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Research Article

INTERCULTURAL CORRESPONDENCE ELEMENTS IN IMMIGRANT REGIONS OF MULTICULTURAL SOCIAL ORDERS

Submission Date: April 04, 2023, Accepted Date: April 09, 2023,

Published Date: April 14, 2023 |

Crossref doi: <https://doi.org/10.37547/tajas/Volume05Issue04-02>

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ABSTRACT

The purpose of this research is to investigate the dynamics of intercultural communication in multicultural societies in the East Tomoni Sub-district of the East Luwu Regency in the South Sulawesi Province, a transmigrant territory. This study used a descriptive and qualitative design. In light of the consequences of the review, it was found that intercultural correspondence encountered a propensity to cause changes in friendly relations which prompted struggle and savagery. At the beginning of the meeting, despite having different cultural backgrounds, two relatively large ethnic communities in the location, namely the communities of Toraja ethnic and Bali ethnic as migrants through the transmigration program, demonstrated relatively good communication. The flood of outside impacts prompts social changes that represent an adjustment of between social correspondence frameworks and social relations between ethnic networks that trigger contentions and shared savagery. Reconciliation was achieved through the revitalization of intercultural communication, which included strategies for the reconstruction of interethnic social relations, the construction of economic relations, the optimization of inter-village cooperation relations, the development of multicultural awareness, and the construction of interpersonal communication as a medium for cross-ethnic cultural studies. This was done in order to reconcile the gaps that existed between the different ethnic groups.

KEYWORDS

Interactional dynamics; interaction across cultures; conflict; reconciliation; society that is multicultural.

INTRODUCTION

People are individual creatures and social creatures. Humans cannot survive on their own without the assistance of other humans because they are social creatures. If they do not live in their social environment, humans cannot exist as dignified beings. This is due to the fact that people can't survive in isolation for very long. Humans cannot survive without one another. This interdependence results in particular stable forms of cooperation and societal structures. Plurality is a common social phenomenon in social situations. The development of a pluralistic society as a result of social environment-based differences in ethnicity, race, religion, culture, and other factors. If properly managed, plurality will have its own values, and even plurality can be an identity in the social environment. Plurality gives social life its own color. However, pluralism frequently causes social conflicts in a social environment, whether we are aware of it or not. These conflicts can be horizontal, involving disputes between groups in society, or vertical, involving disputes between communities and the government.

Conflicts in social life frequently involve race and intergroup religion, which are often nuanced by compound reality. Similar to the conflict that took place in 2012 between the Balinese ethnic community and the Toraja ethnic community in East Tomoni Subsubdistrict, East Luwu Regency, South Sulawesi Province. Numerous things can prompt contentions, for example, the absence of social comprehension by every person in the social climate that causes various discernments that manifest on the emerging of doubt so it turns into a contention. In order to foster social harmony within a social system, such occurrences should be avoided. In general, understanding intercultural communication is preferable to being understood together. According to Dasih et al., intercultural communication is defined as the process

of exchanging messages between communicators and communicants whose cultural backgrounds are distinct. 2019). Understanding intercultural correspondence can be a vehicle for post-struggle compromise including Balinese ethnic and Toraja people group in East Tomoni Sub-locale. As a result, the overall goal of this study is to provide a clear picture to various parties involved in post-conflict reconciliation efforts in the East Tomoni Subdistrict and to add scientific insights into intercultural communication. In addition, the specific objectives of this study are to examine intercultural communication in the East Tomoni Sub-district, East Luwu Regency, South Sulawesi Province, during the pre-conflict, post-conflict, and post-reconciliation phases.

MATERIALS AND METHODS

Research design

The methodology of this study was qualitative in nature. According to Sugiyono (2014), qualitative research employs a scientific object as a key instrument and is based on the post positivism philosophy. Alluding to the assessment of Bogdan and Biklen (in Sugiyono, 2013) that subjective exploration has the attributes of being completed in regular circumstances (rather than being a trial) straightforwardly to the information source, subjective examination is graphic so the information gathered is as words or pictures so it doesn't underline numbers, subjective exploration underscores processes as opposed to items and behaviors inductive breaks down.

Data type

This study uses qualitative data, which are information presented in the form of words, sentences, and narrative text and supported by data in the form of numbers. The primary and secondary data used in this

study are the sources of the data. Primary data is information gathered through observations, interviews with informants, and documentation analysis by researchers. Additionally, this study requires secondary data for supporting information.

Determination of informant techniques

In this study, researchers used a purposive method to identify the informants who served as sources for data on intercultural communication in an effort to reconcile post-conflict East Tomoni Subdistrict residents. Selection of informants in accordance with the requirements of this study, such as;

- (1) whether informants are community leaders in the location of the research;
- (2) The East Tomoni Subdistrict's religious and traditional leaders serve as informants;
- (3) Informants are well-versed in the history of the population involved in the conflict;
- (4) Informants participate in community events;
- (5) Witnesses are open in giving information connected with this examination.

In order to collect real data in the field, the purposive method is used to identify informants. When investigating events connected to this study, researchers used interview guidelines as a limitation in an effort to collect data. In order to give the informants the impression that they are not being interviewed, the questions that are asked are not modified in accordance with the guidelines for the interview but rather are tailored to the location, time, and circumstances of the situation.

