

## The Role of Multicultural Competence Based on Local Wisdom in the Cross-Cultural Adaptation Javanese Muslim Minority in Pagayaman Village, Buleleng Regency, Bali Province

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### Abstract

The cross-cultural adaptation in different ethnic and religious communities is not an easy process. Stereotype factors, prejudice, and ethnocentrism will affect the process. In most cases, the cross-cultural adaptation process cannot be optimal and cause psychological pressure and disharmonious interactions between immigrants and hosts. However, the Javanese-Muslim Pagayaman and Balinese Hindus can adapt well. The success of the cross-cultural adaptation is supported by the cultural competence and local wisdom of the two communities. This study aims to determine the cultural competence and local wisdom of Javanese-Muslim Pagayaman and Balinese Hindus in the village of Pagayaman located in Buleleng Regency, Bali Province, during the cross-cultural adaptation process. The study uses the theory of cultural adaptation from Young Yun Kim and a qualitative approach and case study methods from Robert K Yin. Research participants are community and religious leaders. The findings show that the adaptation model performed by both Balinese Hindus and Pagayaman Muslims is integration. Successful adaptation is supported by cultural competencies such as respect (valuing other cultures, cultural diversity), openness (to intercultural learning and people from other cultures, withholding judgment), curiosity, and discovery (tolerating ambiguity and uncertainty).

**Keywords:** Cultural competence; local wisdom; cross-cultural adaptation; ethnic; religious

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### Introduction

Indonesian society is a multicultural society; there is diversity in race, ethnicity, ethnicity and religion. This diversity can lead to various potential problems such as stereotypes, prejudice, and ethnocentrism. In this context, adaptation is an important effort, especially for immigrants when entering a new area that has different situations, whether ethnic, religious, racial, etc.

People who live in diversity need to strive for a harmonious life, this can be started by cultivating an attitude of being aware of diversity itself, trying to understand differences, adapting to various kinds of differences. Adaptation is one of the important aspects to be accepted by a new community. An important aspect in the adaptation process, especially in the Indonesian context, is the need for cultural competence, cultural

understanding and local wisdom of the target region.

Cross-cultural adaptation theory (Kim in Panocova, 2020) explains how people born and raised in one culture adapt to a new and completely foreign cultural environment. This category includes immigrants and refugees seeking a better life in another country, often from a different cultural background.

Cross-cultural adaptation is dynamic and complex because it involves differences in values, beliefs, worldviews, mindsets and the use of verbal and nonverbal symbols. People who enter a new environment tend to experience stress, especially in the early stages because they face new situations and experiences that may be different from their original culture.

In the process of cultural adaptation, newcomers, and residents will experience many dynamics. For immigrants, they will face a new cultural environment that can bring stress. Furthermore, stress produces mental imbalance or conflicting feelings that accompany acculturation and deculturation. The dynamics will be experienced by newcomers in the growth period." In this stage, the process that newcomers will go through is not a linear and smooth process, but a cycle that fluctuates with a "draw-back-to-leap" pattern (Panocova, 2020).

Previous research on the adaptation process was conducted by Gregoroyev (2018) entitled "Discordance of Acculturation Attitudes of the Host Population and they are Dealing with Immigrants." This study aims to evaluate the mismatch of acculturation attitudes felt and desired by Russian immigrants in the host group. This study uses a quantitative approach. The findings show that the host population in Russia prefers assimilation adjustment made by immigrants, while immigrants prefer the segregation type. The results of the discrepancy test are used to understand the reciprocal accommodation process and increase accommodation.

Research on adaptation under the theme "Cultural fusion theory: An alternative to acculturation" has been conducted by Stephen M Croucher & Eric Cramer (2017). This paper aims to present a theoretical framework on cultural fusion theory to realistically describe the immigrant experience. Cultural fusion theory explains how newcomers acculturate into the dominant culture and retain aspects of

its minority culture. Meanwhile, at the same time, the dominant or host culture also incorporates aspects of the immigrant culture into the dominant culture to create a unified intercultural identity.

A similar study was conducted by Deddy Mulyana & Bherta Sri Eko (2017), entitled "Indonesian Students Cross-Cultural Adaptation in Busan, Korea". This study pointed out the cross-cultural adaptation of Indonesian students in Busan, South Korea. This study uses a qualitative approach based on the U-curve, which is a four-stage cross-cultural adjustment model consisting of the initial, crisis, recovery and adjustment phases. This study finds that the U-Curve model is still useful. The findings illustrate that differences in language and friendship values, cross-cultural stereotypes and prejudices cause discrimination. This study also analyzes culture shock and strategies to overcome culture shock faced by some informants.

