



Dynamics of Inter-Cultural Communication at Multicultural Societies in Transmigrant Territory



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Manuscript submitted: 18 November 2019, Manuscript revised: 27 December 2019, Accepted for publication: 31 January 2020

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Abstract

This study aims to examine the dynamics of intercultural communication in multicultural societies in transmigrant territory, namely East Tomoni Sub-district, East Luwu Regency, South Sulawesi Province. The design of this study was descriptive qualitative. Based on the results of the study, it was found that intercultural communication experienced a tendency to cause changes in social relations which led to conflict and violence. Two relatively large ethnic communities in the location, namely communities of Toraja ethnic and Bali ethnic as migrants through the transmigration program at the beginning of the meeting showed relatively good communication, despite having different cultural backgrounds. The influx of external influences leads to social changes that pose a change in inter-cultural communication systems and social relations between ethnic communities that trigger conflicts and communal violence. In order to reconcile interethnic cracks, reconciliation was carried out through the revitalization of intercultural communication by involving strategies for the reconstruction of interethnic social relations, the construction of economic relations, the optimization of inter-village cooperation relations, building multicultural awareness, and construction of interpersonal communication as a medium for cross-ethnic cultural studies.

Keywords

communication dynamics; intercultural communication; conflict; reconciliation; multicultural society;

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Contents

Abstract.....	43
1 Introduction	44
2 Materials and Methods.....	44
3 Results and Discussions.....	47
3.1 Intercultural communication in multicultural communities in East Tomoni Sub-district.....	47
3.2 Intercultural communication post-conflict in East Tomoni Sub-district	51

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3.3 Post-conflict intercultural communication in East Tomoni Sub-district.....	53
4 Conclusion.....	55
Acknowledgments	56
References.....	57
Biography of Authors.....	58

1 Introduction

Humans are individual beings and social beings. In its position as a social creature, humans cannot live alone without the help of other humans. Humans cannot maintain their existence as dignified beings if they do not live in their social environment. This is because individuals cannot live in isolation for a long time. Humans need each other to survive. This interdependence produces certain forms of cooperation that are steady and results in certain forms of society.

Plurality is a social phenomenon that is commonly found in social life. The formation of a pluralistic society due to differences in ethnicity, race, religion, customs, culture and so forth that are contained in a social environment. Plurality gives its own color in social life, plurality, if managed well, it will have its own values, even plurality can be an identity in the social environment. However, whether we realize it or not, pluralism often triggers social conflicts in a social environment, social conflicts that can arise are horizontal conflicts, namely conflicts between groups in society and vertical conflicts, conflicts between communities and government.

Compound reality often causes conflicts in social life, conflicts that occur often nuanced the Race and Intergroup Religion. Like the conflict that occurred in East Tomoni Subsub-district, East Luwu Regency, South Sulawesi Province, which involved the Toraja ethnic community and the Balinese ethnic in 2012. Many things can lead to conflicts such as the lack of cultural understanding by each individual in the social environment that causes different perceptions that manifest on the arising of suspicion so that it becomes a conflict. Such phenomena should be avoided in order to create social harmony in a social system. In general, the alternative to be understood together is to understand intercultural communication. Intercultural communication is understood as a process of exchanging messages between communicators and communicants whereby communication participants have different cultural backgrounds (Dasih *et al.*, 2019). Understanding intercultural communication can be a medium for post-conflict reconciliation involving Balinese ethnic and Toraja communities in East Tomoni Sub-district. Thus, in general, this research aims to add scientific insights on intercultural communication and provide a clear picture to various parties in post-conflict reconciliation efforts in East Tomoni Sub-district. Furthermore, specifically, this research is to analyze pre-conflict intercultural communication, analyze post-conflict intercultural communication and analyze intercultural communication in the post-conflict reconciliation phase in East Tomoni Sub-district, East Luwu Regency, South Sulawesi Province.

2 Materials and Methods

Research design

This research was designed in a qualitative type. Qualitative research is research based on the philosophy of post-positivism, used a scientific object where the researcher is a key instrument (Sugiyono 2014). Referring to the opinion of Bogdan and Biklen (in Sugiyono, 2013) that qualitative research has the characteristics of being carried out in natural conditions (as opposed to being an experiment) directly to the data source, qualitative research is descriptive so that the data collected is in the form of words or images so that it does not emphasize numbers, qualitative research emphasizes processes rather than products and conducts inductive analyzes.

Data type

The type of data in this study is qualitative data that is data in the form of words, sentences, and presented in narrative text and supported by data in the form of numbers. Sources of data in this study are primary data and secondary data. Primary data is data obtained from observations and interviews conducted by researchers with informants and also documentation analysis. And secondary data is the supporting data needed in this study.

Determination of informant techniques

Determination of informants in this study using a purposive technique means researchers, determine the informants who were used as sources in obtaining data relating to intercultural communication as an effort to reconcile post-conflict in East Tomoni Sub-district. Determination of informants based on criteria needed in this study such as (1) informants are community leaders in the research location; (2) informants are traditional leaders and religious leaders in the East Tomoni Sub-district; (3) informants has extensive knowledge of the background of the existence of the population involved in the conflict; (4) informants are active in community activities; (5) informants are open in providing knowledge related to this research. The purposive technique is used in determining informants with the aim to obtain real data in the field. In an effort to obtain data, researchers used interview guidelines as a limitation in exploring events related to this study. The questions raised are not adjusted according to the interview guidelines, but rather are tailored to the place, time and circumstances and direction of the conversation so that the informants do not feel that they are being interviewed.

