconciliation. Apart from that, as an effort to reduce conflicts between religious communities, it is also regulated through Joint Decree (SKB) of 2 Ministers. SKB 2 Ministers is a regulation issued by the Minister of Religion and the Minister of Home Affairs. This SKB regulates a number of aspects of religious life, especially related to religious harmony, the establishment of places of worship, and the role of local government and society in maintaining tolerance.

In an effort to avoid social conflict that could threaten the order of a multicultural society, a communication strategy between religious communities is needed in order to create a harmonious society. So that in the future a pillar of nationality and religion will be created through religious moderation to ward off radical attitudes which have recently begun to disturb and divide society. This research is aimed at explaining the cultural negotiation strategies of the Islamic-Hindu community in Klungkung Regency in dealing with conflict.

Based on the introduction above, there are two research questions, namely; (1) what form of strategy communication culture of the Islamic-Hindu community in Klungkung in handling conflict? (2) why the Islamic-Hindu community does it Communication strategies in dealing with conflict?

METHODS

This research uses an approach qualitative with descriptive-analytical methods, which aims to understand cultural negotiation strategies between Muslim and Hindu communities in Klungkung Regency. This approach allows researchers to explore the meanings, perspectives and social practices used in building interfaith harmony (Creswell, 2014). Qualitative research is naturalistic, namely examining phenomena in their original context without manipulation of variables (Moleong, 2018). Thus, this research emphasizes the process of social interaction and mechanisms for resolving cultural conflicts that occur in everyday life.

Also, this research method uses literature study (library research) namely a method of collecting data by understanding and studying theories from various literature related to research. According to Zed (2004) there are four stages of library study, namely preparing the necessary equipment, preparing a working bibliography, organizing time and reading and taking notes research materials. Data collection by searching for sources and reconstructing them from various sources such as books, journals and existing research. The analysis method uses content analysis and descriptive analysis. Library materials obtained from various references are analyzed critically and in depth in order to support propositions and ideas.

RESULTS AND DISCUSSION

STRATEGY COMMUNITY COMMUNICATION ISLAM-HINDUISM IN DEALING WITH CONFLICT

According to Ting-Toomey and Chung (2005), in managing a cross-cultural conflict, it really depends on the cultural variables of society, both the culture of individualism and collectivism. Collectivist culture is closely related to adaptability and self-presentational image. This is what is shown in the communication strategy of Hindu-Islamic community leaders in overcoming various potential conflicts. Therefore, Hindu-Islamic community leaders optimize various communication channels to overcome potential conflicts and achieve harmony. The communication channels in question are interpersonal, group and traditional communication channels.

1. Interpersonal communication strategies is communication that occurs between two or more people, which is usually organized informally. Each participant in interpersonal communication maximizes the use of communication elements. Society Islam-Hinduism using interpersonal communication strategies such as informal dialogue to convey various information or messages, compromise existing problems, and strengthen ties of brotherly

relations between Islamic-Hindu communities. Society Islam-Hinduism using the concept of solidarity face work namely someone accepts other people as members of the in-group. Moreover, most Muslim community leaders have kinship relations with Hindu community leaders. According to Ting-Toomey (1994), solidarity improves the relationship between two people who are talking, differences are minimized and togetherness is emphasized.

2. Group communication strategy is communication that takes place between several people, whether in a small or large group, to share information or solve a problem. Based on the results of observations in the field, in dealing with potential conflicts, the Hindu-Muslim community uses three group communication strategies, namely through internal village communication, negotiation, and mediation based on the principle of kinship. The internal village group communication strategy is overcoming potential conflicts in each village through deliberation activities to reach consensus. Then, group communication strategies through negotiation are a form of resolving external conflicts between community leaders Islam-Hinduism through negotiation efforts to find a solution to the problems being faced. The format for dealing with potential conflicts prioritizes alternative types of resolution (non-litigation) in the form of deliberation compared to the format for resolution through legal channels (litigation). Alternative problem solving in the end to reach consensus. Apart from using negotiation strategies, the community Islam-Hinduism also uses a mediation strategy, namely bringing in a mediator to help overcome potential conflicts arising from youth social problems.

3. Traditional communication strategy. Islamic-Hindu society still maintains traditional communication channels. This communication channel is considered quite effective in conveying messages of harmony because it integrates the spirit of togetherness of traditional communities. Islamic-Hindu Society use this channel to find common ground amidst differences so as to reduce various potential conflicts that stem from these differences. There are examples of local wisdom What is meant is traditions that are full of tolerance values such as *ngejot*, *matetlung*, *masuaka*, *ngaminang* or *magibung*, and *madelokan*.

SUPPORTING AND INHIBITING FACTORS OF STRATEGY COMMUNITY COMMUNICATION ISLAMIC-HINDUI

Islamic-Hinduism community leaders use various communication channels to support the realization of harmony between religious communities. When launching a communication strategy, it cannot be separated from the existence of supporting factors.

According to Ting-Toomey (1998) The main supporting factor in building the effectiveness of intercultural communication is the existence of an attitude of mutual understanding and mutual support between intercultural communication practitioners. There are factors that support and strengthen such as the credibility of Hindu-Islamic community leaders in dealing with potential conflicts. Public figure Islam-Hinduism is a figure who has the ability to organize and direct society to a harmonious and harmonious situation.

The next factor is the existence of mutual understanding in building harmony between religious communities. There is intercultural communication Islam-Hinduism Continuous and also genealogical ties (kinship) cause the differences between Islamic-Hindu communities to become increasingly thin and, on the contrary, there are more and more shared experiences between the two. Moreover, this togetherness is supported by local wisdom values that are full of tolerance. Apart from that, factors also support the community communication process Islam-Hinduism namely the existence of supporting infrastructure in the form of the availability of places for deliberation in both villages, the location of police stations in both villages so as to speed up communication regarding village security and order, as well as the existence of communication media such as mobile phones, telephones and social media which contribute to expediting the exchange of information.

The communication process does not always go well. Obstacles also sometimes affect the effectiveness of Hindu-Islamic community leaders' communication strategies. Communication barriers are factors that cause the communication process to not take place as expected by the communicator and recipient. There are things that can hinder communication strategies public Islam-Hinduism in overcoming potential conflicts such as barriers to thinking, cultural differences and negative prejudice barriers. Barriers to a framework of thinking are barriers caused by differences in perception between the communicator and the audience due to differences in background experience, education, interests and motivation. For example, there are differences in frames of thinking between youth and community leaders. Youth are unstable so emotional control and stability of stance are still difficult to control. Moreover, the nature of youth friction is spontaneous, expressive, so it is difficult to predict its occurrence. Likewise, barriers to thinking are also often encountered when public Islam-Hinduism when holding negotiations and mediating a case. For example, the community or disputing parties do not understand the purpose of negotiation and mediation efforts, so they sometimes consider this as part of confrontation. Apart from that, cultural differences, both religious and lifestyle contexts,

also significantly influence the course of negotiation and mediation efforts between parties in disagreement.

CONCLUSION

Efforts to maintain harmony between religious communities in multicultural areas like Klungkung require effective communication strategies. This strategy involves interpersonal communication, group communication, and utilizing traditional communication channels to resolve potential conflicts. Barriers faced in the communication process include differences in frames of thought, culture, and negative prejudices, especially among young people. However, support from local wisdom values and genealogical ties between communities helps strengthen tolerance and mutual understanding. The importance of mutual respect for cultural diversity is the main basis for maintaining social harmony in this multicultural society. Overall, a multiculturalism approach that encourages dialogue, tolerance, and avoid Discrimination is a strategic solution to maintain harmony between religious communities in Klungkung.

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