In this research, the researcher tried to examine complex adaptation phenomenon. Researchers examine how multicultural competencies contribution owned by immigrants and hosts in the adaptation process. In addition, this study also put attention on the importance of local wisdom and cultural competence as some important values in the adaptation process. Adaptation in a new environment must include knowledge of the host culture and acceptance of its differences. To be able to accept differences, cope with stress and adapt easily, people must have adequate multicultural competence. The novelty of this research lies in the use of the perspective of multicultural competence and local wisdom in the adaptation process in communities of different ethnicities and religions.

This study focuses on how cultural competence and local wisdom are used in the adaptation process by the Javanese Muslim minority and Balinese Hindu community in the Pagayaman Region, Buleleng Regency, Bali Province. This study is attractive because it will reveal how the Pagayaman community's strategy is to continue to maintain harmony amid in the current spread of intolerance issues. According to Antaranews.com news, Pagayaman village leader Ketut Hatta Amrullah cited that, the different religious communities in this region have a systematic

acculturation pattern in the regulation of religious holidays.

The adaptation process is not an easy thing, especially for newcomers, because they will enter a new environment. New situations can cause stress psychologically, socially and culturally. The problems experienced by immigrants in this process can involve stereotypes, prejudices, and ethnocentrism tendencies. Cultural differences also make this process more complex. Therefore the determinants of intercultural adaptation must be identified to minimize the risk of failure. Understanding cultural differences and similarities is very important to minimize stereotypes, prejudices and ethnocentric attitudes.

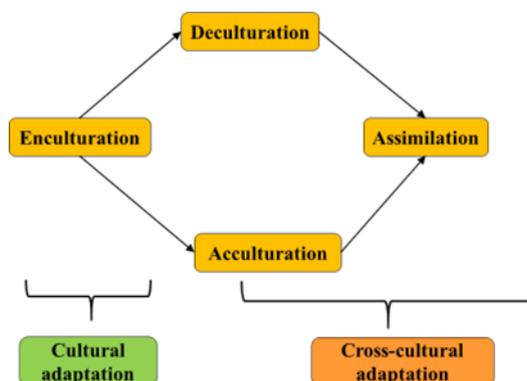
Immigrants and hosts can adapt to each other, so they can build harmony and tolerance. The minority communities of Javanese Muslims and Balinese Hindus have never experienced conflict. Based on this brief description, this paper will limit the discussion related to how the process of adapting the

culture of the Javanese Muslim minority to the Balinese Hindu and how cultural competence and local wisdom play a role in the process of cultural adaptation.

### Theoretical Framework

#### Adaptation Theory

This study uses Young Yun Kim's perspective of Cross-Cultural Adaptation Integrative Communication to examine the process of adaptation of the Pagayaman Muslim Javanese minority to the Balinese Hindu majority. According to Kim in (Panocova, 2020). Cross-cultural adaptation is defined as “the entire dynamic process by which an individual, after moving to a new, foreign, or changing cultural environment, establishes (or rebuilds) and maintains a relatively stable, reciprocal, and functional relationship with that environment. The purpose of cross-cultural adaptation is to adjust to the new cultural environment.



**Figure 1.** The relationship of terms related to cross-cultural adaptation  
Adapted from Kim (2001 in Panocova 2020)

The model in Figure1 shows how cultural adaptation and enculturation are linked through deculturation and acculturation with assimilation. The conceptualization of cross-cultural adaptation in Kim's (2001) model is based on assimilation, which ultimately includes several levels of acculturation and deculturation (Panacova, 2020)

According to Kim (in Panocova, 2020), the adaptation process of different ethnic groups can be seen from the ability of immigrant ethnic minorities to deal with stress in a new environment. Differences in values, beliefs, mindsets, etc. can trigger stress, but on the other hand they can also gain new

knowledge. Stress will be reduced if they are able to adjust to new things.

The model above emphasizes the importance of communication in adaptation process. Through communication and interaction, immigrants can learn what is important in the practice of life from the local ethnic culture. According to Kim in (Panacova, 2020) communication competence of residents which includes internal capacity is needed where migrants are able to understand the symbols shared in daily communication practices. Aspects of competence include: cognitive competence, affective competence, and operational competence.