Data collection technique

A data collection technique is a method used to collect written and oral data about the subjects and objects of this study. This study employed observation, interview, and documentation methods for data collection. The act or procedure of collecting data or information through observation media is referred to as observation in the context of data collection. Researchers use sight as their primary sense to make this observation. In general, there are two types of observations: those conducted by participants and those conducted by non-participants. An observation in which the researcher actively participates in the field while observing is known as a participant observation. The four types of participant observation that were used were as follows:

- (1) Passive participant observation, in which the researcher does not follow the activities of the subject of the study;
- (2) Moderate participation observation, in which the researcher participates in a variety of research subject activities but not all of them;
- (3) Active participation observation, in which the researcher participates in the same activities as the subject of the study but is not as complete as the subject of the study;
- (4) Perception of complete support, i.e. the analyst is completely associated with the subject's exercises. Active participation observation comes more easily and naturally.

Non-participant observation, on the other hand, is observation in which the researcher is only an observer and not directly involved in the activity (Sukardi, 2013). In order to identify social activities related to the variables in this study, the researchers used active participation observation, which involved them

jumping right to the study site and participating in the same activities as the subjects. The researcher does not fully participate in active participation; rather, he or she observes the social interactions that take place in post-conflict community locations.

According to Sukardi (2013), an interview is a planned, in-person meeting between the person being interviewed and the interviewer to exchange ideas and obtain or provide specific research-related information. According to the guidelines, there are three types of interviews used in the data collection process: free interviews, structured interviews, and combination interviews. The structured interview is a type of interview in which researchers use prepared interview guidelines to conduct face-to-face interviews with respondents. Free meetings are interviews where specialists in bringing up issues to respondents don't utilize rules. Free and structured interviews are combined in the interview combination.

Regarding this review, specialists utilized a blend interview, where meetings were led uninhibitedly yet stayed on a foreordained way. To get the most information possible from research subjects, this method of interviewing is used. Written goods are considered to be documentation from the source of the aforementioned document. According to Arikunto (2010), the method of documentation involves investigating written objects like books, magazines, documents, regulations, meeting minutes, diaries, and so forth. According to Darmadi (2011), there are typically two types of document sources: sources of formal documents like memorandum and personal letters that provide strong information about an event; and sources of official documents like decision letters, instruction letters, and proof of activity issued by the relevant office or organization.

The documentation in this concentrate through supporting books, photos while directing meetings and other supporting information. In order to complete the data required for this research activity, documentation data should be obtained as thoroughly as possible. In order for resource individuals to provide the data required for this study, a positive attitude and a sense of ethics are required.

Data analysis technique

Information examination is significant in a review. Analytical work does not necessarily entail studying the underlying structure of field phenomena. As a result, the data and information gathered in response to the researcher's questions will be analyzed by grouping and categorizing the data according to predetermined criteria. The grouping results will then be linked to other data to discover the truth. Three steps can be used to analyze data:

- 1) Reducing the amount of data,
- 2) Displaying or presenting the data, and
- 3) Drawing inferences (Iskandar, 2013).

Miles and Humberman (Sugiyono, 2014), proposed that the exercises in information examination comprised of the accompanying phases of action, in particular information decrease, information show/show, and ends (information check). Data reduction entails summarizing, selecting the essentials, concentrating on the essentials, looking for patterns and themes, and eliminating the unnecessary. As a result, the less data will provide a more precise picture. The purpose of data display is to make the data easier to comprehend by arranging it in a relationship pattern. Show of information can be as brief depictions, graphs, connections among classifications, and so forth and the main thing utilized in introducing

information in subjective exploration is account text. After the conclusion stage (data verification) is completed, the researcher draws a conclusion and investigates the meaning and explanation patterns of the verified data. In quantitative research, conclusions may or may not be able to respond to the problem formulation from the beginning because the problem formulation is still temporary and will evolve after field research is conducted.

Data validity check technique

According to Sugyono (2014), this study employs a method known as increasing perseverance, triangulation, discussion, and Memberchek for data validity checking. The acknowledgment in this exploration is to increment persistence, and that implies mentioning cautious and nonstop observable facts about post-struggle intercultural correspondence with ethnic subtleties. The sequence of events can be recorded with certainty and systematic city if perseverance is increased. In this study, triangulation is used to test the credibility of the data by using source triangulation, which means that the data's creditability is checked by looking at the data from multiple sources. Using a variety of methods, technical triangulation, or testing the data's credibility, compares the data to the same source. Examining the creditworthiness of the informant's data by having additional conversations with the informant in question or other informants to determine which information is true or may be true because the paradigm is different. Part checking is a course of checking the information got by the specialist to the information provider, in the event that the information is settled upon by the information provider, the information can be supposed to be substantial.

RESULTS AND DISCUSSIONS

Intercultural communication in multicultural communities in East Tomoni Sub-district

In general, East-Tomoni Subdistrict residents have a fairly harmonious social life. East Tomoni Sub-district residents come from a wide range of backgrounds, including Bugis, Javanese, Toraja, Pamona, and Baliese. They also practice three different religions: Islam, Christianity, and Hinduism. For Muslims, there are eight mosques and ten mushalah/langgar, for Christians, there are nineteen churches, and for Hindus, there are fourteen temples. In a similar vein, sociocultural life is characterized by a variety of ethnically based cultures and traditions (Gainau, 2019).