Data collection technique

Data collection technique is a method used to obtain data related to subjects and objects in this study, both in the form of written data and oral data. Data collection techniques in this study used observation, interview, and documentation techniques. Observation in the context of data collection is the act or process of taking information or data through observation media. In carrying out this observation, researchers use the main means of the sense of sight. In general, observations can be divided into two namely, participant observation and non-participant observation. Participant observation is an observation in which the researcher participates directly in the field while observing. Participant observation was divided into four types, namely: (1) observation of passive participation, the researcher but does not follow the activities of the research subject; (2) observation of moderate participation ie the researcher follows several research subject activities, but not as a whole; (3) observation of active participation ie the researcher participates in doing what the research subject does but is not completely complete as the research subject; (4) observation of complete participation, ie the researcher is fully involved in the subject's activities. Observation of active participation is done more naturally and naturally.

While non-participant observation is observation where the researcher is not directly involved in the activity but only as an observer (Sukardi, 2013). As for this study, researchers used active participation observation that researchers participated in doing what was done by the research subjects by researchers jumping directly to the study site in identifying social activities related to the variables in this study. In observing active participation, the researcher does not fully involve himself, but the researcher observes how the social interactions that occur post-conflict community locations that occur in these locations.

The interview is a planned direct meeting between interviewers and interviewed to exchange ideas in order to provide or receive certain information needed in research (Sukardi, 2013). Judging from the aspects of the guidelines, interviews in the process of data collection, interviews can be divided into three types namely, structured interviews, free interviews, and combination interviews. The structured interview is an interview where researchers when conducting face-to-face interviews with respondents using interview guidelines that have been prepared in advance. Free interviews are interviews where researchers in raising questions to respondents do not use guidelines. Interview combination, which is a combination of structured interviews and free interviews.

In connection with this study, researchers used a combination interview, where interviews were conducted freely but remained on a predetermined path. This interview technique is used to obtain maximum data from research subjects. Documentation from the origin of the said document which means written goods. In carrying out the method of documentation, researchers investigate written objects such as books, magazines, documents, regulations, minutes of meetings, diaries and so on (Arikunto, 2010). Document sources are generally divided into two, namely official documents including decision letters, instruction letters, and proof of activity issued by the relevant office or organization and sources of informal documents which may be memorandum, personal letters that provide strong information of an event (Darmadi, 2011).

The documentation in this study in the form of supporting books, photographs when conducting interviews and other supporting data. Documentation data should be obtained as completely as possible in order to complete the data needed in this research activity, for that good attitude and ethics are needed so that the resource persons provide the data needed in this study.

Data analysis technique

Data analysis is important in a study. Conducting analysis does not mean conducting studies to understand the structure of phenomena that occur in the field. Thus the data and information collected relating to the researcher's questions will be analyzed in the form of grouping and categorizing data in predetermined aspects, the results of the grouping are linked to other data to obtain the truth. Data analysis can be done in three steps, namely: 1) Data Reduction, 2) Display / Presentation of data, and 3) Making conclusions (Iskandar, 2013).

Miles and Humberman (Sugiyono, 2014), suggested that the activities in data analysis consisted of the following stages of activity, namely data reduction, data display/presentation, and conclusions (data verification). Data reduction means summarizing, choosing the main things, focusing on the things that are important, looking for themes and patterns and removing unnecessary. Thus the reduced data will give a clearer picture. Data display is performed so that the data is organized, arranged, in a relationship pattern so that it is easier to understand. Presentation of data can be in the form of brief descriptions, charts, relationships between categories, and the like and the most important thing used in presenting data in qualitative research is narrative text. The conclusion stage (data verification) is done to look for the meaning of the data obtained and look for patterns of explanation of the data that has been verified and the researcher draws a conclusion. Conclusions in quantitative research may be able to answer the problem formulation from the beginning, or maybe not because the problem formulation is still temporary will develop after conducting research in the field.

Data validity check technique

The data validity checking technique in this study uses a method, as stated by (Sugiyono, 2014), namely by increasing perseverance, triangulation, discussion, and Memberchek. The realization in this research is to increase perseverance, which means making careful and continuous observations about post-conflict intercultural communication with ethnic nuances. Increasing perseverance will obtain data certainty and the sequence of events can be recorded with certainty and systematic. Triangulation in testing the credibility of the data in this study uses source triangulation, namely testing data credibility is done by checking the data that has been obtained from several sources. Technical triangulation, namely testing the credibility of the data is done by checking the data to the same source with different techniques. Testing the credibility of data from the informant by conducting further discussions with the informant concerned or other informants to ascertain which information is considered true or may all be true because the paradigm is different. Member checking is a process of checking the data obtained by the researcher to the data giver, if the data is agreed upon by the data giver, then the data can be said to be valid.

3 Results and Discussions

3.1 Intercultural communication in multicultural communities in East Tomoni Sub-district

The social life of the people in East-Tomoni Sub-district, in general, is fairly harmonious. The people in East Tomoni Sub-district are diverse, where there are various ethnicities such as Bugis ethnic, Java ethnic, Toraja ethnic, Pamona ethnic and Bali ethnic and there are three religions, namely Islam, Christianity, and Hinduism, with each worship facility there are eight mosques and ten *mushalah/langgar* for Muslims, nineteen churches for Christians and fourteen temples for Hindus. Likewise, with the socio-cultural life, there are various kinds of cultures and customs based on their respective ethnicities (Gainau, 2019).

In general, the people of East Tomoni have a high tolerance in carrying out social life in the midst of diversity, social interaction works well even in differences, although it is often assumed that pluralism often leads to contradictions and even conflicts, this does not appear on the surface clearly. In the reality of pluralistic society, social conflict is a social phenomenon that often occurs. For the East Tomoni Sub-district, conflicts often occur and the trigger is juvenile delinquency which results in a fight between teenagers. This is in synergy with the expression of Syukuri (an informant) that social conflicts in plural societies are sure to occur, but even so in the East Tomoni Sub-district area, it is not yet clear that the conflict is caused by differences. When viewed from the potential for conflict, this region is a conflict-prone region, but so far the conflict must have occurred initially because of a fight between teenagers. Public relations, in general, can be said to be harmonious, this is possible because in this region all of them are transmigration communities, so surely their goals in the transmigration area are they crave a comfortable and safe life. Nowadays what needs to be considered together is how to foster teenagers so they don't behave which can cause social conflict.