### *Culture and Local Wisdom*

Culture is an important element in human life, because culture provides various implications in human life. Hofstede in (Panacova, 2020) adopts an anthropological perspective to define culture as "the unwritten rules of social play, or more formally the collective programming of mind that distinguishes members of one group or category of people from another"

Cultural differences manifest themselves in several ways, such as: symbols, heroes, rituals, and values. Symbols are words, gestures, pictures, or objects that carry a particular meaning. Meaning is only recognized by those who share the culture. New symbols are easy to develop and old ones disappear; symbols of one cultural group are regularly imitated by others. The symbol is a superficial layer. A hero is a person, living or dead, real or imaginary, who has characteristics that are highly valued in culture and thus serve as models for behavior (Hofstede, 2010).

Another aspect of cultural manifestation is that Rituals are collective activities that are technically redundant to achieve a desired goal that are considered socially important. A desirable goal but, in a culture, considered socially important. Cultural rituals are performed for their own sake. Values are also an important aspect of culture. Values are broad tendencies to certain circumstances among others. Values show negative and positive aspects, for example; bad contrast to good, dirty contrast to clean, moral contrast to immoral, etc. (Hofstede, 2010)

According to Samovar, Porter, and McDaniel & Roy (2016), the important elements in culture that influence the meanings in our social life are: (1) Beliefs, values, and attitudes. Beliefs can be defined as subjective ideas that individuals have about the nature of an object or event. These subjective ideas are largely a product of culture, and directly influence our behavior, (2) Values, represent the things we consider important in life, such as morality, ethics, and aesthetics. Individuals use values to distinguish between desirable and undesirable, (3) Beliefs and values encourage individuals to hold certain attitudes, which are learned tendencies to act or respond in certain ways to events, objects, people, or orientations. Culturally instilled beliefs and values have a

strong influence on individual attitudes.

Culture and local wisdom are interrelated. Local wisdom is a system of local culture and a reflection of the cultural behavior of the community (local people. Local wisdom is a superior and appropriate cultural product so that it becomes a way of life for the community. Local wisdom is also a representation and reflection of culture. Local wisdom is local ideas that are full of wisdom, good value, and being wise that are owned and implemented by community members Local wisdom is part of cultural competence.

According to Quaritch Wales (in Rahyono, 2017), local wisdom is a number of cultural characteristics resulting from life experiences. Meanwhile, according to Wagiran (2012), local wisdom can be seen from cultural aspects such as: (1) Religious-spiritual, (2) Moral, (3) Society, (4) Customs and traditions, (5) Education and knowledge, (6) Technology, (7) Spatial planning and architecture, (8) Livelihoods, (9) Art.

### *Intercultural Communication Competence*

Having intercultural communication competence will help individuals in building effective intercultural communication. Intercultural competence is very complex because it involves not only individual perspectives but also other people opinion to assess the appropriateness of behavior and communication.

