Cultural Identity Negotiation of Javanese-Muslim Settlers with Indigenous Balinese-Hindus: A Study of Intercultural Communication Strategies

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Abstract

This article explores communication strategies in negotiating the cultural identity of Javanese-Muslims as immigrant communities in Bali. Identity negotiation theory guides this article into the construction of intercultural communication strategies. The qualitative approach is used to analyze the negotiation process between the identity that occurs, what elements of identity are involved, as well as what identity factors have an impact on communication in a harmonious life, especially among the immigrant population (Java-Muslim) and indigenous people (Bali-Hindu) in Wanasari Hamlet, Denpasar City, Bali. The results of this study showed the opportunity for each group of residents to teach their own beliefs, as well as put forward equality over differences in the creation of a harmonious community life.

Keywords: *Communication; Intercultural Communication; Cultural Identity; Identity Negotiation*

Introduction

Cultural background differences are closely related to the existence of majority groups, minorities, immigrants, indigenous peoples, which triggers cultural shifts that have the potential to cause conflict between different groups. Indonesia has a diverse ethnic, religious, and cultural diversity that translates so that it has a lot of potential for conflict between groups. Indonesia's ethnic, cultural, and religious diversity is a potential that reflects the identity of a large nation and becomes a capital and cultural force capable of driving the dynamics of national and state life. But this cannot be separated from the potential for conflicts involving ethnic, racial and religious.

One of the minority groups occupying the island of Bali is the Muslim community of Bali. There are as many as 13.37% of Balinese people who are Muslim spread from the western end to the eastern tip of Bali island which is divided into two types of Muslim community, namely the indigenous Muslim community of Bali and the Muslim Community of Migrants. Wanasari Hamlet is an area located in North Denpasar that has the largest immigrant Muslim community in Bali. The presence of Muslims in the Muslim-majority Hamlet of Wanasari can be said to have almost never sparked an actual conflict with the indigenous Balinese who have been Hindu for nearly three generations. Focusing on Stella Ting-Toomey's identity negotiation theory approach, this article analyzes the process of negotiation between

the identities that occur, what elements of identity are involved, as well as what identity factors have an impact on communication in a harmonious life, especially among the migrant population (Javanese-Muslim) with indigenous peoples (Bali-Hindus) in Wanasari Hamlet, Denpasar City, Bali.

Methodology

This type of research is a case study with a qualitative approach. Bryan Copeland Taylor (2010) in his paper states, qualitative research is a method of investigation used in many disciplines, traditionally in social sciences, but also in market research and further context. The qualitative research method in this research aims to explain and explain the phenomenon deeply about the communication process that occurs between the migrant population (Java-Muslim) and the indigenous people (Bali-Hindu). For this purpose, data (qualitative) is collected using in-depth interview techniques. In-depth interviews were conducted to find out how to reduce communication uncertainty, how to reach mutual agreements, how to reduce potential conflicts, and how to experience language and culture between the immigrant population (Javanese-Muslim) and indigenous peoples (Bali-Hindus) in society so that they can live in harmony. Informants or resource persons in this study are opinion leaders from ethnic groups (Javanese - Muslims) and local people (native to Bali - Hindu) around Wanasari Hamlet. Opinion leaders chosen to include 1) Head of Hamlet; 2) Religious leaders from both parties; and 3) Chairman of the Community Pillar. Meanwhile, the villagers of Wanasari who were chosen to be informants are Muslims who have lived in Wanasari Hamlet for more than 20 years, have jobs that involve interaction between the two parties, and are members of the local community.

Result and Discussion

Indonesia's ethnic, cultural, and religious diversity is a potential that reflects the identity of a large nation and becomes a capital and cultural force capable of driving the dynamics of national and state life. But this cannot be separated from the potential for conflicts involving ethnic, racial and religious. Johni Najwan (2009) stated that in the last two decades, Indonesia's conflicts caused by multi-culture are increasing, both in quality and quantity. Various conflicts such as Aceh, Timika (Papua), Ambon (Maluku), Pontianak (West Kalimantan), Sampit-Mataram (NTB) and Poso (Central Sulawesi) are conflicts that have occurred due to clashes between ethnicities, communities, religions, and or between groups that occurred in various regions of Indonesia (Najwan, 2009).