Pre-conflict intercultural communication in East Tomoni Sub-district

Cultural differences in a pluralistic society in a social system is something that is indeed very likely to occur. Cultural differences occur because each individual or social group has its own cultural history. Society is part of that culture and forms a system in its social environment. As was discussed earlier that pluralism in a social system can lead to conflict if pluralism is not managed properly. The basic thinking that every individual in a plural social environment must have is to ignore that difference. This means that we should assume that there are only similarities, not differences. Thus every individual will not question the differences (Devito, 1997).

The pre-conflict intercultural communication intended in this study refers to the relationship of social interactions in the East Tomoni Sub-district in 2012 involving the Bali Ethnic and Toraja Ethnic. Intercultural communication analyzed was related to how communication was carried out by the Bali ethnic community with the Toraja ethnic group in the East Tomoni Sub-district. Social interactions that occur over a long period of time work very well, each individual community understands that pluralism is not something that should be disputed. This awareness results in harmonious relations in a social system in East Tomoni Sub-district. This is in line with what was conveyed by Daniel Batu Pare (an informant) that all the people in the East Tomoni Sub-district have never been opposed to differences in ethnicity, religion, and so on. The people all live peacefully in this region. Community relations with one another have also never been a problem, all of us here are migrants too, so our fellow immigrants must try together, even though their Toraja friends are said to be native to South Sulawesi, but in East Tomoni Sub-district all of the people are migrants. Our goal for transmigration is to find a better life. So if in the transmigration area people find different tribes, different religions and so on it is normal, because the name of the transmigration area is that the inhabitants will come from other regions such as Java, Bali, and so on. The point is people have to understand each other.

Synergizing with the above expression, according to Sudarma (an informant) revealed that the community lives safely in this area, unlike in other areas that are often heard of the commotion like in Lampung, Sumbawa and so on that we hear on the news. Hopefully, in this area, it won't be like that. Maybe because people in this area are mostly migrants, so maybe they are both self-conscious to always maintain security. Based on the statement of the informant above, the social interaction of the people in the East Tomoni Sub-district did go well, in a long period of time, social harmony was indeed built up with the awareness that pluralism was not a matter of concern and used as an excuse to trigger conflicts that led to divisions in a social environment.

Relating to awareness in building harmonious relationships within the community through a pre-conflict intercultural communication approach in East Tomoni Sub-district involving Bali ethnic and Toraja ethnic groups.

Intercultural social relations

Intercultural social relations are the root of the study of intercultural communication. Intercultural social relations analyze the interactions that occur between people with different cultures, this can also be said as interethnic relations (Rohim, 2009). Pre-conflict intercultural communication in East Tomoni Sub-district involving ethnic Balinese ethnic Toraja shows that the relations between the two ethnic groups with different cultural backgrounds build intercultural social relations in a social system. Social relations built between the two ethnic groups have a positive effect, as expressed by Marten (an informant) that old people who used to come to this area are used to making cooperative relations in managing agricultural land, our relationship is good, even a lot of land Balinese friends land side by side with Toraja friends, our parents used to go to the fields or gardens, who happened to be neighbors with Balinese friends, often chatting together and even helping each other in every activity in the fields, especially during the harvest season.

The statement of the informant above gives the view that intercultural social relations are relationships that have existed since the beginning spearheaded by previous parents at the beginning of the transmigration program. Self-awareness of cultural differences is key in building intercultural social relations in the communities of Bali ethnic and Toraja communities in East Tomoni Sub-district. The greater the cultural differences, the greater the self-awareness of the actors of communication in intercultural communication. In principle, this has positive and negative consequences. The positive consequences of this self-awareness make us more alert. This prevents us from saying things that might feel insensitive or inappropriate. Then the negatives lead to actions that are always careful, not spontaneous and less self-confident. The better we analyze each other, the feeling of being too careful will disappear and we become more confident and spontaneous. This behavior will essentially increase satisfaction in communication. The real problem is not how to maintain interaction and seek mutual understanding, the problem is that we give up too easily after a misunderstanding at the beginning (Devito, 1997).

The above statement illustrates that in building intercultural social relations there needs to be adaptation between individuals of different cultures because the lack of adaptation will lead to the low intensity of communication and mutual understanding between cultures so that this has an impact on how to build social relations. Such as revealed by Sudarma (an informant) that humans cannot be separated from misunderstandings, we live in a different society like this, there must have been a misunderstanding, especially not just from language and accent we are different, so if the story uses Indonesian language only, the problem is, parents used to be fluent in Indonesian, so sometimes there are things that don't connect when there are more stories, but the point is that they understand each other because when they are close friends, there must be conflict, human names are like that.

As for the statement of the informants above, we can understand that in the process of intercultural communication, communication participants should maximize the results of the interaction. The results of interaction are manifested through perception, where perception is an internal process that we do to choose, evaluate and organize stimuli from the external environment. In other words, perception is the way we change the physical energies of our environment into meaningful experiences. It is generally believed that people behave in such a way as a result of the way they perceive the world in such a way (Mulyana, 2014).

Interethnic social interaction

Interaction is a social process that builds interrelationships between people based on certain patterns. The basic assumption is that there are no two people, however, close their relationships really live regardless of the rules and expectations in a social system (Tubbs *et al.*, 1996). In social interaction, the most important thing is the extent to which individuals or groups can understand themselves. There are two possibilities that occur in social interaction, namely acting as a passive recipient in relation to a particular pair or as an active participant in that interaction. Each individual is measured in his social interactions based on the extent to which they try to change their attitudes, control themselves over their social environment, influence each

other, and how much their responsibility in maintaining the social order. The creation of interaction will also create an integration in a social system, related to interethnic social interaction in intercultural communication, interethnic social integration is used to unite separate ethnic groups in an effort to eliminate differences in a social system for the creation of social harmony.

