

## COMMUNICATION CONFLICT MANAGEMENT OF HINDU– BUDDHIST COMMUNITIES IN STRENGTHENING RELIGIOUS MODERATION IN TULUK BIU AND BATUR VILLAGES

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### ABSTRACT

The increasing social pressures of modernization, tourism, and globalization have posed significant challenges to interreligious harmony in multicultural regions such as Bali. Within this context, the present study on communication conflict management among Hindu–Buddhist communities in Tuluk Biu and Batur Villages, Kintamani, Bangli becomes both relevant and urgent. The research aims to understand how interfaith communication patterns rooted in local cultural and spiritual values strengthen religious moderation while offering a contextually grounded model of peaceful communication in Balinese society. The main objective is to analyze communication patterns, the role of traditional and governmental institutions, and the spiritual foundations that sustain harmonious Hindu–Buddhist relations at the community level. This study employed a qualitative descriptive approach, conducted in Tuluk Biu and Batur Villages, Kintamani District, Bangli Regency. The key informants included the village head, traditional leaders (Bendesa Adat), Hindu religious leaders, and Buddhist monks. Data were collected through observation, in-depth interviews, and literature studies, and then analyzed thematically and interpretatively using the theoretical frameworks of Communication Conflict Management, Transformative Communication, and the Balinese ethical philosophy of Tri Hita Karana. The findings reveal that the Hindu–Buddhist communities in Kintamani have developed collaborative, empathetic, and transformative communication practices. Spiritual values such as *tat twam asi* (“I am you”), *karuna* (compassion), and *ahimsa* (non-violence) serve as ethical foundations for peaceful dialogue, while traditional institutions and village governance act as mediators maintaining social equilibrium. Cultural elements such as *menyama braya* (brotherhood) and the *banjar* system strengthen community-based interfaith cooperation. These results demonstrate that harmony among religious groups arises organically from locally embedded spiritual and cultural communication practices rather than external interventions. In conclusion, the Hindu–Buddhist communication model in Kintamani contributes theoretically by expanding conflict management and intercultural communication paradigms toward a spirituality-based approach. Practically, it offers an authentic, contextual, and sustainable model for fostering religious moderation in plural societies. Future studies are recommended to explore similar spiritual-communicative frameworks in other multireligious regions to support Indonesia’s national agenda on religious moderation.

**Keywords:** communication conflict management, Hindu–Buddhist relations, religious moderation, intercultural communication.

## INTRODUCTION

The religious and cultural diversity of Indonesia is a historical inevitability that has shaped the nation's social mosaic for centuries. Within this context, the Hindu and Buddhist communities represent an essential component of the Nusantara's pluralistic heritage one that has endured amidst the tides of modernization and global social change (Picard, 2020). However, within the dynamics of contemporary society, interreligious relations, including those between Hindu and Buddhist communities, are not entirely free from potential communication conflicts. Such tensions often arise not from doctrinal differences, but from distortions of meaning, symbolic misunderstandings, and divergent interpretations of socio-religious values (Syamsuddin, 2021).

In an increasingly complex era of globalization, the issue of religious moderation has become an urgent subject of academic inquiry. Religious moderation does not merely concern tolerance and harmony, but also the ability to manage conflict communicatively and ethically within the public sphere (Ministry of Religious Affairs of Indonesia, 2021). In multicultural societies such as Indonesia, interreligious conflicts are often triggered by failures in cross-belief communication, which in turn lead to social polarization (Nurhayati, 2022). Therefore, examining how Hindu and Buddhist communities manage communicative conflict becomes essential to strengthening the practice of religious moderation in an ever-changing social landscape.

This phenomenon is particularly evident in Tuluk Biu and Batur Villages, located in Kintamani District, Bangli Regency, Bali the focal sites of this study. The Kintamani region is renowned for its distinctive religious and cultural diversity, where Hindu and Buddhist communities have coexisted both historically and culturally. Batur Village holds profound spiritual significance for Balinese Hindus due to the presence of Pura Ulun Danu Batur, a major temple dedicated to Dewi Danu, the goddess of water and balance in nature. Meanwhile, Tuluk Biu Village is home to a strong Theravāda Buddhist community that maintains traditional practices, making it a concrete example of interreligious coexistence in Bali (Putra & Sari, 2022).