The island of Bali as one of the islands in Indonesia that is a destination for various tourism and economic interests by various peoples around the world, making Balinese in particular, experiencing pressure and fighting both ideologically, economically, socially, culturally, politically and religiously coming from outside Bali. Ideologically, Balinese people who are evenly also Hindus are faced with a meeting of cross-ethnic, racial, national, and religious identities caused by Bali's openness as an international tourist destination. Suardita and Krisnawati (2015) noted that according to Kombes Pol. Gede Sugianyar throughout 2010, there were about 30 cases of indigenous and religious conflicts caused by various problems such as changes in caste status and name, religious and religious issues (Suardita & Krisnawati, 2015).

One of the minority groups occupying the island of Bali is the Muslim community of Bali. There are as many as 13.37% of Balinese people who are Muslim spread from the western end to the eastern tip of Bali island which is divided into two types of Muslim community, namely the indigenous Muslim community of Bali and the Muslim Community of Migrants. Wanasari Hamlet is an area located in North Denpasar that has the largest immigrant Muslim community in Bali. There are as many as 5445 people who occupy Wanasari Village is a muslim. The presence of Muslims in the Muslim-majority Hamlet of

Wanasari can be said to have almost never sparked an actual conflict with the indigenous Balinese who have been Hindu for nearly three generations.

Focusing on Stella Ting-Toomey's identity negotiation theory approach, this article analyzes the process of negotiation between the identities that occur, what elements of identity are involved, as well as what identity factors have an impact on communication in a harmonious life, especially among the migrant population (Javanese-Muslim) with indigenous peoples (Bali-Hindus) in Wanasari Hamlet, Denpasar City, Bali.

1. Cultural Identity Theory

The concept of "(cultural) identity" has gained the continued attention of communication and culture researchers over the past few decades. In fact, some recent reviews prove the centrality of identity (culture) exists as a construct in the study of inter/cultural communication (Bardhan & Orbe, 2012; Croucher, Sommier, & Rahmani, 2015). Studies of cultural identity have been approached from a variety of perspectives based on the scientific orientation of researchers and fundamental assumptions about the nature of cultural identity. Inter-cultural communication researchers argue that the term cultural identity has been used as an umbrella to include, or classify, related group identities such as nationality, race, tribe, age, gender and gender, sexuality, socioeconomic status, regional identity, ethno linguistic identity, political affiliation, and ability (dis). Inherently relational, cultural identity is also shaped by communication, behavior, and negotiation choices, especially in inter-cultural interactions.

In this context, the term cultural identity is defined as status, experience, creation, (re) negotiation, and/or competition for group membership and social identification (often through communication) in certain contexts. Special discussions will be given to how cultural identities are conceptualized differently from different approaches (e.g. social psychological approaches, interpretive cultural approaches, critical/interpretive approaches, and critical approaches). Different approaches often make disproportionate assumptions about the nature of cultural identity, and differ fundamentally on questions around agency, choice, and the relationship between cultural identity and social structure. The cultural approach was chosen by researchers to see what elements of cultural identity are involved in the creation of harmonious communication between the migrant population (Javanese-Muslim) and the indigenous (Bali-Hindu) people in Wanasari Hamlet, North Denpasar.

Cultural identity is self-identification, a sense of self-possessiveness towards a group that reassesses itself. A person is judged to be representative of a particular culture behaviorally, communicatively, psychologically and sociologically. It consists of values, meanings, customs and beliefs used to relate to the world. It reflects the general historical experience and sharing of cultural codes that give us a stable, unchanged unity, a constant frame of reference and meaning. People's assessment of whether they or others belong to a cultural group can be influenced by physical appearance, ancestral origin or personal behavior (dressing, speaking, vacation, and celebration). Historical events, political conditions, who are present, situations/places of interaction and public discourse, also influence cultural identity.