Soekanto in (Supardan *et al.*, 2008), states that the ongoing process of interaction is based on four factors, namely imitation, suggestion, identification, and sympathy. Imitation Factor illustrates that social relations revolve around the imitation process, even all relationships between humans are inseparable from the imitation process. On the positive side, imitation can encourage someone to obey the rules or norms. But on the negative side, imitation can encourage someone to imitate a model of deviant actions, the imitation actions will lead to deviant actions. Suggestion factors take place when someone gives a view of a certain attitude that is accepted without a critical attitude because of emotional barriers that are less rational. The identification factor is the tendency of desires within oneself to be the same as others. Sympathy factor is where the process of someone feels attracted to others, especially to understand, feel, and cooperate.

Regarding social interaction between Bali ethnic and Toraja ethnic, Wellem Sinen (an informant) suggested that actually, the relationship between Toraja friends and Balinese friends was very good, even I had very close friends from Balinese friends, I used to come to his house in Tampak Siring (a residential location) when there is a holiday, if ordinary days maybe rarely visit because we are all busy at work, especially now the harvest season, so rarely visit, but if there is a holiday definitely visit, at the time of the new year I just make an event at the same house Balinese friends too. Synergizing with the above, Jaya (an informant) also revealed that if the Balinese never want to cause problems, with anyone having a good relationship. Even more so with friends from the Toraja ethnic who think that this location is both migrants so that they can live safely, having to find ways to get along with friends from other people or other tribes.

The statement conveyed by the informants above, relating to the interactions that occurred between the Bali ethnic and the Toraja ethnic group in general, shows a harmonious relationship. This harmony occurs because of mutual understanding and a culture of mutual invitation when there is a religious holiday. This culture can create emotional closeness at the individual level of two different ethnic groups so that adjustment to different cultures arises because of the kinship system. This closeness has a big influence on the process of interaction in creating a peaceful atmosphere in a multiethnic social environment.

With regard to the above phenomenon, if correlated with the Accommodation Theory developed by Howard Giles. The social interaction between Bali ethnic and Toraja ethnic groups in East Tomoni Subsub-district illustrates that there is an attitude of mutual adjustment so that there is a sense of empathy between the two ethnic groups. Giles in communication accommodation theory emphasizes the process of adjustment that someone does in their social environment. The emotional closeness that is intertwined in the kinship system between Balinese and Toraja ethnic groups refers to Giles' estimation, this phenomenon is closer to the psychological side. Where Giles believes that the social outlook on individual psychology can influence the process of interaction. Giles' main point in the theory of accommodation is adaptation. The basic assumption lies in the premise that when someone interacts, they adjust their speech, vocal patterns and behavior to accommodate others.

Social change in communities in East Tomoni

Ritzer (in Supardan, 2013), states that social dynamics or change refers to variations in relationships between individuals, groups, organizations, and society at a particular time. Furthermore, Selo Soemardjan stated that social changes in all forms of change in social institutions in a society that affect the social system, including the values, attitudes and behavior patterns among groups in society. The statement above shows that social change can be defined as a form of change that occurs in social institutions in the community at a certain period of time which is a way of life and patterns of life of the community which is caused either due to changes in geographical conditions, culture, population composition, as well as ideology because of diffusion or new discoveries in society. Change is a reality that must occur in life in this world, including in social life, social change in human life cannot be seen from one side, but many factors and sectors that cause people to make changes. Social changes that occur in humans and community life is one of the social symptoms of the value system and norms, including changes in attitudes and behavior patterns.

Changes that occur in society related to human life, both individually and in groups. This is one of the social changes oriented to social values, social norms, patterns of organizational behavior, the composition of institutions, layers of society, power and authority and social interaction. Social changes that occur in society regarding social structures or social institutions. Social changes in structure contain several types of social namely: (1) change in personal. This is related to changes in the role and new individuals in the history of human life related to the existence of structure. Personal change can be seen through how the roles and functions of individuals in society' (2) changes in the parts of related social structures. These changes are related to community workflows towards changes in progress; (3) changes in structure-function. When discussing the problem of function, it is related to one's function in social life; (4) changes in the relationship of different structures. Closer to the assumption that when education prepares industrial workers, there is, therefore, a link between education and business; (5) the emergence of new structures with the changes in society (Irwan, 2015). The drivers of social change can be caused by three factors namely, First, social factors are driven by the existence of social organizational aspects that exist in the community, Second, Psychological factors relating to individuals who play a role in community life, and Three, cultural factors related to habits of the local community (Irwan, 2015).

Social changes that occur in society can basically affect other social factors. Social changes in society occur in all fields or elements in the form of politics, language, art, tradition, human personality, daily life, social organization, and culture. In line with that, there is no society that has not changed. In connection with the above, social change has an impact on social life, both positive and negative impacts will be produced by these changes and affect various aspects of the social environment. The development of the human mindset contributes to the change. Likewise, social changes that occur in East Tomoni sub-sub-district especially concern social relations between Bali ethnic and reveal that the changes taking place in the life of society today also affect social relations. It seems that competition occurs in the community because of an increasingly advanced era, so people are busy looking for a fortune for their individual needs. Not like before, now life is much different, let alone communicate with our brothers from the next village, the same brothers and sisters in the village just reduced the communication intensity, because after work, people are tired, so rest directly at home with the family.