By and large, individuals of East Tomoni have a high resistance in completing public activity amidst variety, social communication functions admirably even in contrasts, in spite of the fact that it is much of the time expected that pluralism frequently prompts inconsistencies and even struggles, this doesn't show up on a superficial level obviously. Social conflict is a social phenomenon that is prevalent in pluralistic societies. Conflicts are frequent in the East Tomoni Sub district, and juvenile delinquency is often the cause of a fight between teenagers. This is in line with what an informant named Syukuri said—social conflicts are inevitable in plural societies, but it's not yet clear whether the conflict in the East Tomoni Sub district area is caused by differences. This region is prone to conflict from a conflict potential perspective; however, a fight between teenagers must have started the conflict initially. Advertising, by and large, can be supposed to be agreeable, this is conceivable in light of the fact that in this district every one of them are immigration networks, so definitely their objectives in the immigration region are they pine for an agreeable and safe life. How to foster adolescents so that they do not behave in a way that can cause social conflict is

now something that must be taken into consideration together.

Pre-conflict intercultural communication in East Tomoni Sub-district

Cultural differences are very likely to exist within a social system in a pluralistic society. Each person or social group has its own unique cultural history, which is why there are cultural differences. Society is important for that culture and structures a framework in its social climate. Pluralism in a social system can result in conflict if it is not properly managed, as was previously discussed. In a plural social environment, it is essential for every individual to ignore that difference. As a result, we ought to make the assumption that there are only similarities and not differences. As a result, differences won't be questioned by anyone (Devito, 1997).

The pre-struggle intercultural correspondence expected in this study alludes to the relationship of social collaborations in the East Tomoni Sub-locale in 2012 including the Bali Ethnic and Toraja Ethnic. The manner in which the Bali ethnic group communicated with the Toraja ethnic group in the East Tomoni Sub-district was correlated with intercultural communication. Long-term social interactions work very well because everyone in each community knows pluralism is not something that should be disputed. In the East Tomoni Subdistrict's social system, this awareness leads to harmonious relationships. This is consistent with the information provided by an informant named Daniel Batu Pare, who stated that everyone in the East Tomoni Sub district has never been against differences in ethnicity, religion, and other factors. Individuals generally live calmly around here. Local area relations with each other have likewise never been an issue, we all here are transients as well, so our kindred outsiders should attempt together,

despite the fact that their Toraja companions are supposed to be local to South Sulawesi, yet in East Tomoni Sub-region individuals are all travelers. Our objective in transmigration is to improve our lives. Because the transmigration area's name implies that its inhabitants will come from other regions like Java, Bali, and so forth, it is normal for people to encounter a variety of tribes, religions, and so forth. The point is that people must comprehend one another.

In contrast to other areas where we frequently hear about the commotion, such as Lampung, Sumbawa, and so on, which we hear about on the news, the community lives safely in this area, according to an informant named Sudarma, which is synergistic with the previous expression. Hopefully, that won't be the case here. They may be both self-conscious about always maintaining security, perhaps because the majority of people in this region are migrants. According to the above-mentioned informant, the East Tomoni Sub-district's social interactions did go well, and over a long period of time, social harmony was actually built with the awareness that pluralism was not a concern and was used as an excuse to start conflicts that caused social divisions.

In the East Tomoni Subdistrict of Bali and Toraja ethnic groups, bringing awareness to the importance of establishing harmonious relationships within the community through a pre-conflict intercultural communication strategy.

Intercultural social relations

The study of intercultural communication begins with the social relationships that exist between cultures. Intercultural social relations, also known as interethnic relations, look at how people from different cultures interact with one another (Rohim, 2009). Pre-struggle intercultural correspondence in East Tomoni Sub-

region including ethnic Balinese ethnic Toraja shows that the relations between the two ethnic gatherings with various social foundations construct intercultural social relations in a social framework. Our parents used to go to the fields or gardens, who happened to be neighbors with Balinese friends, frequently chatting together and even helping each other in every activity in the fields, especially during the harvest season, as stated by Marten (an informant), who said 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.

According to the aforementioned statement from the informant, intercultural social relations are relationships that have been in place since the beginning, when previous parents initiated the transmigration program. Building intercultural social relationships in the Bali ethnic and Toraja communities of the East Tomoni Subdistrict requires self-awareness of cultural differences. The more noteworthy the social distinctions, the more prominent the mindfulness of the entertainers of correspondence in intercultural correspondence. In theory, this has both positive and negative effects. We become more alert as a result of the positive effects of this self-awareness. Because of this, we are able to avoid saying things that might come across as rude or out of place. The negative outcomes then result in actions that are always cautious, non-impulsive, and less self-assured. The feeling of being overly cautious will go away, and we will become more self-assured and able to act on our own. Basically, this behavior will make communication more enjoyable. According to Devito (1997), the real issue is not how to maintain communication and seek mutual understanding, but rather how easily we give up after a first miscommunication.