Cultural identity has several indicators, namely: (1) Statements and assumptions. How one sees himself is called confession. It means in what way someone shows others "who I am". The presumption is how others view and communicate one's identity; (2) Expression mode. The second property of cultural identity is the expression mode, which includes core symbols, names, labels, and norms. The core symbol is the belief and interpretation of people's culture, world and function of society. The use of symbols and ideas together gives a person a group membership. Names and labels are core symbol categories. Norms affect our cultural identity. Cultural groups create norms for appropriate behavior and acceptable behavior. Determine who we are including what and how we should behave in certain situations; (3)

Individual, relational and communal identity. An individual's identity refers to an individual's interpretation of his or her cultural identity, which is based on his own experience. This includes understanding the different levels of differences and similarities among group members. Relational identity refers to relationships between people. There are norms for appropriate behavior in relational contact, which occurs for example between friends, colleagues, coworkers or neighbors. Expectations for behavior vary according to the type of interaction, situation and topic. Communal identity is identified by observing group activities, rituals, rites, and group holiday celebrations. Group members use cultural membership to look after each other's communities. Examples of ceremonies are baptism, graduation and marriage. Informal services include greetings, holidays, compliments, and exchanges of gifts; (4) Aspects of identity that are timeless and changing. Cultural identity can change due to several types of factors that affect a group of people. These factors can be social, political, economic or contextual (Irmeli Luoma, 2005).

2. Identity Negotiation Theory

Stella Ting-Toomey (1993, 2005) proposed identity negotiation theory (INT) to explain transactions and interactions in which individuals seek to build their self-image as desired by themselves and others. Individuals acquire and develop their identity through interaction with others in their cultural group in daily life or can be said to be self-presentation. In the process of building their cultural identity, people will deliberately act according to interpersonal dynamics according to their initial perception. Or they will act in a way that is relatively not based on how they usually behave as "appropriate" in accordance with social norms.

Stella Ting-Toomey (2005) is interested in how a particular domain or identity affects communication interactions. Ting-Toomey began his theory by distinguishing personal identity and cultural identity. Cultural identity (such as race, ethnicity, religion, and gender) is associated with membership in particular cultural or social groups. While personal identity is a more unique characteristic, such as interests, abilities, skills, and preferences that set us apart from others. Cultural and ethnic identities are characterized by two dimensions, namely content value and salience.

The theory of identity negotiation has a component of the process that shows how the negotiation struck. Skill is the actual operational ability to perform actions or behaviors that are considered appropriate and effective in the face of certain cultural situations. These skills include adaptive interaction skills, attentive observational skills, attentive listening skills, verbal empathy skills, nonverbal sensitivity skills, and cross-cultural competency skills. (Ting-Toomey, 2005).

Management of the meaning of shared identity so that the achievement of the desired identity objective is part of the process of negotiating identity. This process also requires communication competency criteria (achievement goals through appropriate interactions), such as accuracy and effectiveness. The process of negotiating identities can be said to be successful if communicators and communion elicit feelings of understanding, understanding and affirmative respect. Feelings are understood to connote with reflective voices of understanding for one's thoughts, feelings, and behaviors, and impact on emotional empathy. Meanwhile, feelings of respect mean that desired identity-based behaviors and practices are considered legitimate, credible, and aligned with other members of the group. While feelings are affirmatively valued feelings are positively supported and positively embraced as valuable individuals despite having different group-based identities or stigmatized identities. These feelings are expressed through verbal and nonverbal confirmation messages, confirmed through the process by which individuals are recognized and endorsed, and convey positive assessments of the identity of others of value (Ting-Toomey, 2005).

