

## COMMUNICATION BETWEEN HINDU CULTURE AND THE TIONGHOA ETHNIC GROUP AT BATUR

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### ABSTRACT

Indonesia is a country that has extraordinary uniqueness and cultural richness. This country consists of thousands of different tribes, races, languages, religions and customs. In the context of diversity, social interaction and cultural contact between various ethnic groups becomes inevitable. This process involves the exchange of ideas, values, and habits that influence each other. Tolerance plays an important role in interacting with different cultures. Tolerance is a basic element needed to foster mutual understanding and respect for existing differences. Among the many tribes and ethnicities that exist, the Chinese and Hindu ethnic groups in Bali have a long and complex history of interaction. Pura Batur in Kintamani District, Bangli Regency, is a concrete example where this intercultural interaction takes place. Intercultural communication at Pura Batur reflects the harmonious relationship between ethnic Chinese and the Balinese Hindu community. This interaction can be seen in various aspects, such as participation in religious ceremonies, cooperation in social and cultural activities, and mutual respect for each other's traditions and customs. This research aims to understand the dynamics of intercultural communication between ethnic Chinese and Hindus at Pura Batur, Kintamani District, Bangli Regency. Using a descriptive qualitative approach, this research will explore how social and cultural interactions occur, as well as the factors that influence communication between the two ethnic groups. Perception and communication between the two groups are influenced by history, religion, culture, and economics. Despite challenges, new perceptions are formed through daily interactions, reflecting good attitudes of adaptation and integration. Economic aspects become dominant in perceptions during communication between groups, especially in trading activities in markets and tourist areas. Trust and misunderstanding in communication influence social perception. This research shows that inter-ethnic harmonization in Kintamani is influenced by history, trade, multiculturalism and good communication, resulting in a peaceful and harmonious social life.

**Keywords: Inter-Cultural, Communication, Hindu Culture and The Tionghoa Ethnic**

### INTRODUCTION

Indonesia is one of the countries with extraordinary cultural uniqueness and richness. This nation consists of thousands of ethnic groups, races, languages, religions, and customs. This diversity makes Indonesia one of the most culturally diverse countries in the world. Each region in Indonesia has its own unique cultural characteristics, ranging from dances, music, traditional clothing, to different cuisines.

This cultural diversity not only serves as the nation's identity but also as a valuable asset that enriches Indonesia's social and cultural life (Alo Liliweri, 2013).

In addition to its internal diversity, Indonesia is also enriched by the presence of various immigrant communities. Since ancient times, the Indonesian archipelago has been a stopping point for many nations such as China, India, and Arabia who came for trading purposes. This trade interaction not only brought goods but also introduced various cultures, traditions, and religions to Indonesia. Many of these traders eventually settled down, married locals, and became part of the Indonesian society. They brought along their traditions and cultures, which later blended and became part of the complex and diverse Indonesian culture.

In the context of diversity, social interaction and cultural contact among various ethnic groups become inevitable. This process involves the exchange of ideas, values, and customs that influence each other. Each culture demonstrates principles of similarity that can serve as bridges for mutual adaptation. This is crucial for creating effective and harmonious interactions despite coming from different cultural backgrounds. Through this interaction, communities can learn from each other and adopt positive elements from other cultures, ultimately enriching their own culture.

Tolerance plays a crucial role in interacting with different cultures. Tolerance is a fundamental element needed to foster an attitude of understanding and appreciating existing differences. Tolerance enables individuals to accept and respect differing views, beliefs, and cultural practices. It serves as the starting point for constructive dialogue and harmony among religious communities in society. As stated by the Ministry of Religious Affairs of Indonesia (2010, p. 2), tolerance is the key to creating a harmonious and peaceful atmosphere amidst diversity.

A real example of this tolerance can be seen in the way religious communities in Indonesia respect each other while performing their respective religious rituals or worship. When followers of different religions practice their rituals, there is a mutual respect and space given for peaceful worship. This is a form of religious tolerance that demonstrates appreciation and respect for each other's beliefs. With this attitude of tolerance, Indonesian society can peacefully coexist despite fundamental differences in beliefs and cultural practices (Bungin, 2006).