In line with the above conditions, Suarnata (an informant) suggested that in an increasingly advanced era like now, naturally, people's lives are different. Because now people are always busy with their own business because it is driven by economic factors and the necessities of life, so inter-ethnic communication does not happen very often, at most if there is communication when there is a need, maybe doing business and so on. This situation is also not good, because there are often prejudices that are not good, so that triggers also on things that are not wanted. Moreover, the lifestyles of young people are getting more and more worried, even causing fights, but fights often occur with young people from other groups, and this is more worrying and it has been proven that yesterday when there was a conflict here, there were fights between teenagers. The main cause, even to the fight between villages occurred, and even people said it was inter-ethnic fighting (Bali and Toraja).

Conflict of ethnic nuance in East Tomoni Sub-district

The social conflict that occurred in East Tomoni sub-sub-district which involved Bali-Hindu and Toraja ethnicity, the majority of which were Christians who occurred in 2012, was a conflict which, when viewed from the place of the conflict, was an Out Group conflict. Where the conflict that occurred labeled involved two villages, namely Kertoraharjo Village and Patengko Village and collectively involved Bali ethnic and Toraja ethnic communities in East Tomoni Sub-district. Thus it can be assumed to be the opposite so that conflict can be viewed in terms of Culture Pluralism. The term Culture Pluralism is a theory that assumes that ethnic conflict is seen as a conflict or clash of values that are not appropriate. If related to conflict, then pluralism theory will lead to conflicting values in society. This can be understood because in a plural society will lead to differences and disputes (Hasrullah, 2014).

In addition to the plurality factors that trigger social conflicts, juvenile delinquency, and the economy also often trigger social conflicts, although not as much as due to conflicts caused by differences in religion, race, ethnicity, ethnicity and culture, economic factors and even juvenile delinquency also often become the root the problem. The conflict that has been transformed into violence that occurred in East Tomoni Sub-district

involving communities of Bali ethnic and ethnic of Toraja illustrates that the conflict did not occur because of pluralism, but because of different ethnic groups this conflict is said to be an ethnic nuance conflict. Because if seen from the past history, the arrival of Bali ethnic and Toraja ethnic in East Tomoni Sub-district established a relatively good relationship, as previously discussed, that the quality of interethnic communication can be said to be no problem, seeing that Balinese people are known to be friendly and adaptable wherever they are and so is the Toraja ethnic group which is well known for their tolerance, both ethnic groups interact well in a pluralistic society.

In connection with the conflict between the two ethnic groups, it is actually triggered by juvenile delinquency which leads to a fight between teenagers, as conveyed by Darmayasa (an informant) that interethnic relations with neighboring villages have never been so obvious tensions, only small things that happen and it is still a natural stage because living in a pluralistic society we must be able to understand one another, and this proves that there is never any tension that causes many fatalities. In connection with the tragedy that occurred in 2012, it is actually because young people are still unstable, the incident was because it started with a fight between young people and happened to involve our children from ethnic Balinese and Toraja, and the fight until the occurrence of fatalities. The victim named Denis from Patengko Village who was involved in a fight with someone named Mamo, actually this mamo was not a resident in Kertoraharjo Village, but from Margomulyo Village, but because of his association in Kertoraharjo Village and also his friends who were involved in the fight from Kertoraharjo Village, so from Margomulyo Village, but because of his association in Kertoraharjo Village and also his friends who were involved in the fight from Kertoraharjo Village, so this fight involved the village of Kertoraharjo. This incident sparked anger from young people in the village of Patengko, and there was tension at night after it was discovered there were victims from the village of Patengko.

Based on the informant's statement above, it was revealed that the conflict that led to this violence occurred because of a fight between teenagers that caused anger from relatives who were victims, thus triggering the resentment of residents so that this tension was manifested. Other information stated that the resentment of the residents was due to the revenge attempt to judge the perpetrators of the killings, but the perpetrators had surrendered to the authorities and were processed according to the law. Where other information states that the killings committed by the perpetrators were unplanned killings only an effort of self-defense because the perpetrators were beaten by several young men from Patengko Village.

Conflict and violence that occur in the events above cannot be separated in social reality, social dynamics in general lead to two things, namely positive dynamics that can strengthen brotherly attitudes and negative social dynamics that can lead to social conflicts with a variety of conflict backgrounds such as conflicts with ethnic and racial religions. The social dynamics that occur in East Tomoni sub-sub-district lead to unfavorable things that cause social conflicts that involve conflicts between different ethnic communities. Various kinds of interests, economic needs, social jealousy, juvenile delinquency, fights between teenagers, and so on manifest themselves into social conflicts with ethnic nuances.

3.2 Intercultural communication post-conflict in East Tomoni Sub-district

Post-conflict intercultural communication that occurred in East Tomoni Sub-district which in this research leads to how the intensity of communication that occurred in East Tomoni Sub-district after the conflict involving communities of Bali ethnic and Toraja ethnic. The aspects studied in this case are in terms of socio-cultural relations, interethnic social interaction, and inter-ethnic social communication.

Intercultural social relations

Relationships or intercultural social relations from different ethnic backgrounds in the post-conflict East Tomoni Sub-district involving communities of Bali ethnic and Toraja ethnic seem to have changed in terms of the quality of communication. It appears that the conflict resulted in a change in community behavior in terms of intercultural social interaction. Changes that appear to occur seen from how the behavior of individual communication or communication between different ethnic and cultural groups.

Culture is the values that arise due to interaction and relationships between people in a social environment. Culture becomes the basic reference and even becomes a rail for the process of communication

between people within it. Because culture arises in certain areas, of course cultures have diversity, differences to the uniqueness that distinguishes cultures from one another. This difference can cause two opposing sides. On the positive side, cultural differences provide a special treasure for these groups of people, that they have special characteristics that can distinguish from other groups. This also gave rise to a very strong bond between members of community groups that did not only occur in the area where they lived alone but in various regions. However, the negative side is that cultural differences can cause differences in perception, and this can lead to conflicts between individuals or between groups in communication (Nasrullah, 2012).