The preceding statement serves as an illustration of the fact that individuals from various cultures must adapt in order to construct intercultural social relationships. A lack of adaptation will result in a decrease in the amount of communication and mutual understanding between cultures, which has an effect on how social relationships are constructed. As an informant, Sudarma, made clear, "Humans cannot be separated from misunderstandings." Because we live in a different society like this, there must have been a misunderstanding, especially because we speak a different language and have different accents. If the story only uses Indonesian, the problem is that the parents used to be fluent in Indonesian, so sometimes things don't connect when there are more stories. However, the point is that they understand each other because they are close friends, there must be conflict

Regarding the aforementioned statement from the informants, we can comprehend that participants in intercultural communication should maximize interaction outcomes. Perception is an internal process that we use to choose, evaluate, and organize stimuli from the external environment. Perception is how the effects of interaction are displayed. All in all, discernment is the manner in which we change the actual energies of our current circumstance into significant encounters. According to Mulyana (2014), most people believe that the way they perceive the world influences their behavior.

Interethnic social interaction

Social interaction is a process by which people form relationships with each other based on certain patterns. The fundamental assumption is that there are no two individuals, but close relationships do exist regardless of social system rules and expectations (Tubbs et al., 1996). In friendly communication, the main thing is the degree to which people or gatherings

can grasp themselves. In social interaction, there are two possible outcomes: participating actively in that interaction or acting as a passive recipient of a particular pair. In his or her interactions with other people, each person is judged on how hard they try to change their attitudes, how much control they have over their social environment, how much influence they have on each other, and how much responsibility they have for keeping the social order in place. The making of collaboration will likewise make a combination in a social framework, connected with interethnic social cooperation in intercultural correspondence; interethnic social reconciliation is utilized to join separate ethnic gatherings with an end goal to take out contrasts in a social framework for the production of social concordance.

Soekanto in the Supardan et al., According to (2008a), imitation, suggestion, identification, and sympathy all play a role in the ongoing interaction process. The Imitation Factor demonstrates that the imitation process is at the heart of all social interactions, including all human relationships. The positive aspect of imitation is that it can motivate people to adhere to norms or rules. However, on the negative side, impersonation can urge somebody to mimic a model of degenerate activities; the impersonation activities will prompt freak activities. Idea factors happen when somebody gives a perspective on a specific disposition that is acknowledged without a basic demeanor in view of profound hindrances that are less sane. The tendency of one's own desires to be similar to those of others is the identification factor. The process by which a person is drawn to other people, particularly to understand, feel, and cooperate, is known as the sympathy factor.

With respect to connection between Bali ethnic and Toraja ethnic, Wellem Sinen (a source) recommended

that really, the connection between Toraja companions and Balinese companions was excellent, even I had extremely dear companions from Balinese companions, I used to come to his home in Tampak Siring (a private area) when there is an occasion, assuming that standard days perhaps seldom visit since we are occupied working, particularly now the reap season, so seldom visit, yet assuming there is an occasion certainly visit, at the hour of the new year I simply make an occasion at similar house Balinese companions as well. In conjunction with the preceding, an informant named Jaya disclosed that if the Balinese never want to cause trouble, they will always have good relationships. Even more so when it comes to friends of the Toraja ethnicity, who believe that, this area is home to both migrants and migrants. In order for them to live in safety, they must find ways to get along with friends of other people or tribes.

The information provided above demonstrates a harmonious relationship when it comes to the interactions that took place between the Bali ethnic group and the Toraja ethnic group as a whole. During religious holidays, there is a culture of mutual invitation and mutual understanding that lead to this harmony. Due to the kinship system, this culture can foster emotional closeness at the individual level between two distinct ethnic groups, facilitating cultural adjustment. This closeness impacts the course of communication in making a tranquil air in a multiethnic social climate.

Concerning the above peculiarity, whenever corresponded with the Convenience Hypothesis created by Howard Giles. In the East Tomoni Sub-district, the social interactions that occur between the Bali and Toraja ethnic groups demonstrate an attitude of mutual adjustment and a sense of empathy for one another. In communication accommodation theory,

Giles places an emphasis on how people adjust to their social environment. The profound closeness that is entwined in the connection framework among Balinese and Toraja ethnic gatherings alludes to Gilles' assessment; this peculiarity is nearer to the mental side. Where Giles believes that the interaction process can be influenced by the social perspective on individual psychology. In his theory of accommodation, Giles focuses primarily on adaptation. The basic premise is that people adapt their speech, vocal patterns, and behavior to accommodate others when they interact.

Social change in communities in East Tomoni

According to Ritzer (in Supardan, 2013), social dynamics or change refers to changes in the relationships between individuals, groups, organizations, and society at a given time. Additionally, according to Selo Soemardjan, social changes encompass any and all changes in a society's social institutions that have an impact on the social system, as well as the values, attitudes, and behavior patterns of various social groups. According to the aforementioned statement, social change can be defined as a change in a community's social institutions over a specific time period. This change in the community's way of life and patterns of life can be caused by changes in geography, culture, population composition, or ideology due to diffusion or new discoveries in society. Social change in human life cannot be seen from one side, but there are numerous factors and sectors that cause people to make changes. Change is a reality that must occur in life in this world, including social life. One of the social symptoms of the value system and norms is social change in people and community life, including changes in attitudes and behavior patterns.

Changes that happen in the public arena connected with human existence, both exclusively and in gatherings. This is one of the social changes that is focused on social values, social norms, organizational behavior patterns, the structure of institutions, social layers, power and authority, and social interaction. Changes in social structures or social institutions that take place in society. There are several kinds of social changes in structure, including

- (1) Personal change. This has to do with roles shifting and new people entering human history due to the existence of structure.
- (2) Changes in the parts of related social structures can show how individuals' roles and responsibilities in society change. These progressions are connected with local area work processes towards changes underway;
- (3) Alterations in structure and function the issue of function is connected to how one functions in social life;
- (4) Alterations in the relationships between various structures. More in line with the presumption that there is a connection between education and business when industrial workers are educated;
- (5) The development of new structures in tandem with social shifts (Irwan, 2015).