Indonesia is a country with incredibly rich cultural diversity. Among the numerous ethnic groups present, the Chinese and Hindu communities in Bali have a long and complex history of interaction. Pura Batur in the Kintamani District of Bangli Regency serves as a concrete example where this intercultural interaction takes place. This temple is not only a place of worship for Hindu devotees but also a meeting point for various cultures in Bali, including the Chinese community.

Pura Batur is one of the prominent and significant temples in Bali dedicated to Dewi Danu, the goddess of lakes and rivers. Situated in an area adorned with stunning natural landscapes, this temple is frequently visited by various ethnic groups, including the Chinese community. Religious and cultural activities at Pura Batur often involve participation from diverse communities, including the Chinese ethnicity, which shares a historical connection with this place.

Inter-cultural communication at Pura Batur reflects the harmonious relationship between the Chinese ethnic group and the Hindu community in Bali. This interaction is evident in various aspects, such as participation in religious ceremonies, cooperation in social and cultural activities, as well as mutual respect for each other's traditions and customs. Cultural differences indeed pose potential risks. Cultural differences in communication can lead to ineffective communication. Generally,

individuals involved in intercultural communication cannot escape from their prior cultural backgrounds. This can be a barrier in cross-cultural communication. There are three main problems in the exchange of communication between different cultures, namely language, values, and cultural patterns (Prabawa, 2023).

Therefore, communication in a multi-ethnic relationship needs to be conducted as one way to create harmonious relationships. In society, there will be a realization of being one community within the Indonesian state, and there can be mutual tolerance for these differences. One thing to consider is the success of each ethnic group and among religious adherents in living together amidst cultural differences, without ignoring the potential conflicts that exist. Thus, it is necessary to understand how intercultural communication between the Chinese ethnic group and Hindus at Pura Batur, Kintamani District, Bangli Regency, unfolds. The purpose of this research is to understand the dynamics of intercultural communication between the Chinese ethnic group and Hindus at Pura Batur, Kintamani District, Bangli Regency.

## **METHODS**

This research aims to understand the dynamics of intercultural communication between ethnic Chinese and Hindus at Pura Batur, Kintamani District, Bangli Regency. Using a descriptive qualitative approach, this research will explore how social and cultural interactions occur, as well as the factors that influence communication between the two ethnic groups. This research uses a descriptive qualitative approach to gain an in-depth understanding of the phenomenon of intercultural communication between ethnic Chinese and Hindus at Pura Batur with a constructivist paradigm which confirms the assumption that individuals always try to understand the world in which they live and work. They develop subjective meanings for their experiences, meanings that are directed at certain objects or things (Creswell, 2013). The constructivist paradigm is used to look at the phenomenon of religious communities, namely ethnic Chinese and Hindus at Pura Batur, Kintamani District, Bangli Regency. In phenomenological research, more attention is focused on an individual's conscious experience. This phenomenological tradition holds the view that individual stories or experiences are more important and have greater authority than even research hypotheses (Morissan, 2018). The data collection method in this research is through observation, interviews and documentation.

## **FINDINGS AND DISCUSSION**

### **BASIC CONCEPTS OF INTERCULTURAL COMMUNICATION**

In every communication process, there are always expectations, perceptions, actions and interpretations. This means, when we communicate with other people, both we and the person we are talking to will interpret the messages received, both verbal and nonverbal messages, using the interpretation standards of our respective cultures. We also interpret and encode the signs or symbols we use as messages based on our own cultural standards. The main difference between intercultural communication and communication in general lies in the cultural background. Many communication experts provide various definitions to explain intercultural communication, including: According to Aloweri, Andrea L. Rich, and Dennis M. Ogawa as quoted by Arnawati Arbi, intercultural communication is communication between individuals with different cultures, such as between ethnicity, ethnicity, race and social class. Guo Ming Chen and William J. Starosta, quoted by Dedy Mulyana, stated that intercultural communication is a process of negotiation or exchange of symbolic systems that guide

human behavior and limit them in carrying out their functions as a group. Deddy Mulyana himself defines intercultural communication as a process of exchanging thoughts and meanings between individuals from different cultures. Stewar L. Tubbs-Sylvia Moss describes intercultural communication as communication between individuals with different cultures, whether in terms of race, ethnicity or socio-economic differences (Mulyana, 2003)