Conflict in his theory, besides containing a positive meaning, also contains a negative meaning, because of the widespread belief that conflict is something that must be avoided in social life. Apart from the fact that people cannot manage conflicts well, they are left to produce hostility, revenge, envy, suspicion, mutual distrust and rift. Basically, awareness of pluralism brings people to readiness to accept conflict. A pluralistic society has diverse interests that eventually experience conflict. If viewed from group ties and maintenance of social conflict functions. Coser (in Wirawan, 2016), states that social conflict is an instrumental process in the formation, integration and maintenance of social structures. Conflicts can establish or maintain boundaries between two or more groups. Conflicts with other groups can strengthen the identity of the group and protect it from breaking into the surrounding social world. Out-Group conflict can strengthen the identity of group members so that in this case the conflict runs the positive side.

Other consequences arising from this conflict are seen in the existence of stronger ties that occur in the interne of certain ethnic and cultural groups, but the more tenuous ties of kinship occur in the group's external relations. The lack of kinship attitudes raises suspicion, negative perceptions and communication distortions and presents a great opportunity for inter-group conflict. Thus, communication has an influence on culture and also on interactions either as individuals or in groups.

Regarding the negative impact caused by ethnic-nuanced post-conflict in East Tomoni Subsub-district, it seems clear that the strong identity within the group creates suspicion from the external group, due to the post-conflict trauma. As said by Suarnata (an informant) that it was true that the riots had ended, until now there is still a sense of fear that the event will repeat itself again. Almost a year after the riots, rich rarely related and cool-looking it seems, do not know the name of a human being, just afraid if it suddenly happens again. Who knows, those who feel disadvantaged will secretly gather up their groups and attack. Moreover, the current economic development of friends here (village of Kertoraharjo) looks advanced, afraid of social jealousy because of many cases because of social jealousy, there was a big war. Try it now, there are just a few problems, for example, teenagers fighting again, the conflict will definitely happen again. So we are now trying to keep from being offended, especially we are migrants, what if there is a war later? It's not possible for us to go back to where we came from (Bali) because we don't have land there. I personally hope and pray that there will be no more conflict, because of the many disadvantages.

Interethnic social interaction

Social interaction between Bali ethnic and Toraja ethnic after the conflict experienced changes, where the relations between the two ethnic groups seemed to have a distance so that there was no good interaction and the quality of communication decreased. Related to that, Tama (an informant) revealed that after the conflict there was indeed a gap between the two ethnicities (Bali and Toraja), there were a number of things that might have caused the gap, this could be because each one wanted no conflict to occur again by reducing interaction, it could also be due to feelings of anger or revenge so that there is a reluctance to communicate between these two ethnicities. But I see no interaction does not necessarily immediately not exist. On the other hand, the interaction still occurs, not just breaking up. Because unconsciously Balinese friends also have cooperative relations in the economic field with friends from Toraja, especially in the field of animal husbandry. Balinese are almost all livelihoods besides farmers as well as breeders. Like raising pigs, the Balinese raise so many pigs that there are hundreds, and the buyers are friends from Toraja. So indirectly there are still interactions. But for the closeness of kinship and family relations, I feel this decline and almost does not happen again.

The statement of the informant above shows that the post-conflict that occurred in East Tomoni Sub-district involving communities of Bali ethnic and Toraja ethnic seemed to be changing. The interaction that occurs is only oriented to interest so that it appears there is no closeness of a kinship system that is described

from the behavior of interethnic communication between communities of Bali ethnic and Toraja ethnic. Post-conflict that occurs there are two things that are caused, namely: *First*, post-conflict has an impact on the decline of inter-ethnic communication (Bali and Toraja) in East Tomoni Sub-district which accumulates in the lack of interaction processes between the two ethnic groups, this is a negative result caused by post-conflict. *Second*, the post-conflict that occurred had an impact that the stronger brotherly relations within each ethnic group, this is a positive impact caused by post-conflict in East Tomoni Sub-district.

Interethnic Cultural Communication

The dynamics in conducting cultural communication between communities of Bali ethnic and Toraja ethnic in East Tomoni Sub-district seem clear. Changes in communication between different ethnic cultures occur individually and collectively. The decrease in communication intensity has an impact on the way one looks at others. Individual communication dynamics that appear between ethnics of Bali and Toraja in East Tomoni Sub-district can be seen with an attitude that keeps the distance between one another. Viewed collectively, the two ethnic groups seem to have no good relations, the existence of an attitude of closure that causes a lack of interaction between ethnics of Bali and Toraja. This phenomenon as narrated by Kutang (an informant) which in general revealed that after the conflict it was indeed like a change in society, both from Bali ethnic and Toraja ethnic. Like there is a bad relationship, Toraja friends like shutting down and reluctant to interact with Balinese friends and Balinese friends are also reluctant to get close to Toraja friends. This might have had an effect after the conflict because it used to be information from the predecessor, Balinese relations and Toraja people rarely got tensions, but now there are a few problems that are sure to fight, especially young people now often fight, fear that this will cause more conflict because the situation is already very sensitive. But not all are like that, there are also some people who are good friends from the old days between friends of Bali and Toraja.

The statement of the informant above in broad outline gives the view that after the conflict that occurred involving ethnics of Bali and Toraja had an impact on the lack of social interaction. When viewed from the history of the pre-conflict between the two ethnic groups interact well in social life. The lack of communication that occurred after the conflict was caused by an attitude of mutual closure and reluctance to learn from each other's cultures. This kind of behavior gives rise to different perceptions of other people's cultures.

