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Hindu-Islamic Intercultural Communication in Kramat Ratu Mas Sakti Temple

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Abstract---*This study aims to explain why Hindu-Islamic intercultural communication occurs at the Kramat Ratu Mas Sakti Temple in Cemagi Village, Mengwi District, Badung Regency. Exploring the process and what are the implications of communication for religious harmony. This research is expected to provide understanding, information, and scientific understanding to the general public. This study uses three theories, namely (1) phenomenological theory, (2) intercultural communication theory, (3) reception theory. Philosophically, phenomenological theory places humans as creative actors in their social reality. Social reality is not a static tool of the coercion of social facts. that is, human actions are not completely determined by norms, habits, and values. Temple which is normatively a sacred place of Hinduism is used to perform rituals or worship together between Hindus and Muslims. Operationally, this theory can be used as a research methodology in revealing existing social realities.*

Keywords---*culture, Hindu-Islamic, intercultural communication, rituals, temple, worship.*

Introduction

Kramat Ratu Mas Sakti Temple in Cemagi Village, Mengwi District, Badung Regency is one of the unique temples from the history of the Mengwi kingdom. The history of the establishment of this temple is part of the story of King Mengwi's son who was born and raised in Blambangan, East Java, named Raden Amangkuningrat or Prince Mas Sepuh. Kramat Ratu Mas Sakti Temple is closely related to the Puri Ageng Mengwi kingdom whose power reached the Blambangan area of Banyuwangi, East Java. After growing up, this Mas Sepuh prince asked his mother about who and where his father was. After being told that his father was King Mengwi, the prince left for the kingdom of Mengwi with some of his followers. Arriving at Mengwi's kingdom, Raden Mas Sepuh was not taken for granted by members of the Mengwi royal family. There was a sense of competition between members of the Mengwi royal family and Prince Mas Sepuh, and I don't know what happened at that time so that the stepmother of Raden Mas Sepuh planned to kill Raden Mas Sepuh on his way back to his homeland in Blambangan, East Java.

Disappointed and feeling devastated to see the battle, he promised to be ready to die in that battle. But on the condition that after Raden Mas Sepuh died, he ordered that tombstones and temples be made at the place where he died. Until now the place is known as the Kramat Ratu Mas Sakti Temple. The intercultural communication that occurred at the Kramat Ratu Mas Sakti Temple was felt when Muslims made a religious pilgrimage to this temple, which incidentally is a sacred place of Hinduism. Since the discovery of this tomb, which is also part of the Kramat Ratu Mas Sakti Temple, which is believed by Muslims, many pilgrims carry out their religious activities here. And in

the slightest Hindus have no problem with Muslims carrying out religious activities at this Kramat Ratu Mas Sakti Temple. The intercultural communication that exists at the Kramat Ratu Mas Sakti Temple is the mingling of Hindu culture and Islamic culture into a harmonious whole at the Kramat Ratu Mas Sakti Temple.

Method and Theory

Intercultural communication theory contains content and interpersonal relations. Naturally, the process of intercultural communication comes from intercultural social relations that require social interaction (Koester & Lustig, 2015; Martin, 2015; Martin & Hammer, 1989). The emphasis is that the content of the communication is not in an isolated room. Content and meaning are two things that cannot be separated. Two things are essential in forming a relationship. In other words, human relations greatly affect how the content and meaning of a message are interpreted. This study uses intercultural communication theory with the Martin and Nakayama model and focuses on an interpretative approach to discuss the second problem formulation about how the process of communication between Hindus and Muslims occurs at Kramat Ratu Mas Sakti Temple, Cemagi Village, Mengwi District, Badung Regency. Reception theory is a historical application of reader response, specially developed in Germany when H. R. Jauss published an article entitled *Literary Theory as a Challenge to Literary Theory*. Where the focus of attention is on receiving a text. His main interest is not in the response of a particular reader at a certain time but the changes in the response, interpretation, and evaluation of the general reader towards the same text or different texts. This theory is used to analyze the impact given by the community to the existence of the Kramat Ratu Mas Sakti Temple as in the third problem formulation, namely: What are the implications for religious harmony in Badung Regency.

Results and Discussions

An overview of the research location is located in the Cemagi Service Village area, more precisely in the Banjar Dinas Seseh, Mengwi sub-district, Badung Regency. The location of this temple is approximately 5 km east of the Tanah Lot Tabanan tourist attraction. Judging from its geographical location, Kramat Ratu Mas Sakti Temple is very strategic because it is located on the coast and not far from other tourist objects in the Badung district. The structure of the Kramat Ratu Mas Sakti Temple There is two main buildings, namely the building that has eleven *meru tumpang* called the Ratu Mas Temple and the other is a *gedong-shaped* building in which there is a tomb that is purified and worshiped by both Hindus and Muslims and the surrounding community both from Both Cemagi Village and Munggu Village call this sacred tomb by the name *Pemereman*.