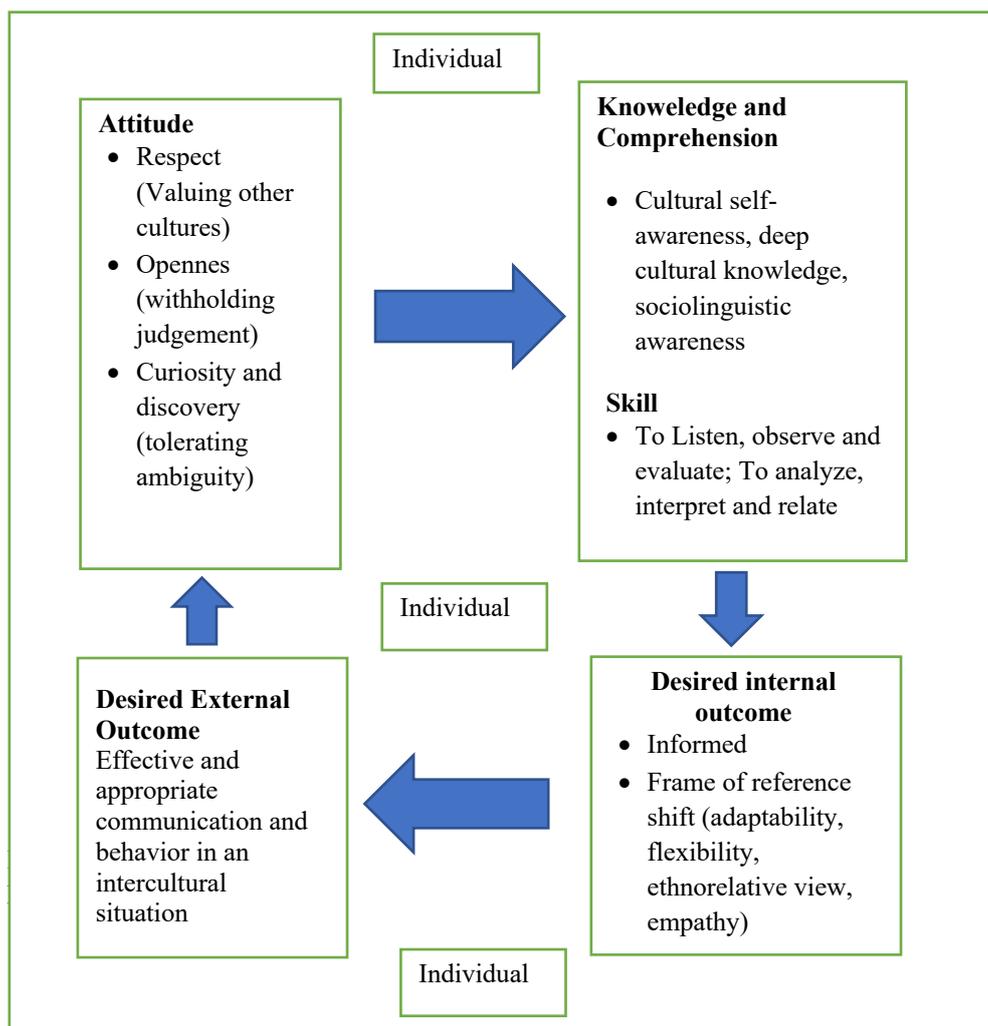
According to Samovar, Porter, and McDaniel & Roy (2016), intercultural communication competencies include (1) motivation, (2) having knowledge to explore, and (3) having certain communication skills. Motivation, which relates to intercultural competence, means that as communicators, we want to be part of a successful intercultural encounter. We know from personal experience that being motivated and having a positive attitude usually results in positive things. Knowledge, because it refers to the ability to add and expand knowledge about people from different cultures from one's own culture. Knowledge consists of: a) Cultural Specific, assumes that the most effective way to improve intercultural communication is to study one culture at a time and learn all the different and specific communication features of that culture. b) General Culture. The rationale of the common cultural method for enhancing

intercultural competence aims to understand the universal influence of culture on human behavior through different learning methods. Skills are specific behaviors that we act to make communication work

According to Deardorff (2009), the understanding of intercultural communication competence refers to the management of appropriate and effective interactions between people who are equal or different from the affective, cognitive and behavioral orientations of the world. This orientation will normatively be represented

in the scope of nationality, race, ethnic and religion. While the term competence is interpreted as an attitude of understanding, appropriateness, suitability, effectiveness, and adaptability.

The following is a model of intercultural communication competence based on the "Causal Path Models" from Deardorff (2009). This model describes a highly interdependent systemic process in which both "interlocutors" simultaneously provide input and output in the system.



### Material and Methodology

This research applies a qualitative approach. According to Creswel (2015), qualitative research begins with assumptions and the use of an interpretive framework that influences the study of research problems related to the meanings used by individuals or groups in social or human problems.

This research uses case study method. The method refers to research which explain the how and why elements happened. Through case studies, researchers can maintain holistic and meaningful characteristics in real-life events. Case studies in this study are descriptive, namely describing phenomena that

occur from real life. The advantage of case studies is the relatability to evidence.

The selection of data sources in this study is related to the determination of informants relevant to the research. The selection of informants is done by the purposive sampling technique in which categories are made about the types of informants that are suitable as research samples. The purpose of taking informants is to get as much information as possible, not to generalize. Determination of informants includes people who are selected based on certain criteria made by researchers based on research objectives. Informants in this study were Balinese Hindu community leaders and Pagayaman Muslims. This study uses a pattern-matching data analysis technique and the validity of the data is internal validity, external validity, and constructed validity

## Result and Discussion

### *Sociocultural Setting in Pagayaman*

Pagayaman Village, Sukasada, Buleleng, Bali is a village in the northern region of Bali with a population of about 6,635 inhabitants. Of these, about 90% are Muslim. Pagayaman is divided into four traditional banjars or hamlets, namely: *Banjar Dauh Rurung*, *Banjar Dangin Rurung*, *Banjar Kubu*, and *Banjar Mertasari*. Each banjar is led by a hamlet head called a kelian.