Although both communities have long cohabited harmoniously, modern social dynamics such as mass tourism, urbanization, and digital interaction have introduced new forms of communication conflict. Differences in interpreting traditional customs, the shared use of sacred public spaces, or social-environmental concerns related to the sacred Batur area often create tension. While such tensions are not necessarily destructive, unmanaged communication can threaten the social harmony that characterizes Balinese life (Rahmawati, 2023). Hence, it is important to explore how Hindu and Buddhist communities in these villages manage conflict through communication patterns grounded in local wisdom, particularly the philosophy of Tri Hita Karana and the principle of cosmic balance embodied in both traditions.

The long history of Hindu–Buddhist relations in the Indonesian archipelago reveals that both traditions share compatible values in cultivating social peace. Since the era of kingdoms such as Śrīvijaya and Majapahit, syncretism between Hindu and Buddhist thought has produced traditions of tolerance, harmony, and mutual respect (Zoetmulder, 1982). Yet, under the pressures of modernity, globalization, and secularization, these harmonious values have often experienced degradation. In the local context of Kintamani, the changing lifestyles of younger generations, exposure to digital culture, and the influence of commercial values introduced by tourism have transformed how people communicate and perceive their religious identities (Haryanto, 2023).

Previous research has largely focused on religious moderation within Islamic or Christian contexts (Anwar, 2021; Yaqin, 2022), while studies that specifically examine communication conflict management between Hindu and Buddhist communities at the local level remain scarce. This gap highlights the limited scholarly attention given to grassroots interreligious communication dynamics, especially in traditional societies undergoing modernization. Therefore, this study seeks to address the question: How do Hindu and Buddhist communities in Tuluk Bui and Batur Villages manage communicative conflicts in their daily lives to strengthen religious moderation?

In this research, the concept of communication conflict management is understood not merely as an effort to resolve disagreements, but as a social mechanism that maintains relational balance among different groups. Within the Hindu–Buddhist tradition, the principles of ahimsa (non-violence), karuna (compassion), and metta (universal love) serve as ethical foundations for peaceful communication (Rahardjo, 2020). These values are regarded as forms of spiritual wisdom that remain relevant in addressing contemporary social conflict. This perspective aligns with the concept of transformative communication, which emphasizes healing relationships and fostering shared awareness as the essence of conflict resolution (Gunawan, 2023).

The presence of digital technology has also reshaped patterns of social interaction in rural communities such as Tuluk Bui and Batur. Digital spaces enable interreligious engagement but also risk amplifying misunderstandings when not accompanied by adequate communicative literacy (Rohmana, 2022). In such circumstances, strengthening religious moderation must be integrated with interfaith communication education rooted in local values. The people of Kintamani have long demonstrated cultural resilience through traditional forums, joint rituals, and symbolic communication practices that sustain harmony. These practices provide an empirical foundation for developing a locally grounded model of communication conflict management.

Thus, this research not only fills an academic gap regarding interreligious communication within Hindu–Buddhist communities but also offers practical contributions to strengthening religious moderation through local culture. Using the case of Tuluk Bui and Batur Villages, this article emphasizes that conflict should not be perceived as a threat to harmony, but rather as an opportunity to reinforce spiritual values, communal solidarity, and interreligious understanding in Bali. Explicitly, the main objective of this study is to analyze how Hindu and Buddhist communities in Kintamani manage communication conflicts as part of their efforts to strengthen religious moderation. Theoretically, this study enriches the field of religious communication studies by highlighting spirituality and local wisdom as essential foundations for conflict management. Practically, its findings provide guidance for traditional institutions, religious organizations, and local governments in designing effective, inclusive, and culturally rooted interfaith communication strategies within Balinese society.

## **METHODS**

This research employed a qualitative descriptive approach aimed at deeply understanding the social, cultural, and communicative phenomena occurring within Hindu–Buddhist communities in the context of managing interreligious conflict. The study was conducted in Tuluk Bui and Batur Villages, located in Kintamani District, Bangli Regency, Bali Province. These locations were selected purposively because they represent one of the few areas in Bali with unique social characteristics where

Hindu and Buddhist communities coexist harmoniously. Batur Village is known as a spiritual center for Balinese Hindus due to the presence of Pura Ulun Danu Batur, while Tuluk Biu Village is home to a vibrant Buddhist community that actively preserves Theravāda teachings and ritual traditions. Together, these two villages serve as concrete representations of grassroots interreligious interaction that, while potentially giving rise to communicative conflicts, simultaneously demonstrate religious moderation practices grounded in local values such as Tri Hita Karana.