First, social factors are driven by the community's social organizational aspects; second, psychological factors pertaining to individuals who participate in community life; and third, cultural factors pertaining to the habits of the local community are the drivers of social change (Irwan, 2015).

Other social factors can be affected by social shifts in society. Politics, language, art, tradition, the human

personality, day-to-day life, social organization, and culture are all areas in which society undergoes social change. As a result, no society has not undergone change. In light of the preceding, social change has an effect on social life. These changes will have both positive and negative effects on various aspects of the social environment. The evolution of human mentality is a factor in the change. In a similar vein, the social changes that take place in the East Tomoni sub-district, particularly with regard to the social relations that exist between Bali ethnic people, demonstrate that the changes that are taking place in the life of society today also have an effect on social relations. People seem to be busy looking for a fortune to meet their own needs because of the community's apparent competition brought on by an increasingly technological age. Not like before, life is very different now. Even if we wanted to talk to our brothers from the next village, they just cut back on how much they talked to each other. This is because people are tired after work, so they just rest at home with their families.

Suarnata, an informant, suggested that, given the aforementioned circumstances, people's lives naturally differ in an increasingly technological age like the present. Since currently individuals are consistently occupied with their own business since it is driven by monetary variables and the necessities of life, so between ethnic correspondence happens only very rarely, probably in the event that there is correspondence when there is a need, perhaps carrying on with work, etc. This is also a bad situation because there are frequently negative prejudices that lead to undesirable outcomes. In addition, young people's lives are becoming increasingly anxious, even leading to fights. However, these fights frequently involve young people from other groups, which is even more concerning, as it has been demonstrated that yesterday, when there was a conflict here, there were

fights between teenagers. The primary driver, even to the battle between towns happened, and even individuals said it was between ethnic battling (Bali and Toraja).

Conflict of ethnic nuance in East Tomoni Sub-district

The social struggle that happened in East Tomoni sub-region which included Bali-Hindu and Toraja identity, most of which were Christians who happened in 2012, was a contention which, when seen from the spot of the contention, was an Out Gathering struggle. Where the contention that happened marked involved two towns, in particular Kertoraharjo Town and Patengko Town and aggregately involved Bali ethnic and Toraja ethnic networks in East Tomoni Sub-locale. Therefore, it is reasonable to assume the opposite in order to view conflict in terms of Culture Pluralism. A theory known as Culture Pluralism holds that ethnic conflict is understood to be a clash of inappropriate values. Pluralism theory will result in society's values being in conflict if it is connected to conflict. This makes sense because disagreements and differences are inevitable in a society with many people (Hasrullah, 2014).

Notwithstanding the majority factors that trigger social contentions, adolescent wrongdoing, and the economy likewise frequently trigger social struggles, albeit not quite as much as because of contentions brought about by contrasts in religion, race, nationality, identity and culture, monetary factors and, surprisingly, adolescent misconduct additionally frequently become the root the issue. The conflict that escalated into violence in the East Tomoni Sub-district between communities of the Bali ethnicity and the Toraja ethnicity demonstrates that the conflict did not arise as a result of pluralism but rather as a result of various ethnic groups. This conflict is referred to as an ethnic nuance conflict. Considering that Balinese people are known to be friendly and adaptable

wherever they are, and the Toraja ethnic group is known for their tolerance, both ethnic groups interact well in a pluralistic society, the quality of interethnic communication can be said to be no problem. According to the previous discussion, the arrival of Bali ethnic and Toraja ethnic in East Tomoni Sub-district established a relatively good relationship.

According to Darmayasa, an informant, 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 conflict between the two ethnic groups, it is actually triggered by juvenile delinquency, which leads to a fight between teenagers. In relation to the tragedy that took place in 2012, it is actually because young people are still unstable. The incident started with a fight between young people, including our children who are ethnic Toraja and Balinese, and lasted until there were fatalities. The casualty named Denis from Patengko Town who was engaged with a battle with somebody named Mamo, really this mamo was not an occupant in Kertoraharjo Town, but rather from Margomulyo Town, but since of his relationship in Kertoraharjo Town and furthermore his companions who were associated with the battle from Kertoraharjo Town, so from Margomulyo Town, but since of his relationship in Kertoraharjo Town and furthermore his companions who were engaged with the battle from Kertoraharjo Town, so this battle included the town of Kertoraharjo. Young people in the Patengko village were enraged by this incident, and tensions rose at night when it was discovered that the victims were from the Patengko village.

According to the aforementioned statement from the informant, it was discovered that the conflict that resulted in this violence was the result of a fight between teenagers, which sparked the resentment of residents and anger from relatives who had been victims of the violence. According to other information, the residents' animosity was caused by an attempt to exact justice on the murderers, but they had surrendered to the authorities and were dealt with in accordance with the law. Despite the fact that other information suggests that the killings were unintentional and only an act of self-defense as a result of the perpetrators being beaten by several young men from Patengko Village,

In social reality, conflict and violence cannot be separated from the aforementioned events. In general, social dynamics result in two things: positive dynamics that can strengthen brotherly attitudes and negative dynamics that can result in social conflicts with a variety of conflict backgrounds, such as conflicts with ethnic and racial religions. The unfavorable social dynamics that take place in the East Tomoni sub-district result in conflicts between various ethnic communities and social conflicts. Social conflicts with ethnic nuances are the result of a variety of factors, including interests, financial needs, social jealousy, juvenile delinquency, fights between teenagers, and so forth.