The general description of Pagayaman Village is influenced by several factors such as: demographic, socio-cultural, and religious conditions. Pagayaman village has a population of 6,635 people, consist of men and women. The details can be seen in the following table.

**Table 1.** Population Data of Pagayaman

No.	Gender	Total
1.	Male	3.345
2.	Female	3.290

### *Type of Acculturation Adaptation of the Javanese Muslim ethnic minority in Pangayaman*

According to Kim, acculturation is not a one-way linear process; instead, interaction occurs between the foreigner and the host culture (Neulip, 2018). The acculturation process needs to be supported by reciprocal interactions from immigrants and hosts. As immigrants, the Javanese Muslim Pagayaman ethnic group needs to interact and adapt to be accepted by the Balinese Hindu majority

group. Every newcomer when they enter a new cultural environment, they automatically enter a new culture with cultural patterns that have been enculturated since childhood. When cultures interact, cultural adaptations must be made in order to communicate effectively. Therefore they need to learn a new culture and be willing to adopt new habits.

In the process of adaptation people do not want to leave their past behind; therefore, they acculturate new ideas into their existing culture. According to Hazuda, Stern, & Hoffner (1988 in Chaney & Martin, 2011), acculturation is a process of adjustment and adaptation to a new and different culture. If people from two different cultures absorb a large number of cultural differences from each other and have a number of things in common, cultural synergy occurs by merging the two cultures to form a stronger primary culture. The adaptation process is gradual.

Acculturation has four dimensions: integration, separation, assimilation, and deculturation. When a minority moves to a majority culture, he or she will choose one of these modes either consciously or unconsciously. While as a majority culture we may feel that assimilation is a true process of acculturation, the individual may not feel that this fits his or her needs.

Assimilation occurs when individuals are absorbed into their new culture and withdraw from their old culture. Assimilation refers to "a more comprehensive psychological, social, and cultural change in which individuals become mainstreamed into the host society". Integration occurs when individuals become an integral part of the new culture while maintaining the integrity of their culture. Separation occurs when individuals maintain their culture and remain independent from the new culture. Deculturation occurs when people lose their original culture and do not accept the new culture, leading to confusion and anxiety (Alkhazraji, 1997). The mode of acculturation that individuals choose is governed by the individual's views and desired way of life. (Chaney & Martin, 2011)

The results showed that the Pagayaman Muslim ethnic acculturation model was an integration model. Integration manifests in the form of cultural rituals such as:

### *Tradition of "Ngejot"*

This tradition is an acculturation tradition that has been carried out from generation to generation and is entrenched. This tradition aims to build friendship and harmony. "Ngejot" comes from the Balinese which means to give. According to the informant (Agus Asgor Ali):

During the celebration of religious rituals, both Hindu and Islamic, they give each other gifts to their neighbors in the form of food with complete side dishes, snacks, and fruits. In giving them obedience to what has been taught by religion. For example, if they know that Islam forbids its citizens to eat pork, then in giving delivery the Balinese Hindu community does not give haram food. "Ngejot" represents the values of brotherhood and tolerance.

#### *Tradition of "Sokok"*

This tradition is part of the Maulid Basa ceremony as a series of events to commemorate the birth of the Prophet Muhammad. This tradition is full of universal values such as love, peace, environment care, disciplined, religious attitudes, and helping each other. The values embedded in this tradition become a reference for the Pagayaman community in building relationships with the Balinese Hindu community. In the celebration of this tradition, the entire Pagayaman community, including Balinese Hindus, was involved. This tradition aims to build tolerance. The following is the narrative of the informant (Agus Asgor Ali):

If you want to act tolerance, then every individual must reflect to his own religion, understand the teachings of his religion in depth so that he will be aware of life, whom with does he live, neighbors, and where he is. Therefore without orders and appeals, he grows his own awareness to be tolerant of differences.