3. Cultural Identity of Javanese-Muslim People in Bali

An overview of the findings of research related to cultural identity can be seen from the understanding of the migrant population (Javanese-Muslim) and indigenous peoples (Bali-Hindus) to their respective cultural identities. Various informant backgrounds are gathered to see their understanding of their cultural identity, in particular, that is inherent in themselves in daily life. There are visible identities and pseudo identities in each individual. Visible identities include cultural attributes (such as clothing, religious symbols, cultural symbols, etc.) as well as language that is done to communicate daily both with fellow ethnicities and with different ethnicities. While pseudo-identity attached to the individual is the order of thought (the way and orientation), the feeling (the way he feels and the orientation of his feelings), and the way of acting (the motivation of his actions and orientation). The cultural identity attached to the individual determines the course of communication that occurs between ethnically diverse communities.

a. Visible cultural identity

Visible cultural identities include cultural attributes (such as clothing, religious symbols, cultural symbols, etc.) as well as languages that are performed to communicate daily both with each ethnicity and with different ethnicities. Based on the results of in-depth interviews conducted with respondents with different backgrounds in Wanasari Village, Dauh Puri Kaja Village, North Denpasar District, Bali Province, it was found that the migrant population in its daily life often uses the attributes of its religious identity. The attribute that is considered conspicuous and always used in daily activities for a Muslim woman is her hijab because it is written in the Quran that Muslim women must close their aurat. In addition, Muslim settlers who are divided as merchants often put religious symbols such as calligraphy that reads lafadz-lafadz Al Quran on the walls of their shops or stalls and put "*halal*" on the banner of his food stall.

In addition to the migrant population (Javanese-Muslim), the indigenous (Bali-Hindu) people also have almost the same way to show their identity. The indigenous people (Bali-Hindus) who have shop stalls or food stalls show their religious and cultural identity by displaying religious symbols such as the symbol "ongkara" or the image/statue of the Goddess God embraced, such as the image/statue of Lord Shiva, Brahma God, Dewi Saraswati, and so on. If at the food stall settlers who do convert to Islam put lafadz "*halal*" on the banner of the food stall, then at the food stall owned by the indigenous people who are notabene Hindus put a "*sukla*" sticker on the food storefront.

The indigenous (Balinese-Hindu) in his daily life also often wear the attributes of identity attached to his body. For example, when going to pray, Hindus will roll a cloth around their waist so that it resembles a long skirt or so-called *kamen* and tie a scarf around its waist. In addition, when praying, Hindus also bring trays containing *canang* to be presented to Ida Sang Hyang Widhi Wasa.

b. Pseudo cultural identity

Kenneth Burke (in Beth Eddy, 2003) explains that pseudo cultural identity has several indicators, namely: a thinking order that includes the way and orientation of that group or individual in thinking and interpreting something, feelings that include how to feel from a group or individual, and a way of acting that sees what motivation and orientation the group or individual is doing in showing its cultural identity. In-house interviews have been conducted to identify these indicators. Based on the results of in-depth interviews conducted with respondents with different backgrounds, it was found that there are some similarities and differences between indigenous peoples (Balinese-Hindus) and migrant settlers (Javanese-Muslims) in representing their cultural identity.

Individual ways of thinking both inside and outside the group are one of the indicators of pseudo cultural identity. Mr. PJ is a native (Bali-Hindu) who daily works as a civil servant (Civil Servant) revealed that if in a discussion forum, he will express ideas directly on his points and rarely engage in small talk to look good. In the face of everyday issues or problems, he clings to the principles that have been instilled long ago by his ancestors, upholding the customary rules so that the existing problems as much as possible are solved by referring to the rules that have prevailed.

Meanwhile, the migrant population (Javanese-Muslim) responds to the behavior of the indigenous people more flexibly. The FN's mother, a respondent to the migrant population, said that they believed that where the earth was on, the sky was upheld. So, despite having different cultural backgrounds the two groups can negotiate their identities by putting more equality over difference so that there is no actual conflict and can coexist harmoniously.

4. Negotiation of Javanese-Muslim Identity towards Bali-Hindu Community

The theory of identity negotiation (INT) proposed by Stella Ting-Toomey (1993, 2005) is used to describe transactions and interactions in which individuals seek to build their self-image as desired by themselves and others. Individuals acquire and develop their identity through interaction with others in their cultural group in daily life or can be said to be self-presentation.