Intercultural communication post-conflict in East Tomoni Sub-district

Intercultural communication after a conflict in the East Tomoni Subdistrict This study examines the degree of intercultural communication after a conflict in the East Tomoni Subdistrict between communities of Bali and Toraja ethnicities. Interethnic social interaction, interethnic social communication, and socio-cultural relations are the subjects of this case study.

Intercultural social relations

Connections or intercultural social relations from various ethnic foundations in the post-struggle East Tomoni Sub-area including networks of Bali ethnic and Toraja ethnic appear to have changed concerning the nature of correspondence. In terms of intercultural social interaction, it appears that the conflict altered community behavior. Changes that seem to happen seen from how the way of behaving of individual correspondence or correspondence between various ethnic and social gatherings.

Values are what form culture when people interact and form relationships in a social setting. Culture becomes the primary point of reference and even serves as a rail for the communication process among its inhabitants. Naturally, cultures are diverse due to the uniqueness that separates them from one another and originates in particular regions. This distinction may result in opposing sides. Positively, these groups benefit from cultural differences because they possess unique characteristics that set them apart from other groups. This likewise led to an extremely impressive connection between individuals from local gatherings that didn't just happen in the space where they resided alone however in different districts. However, cultural differences can result in perceptual differences, which can cause communication conflicts between individuals or groups (Nasrullah, 2012).

According to his theory, conflict has both a positive and a negative connotation due to the widespread belief that it must be avoided in social situations. Aside from the way that individuals can't oversee clashes well, they are passed on to create antagonism, vengeance, envy, doubt, shared doubt and crack. In essence, acceptance of conflict is facilitated by awareness of pluralism. Diverse interests in a society with pluralism eventually come into conflict. From the perspective of

group ties and the function of social conflict maintenance. According to Wirawan (2016), Coser, social conflict plays a crucial role in the development, integration, and upkeep of social structures. Between two or more groups, conflicts can establish or maintain boundaries. Conflicts with other groups can help a group's identity and prevent it from entering the social world around it. In this scenario, the conflict has a positive outcome because it can bolster group members' sense of identity.

Other outcomes of this conflict include the existence of stronger internal ties between certain ethnic and cultural groups, whereas the group's external relationships have fewer ties of kinship. The lack of kinship attitudes creates a great opportunity for conflict between groups and fosters suspicion, negative perceptions, and communication distortions. As a result, culture is influenced by communication, as are interactions between individuals and groups.

As to adverse consequence brought about by ethnic-nuanced post-struggle in East Tomoni Subsub-region, obviously the solid character inside the gathering makes doubt from the outer gathering, because of the post-struggle injury. As said by Suarnata (a source) that it was really the case that the mobs had finished, as of recently there is as yet a feeling of dread that the occasion will rehash the same thing in the future. Nearly a year after the riots, wealthy people who appear to be cool-looking and rarely related do not appear to know anyone's name and are only concerned that it might happen again. Who knows? Maybe those who think they're in a bad situation will sneak together their groups and attack. In addition, the village of Kertoraharjo's current economic development appears to be advanced, and friends are wary of social jealousy due to numerous instances of large-scale social jealousy. Try it right now; there are only a few

issues, like teenagers fighting once more; the conflict will undoubtedly occur again. So we are currently attempting to hold back from being irritated, particularly we are travelers, imagine a scenario where there is a conflict later. Due to the lack of land there, we are unable to return to Bali, our ancestral home. Due to the numerous disadvantages, I personally hope and pray that there will be no more conflict.

Interethnic social interaction

After the conflict, there were changes in the social interaction between the Bali and Toraja ethnic groups. The relations between the two groups seemed to be far apart, so there was no good interaction and communication was less good. In connection with this, an informant named Tama revealed that there was, in fact, a divide between the two ethnic groups (Bali and Toraja) following the conflict. There were a number of factors that could have contributed to the divide, including the fact that each group wanted to prevent another conflict from occurring by reducing interaction, as well as feelings of resentment or rage that made it difficult for these two groups to communicate. However, I do not observe any interaction that does not immediately exist. However, the interaction continues rather than simply ending. Because, unconsciously, friends from Toraja and friends from Bali also have cooperative relationships in the economy, particularly in the field of animal husbandry. Except for breeders and farmers, most Balinese make their living as farmers. Like raising pigs, the Balinese raise such countless pigs that there are hundreds, and the purchasers are companions from Toraja. Therefore, interactions continue to occur indirectly. However, I experience this decline in the closeness of kinship and family relationships and almost never experience it again.

According to the information provided above, there appeared to be a shift in the post-conflict situation in the East Tomoni Subdistrict involving Bali and Toraja ethnic communities. The communication that happens is simply situated to intrigue so it shows up there is no closeness of a connection framework that is portrayed from the way of behaving of interethnic correspondence between networks of Bali ethnic and Toraja ethnic. Post-struggle that happens there are two things that are caused, specifically: First, a negative consequence of post-conflict is the decline in interethnic communication (between Bali and Toraja) in the East Tomoni Subdistrict, which results in a lack of interaction processes between the two ethnic groups. Second, the East Tomoni Sub-district experienced a positive outcome as a result of the post-conflict development of closer brotherhood among the various ethnic groups.