The above phenomenon is related to the Face Negotiation Theory proposed by Stela Ting Toomey (in Nurhadi, 2015), that culture in this case which is seen as a face has great power in the way of communicating and managing conflict. Toomey assumes that potential conflicts occur at the individual and cultural level, in Toomey's view, these individuals and cultures are called faces, conflicts arise because of different perspectives and provide different assessments of the faces of others who are different from their identities. In Face Negotiation Theory, Toomey believes that cultural diversity influences the way people communicate. Although the face is a universal concept, there are various differences in presenting their respective cultures. The need for faces exists in all cultures, but all cultures do not manage these face needs equally. Regarding conflict, Toomey states that conflict can damage a person's social face and can reduce the closeness of the relationship between two people. Conflict is a forum that can eliminate face and contempt for the face. The conflict threatens the faces of both parties, and when there is an incompatible negotiation it will aggravate the situation.

3.3 Post-conflict intercultural communication in East Tomoni Sub-district

The conflict that occurred in East Tomoni Sub-district in 2012 involving communities of Bali ethnic and Toraja ethnic tarnished the social harmony that occurred in East Tomoni Sub-district. Interethnic social relations undergo post-conflict change, where suspicion between ethnic groups worsens the situation, triggering the growth of new seeds of conflict. Reconciliation efforts as an effort to anticipate the re-emergence of conflict and even restore interethnic social harmony involving ethnic of Bali and Toraja ethnic in East Tomoni Sub-district can be done through a number of strategies namely, *first* reconstruction of interethnic social relations. *Second*, the construction of economic relations between communities. *Third*, maximizing cooperative relations between villages. *Fourth*, building cultural awareness by increasing the quality of intercultural

communication. *Fifth*, the construction of interpersonal communication quality as a medium of cultural studies.

First, the Reconstruction of interethnic social relations aims to rebuild interethnic social relations in order to disguise the boundary lines between the two ethnicities. Considering that social relations between ethnics of Bali and ethnic of Toraja from a historical background show a harmonious relationship in the social environment, social relations that are manifested in all cultural activities, religious activities and even social activities show a high tolerance. Thus, it is important to rebuild social relations between Balinese and Toraja ethnic groups in East Tomoni Sub-district to re-create harmonious social relations between the two ethnic groups.

Second, the construction of economic relations between communities can be used as a forum to unite social activities so that with an organizational system this can foster a high intensity of interaction so as to minimize the occurrence of suspicion in the economic field so as to reduce the existence of social jealousy. Economics is an important thing in human life both individually or socially. In human life contained in a social system where social systems form culture, the economy becomes part of the system in culture. Economics is concerned with the way people produce and distribute goods and services (Mulyana, 2014). In cultural studies, economics is related to the way humans maintain and express themselves through the use of material goods and services (Supardan, 2013).

In connection with the post-conflict reconciliation efforts in the East Tomoni Subsub-district which involve Balinese and Toraja ethnic communities, it is necessary to build an economic system between these different ethnic communities. Considering that the conflict that occurred in 2012 was a conflict that was not only motivated by actualized juvenile delinquency in fights between adolescents and developed into inter-ethnic groups but visibly there were other things that affected the development of the conflict, one of which was the economic sector. Thus it is necessary to build an economic system between communities so that there is a binding in establishing a constant kinship system. The inter-community economic system is formed on the basis of many associations such as households, kinship groups, neighborhoods, craftsmen unions, religious sects, villages and so on. In all these local communities merge with each other when carrying out various activities in the effort to fulfill the material (Supardan, 2013).

Third, maximizing cooperative relations between villages aims to strengthen relations between ethnic communities in different villages. The village is a legal community unit that has the authority to regulate government affairs, the interests of the local community based on community initiatives, original rights and or traditional rights that are recognized and respected in the government system of the Indonesia Republic. In the provisions of the Village set in Peraturan Desa (Village Regulation) which is based on Regulation Minister of Home Affairs No. 38 of 2007 concerning village cooperation. Each village is obliged to carry out cooperation between villages in an effort to develop natural and human resources. In connection with the conflict that occurred in East Tomoni Sub-district which labeled the Balinese and Toraja communities living in different village areas, namely Kertoraharja Village and Patengko Village, then in the post-conflict reconciliation effort, it was necessary to increase cooperation between villages. Forms of inter-village cooperation that can be done by carrying out social activities between villagers in establishing kinship and togetherness to improve the quality of communication and social interaction.

Fourth, build cultural awareness by increasing intercultural communication. Culture deals with the way humans live. Humans learn to think, feel, believe and work on what is culturally appropriate. Language, friendship, eating habits, communication practices, social actions, economic, political and technological activities are all based on cultural patterns. Formally, culture is defined as the order of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religions, time, roles, space relations, concepts of the universe, material objects and possessions that are acquired by large groups of people through generations, individual and group businesses (Mulyana, 2014). The relationship between culture and communication is important to understand in understanding intercultural communication because it is through cultural influences that people learn communication. The cultural similarity in perception enables the giving of similar meanings to a social object or an event. Culture is a comprehensive lifestyle, where culture is complex, abstract, and broad. Many aspects of culture also determine communicative behavior, these socio-cultural elements are scattered and include many human social activities. Socio-cultural elements are parts of intercultural communication. These elements are like the components of a stereo system, each component is related to one another and requires other components. In reality, these elements are not isolated and do not function alone. These

elements form a complex matrix of interacting elements that operate together is a complex phenomenon called intercultural communication (Mulyana, 2014). With regard to post-conflict reconciliation that took place in East Tomoni Sub-district involving Balinese and Toraja ethnic communities, building cultural awareness can be done by improving the quality of communication between cultures. Communication has an important role in disguising cultural differences among Balinese and Toraja ethnic groups. When viewed from the cultural elements, there are many aspects that are studied from culture, including aspects, religion, economic aspects, customs, science, technology, livelihoods, languages and so on. Building cultural awareness can be realized in various ways such as being aware of the similarities contained in each culture and being aware of similarities in the cultural system in this case concerning the belief system.