The settlers (Javanese-Muslim) and indigenous (Bali-Hindu) people have negotiated several cultural identities in their daily lives. First, the negotiating thing is customary clothing. Mr. RM, who is a public elementary school teacher in Wanasari Village, revealed that students at the elementary school where he teaches carry out the rules set by the Bali Provincial government, which is to wear Balinese traditional clothing every Thursday regardless of ethnic, religious, racial, and interstellar. The use of traditional clothing every Thursday during business hours is not only for elementary school students, but is applied to all public and private institutions throughout Bali Province. This has been stipulated in The Governor of Bali Regulation No. 79 of 2018 on The Day of Use of Balinese Traditional Clothing which states that this customary dress must be done every Thursday, Full day, Tilem day, and the anniversary of the Province and Regency / City. In addition to regulations on the use of traditional clothing, there is also the regulation of the Governor that mentions the Protection and Use of Balinese Language, Scripts, and Literature as well as the Simultaneous Implementation of Balinese Language Month throughout Bali which is written in Regulation of the Governor of Bali No. 80 of 2018 (jdihn.go.id).

In addition to the Governor's Regulation in writing, the people in Wanasari Village and surrounding areas also have a tradition related to traditional dress that has been negotiated with each other, namely the use of traditional clothing when fulfilling customary ceremonial invitations from relatives, both indigenous people (Bali-Hindus) and migrant settlers (Javanese-Muslim). If the indigenous people (Bali-Hindu) are holding traditional ceremonies such as weddings, funerals, new home thanksgivings, etc., and the migrant settlers (Javanese-Muslims) get invitations to visit, then as guests who honor their hosts, the settlers often come to fulfill the invitation by wearing simple Balinese traditional clothing that is wearing kebaya for women/shirts for men and kamen or cloth for subordinates. In contrast, if the migrant population has a large population, the indigenous people often come regularly using traditional Balinese clothing to show their identity. This has demonstrated the self-presentation activities as stated by Swann & Bosson (2008) because both groups of residents have carried out a collection of behavioral tactics designed to achieve various interactional goals. Mutual giving and accepting that occurs between indigenous peoples and settlers, means the process of negotiating identity is a phenomenon that is fundamentally interactionist. As with any interactionist approach, the process of identity negotiation combines two competing themes that dominate psychology, namely behaviorism and personality theory.

Habit after habit that successfully negotiated with each other has gone through a long process before. In addition to the hereditary cultural heritage of its ancestors, the perpetuation of the community relations of the migrant population (Java-Muslim) and indigenous peoples (Bali-Hindus) is the result of regular meetings between opinion leaders of each group who are part of the Forum of Religious Harmony or FKUB. Ibu SM as a religious leader of the migrant population group (Java-Muslim), revealed that every meeting conducted by FKUB always discusses current issues, especially concerning the existence of two different groups of cultures in Wanasari Hamlet and its surroundings. Regular meetings held every month also build closeness between migrant settlers and indigenous peoples, so that if there are issues in the community that may cause divisions can be accommodated by the opinion leader to be further conveyed to the members of his group so as not to cause actual conflict.

Conclusion

The conclusion of this study is that the migrants (Javanese-Muslims) and the indigenous people (Bali-Hindus) of each foreigner get the opportunity to carry out their beliefs peacefully without disturbing each other. In addition, the openness with the development of the era also affects the harmonious relationship between the two groups of residents. The openness between the two is also intertwined because of the religious harmony forum that holds meetings once a month to discuss and find solutions to emerging issues in society, especially issues that threaten the harmony of social relations between these two communities. The settlers (Jawa-Muslim) and the indigenous people (Bali-Hindus) hold a commitment to put forward equality over differences so as not to cause actual conflict. These two community groups also always maintain their respective cultural discourses and beliefs positively so that the two can coexist harmoniously.

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