The informants in this study were determined through a purposive sampling technique, which involves selecting participants based on their knowledge, experience, and engagement with the research issue (Miles, Huberman, & Saldaña, 2018). The key informants consisted of: (1) the Head of Batur Village, who plays administrative and social roles in managing intercommunity relations and interfaith policies; (2) the Bendesa Adat Batur (traditional village leader), who preserves customary laws and traditions forming the basis of social harmony; (3) a Hindu religious leader, who provides theological and ethical perspectives on communicative conflict resolution from Hindu teachings; and (4) a Buddhist religious leader, who represents the values of compassion (karuna), non-violence (ahimsa), and wisdom in managing interfaith relations.

The data collected comprised both primary and secondary sources. The study was grounded in Conflict Management Theory, which posits that conflict is an inherent part of social interaction that cannot be avoided but can be managed through effective, empathetic, and ethical communication (Rahim, 2011). Within the context of Hindu–Buddhist communities in Kintamani, this theoretical framework was applied to analyze how spiritual values such as ahimsa, karuna, and metta are translated into social communication strategies. This approach provides insight into how local communities manage conflict not merely as an effort to avoid disagreement, but as a dialogical process aimed at strengthening social harmony and promoting religious moderation (Gunawan, 2023).

Thus, Conflict Management Theory serves as the analytical foundation for understanding interreligious communication practices as they unfold within the cultural and spiritual landscape of Bali, where communication is not only a social act but also a reflection of sacred interconnectedness and moral balance.

## **FINDINGS**

### **1. General Patterns of Hindu–Buddhist Communication**

The communication patterns between the Hindu and Buddhist communities in Tuluk Biu and Batur Villages demonstrate a harmonious, open, and participatory model of interreligious communication. Based on interviews with the Head of Batur Village, the relationship between the two religious groups has long been established through various social, religious, and customary activities. “Harmony between Hindus and Buddhists has existed for a long time. We always work together in every activity, both traditional and social,” (Informant 1, interview, 2025). This statement reflects a horizontal communication pattern emphasizing equality and mutual trust. From the perspective of Conflict Management Theory (Rahim, 2011), the communication practices in Batur illustrate a collaborating style a communicative approach that prioritizes openness, empathy, and cooperation in resolving differences. Such a pattern transforms potential conflicts not into threats, but into opportunities to strengthen social integration.

Furthermore, interreligious communication in both villages is not formalistic but grows organically from the community’s daily social practices. Shared activities

such as gotong royong (mutual cooperation), participation in traditional ceremonies, and mutual support in building houses of worship exemplify productive interfaith communication. For instance, Buddhists contribute to the construction of Pura Ulun Danu Batur, while Hindus participate in celebrating Vesak and Cing Bing. Here, communication extends beyond verbal messages, manifesting instead through social action imbued with solidarity. This pattern aligns with Habermas' (1984) notion that genuine communication must aim at achieving mutual understanding through rational and egalitarian social interaction.

The uniqueness of Hindu–Buddhist communication in Kintamani also lies in the active participation of both groups in interfaith events without sectarian boundaries. A Hindu religious leader (Informant 3, interview, 2025) explained that such unity is historically rooted: “Since ancient times, Hindus and Buddhists have been united. In our temples, there are symbols showing this unity, such as the Koncho in the temple courtyard.” These religious symbols serve as nonverbal communication media that reinforce the spiritual meaning of togetherness. Within the framework of Symbolic Interactionism (Blumer, 1986), such actions and symbols function as channels of shared meaning that integrate common values between faith communities. Communication expressed through symbols and rituals indicates that social interaction also carries a spiritual dialogue dimension with transcendental awareness.

This condition is reinforced by the Balinese philosophy of Tri Hita Karana, which emphasizes balance between human relations with God (parahyangan), fellow humans (pawongan), and nature (palemahan). This triadic harmony serves as the moral foundation for all forms of communication. Hindus and Buddhists in Batur and Tuluk Biu maintain harmony not by suppressing differences but by balancing social relations. The pawongan principle is practiced through mutual respect for each other's religious celebrations and active participation in communal worship. Thus, communication in Kintamani is integrative, stressing social and spiritual cohesion.

Viewed from these various dimensions, the communication patterns between Hindus and Buddhists in Batur and Tuluk Biu represent a distinctive multireligious communication model symbolic, participatory, and transformative. Communication is not merely a vehicle for information exchange but a spiritual instrument for sustaining social equilibrium. This pattern demonstrates that local communities can effectively manage conflict without external intervention, as the mechanisms of harmony are already embedded within their social structures and cultural values.