*Gotong Royong* as a way to build friendship and cooperation between religious communities

Adaptive behavior is formed by the synergy of cultural values that arise from the

habits and activities carried out by Pagayaman residents, namely mutual cooperation. The value and practice of gotong-royong is the social glue between Muslims and Balinese Hindus in the Pagayaman area. Residents carry out this activity when building houses of worship and during religious celebrations. When building a mosque, Muslim residents participated to help with the construction. Another activity is cleaning the hamlet, which is an activity to maintain the cleanliness of the village and as a means of communication in building togetherness and harmony.

#### *Understanding cultural symbols as an effort to appreciate differences*

Pagayaman Muslims really understand the cultural symbols of Balinese society. For example, Balinese people wearing traditional Balinese clothes, play gamelan in any event or celebration Ngaben rituals. This can be accepted and respected by the Pagayaman Muslim community. They are not bothered or offended.

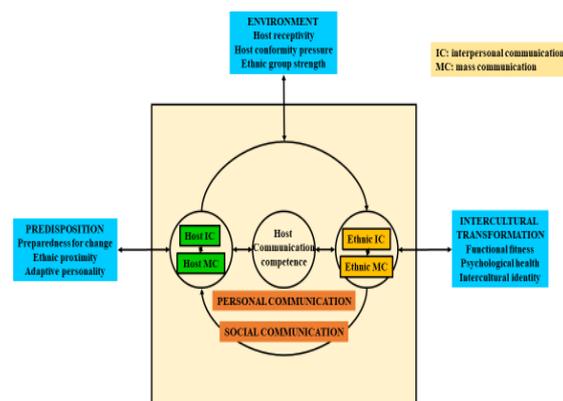
#### *Empathy and cooperation in carrying out Religious Worship*

Pagayaman Muslims when performing worship at the mosque which coincides with the *Nyepi*, they do not use loudspeakers to sound the call to prayer. The following is what the informant said:

According to them, *Nyepi* is a quiet atmosphere, therefore the sound of the call to prayer can only be heard in the prayer room and is not broadcast widely. They can understand Balinese rituals with a mindful attitude. When the Balinese Hindu community plays music or gamelan, the Pagayaman Muslim community is not disturbed or offended. Likewise, the Hindu community understands the customs of the Muslim community; if they hear the call to prayer they do not feel disturbed.

#### *Adapting Process of Pagayaman Muslims to Balinese Hindus*

The adaptation process in this study adapted from Kim's Model.



**Figure 3.** Structural Models of Cross-Cultural Adaptation  
Adapted from Kim (2001).

This model explains that the success of adaptation is influenced by the communication competence of residents who are practiced through social activities in their environment. In this case interpersonal communication in the social sphere plays an important role. The results showed that interpersonal communication carried out by Balinese Hindus towards Pagayaman Javanese Muslims in the scope of social activities was based on an open attitude, empathy, positive, and supportive attitude. Balinese Hindus provide an opportunity to discuss differences in values, traditions, and behavior including what is appropriate and inappropriate. For example, when Friday prayers coincides with Nyepi. They discuss to determine how to behave appropriately. Pagayaman Muslims are willing to follow the rules by not using loudspeakers to call to prayer. Interaction of immigrants with the cultural environment of residents indirectly occurs in public spaces, but in cultural and artistic ritual activities. This is represented in the art of Burde and the Sokok Tradition.

Communication activities in this kind of social activity are useful and help in expanding the scope of learning something new (culturally) without direct social exchange. Interpersonal communication is also carried out by residents through emotional support, providing useful information such as: things that are considered taboo by Balinese people, rules for behaving in Balinese society, what foods can be eaten and abstinence, rules about what to obey by immigrants when there are religious rituals like Nyepi. This was conveyed

by religious and ethnic non-governmental organizations.

Two main environmental factors that influence the adaptation process are: the attitude of Balinese Hindus who are willing to accept and support the presence of immigrants, especially the Pagayaman Muslim group. Residents are open and this is shown not only in the individual sphere, but also in the social sphere such as religious, cultural and village organizations. The following is the narrative of the informant (Mangku Jero Dalem Suci):

Balinese Hindus have values that support the adaptation process such as: "Tatvamasi, Nyama braya and Tri Hita Karana". Meanwhile, Pagayaman Muslims have values that support adaptation as well, such as the value of "Tasammuh", which means mutual respect and the value of "Tawasuth", which means moderate or middle way attitude.