Fifth, the construction of interpersonal communication quality as a medium of cultural studies. Interethnic cultural studies at the level of interpersonal communication can be carried out in an effort to reconstruct post-conflict social harmony between Balinese and Toraja in East Tomoni Sub-district. R. Wayne Pace (in Cangara, 2012), states that interpersonal communication is also called interpersonal communication. Interpersonal communication is meant is the process of communication that takes place between two or more people face to face. Based on its nature, interpersonal communication can be divided into two types, namely Communication (Dyadic Communication) and small group communication (Small Group Communication). Dyadic communication is a process of communication that takes place between two people in a face-to-face situation. The nature of this communication can be done in three forms of conversation, dialogue, and interview. The conversation takes place in an informal and friendly atmosphere, dialogue takes place in a more intimate, deeper, and more personal situation. While interviews are more serious because there is a dominant position as a questioner and a position as an answerer. Small group communication is communication that takes place between three or more people face to face, where the members interact with one another. Such groups are usually found in discussion groups. Regarding cultural studies at the level of interpersonal communication, this type of communication can be carried out with kinship approaches, so that cultural studies can be understood more deeply. Interpersonal communication has an impact on one's behavior in understanding different cultures. Considering that this communication process takes place face to face in an atmosphere of kinship, cultural interaction can occur within it, so that closeness will appear because basically, the communicant participants will try to adjust and indirectly can learn culture from one another.

Post-conflict reconciliation efforts in the East Tomoni Sub-district involving Balinese and Toraja ethnic communities are carried out with interpersonal communication as a medium in creating social harmony. The construction of interpersonal communication quality as a medium for interethnic cultural studies that is building the quality of interpersonal communication with interpersonal relations there will be a more intimate sense of closeness so that this closeness can be used as an effort to learn about one another's cultures so as not to reduce misunderstanding between Balinese and Toraja ethnicities in understanding each other's culture. Interpersonal communication can foster closeness as a kinship system so that in this case interpersonal communication closeness can build a harmonious social system between Balinese and Toraja ethnic after the conflict in East Tomoni Sub-district.

4 Conclusion

Based on the results of the study conclusions can be formulated as an answer to the formulation of the research problem. *Firstly*, communication between cultures in the East Tomoni Sub-district, especially between the Toraja ethnic community and Bali ethnic community at the time of the meeting showed mutualistic communication with different cultural backgrounds. Intercultural communication builds social relations, that is, social relations that are oriented to building social harmony. The occurrence of interethnic social relations between the two ethnic groups is based on mutual respect and understanding between one another so that positive perceptions arise in realizing harmony within a plurality frame.

Second, social changes that occur as an implication of the development of an increasingly advanced era, the increasing needs of life associated with the economy lead to the emergence of competition in the social life of the community dynamics lead to changes in social behavior with regard to this, symptoms of social competition emerge which lead to the growth of more individualistic attitudes. This phenomenon triggers the degradation of the quality of communication and social interaction among communities of Bali ethnic and

Astraguna, I. W., Listiawati, N. P., & Wijana, I. N. (2020). Dynamics of inter-cultural communication at multicultural societies in transmigrant territory. International Journal of Social Sciences and Humanities, 4(1), 43-58. <https://doi.org/10.29332/ijssh.v4n1.395>

Toraja ethnic, which manifests towards the emergence of social conflicts. Ethnic nuances in East Tomoni Sub-district are conflicts that occur involving the Balinese and Toraja ethnic communities. Conflicts that occur due to fighting between adolescents of different ethnicities and manifest into social conflicts collectively involving ethnic Balinese and Toraja ethnic groups in East Tomoni Sub-district. But behind the phenomenon of conflict, fighting between adolescents of different ethnicities that occur is only a medium of importance that is not clearly visible. There is competition in the economic field, social jealousy, and there are even parties who want to extend the conflict for the sake of interest so that they can regrow the seeds of conflict.

Third, inter-cultural intercultural communication is carried out in the context of reconstructing intercultural social relations, namely social relations that occur between communities of Bali ethnic and ethnic Toraja post-conflict. Intercultural communication in the two post-conflict ethnic groups shows that there is an attitude of the mutual distance between the two ethnicities involved in the conflict. Collectively there appears to be a bad relationship. The existence of an attitude of mutual shutdown leads to wrong interpretations in understanding interethnic culture so that it often creates ethnic sentiments that can trigger a reoccurrence of conflict.

Fourth, strategies adopted in revitalizing intercultural communication, such as (1) the reconstruction of interethnic social relations, namely rebuilding inter-ethnic social interaction between ethnics of Bali and Toraja in East Tomoni Sub-district. Building interethnic social relations can be carried out in the fields of religion, culture, and customs as a form of tolerance in a pluralistic society in East Tomoni Sub-district; (2) construction of inter-community economic relations, namely efforts in the economic field that can be carried out between ethnic Balinese and Toraja communities in East Tomoni Sub-district. Cooperation in the economic field can be done by building an economic system that is built between the Balinese and Toraja ethnic communities so that this can be useful as a binder in creating a familiar kinship system between communities of Bali ethnic and Toraja ethnic; (3) optimization of inter-village cooperation relationships, namely relating to cooperation in the field of government that is built in an inter-village mutual cooperation system so that it can rebuild social interaction between communities of Bali ethnic and Toraja ethnic so that in the end it can foster social harmony between ethnic groups in East Tomoni Sub-district; (4) building cultural awareness in improving intercultural communication as a vehicle to foster a sense of mutual understanding in the life of a pluralistic society; (5) the quality of interpersonal communication construction as a medium of interethnic cultural studies media.




Acknowledgments

We are grateful to two anonymous reviewers for their valuable comments on the earlier version of this paper.

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