## **2. The Role of Traditional Institutions and Village Government in Mediating Communication**

Traditional institutions and the village government in Kintamani play a crucial role in facilitating communication between Hindu and Buddhist communities. The village government acts as an administrative mediator, while traditional institutions function as cultural and moral guardians. The Head of Batur Village stated that interfaith communication forums will be reactivated to strengthen community synergy (Informant 1, interview, 2025). This demonstrates institutional awareness that social harmony cannot be achieved solely through regulation, but must be cultivated through dialogue and participation. According to Rahim (2011), the role of the village government reflects the collaborating style of conflict management, emphasizing consensus and collective engagement.

Meanwhile, the traditional institution (Desa Adat) preserves social norms and values that underpin interreligious communication. The Bendesa Adat Batur noted: “Harmony between Hindus and Buddhists has long been maintained; our burial

grounds are adjacent, and we always assist each other in traditional ceremonies” (Informant 2, interview, 2025). This shows that traditional institutions function as systems of values that internalize solidarity and equality in community life. In the framework of Habermas’ Communicative Action Theory (1984), traditional institutions serve as the lifeworld that sustains communicative rationality social norms that enable consensus through non-dominative communication.

The collaboration between the village government and traditional institutions demonstrates an integration of administrative authority and moral legitimacy. Together, they create a deliberative space where villagers from different faiths can discuss and make collective decisions. This model resonates with the Tri Hita Karana principle, wherein social harmony (pawongan) is achieved through dialogue and consensus. The village government maintains administrative order, while the traditional council ensures the spiritual and cultural integrity of social decisions. This synergy provides a strong foundation for sustainable social communication.

The traditional institutions also serve as mediators in addressing social frictions at the community level. When disagreements arise such as internal disputes within Buddhist groups the traditional council facilitates peaceful resolution. Thus, the traditional institution not only preserves custom but also performs a conflict management function based on local wisdom. In Rahim’s (2011) framework, traditional leaders act as integrating communicators who reconcile differences through empathy and symbolic justice.

Therefore, both the traditional institutions and the village government function as twin pillars of social communication in Kintamani. Together, they bridge potential differences and transform them into collective strength. This combination of structural and cultural approaches creates a preventive communication system, where conflicts are not merely resolved but proactively avoided through participation and dialogue. This model empirically proves that culture-based communication is far more effective in maintaining social harmony than formal, top-down interventions.

### **3. Spiritual Values as the Foundation of Peaceful Communication**

Spiritual values play a fundamental role in shaping peaceful communication among the Hindu–Buddhist communities of Kintamani. Based on an interview with a Hindu religious leader (Informant 4, interview, 2025), interfaith communication in Batur is guided by the principle of silaturahmi (fraternal connectedness) and tat twam asi “I am you.” This principle emphasizes the understanding that every human being reflects the divine essence. Similarly, a Buddhist religious leader highlighted the values of karuna (compassion) and ahimsa (non-violence) as ethical foundations for social interaction. These shared values form a robust spiritual basis for interreligious communication. As Rahardjo (2020) observes, such ethical values constitute the moral core of communication oriented toward peace and social harmony.

The integration of Hindu and Buddhist spiritual values is evident in daily practice. People do not distinguish themselves in social participation; rather, compassion and empathy guide their interactions. During Vesak celebrations, Hindus participate, while Buddhists assist in preparing the Galungan festival. The values of metta (universal love) and karma yoga (selfless service) serve as spiritual bridges that dissolve sectarian boundaries. This communication is transcendental, linking social interaction with spiritual consciousness of universal unity (Gunawan, 2023).

From the perspective of transformative communication theory, spiritual values are not merely moral inspirations but transformative forces that reshape how communities perceive difference. Communication rooted in compassion and non-

violence creates a moral space where individuals interact without suspicion or prejudice. This process demonstrates that conflict resolution does not always require structural mediation; it can emerge through collective spiritual awareness. Here, communication becomes an instrument of social healing born from religious values. Joint spiritual practices also reinforce cosmic awareness of harmony. For the people of Kintamani, diversity represents a divine truth to be embraced as universal wisdom. The Hindu concept of Tri Kaya Parisudha (pure thought, speech, and action) and the Buddhist doctrine of Dhamma both serve as ethical guides in communication. When these two teachings intersect, they create a communicative ethic that rejects hatred and domination. Such communication fosters a culture of dialogue in which individuals speak with sacred intention to build, not to control.