Interethnic Cultural Communication

In the East Tomoni Subsubdistrict, the dynamics of cultural communication between Bali and Toraja communities appear to be clear. Individually and collectively, communication between diverse ethnic cultures shifts. The way one looks at other people changes as the intensity of communication decreases. Individual communication dynamics between Bali and Toraja ethnic groups in the East Tomoni Subdistrict can be observed with a distance-preserving attitude. The two ethnic groups appear to have no good relations when seen as a whole because of their closed-off mentality, which prevents them from interacting with one another. This peculiarity as described by Kutang (a witness) which overall uncovered that after the contention it was without a doubt like an adjustment of society, both from Bali ethnic and Toraja ethnic. Like there is a terrible relationship, Toraja companions like closing down and hesitant to cooperate with Balinese

companions and Balinese companions are additionally hesitant to draw near to Toraja companions. This may have had an effect after the conflict because prior to the conflict, there were few tensions between Toraja people and Balinese relations. However, there are now a few issues that are certain to cause conflict, particularly among young people, who frequently fight because they fear that this will cause more conflict given the situation, which is already very sensitive. However, not all are like that; there are also some individuals who were close friends with Toraja and Bali in the past.

In general, the aforementioned statement from the informant suggests that a lack of social interaction resulted from the conflict between Bali and Toraja ethnic groups. When seen from the historical backdrop of the pre-struggle between the two ethnic gatherings communicate well in public activity. The absence of correspondence that happened after the contention was prompted by a disposition of common conclusion and hesitance to gain from one another's societies. Different perceptions of the cultures of other people result from this kind of behavior.

The aforementioned phenomenon is connected to the Face Negotiation Theory, which was proposed by Stela Ting Toomey in Nurhadi (2015). According to this theory, culture, which is viewed as a face, has a great deal of power when it comes to communicating and resolving disagreements. Toomey presupposes that potential conflicts arise at the individual and cultural levels. According to Toomey, these individuals and cultures are referred to as "faces," and conflicts arise as a result of divergent points of view and evaluations of the faces of others who are distinct from one's own identities. In Face Discussion Hypothesis, Toomey accepts that social variety impacts the manner in which individuals convey. Despite the fact that the face is a

universal concept, different cultures present it differently. All cultures have a need for faces, but not all cultures manage these needs equally. Toomey says that conflict can hurt a person's social image and make it harder for two people to connect with one another. Facelessness and contempt for the face can be eliminated through conflict. The conflict puts the faces of both parties in jeopardy, and if there is a negotiation that doesn't work, it will make the situation worse.

Post-conflict intercultural communication in East Tomoni Sub-district

The contention that happened in East Tomoni Sub-locale in 2012 including networks of Bali ethnic and Toraja ethnic discolored the social concordance that happened in East Tomoni Sub-region. Interethnic social relations go through post-struggle change, where doubt between ethnic gatherings deteriorates what is happening, setting off the development of new seeds of contention. Reconstruction of interethnic social relations is the first step in reconciling the Bali and Toraja ethnic groups in the East Tomoni Subdistrict in an effort to prevent conflict from resurfacing and even to restore interethnic social harmony. Second, the development of community-to-community economic relationships. Thirdly, making the villages work together as much as possible. Fourth, raising cultural awareness by improving intercultural communication quality. Fifth, cultural studies' use of interpersonal communication quality as a medium.

To begin, the goal of the Reconstruction of Interethnic Social Relations is to rehabilitate interethnic social relations in order to obscure the lines that divide the two ethnic groups. Social relations that are manifested in all cultural activities, religious activities, and even social activities demonstrate a high tolerance, considering that social relations between ethnicities of Bali and Toraja from a historical perspective

demonstrate a harmonious relationship in the social environment. In order to reestablish harmonious social relations between the Balinese and Toraja ethnic groups in the East Tomoni Subdistrict, it is crucial to reestablish social relations.

Second, the establishment of economic ties between communities can serve as a platform for unifying social activities. In conjunction with an organizational structure, this can encourage a high level of interaction to lessen suspicion in the economic arena and social jealousy. Economics plays a significant role in social and individual life. The economy becomes a part of the social system in culture where human life is contained within a social system. Financial aspects are worried about the manner in which individuals produce and circulate labor and products (Mulyana, 2014). According to Supardan (2013), economics is associated with the manner in which people maintain and express themselves through the utilization of material goods and services in cultural studies.

Regarding the post-struggle compromise endeavors in the East Tomoni Subsub-area which include Balinese and Toraja ethnic networks, fabricating a financial framework between these different ethnic communities is vital. Taking into account that the contention that happened in 2012 was a contention that was not just propelled by completed adolescent wrongdoing in battles among young people and formed into between ethnic gatherings however apparently there were different things that impacted the improvement of the contention, one of which was the monetary area. As a result, in order to establish a constant kinship system, it is necessary to establish an economic system between communities. Numerous associations, including households, kinship groups, neighborhoods, craftsmen's unions, religious sects, villages, and so on, shape the intercommunity

economic system. When carrying out a variety of activities in an effort to complete the material, all of these local communities merge with one another (Supardan, 2013).