From the various definitions above, the author concludes that intercultural communication can be interpreted as communication that occurs between individuals with different cultural backgrounds. Some terms that are often used interchangeably with intercultural communication include inter-ethnic communication and international communication. Inter-ethnic communication is communication between members of different ethnicities, or it can also occur between members of the same ethnicity but with different cultural or subcultural backgrounds. An ethnic group is a group of people characterized by a common language and origin. Inter-ethnic communication is part of intercultural communication, but intercultural communication does not always mean inter-ethnic communication. Inter-ethnic communication is communication between members of different ethnicities, or it can also occur between members of the same ethnicity but with different cultural or subcultural backgrounds. An ethnic group is a group of people characterized by a common language and origin. Inter-ethnic communication is part of intercultural communication, but intercultural communication does not always mean inter-ethnic communication.

Interracial communication involves groups of people characterized by biological similarities. People of different races can share the same culture, especially when it comes to language and religion. Interracial communication is also part of intercultural communication, because different races generally have different languages and origins. Intercultural communication in an interracial context has the potential to cause conflict, because people of different races often have prejudices or stereotypes towards other races, which affects the way they communicate. Cross-cultural communication is the study of comparing ideas or concepts in different cultures. This can be a comparison of certain aspects or interests within a culture, or a comparison of certain aspects of one culture with another.

International communication is communication carried out by communicators representing a country to convey messages relating to the interests of their country to communicators from other countries, with the aim of gaining wider support. Harmony in intercultural communication is influenced by the effectiveness of communication carried out by the perpetrators. Communication is considered effective if the stimuli conveyed by the sender match the stimuli received and understood by the recipient of the message. In essence, between the sender (sender) and the recipient (receiver) there must be similarities in understanding the meaning of the message conveyed. If this is achieved, then communication can be considered to be going well.

#### **SOCIAL AND CULTURAL INTERACTIONS IN BATUR**

The Kintamani area holds many written sources in the form of inscriptions that tell about human life in the past. The oldest inscription dating back to 804 Saka/882 AD is stored in Sukawana Village. In other villages such as Trunyan, Bwahan, Abang (on the shores of Lake Batur), Serai, Pengotan, Manikliu, Cempaga, Pura Kehon, Dausa, Pura Batur, and others, Old Balinese inscriptions were also found which are very important for uncovering history. human life in Kintamani, including the existence of ethnic Chinese. The arrival of ethnic Chinese to Indonesia, including Bali,

has a long history. Although there is no certainty regarding when they first arrived, historian Irfan (1983) believes that a group of Chinese clergy were the first to visit the archipelago. Since the 5th century, the priest Fa-Hsien reported the existence of the To-lo-mo (Tarumanagara) kingdom in Java, and I-Tsing reported the existence of the Holing (Kalingga) kingdom in Central Java in 671 (Kartodirjo, 1984: 120). In the 7th to 8th centuries, ethnic Chinese relations with the archipelago were more related to trade. Evidence of this trade relationship can be seen from various types of metal kepeng coins from China, especially from the Tang dynasty (7th to 8th centuries) and the Sung dynasty (12th to 13th centuries). Ancient Balinese inscriptions from the 9th to 14th centuries also mention Chinese coins, indicating Chinese economic influence in Balinese society, especially in trade.

The arrival and settlement of ethnic Chinese in the archipelago, including Bali, is estimated to have occurred in the 8th century, based on ancient Balinese inscriptions. Miksic states that in the medieval classical period, Chinese migrants began to build villages in the archipelago, expand ports, and develop trade between ports (Miksic, 1996: 10-11). The development of this trade caused Chinese coins to become important as a means of payment in various activities, including taxes. China's metallic currency is increasingly playing a major role in foreign currency exchange (Sidemen, 2002:43). News about China's first arrival in Bali is mostly still presumptive. This assumption is obtained from comparative studies between archaeological numismatic finds and traditional legends or stories. Numismatic finds in the form of Chinese coins from the Tang dynasty (7th to 9th centuries) indicate trade contact between China and Bali in the 7th century (Goris, 1954:76). In Bali, there is a performing art that is often associated with contact between China and Bali, namely "barong landung." This is a pair of large male and female dolls. The barong landung man has black skin, protruding teeth, long hair, a scary face, and wears a black and white poleng cloth. Barong Landung is a woman with olive skin, an oval face with narrow eyes, smiling lips, blonde hair neatly tied in a bun, wearing a checkered white cloth, resembling a Chinese girl.