Thus, spiritual values act as the “soul of communication” sustaining social harmony in Kintamani. Spirituality is not merely belief but a social energy that animates collective action. Through *tat twam asi*, *karuna*, *ahimsa*, and *Tri Hita Karana*, the community has developed peaceful, ethical, and enduring interfaith communication. This model underscores that in religious societies, effective communication is inseparable from living spiritual consciousness embedded in local tradition.

#### 4. Cultural and Social Factors Supporting Religious Moderation

Cultural and social factors form the backbone of peaceful communication between Hindus and Buddhists in Kintamani. Historically, the community has been shaped by the Balinese principle of *menyama braya* the spirit of kinship that regards all people as brothers and sisters regardless of religion, caste, or ethnicity. In interfaith communication, this principle provides the moral foundation for respectful and empathetic interactions. As stated by the Bendesa Adat Batur, “We have long been used to living side by side; Buddhists and Hindus make no distinction in traditional activities; everyone participates together” (Informant 2, interview, 2025). This illustrates that Balinese culture is not merely heritage, but an active social mechanism for sustaining harmony.

The *banjar* system, the local social unit of Bali, further strengthens interreligious interaction. Through regular communal activities such as *gotong royong*, village meetings, and ceremonies, people of different faiths engage in meaningful collaboration. This aligns with intercultural communication theory (Gudykunst & Kim, 2017), which stresses the importance of sustained social interaction to build shared meaning across cultural groups. In Batur and Tuluk Biu, shared meaning emerges through communal rituals and shared spaces that embody unity.

Charismatic local leaders also reinforce moderation. The village head, Bendesa Adat, and religious figures act as “guardians of social communication,” ensuring that dialogue across faiths remains harmonious. In leadership communication theory, such figures exemplify transformational communicators individuals who inspire social change through empathy, spirituality, and exemplary conduct (Gunawan, 2023). Cultural rituals and inclusive religious symbols also play an integrative role. Buddhists attend *Ngaben* (Hindu cremation ceremonies), while Hindus join in *Vesak* celebrations. Such ritual interactions reflect “symbolic dialogue” (Carey, 1989), in which communication occurs through shared symbolic acts rather than words alone. Rituals thus serve both religious and social functions, producing solidarity and reinforcing equality.

Overall, religious moderation in Kintamani arises not from formal regulation but from living cultural values practiced daily. The traditions of *menyama braya*, the

banjar structure, communicative leadership, and shared rituals form a preventive communication system that minimizes conflict before it arises. Within Rahim's (2011) framework, these elements act as preventive mechanisms of conflict management social systems that preempt conflict through participatory, culture-based communication.

#### **5. Challenges and Potential Conflicts**

Despite the prevailing harmony, several challenges and potential conflicts exist, primarily driven by social change and modernization. A key challenge is the value shift among younger generations. The Head of Batur Village noted, "Young people are now more occupied with social media and rarely participate in traditional or community activities" (Informant 1, interview, 2025). This indicates cultural discontinuity between older and younger generations, threatening the transmission of moderation values historically conveyed through rituals and oral tradition.

Another challenge stems from digital media, which transforms social interaction patterns. Social media often circulates unverified information, fostering misunderstanding among communities. According to Spitzberg & Changnon (2018), digital communication tends to be impulsive and lacks empathy, heightening social gaps. In Kintamani, discussions of religious or social issues online sometimes lack contextual understanding of local customs. Thus, enhancing digital literacy grounded in local values is vital to ensure technology supports harmony rather than division.

External pressures, especially mass tourism, also impact community cohesion. The influx of outsiders brings values that may clash with local traditions. The Bendesa Adat Batur warned that the commercialization of rituals risks reducing spiritual meaning to economic spectacle. In Habermas' (1984) terms, this reflects the colonization of the lifeworld, where instrumental rationality displaces cultural and spiritual meaning. Without careful regulation, modernization and tourism may spark symbolic conflicts.

Nevertheless, these challenges also present opportunities. The tech-savvy youth of Kintamani can serve as agents of change by producing digital media grounded in local culture such as interfaith ritual documentation or educational content on harmony. Collaboration between traditional institutions and village government could yield a digital communication model based on Tri Hita Karana, transforming social media into a space of encounter rather than division.

Hence, challenges in Kintamani are dynamic, not destructive. As long as local institutions and leaders adapt communicatively, social harmony can persist. Within Rahim's (2011) theory, this shift from static to dynamic conflict management reflects the community's capacity to adjust strategies to evolving contexts turning challenges into learning spaces that foster inclusivity and resilience.