Second, host conformity pressure i.e., the extent to which society requires foreigners to adopt their norms and behavior patterns. As a tourism area, the Balinese have a multiethnic and religious structure. According to (Kim 2017a:9 in Renata Panacova, 2020: 90), "people who are more culturally and ethnically diverse tend to show greater openness and acceptance of cultural and ethnic differences" and they reduce pressure on foreigners to change their habits. In this context, Balinese people are willing to accept cultural and religious differences as long as newcomers can also respect the culture and religion of residents.

The adaptation process is also influenced by the tendencies of the Javanese Muslim Pagayaman's adaptive personality, such as: readinesses for change, tolerance towards ambiguity, not being ethnocentric, and following rules. Thus, they already have the adaptive potential. The results showed that in the ritual of Burdah dance an art that contains Islamic values but is thick with Balinese nuances. The Burdah group uses traditional Balinese costumes such as udeng (headband), lancingan (cloth). Uniquely, the narration of Surat Barjanzi is read similar to the Balinese Hindu kidung and geguritan although it still uses Arabic. According to the informant (Agus Asgor Ali):

Tolerance is practiced through the Ngejot, which is the habit of delivering food on religious celebration to Balinese people who adhere to Hinduism. The food that is delivered is not forbidden by Hindus. Tolerance is also shown in cooperation on Hindu religious celebration. Pagayaman Muslims help to carry the ogoh – ogoh and do not use loudspeakers when praying in the mosque.

The intercultural transformation, positioned on the right in Fig. 6.2 is another key factor of cross-cultural adaptation. This transformation is based on environmental factors and trends that affect the communication situation. The interaction of all these factors is then reflected in the different levels of intercultural transformation of foreigners in their adaptation time. According to Kim (2017, in Panacova, 2020), three aspects of internal changes that occur in foreigners are: increased functional fitness in carrying out daily transactions, increased psychological health in dealing with the environment, and the emergence of an intercultural identity orientation. At first, strangers may feel lost and confused. However, when the level of adaptation is higher, they will reach the functional.

Functional fitness, works effectively in the context of daily communication in the host environment. After a period of psychological adaptation, foreigners feel less marginalized; less frustrated and have more fulfilling and supportive relationships with residents. Finally, adaptive change also involves the emergence of intercultural identities. It is

understood as "a gradual and largely involuntary psychological evolution beyond the confines of childhood enculturation, an orientation toward self and others that is no longer rigidly defined by either identity associated with the home culture or the identity of the host culture", as expressed by Kim (2017 in Panocova, 2020).

The findings show that after a period of psychological adaptation, Pagayaman Muslim minority residents feel accepted and valued. They establish a harmonious relationship with Balinese Hindus. The results of the adaptation give rise to an intercultural identity that is manifested in *Burdah*, *Sokok*, and *Ngejot*. The results of adaptation are also represented by the use of names in the family. According to information from [disbud.bulelengkab.go.id](http://disbud.bulelengkab.go.id):

Pagayaman Muslims use family names based on Balinese custom. As example, the use of the names Wayan, Putu, or Gede for the first child; Made, Kadek, or Nengah (second child); Nyoman, Komang, or Koming (the third child), in their first names that smell like Islam. However, there is a striking difference in home decoration. The houses of Muslim residents are also not equipped with a *sangah/merajan* building which is a place of family prayer in one corner of the houses of Hindus in Bali.

#### *Local Wisdom and Cultural Competence of the Pagayaman Community as Social Capital*

Each ethnic group has local wisdom in the form of building architecture, art, values, beliefs, etc. In the context of diversity such as Indonesia. Local wisdom can be a way to accept and acknowledge religious and cultural differences that help create a harmonious life. Local wisdom is one of the socio-cultural capitals to build a better multicultural community life.

The local wisdom owned by the people in Pagayaman village includes aspects of religio-spiritual, moral, community, customs, traditions, and art. Local wisdom becomes the basic values that create the behavior of religious tolerance. The formation of a tolerance attitude in the Pagayaman Islamic community proceed from religion values, named *Tasammuh*, which means mutual respect and *Tawasuth*, which means moderate attitude.

The Pagayaman community has values such as: (1) tolerance, (2) diversity (the meaning of togetherness means that the community here does not look at individual backgrounds but rather looks at the commonality of mindfulness (looking at the patterns of thinking, feeling, acting, and acting), (3) mutual cooperation, togetherness, (4) nurturing, (5) not discriminating between race and religion, (6) loving others, (7) loving peace.