The existence of barong landung is often associated with the legend of the queen consort of king Jayapangus who married a Chinese princess. King Jayapangus is a historical figure who ruled Bali between 1177-1181 (Goris, 1954:63). The relationship between this legend and historical facts creates an analogy that in the 12th century there was already political contact between China and Bali. The existence of the Jayapangus king and the Chinese princess consort is also closely related to the Balingkang Temple in Kintamani, Bangli, which is thought to be the palace of the Jayapangus king. Several archaeological remains around the Kintamani area strengthen this folklore. At Pucak Tulisan Temple, a statue was found showing a face like a Chinese princess. By the Chinese community around Kintamani, this statue is called "Queen Cung Kang" and is revered by them. Before the Warmadewa dynasty came to power, a government institution or kingdom was formed in Bali which was centered in Singhamandawa in the 9th to 10th centuries. According to historical and cultural experts, Singhamandawa is thought to be located in Kintamani. During a period of around 40 years, namely between 882-914 AD, almost all ancient Balinese inscriptions mention the Singhamandawa kingdom or orders issued in Singhamandawa, such as the Sukawana AI, Trunyan AI, Trunyan B, Bangli Pura Kehen A inscriptions, and others. The existence of these inscriptions strengthens the assumption that in the 9th century, the center of government was in the Kintamani area or perhaps around Pucak Tulisan Temple and Balingkang Temple (Ardana, 1983:3).

Multiculturalism is understood as appreciation and respect for one's culture as well as curiosity about other ethnic cultures. In other words, multiculturalism is an understanding or belief that encourages the acceptance of pluralism or cultural diversity as a cultural model that is present in contemporary social and cultural life. Multiculturalism respects and celebrates cultural diversity, not as a threat or loss, but as a richness and mosaic that beautifies life (Lubis, 2006: 172). Every race, ethnicity, culture, religion and outlook on life may be different, but within the framework of multiculturalism, they are all treated equally and have the same right to express their views and values in life. Likewise, ethnic Chinese and ethnic Balinese in Kintamani, Bangli. Several reasons that make it possible for the two ethnic groups to live side by side in harmony are the influence of power and social capital. The Balinese ethnic group has the Tri Hita Karana ideology which contains local wisdom values and is used as a guide to life to maintain balance and harmony between humans and God (parahyangan), humans and nature (pabelasan), and fellow humans (pawongan). Tri Hita Karana teaches that human well-being can be achieved by maintaining harmony and harmony in interacting with fellow members of society who differ in belief, culture, religion, and so on.

Ethnic Balinese also adhere to the teachings of Tat Twam Asi which teaches that Hindus must develop harmonious, peaceful and considerate behavior in treating other people without distinction of religion or ethnicity. The value of harmony between the two ethnic groups in Kintamani is commonplace in a social institution in Pakraman Village based on local wisdom.

Ethnic Chinese, like ethnic Balinese, also have local wisdom in the concept of life, namely non-violence or love of peace. The people of ethnic Chinese descent in Kintamani also have teachings that contain social values and can be used as a basis for behavior. The philosophies used as a basis for ethnic Chinese are Buddhism, Taoism and Confucianism (Yudohusodo, 1996:70). Buddhism teaches a peaceful life, Taoism teaches that everyone should prioritize the interests of a harmonious family, and Confucianism teaches that every human being must respect parents and ancestors so that they can become moral humans (Taher, 1997: 19-20). Similar historical experiences encourage the two ethnic groups in Kintamani to live side by side in harmony. They are committed to building the village together, considering Kintamani as their homeland. Over time, the sense of brotherhood grew and was well maintained through inter-ethnic marriages which then gave birth to increasingly closer kinship ties. The dynamics that occur in Kintamani are the result of a play of power and knowledge, seen in various aspects, including religion and beliefs of both ethnic groups. Harmonization in the field of religion and beliefs of the two ethnic groups in Kintamani can be seen from the fact that the holy places of the Chinese and Balinese ethnic groups are often found in the same temple area (a Hindu religious holy place).