Hindu-Islamic intercultural communication at Kramat Ratu Mas Sakti Temple is a social phenomenon that can be known through direct observation even though it is at the communication level. Observations were made on the interaction of Hindus and Muslims in intercultural communication between Hindus and Muslims at the Kramat Ratu Mas Sakti Temple, such as praying ceremonies, pilgrimages, and obtaining healing. The results of this observation were further deepened by interviews with Hindus and Muslims who carry out religious activities at the Kramat Ratu Mas Sakti Temple. Why the occurrence of intercultural communication at the Kramat Ratu Mas Sakti Temple is of course a historical (historical), ideological, theological, and sociological background. Some of these backgrounds and reasons may be stated as the reasons for the intercultural communication process at Kramat Ratu Mas Sakti Temple. Although there are different historical versions of the existence of the Kramat Ratu Mas Sakti Temple, there are several things that need to be emphasized that the existence of the Kramat Ratu Mas Sakti Temple is closely related to the relationship between Hindu and Islamic cultures.

The communication process is divided into two stages, namely primary and secondary. Based on these two things, it is clear that the intercultural communication that occurs at the Kramat Ratu Mas Sakti Temple is a communication process. Applied communication, intercultural communication function, intercultural communication strategy multidirectional communication in social interaction at Kramat Ratu Mas Sakti Temple. In the process of Hindu-Islamic intercultural communication at Pura Kramat Ratu Mas Sakti, of course, the two processes must be used, namely: the process of intercultural communication and the process of secondary intercultural communication. (1) The process of intercultural communication is primarily carried out by one of the people who made the pilgrimage for the first time, both from the managing congregation and from individuals who are also here as communicators, tracing and searching for the existence of the Kramat Ratu Mas Sakti Temple to its stakeholders (Communicants). (2) The process of secondary intercultural communication, of course, is like newspaper media that publish about the existence of the Kramat Ratu Mas Sakti Temple in which there is the harmonization between Hinduism and Islam.

The process of intercultural communication at the Kramat Ratu Mas Sakti Temple cannot be separated from the phases or stages that occur dynamically and continuously. In this case, of course, the stages or phases cannot be separated from the historical process as an early occurrence of intercultural communication (Arasaratnam & Doerfel, 2005; Lieberman & Gamst, 2015). That is, from the development phase to the present phase, the communication continues and is well maintained by the *pengempon* (residents), the surrounding community, and Muslims who make pilgrimages to the Tomb at the Kramat Ratu Mas Sakti Temple.

In the process of intercultural communication, media is a place, a channel through which messages or symbols are sent through written media, such as letters, telegrams, facsimiles. In the context of this study, of course, in the form of a written historical narrative about the existence of the Kramat Ratu Mas Sakti Temple. In this regard, this description is narratively explained several things related to the written history of Pura Kramat Ratu Mas Sakti. In the context of intercultural communication, this is a symbolic message that must be treated well by the recipients of the message, namely the Hindu community and the Muslim community. Islam.

Based on this description, it is clear that there are beliefs from both Hindus and Muslims about the existence of the Kramat Ratu Mas Sakti Temple, which Hindus themselves believe based on the history of the existence of the Mengwi kingdom and the Chronicle of Mengwi itself. Meanwhile, based on the beliefs of Muslims, it refers to the existence of the congregation who searched for the existence of Wali Pitu in Bali. In addition, there is news that spreads among Muslims by word of mouth which causes many pilgrims to come so that the occurrence of two different cultures becomes one (McGrath et al., 1992; Martin & Siehl, 1983).

In the process of intercultural communication, it is very dependent on the stages that involve the seven elements of intercultural communication. It can be understood that there are seven elements in intercultural communication, namely people or humans, messages, media, feedback, codes, encoding-decoding, and disturbance/noise. So, the seven elements of culture are important thing in describing the process of intercultural communication in which there are certain stages.

The stages of adapting intercultural communication at the Kramat Ratu Mas Sakti Temple in this case are intended to see the Kramat Ratu Mas Sakti Temple from a contemporary perspective. In the sense of how Hindus and Muslims today treat all symbols that represent the cultural values of multiculturalism. Interestingly, the solidity of the Hindu and Muslim communities no longer needs to be questioned in treating these symbols. It is said so because until now people have treated it well based on magical beliefs that are manifested in various forms of rites.