Society accepts differences between cultures and religions and recognizes the rights among people. The way they do is by giving everyone the freedom to worship and celebrate religious rituals. Visit each other in celebrating the rituals of their religions.

Knowledge and application of local wisdom is an important privilege for the realization of inter-ethnic and inter-religious tolerance for the Pagayaman community. *Ngejot* and *Burde* contain universal values of respect, appreciate, equality, and relationship.

Cultural competence is an important aspect that must be understood and done by every person who lives in a multicultural society. Competent intercultural communicators are characterized by being able to interact effectively and appropriately with members from different linguistic and cultural backgrounds. In accordance to the cultural competence model of Deardorff, the Pagayaman Village community already obtains the following cultural competencies: (1) *Attitude*; (2) *Knowledge and Comprehension*; and (3) *Desired Internal Outcome*.

Attitude competence is reflected in aspects such as: (1) respect (valuing other cultures) which is shown through an attitude of respect for differences and providing space for other religious groups to carry out worship and celebrate their religious holidays. Respect is practiced in the *Ngejot*; (2) Openness (withholding judgment) which is shown through being open, understanding and accepting different values, including things that are taboo by other religions; and (3) Curiosity and discovery (tolerating ambiguity), their faith based on universal Islamic teachings gets their collective expression through rituals that are characterized by traditional locales. In the *Burdah* dance ritual, an art that contains Islamic values but is thick with Balinese nuances. The *bordah* group wears traditional

Balinese clothes such as *udeng* (headband), *lancingan* (cloth). Uniquely, the narration of Surat Barjanzi is read similar to the Balinese Hindu *kidung* and *geguritan* although it still uses Arabic. In addition, a tolerant attitude is practiced through the *Ngejot* which is the habit of sharing food on holy days to Balinese people who adhere to Buddhism. The food that is shared is allowed for Hindus. Tolerance is also shown in mutual cooperation on Hindu religious days. Pagayaman Muslims help to carry the *ogoh-ogoh* and not using loudspeakers when praying at the mosque. a giant *gergasi* is made the day before Nyepi.

Dimensions of Knowledge and Comprehension include: (1) cultural self-awareness, which is shown through awareness of one's own religious and cultural values and their application in life; (2) deep cultural knowledge seen from in-depth knowledge of religious and other cultural values and practiced in inter-ethnic relations. The Balinese Hindu community uses the term *Nyama Selam* (Islamic brother), a term used to refer to the Pagayaman residents, while the term *Nyama Bali* is used to refer to Balinese Hindus. The term *Nyama* means brother; (3) sociolinguistic awareness skills shown through the behavior of being willing to listen to different views from other religions, observing and interpreting carefully based on the context.

Dimensions of Desired Internal Outcome include adaptability, flexibility, ethnorelative outlook, and empathy. These aspects shape the internal values of the Pagayaman community such as the ability to adapt to the Balinese Hindu community, being more flexible in seeing differences and being empathetic towards the local community which is reflected in a moderate understanding of religion because they know deeply about religious teachings. universal and local expressions that are typical of Bali. This value is practiced through mutual cooperation between Pagayaman Muslims and Balinese Hindus.

## Conclusions

People in the Pagayaman area are examples of people who are able to live in harmony and have tolerance for differences. They are able to accept differences and adapt well to people of different cultures. Communities in the Pagayaman area are almost

never exposed to conflict issues because they have an agreement between residents to respect and appreciate values, religious and cultural rituals. The Pagayaman Muslim community has cultural competence not only at the discourse level but also practiced in daily life. They are willing to adapt their verbal and nonverbal behavior appropriately to the appropriate cultural context. The components of culture include knowledge, affective, psychomotor, and situational feature.

Intercultural communication competence comes from local wisdom owned by the community that is authentic. Local wisdom in the context of a multicultural society is relevant as long as it can be applied correctly and does not lead to an ethnocentric attitude, because this can create barriers to cultural exchange, hinder the process of assimilation of groups with different cultures and encourage social conflict. However, if a multicultural society is able to realize the positive and negative impacts of ethnocentrism, then they already have a wise attitude which is one of the important aspects of cultural competence.

The local wisdom of the Pagayaman community such as tolerance, cohesiveness, not being concerned with the group, respect, norms, culture and communication full of awareness are one of the important factors to support the improvement of social life in the adaptation process and maintain harmony in relations between migrants and residents.

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