#### **CULTURAL COMMUNICATION FACTORS IN BATUR**

In this case, religion is one of the factors that influence each other, not in terms of the religious values adhered to, but in terms of inter-religious tolerance between the Chinese community and the Hindu community regarding the traditions carried out. This happens because of the combination of two cultures in the Batur area. An attitude of supporting, respecting and participating in cultural differences is well maintained in every cultural celebration of each group. The communication that exists between the Chinese community and the Hindi community in Batur influences each other's culture so that cultural integration occurs. The success of intercultural communication reflects a good attitude of adaptation and integration, where assimilation is accepted and

coexistence is achieved. However, sometimes unwanted problems occur due to lack of attention from outside parties (Raharjo 2005).

The cultural differences between these two groups are something interesting. The communication that occurs involves various cultures in everyday life in Batur. To create a harmonious society, intercultural communication must be well maintained through social groups in that society. Based on observations in Batur, there is intercultural communication where individuals or groups with different cultures interact. These cultural differences give rise to different perceptions. Chinese society has its own perception of Hindus, and vice versa. Everyone has an interpretation according to what they see and feel. Perception is the process of receiving, selecting, organizing, interpreting, testing, and reacting to five sense stimuli or data. This research illustrates how the Chinese community's assessments and reactions towards Hindus vary greatly, and vice versa.

Cultural similarities in perception make it possible to assign the same meaning to an event. However, cultural differences also give rise to different meanings according to each individual's culture. Perceptions between Chinese and Hindu communities in daily communication include religious, cultural and economic aspects. Some people prefer to communicate with their fellow tribesmen because of their close nature, language and culture, so they have similarities in communication. The communication that occurs between the Chinese and Hindu communities in Batur is very complex. The early history of the lack of acceptance of ethnic Chinese in Batur and various previous events had an impact on intercultural communication that is still felt today. Perception formation occurs through daily interactions in religious, cultural and economic aspects. The perceptions that emerge create assumptions between the two groups, with the same or different meanings. The common perception that Chinese people are stingy and arrogant and Hindus terrorists and fanatics creates new meanings when interacting. However, not all of these perceptions are true if they are not experienced directly. In Batur, Chinese people who are considered good and assimilated form a new perception, even though cultural differences are difficult to reconcile.

One of the dominant aspects in perception during communication between the two groups is the economic aspect. Economic activities in this region, such as in the market and the Kintamani tourist area, involve interaction between Chinese and Hindu traders without significant competition. However, buyers often hesitate due to concerns about the halalness of food or drink products sold by Chinese traders. Lack of communication became an obstacle for Chinese traders to gain the trust of the Hindu community. Communication is an effort to achieve a common meaning, where past experiences influence what someone says in ongoing message transactions. Communication misunderstandings can cause wrong social perceptions due to cultural differences. Conversations between Chinese and Hindu communities occur in various aspects of daily life verbally and non-verbally, allowing individuals to immediately perceive the reactions of others. This dynamic communication produces new perceptions through the exchange of messages and immediate reactions.

## CONCLUSION

Multiculturalism in Kintamani is demonstrated through harmonization between Chinese and Balinese ethnicities. The Balinese ethnic group with the Tri Hita Karana ideology and the teachings of Tat Twam Asi, as well as the Chinese ethnic group with the values of Buddhism, Taoism and Confucianism, live side by side

peacefully. Communication and interaction between the Chinese and Balinese communities in Kintamani creates cultural integration, where cultural traditions and celebrations support and respect each other, with the sacred places of both ethnicities often located within the same temple complex. Perception and communication between the two groups are influenced by history, religion, culture, and economics. Despite challenges, new perceptions are formed through daily interactions, reflecting good attitudes of adaptation and integration. Economic aspects become dominant in perceptions during communication between groups, especially in trading activities in markets and tourist areas. Trust and misunderstanding in communication influence social perception. This research shows that inter-ethnic harmonization in Kintamani is influenced by history, trade, multiculturalism and good communication, resulting in a peaceful and harmonious social life.

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