In the process of intercultural communication, not only does it occur with historical background, but there are also supporting factors in it, such as local wisdom of Hinduism and Islam, the Bali 1 and 2 bombings, the search for Wali Pitu in Bali, religious tourism so that cultural acculturation occurs between Hindus and Muslims. At the Kramat Ratu Mas Sakti Temple. In the five components of religion, there is a belief system, which refers to the concepts of *sraddha* and *bhakti* in Hinduism. Whereas in Islam it is called the pillars of faith. The Hindu community expressed their faith through the concepts of *sraddha* and devotional service, while the Muslims through the pillars of their faith faced *Ida Sesuhunan* who performed *sthana* at the Kramat Ratu Mas Sakti Temple. Faith, belief, and devotion are recast in the form of many worship activities and rituals (Wear & Varley, 2008; Benedetti, 2012; Eilam et al., 2006).

This strong belief system becomes a marker that in the process there is intercultural communication. Moreover, Hindus and Muslims who came to make offerings were very enthusiastic about worshiping *Ida Sesuhunan Ratu Mas Sakti* who was held at the Kramat Ratu Mas Sakti Temple, and for Muslims at the Kramat tomb. This is not found in other cultures because there is still good communication between the two cultures in Kramat Ratu Mas Sakti Temple (Mishra, 2016; Peter, 2015).

In the description of this implication, the analysis is directed to several sub-chapters that have a strong correlation to the implications that arise when there is an intercultural communication process at the Kramat Ratu Mas Sakti Temple. The sub-chapters cover several things, namely the implications of intercultural communication on beliefs (dogmas), the implications of intercultural communication on social relations, the implications of intercultural communication in strengthening religious tolerance, and the implications of intercultural communication on strengthening cultural values.

Intercultural communication at the Kramat Ratu Mas Sakti Temple has implications for trust, both for Hindus and Muslims. Belief or dogma outlines the formulation of the nature of God that is known, experienced, and believed. It relates to the known concept of divinity, relates to the worship orientation experienced, and relates to the behavior of worship that is believed (Maltby et al., 2002; Maltby et al., 2004; Williams, 2016). Thus, the implications of intercultural communication at Kramat Ratu Mas Sakti Temple on dogma occur in three things, namely (1) expansion of religiosity, (2) differentiation of worship orientation and behavior, and (3) strengthening of mental and spiritual attitudes.

In addition, intercultural communication at the Kramat Ratu Mas Sakti Temple has implications for social relations between religious communities, especially Hindus and Muslims. Good social relations will lead to harmony

and peace for all. This can be seen in various religious and cultural activities that involve all people in Indonesia, especially Hindus and Muslims in Badung Regency. Thus, the implications of intercultural communication at Kramat Ratu Mas Sakti Temple on social relations such as: anticipating racial conflicts, solving problems with religious communities.

Intercultural communication at the Kramat Ratu Mas Sakti Temple has implications for religious tolerance. In Bali, especially in Badung district, tolerance is like a religion. It can be said that the Balinese people, whether Hindu, Muslim, Christian, Catholic, Buddhist, Confucian, have one religion, namely the religion of tolerance. This is not just a mere saying, but it is a fact. There is a lot of evidence, especially historical evidence of how harmonious the relationship between religious communities in Bali is, especially in this context (Maulana et al., 2018). Thus, the implications of intercultural communication at the Kramat Ratu Mas Sakti Temple for religious tolerance, such as: the more stable the harmony of religious life, the discourse of *nyame Hindu nyame Selam*.

The next implication found as a result of ongoing intercultural communication at the Kramat Ratu Mas Sakti Temple is the strengthening of cultural values. Kramat Ratu Mas Sakti Temple is not just a temple that is functionally a place of worship, but also a temple that has cultural icons that were raised and believed by Hindus as a place for *Ida Sang Hyang Widdhi* shrine in its manifestation as Ratu Mas Sakti and is believed by Muslims to be one of the one guardian. Based on the analysis of the previous chapters, the results of this study can be concluded as follows.