### **DISCUSSION**

This study contributes significantly to the development of interreligious communication theory and practice in Indonesia. Theoretically, findings from Tuluk Biu and Batur expand Conflict Management Theory (Rahim, 2011) into spiritual-communal contexts, demonstrating that collaborating and integrating styles are not exclusive to modern organizations but thrive within traditional, value-based societies. The Hindu-Buddhist communities of Kintamani illustrate that harmony can be achieved through spiritually rooted social communication mechanisms, not merely rational strategies.



The study also enriches Transformative Communication Theory (Gunawan, 2023) by introducing the religio-cultural dimension as a critical variable. Interfaith communication in Batur and Tuluk Biu fosters spiritual empathy a shared consciousness that views difference as a source of collective strength. Communication thus becomes an agent of value transformation and social identity formation, rooted in compassion, harmony, and tolerance.

Practically, this research offers a community-based communication model for strengthening religious moderation across Indonesia. Local governments and religious institutions can emulate the collaboration between traditional councils and village authorities in Kintamani to develop inclusive interfaith dialogue grounded in local wisdom.

Furthermore, integrating these values into formal and informal education is essential for sustaining interfaith harmony. Schools can incorporate Tri Hita Karana, karuna, and tat twam asi into character education, while traditional councils reinforce them through community rituals. This synergy cultivates future generations who internalize tolerance both cognitively and behaviorally.

From the perspective of Hindu Communication Studies, this research affirms that communication is not merely a social process but a spiritual practice oriented toward cosmic balance. The Hindu–Buddhist communication model of Kintamani demonstrates that religious values can serve as a scientific foundation for developing Indonesian Communication Theory grounded in local culture, spirituality, and universal ethics.

## **CONCLUSION**

Based on the results and discussion presented above, it can be concluded that the communication conflict management practiced by Hindu–Buddhist communities in Tuluk Biu and Batur Villages constitutes an interreligious communication model that successfully internalizes spiritual, cultural, and social values to preserve religious harmony. The communication patterns established between the two faith communities exhibit collaborative, open, participatory, and empathy-based characteristics. Social and religious interactions in both villages operate under the spirit of *menyama braya* (universal brotherhood), which regards all humans as part of a single spiritual unity. Such communication patterns have proven effective in preventing conflict, strengthening solidarity, and building mutual trust amid religious diversity. Furthermore, the roles of traditional institutions and the village government have proven strategically important in bridging interfaith communication. Traditional institutions function as moral mediators and custodians of local values that foster tradition-based social dialogue, while the village government acts as an administrative facilitator that reinforces intercommunity synergy. The collaboration between these two institutions creates a balance between structural authority and cultural wisdom. In the context of Conflict Management Theory (Rahim, 2011), this synergy reflects the practice of integrating and collaborating styles two highest forms of conflict management that emphasize participation, transparency, and common interest. Thus, the harmony observed in Kintamani is not merely the product of passive tolerance but the outcome of an active, adaptive, and reflective social communication system. The study also demonstrates that Hindu–Buddhist spiritual values such as *tat twam asi* (“I am you”), *karuna* (compassion), and *ahimsa* (non-violence) serve as the ethical foundation for all forms of communication. These values function as moral resources for building loving and respectful interfaith relations. When these values are integrated with the concept of *Tri Hita Karana* the balance among human relations with God, with

fellow humans, and with nature transformative communication practices emerge that transcend religious boundaries. Such communication is not merely a vehicle for information exchange but a manifestation of spirituality that connects people to the transcendental dimension of life. Accordingly, interreligious harmony in Kintamani can be understood as a form of spiritual communication that unites social and religious consciousness in balanced fashion. From a theoretical perspective, this research makes a significant contribution to the study of interreligious communication grounded in local wisdom. Applying Conflict Management Theory within a religio-cultural context shows that communicative effectiveness depends not only on rational strategies but also on the social structures and spiritual values that frame communicative acts. These findings extend the scope of contemporary communication theory by adding ethical and local spiritual dimensions as key variables. Empirically, the study confirms that Balinese communities in particular those in Kintamani possess a strong social capacity to manage conflict through communication systems based on custom and religion. This model can serve as a new paradigm for strengthening religious moderation in Indonesia: an approach to communication that does not erase difference but nurtures diversity within a framework of togetherness.

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