- The occurrence of Hindu-Islamic intercultural communication at Kramat Ratu Mas Sakti Temple is the result of historical, ideological reasons, theological reasons, sociological reasons, (1) historically provides an overview of the relationship between the Mengwi kingdom and the Blambangan kingdom and is also based on the Islamic version, so the case with (2) ideological reasons which is an understanding of the idea in this case about intercultural communication between Hindus and Muslims. Hindu-Islamic intercultural communication at Kramat Ratu Mas Sakti Temple is the result of the ideology of Hindus and Muslims, this is explained in a review of functional aspects, a review of religious aspects, and a review of magical aspects. (3) theological reasons seem to greatly influence the occurrence of intercultural communication at the Kramat Ratu Mas Sakti Temple. This is explained in the Hindu-Muslim belief system and the Hindu and Muslim worship system at the Kramat Ratu Mas Sakti Temple. (4) sociological reasons. The occurrence of intercultural communication at the Kramat Ratu Mas Sakti Temple is of course also influenced by sociological factors from two cultures, namely Hindus and Muslims. it can be seen from the Liturgy of the religious rite of Pura Kramat Ratu Mas Sakti, *melukat* as a healing medium.
- The process of Hindu-Islamic intercultural communication at the Kramat Ratu Mas Sakti Temple must of course use both processes, namely: the process of intercultural communication and the process of secondary intercultural communication. (1) The process of intercultural communication is primarily carried out by one of the people who made the pilgrimage for the first time, both from the *manaqib* congregation and from individuals who are also here as communicators, tracing and searching for the existence of the Kramat Ratu Mas Sakti Temple to its stakeholders (Communicants). (2) The process of secondary intercultural communication, of course, is like newspaper media that publish about the existence of the Kramat Ratu Mas Sakti Temple in which there is the harmonization between Hinduism and Islam. (3) the stages of intercultural communication at the Kramat Ratu Mas Sakti Temple are divided into three stages, namely the initial stage, development, and adaptation stage or the present. (4) The diversity of perceptions gives rise to several components of intercultural communication about the Kramat Ratu Mas Sakti Temple. This means that the existence of the Kramat Ratu Mas Sakti Temple leads to various cultural components with different cultural backgrounds. These include Intercultural Discourse Communication, Intercultural Ideological Communication. (5) In the process of intercultural communication, not only does the historical background occur, but there are also supporting factors in it, such as local wisdom of Hinduism and Islam, the Bali 1 and 2 bombings, the search for Wali Pitu in Bali, religious tourism so that cultural acculturation occurs between people Hindu-Islam at Kramat Ratu Mas Sakti Temple. (6) The pattern of intercultural communication applied at Kramat Ratu Mas Sakti Temple includes one-way and two-way intercultural communication patterns.
- The implications of intercultural communication at Kramat Ratu Mas Sakti Temple for religious harmony in Badung district include (1) strengthening of belief (dogma), (2) strengthening social relations, (3) strengthening religious tolerance, (4) strengthening values culture.

Based on the schema of the research findings, it can be described the findings related to intercultural communication at the Kramat Ratu Mas Sakti Temple based on three problem formulations and *theoretical ankletik* analysis obtained several important findings. Kramat Ratu Mas Sakti Temple can be said to be a cultural icon born from intercultural communication that involves several things, such as phenomena, processes, and implications that arise in intercultural communication. This cultural icon became the basis of the findings, which can then be seen that Pura Kramat Ratu Mas Sakti is not only a holy place but also a medium of communication. Residents of the Hindu community and Muslims as communicants or recipients as well as subjects who treat the message.

Conclusion

First, the reason for intercultural communication at Kramat Ratu Mas Sakti Temple pragmatically starts from the history or history of the Mengwi kingdom and Blambangan kingdom, besides magical things related to occult myths so that the discourse appears to be a magical message that is treated by Hindus and Muslims in a sacred space. Phenomenology as the first theory shows that actors or actors of intercultural communication show this by the existence of different religious activities in the same place as in magical ritual activities and asking for healing. Thus the Hindu-Islamic intercultural communication at the Kramat Ratu Mas Sakti Temple in the theoretical context of this research is following the phenomenological theory. Second, the existence of intercultural Hindu-Islamic communication at the Kramat Ratu Mas Sakti Temple creates harmony and tolerance in religion, this is pragmatically evidenced by the formation of interfaith communication forums, as well as the emergence of discourses on *nyama Hindu dan nyama selam*, following the theory of cultural communication that states that the process of intercultural communication comes from a social reaction. Thus, the Hindu-Islamic intercultural communication at the Kramat Ratu Mas Sakti Temple in the theoretical context of this research is following the theory of cultural communication. So this research supports the theory of cultural communication. Third, related to the existence of intercultural communication activities carried out by Hindus and Muslims of course there is a reaction or response from the community. This refers to the third theory, namely reception theory. Based on the searches carried out in the field, it can be analyzed that the responses from the two actors or actors stated that there was the same perception, namely that there was no problem with this, both Hindus and Muslims who carried out this activity and instead there was a strengthening in several aspects such as the economic aspect which with the existence of intercultural communication between Hindu and Islam at Kramat Ratu Mas Sakti Temple, it can increase the income or income of residents such as swords, parking attendants, and even for tour guides. Thus, intercultural communication between Hindu-Islamic cultures at Pura Kramat Ratu Mas Sakti in the theoretical context of this research is following reception theory.

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