Thirdly, the goal of fostering cooperative relationships between villages is to improve relationships between ethnic groups in various villages. The village is a legal community unit that has the authority to regulate government affairs, the local community's interests based on community initiatives, and original and/or traditional rights that are recognized and respected by the Indonesian government. The Village Regulation, also known as the Peraturan Desa (Village Regulation), is based on Minister of Home Affairs No. 38 of 2007 regarding cooperation among villages. In an effort to develop human and natural resources, each village is obligated to collaborate with others. In light of the conflict that erupted in the East Tomoni Subdistrict and categorized the Balinese and Toraja communities living in distinct village areas, namely Kertoraharja Village and Patengko Village, it was necessary to boost cooperation between villages during the post-conflict reconciliation effort. Types of between town participation that should be possible via completing social exercises between locals in laying out family relationship and fellowship to work on the nature of correspondence and social cooperation.

Fourth, increase intercultural communication to increase cultural awareness. Culture is about how people live their lives. Humans acquire the ability to think, feel, and believe according to cultural norms. Cultural patterns are the foundation for friendship, eating habits, communication practices, and social actions, economic, political, and technological activities. According to Mulyana (2014), the formal definition of culture is the order of knowledge, experience, beliefs, values, attitudes, meanings,

hierarchies, religions, time, roles, space relations, concepts of the universe, and material possessions that are acquired by large groups of people over generations, as well as individual and group businesses. The connection among culture and correspondence is vital to comprehend in understanding intercultural correspondence since through social impacts individuals learn correspondence. The social closeness in discernment empowers the giving of comparable implications to a social item or an occasion. Culture is a lifestyle in its entirety, and culture is broad, abstract, and complex. Numerous parts of culture likewise decide informative way of behaving; these socio-social components are dispersed and incorporate numerous human social exercises. Intercultural communication includes socio cultural aspects. These components resemble the parts of a sound system; every part is connected with each other and requires different parts. In point of fact, neither of these components operates on its own nor are they isolated from one another. A complex phenomenon known as intercultural communication is the result of these components working together to form a complex matrix of elements that interact with one another (Mulyana, 2014). Concerning post-struggle compromise that occurred in East Tomoni Sub-region including Balinese and Toraja ethnic networks, building social mindfulness should be possible by working on the nature of correspondence between societies. The Balinese and Toraja ethnic groups' cultural differences can be disguised through effective communication. Many aspects of culture are studied from the perspective of the cultural elements, such as religion, economics, customs, science, technology, means of subsistence, languages, and so on. Building cultural awareness can be accomplished in a number of ways, including being aware of the similarities that exist between each culture and the cultural system, in this case the belief system.

Fifth, cultural studies' use of interpersonal communication quality as a medium. In an effort to restore social harmony between Balinese and Toraja in the East Tomoni Subdistrict following a conflict, interethnic cultural studies can be conducted on the level of interpersonal communication. Interpersonal communication is also known as interpersonal communication, according to R. Wayne Pace (Cangara, 2012). The act of communicating face-to-face between two or more people is referred to as interpersonal communication. Communication (Dyadic Communication) and small group communication (Small Group Communication) are the two categories that can be used to classify interpersonal communication. A form of face-to-face communication known as dyadic communication occurs between two people. There are three ways to express the nature of this communication: conversation, dialogue, and interview. The conversation takes place in a friendly and casual setting, but it takes place in a more personal, intimate, and deeper setting. Despite the fact that there is a dominant position as a questioner and a dominant position as and answerer, interviews are more serious. Small group communication is direct, face-to-face communication between three or more people who interact with one another. Discussion groups typically contain such groups. As to learn at the degree of relational correspondence, this kind of correspondence can be completed with connection draws near, so social examinations can be seen all the more profoundly. One's behavior is influenced by interpersonal communication when it comes to understanding other cultures. Because this process of communication takes place face-to-face in an atmosphere of kinship, cultural interaction can occur within it. As a result, closeness will emerge because, basically, the communicant participants will attempt to adjust and can learn culture from one another indirectly.

Post-struggle compromise endeavors in the East Tomoni Sub-locale including Balinese and Toraja ethnic networks are done with relational correspondence as a medium in making social congruity. The quality of interpersonal communication is being built as a medium for interethnic cultural studies. With interpersonal relationships, there will be a more intimate sense of closeness, which can be used to learn about one another's cultures to avoid misunderstandings between Balinese and Toraja ethnicities. In this case, interpersonal communication closeness can build a harmonious social system between Balinese and Toraja ethnic groups following the conflict in the East Tomoni Sub district. Close interpersonal communication can foster closeness as a kinship system.

CONCLUSION

Conclusions can be drawn as an answer to the research problem based on the findings of the study. Right off the bat, correspondence between societies in the East Tomoni Sub-area, particularly between the Toraja ethnic local area and Bali ethnic local area at the hour of the gathering showed mutualistic correspondence with various social foundations. Intercultural communication fosters social relationships that are geared toward fostering social harmony. Interethnic social relations between the two ethnic groups are based on mutual respect and understanding, resulting in positive perceptions of harmony within a plurality framework.

Second, as a result of the development of a more advanced era, social changes occur. The growing demands of the economy and social life result in competition in the community's social life, which in turn changes social behavior. Symptoms of social competition emerge, which encourage more individualistic mentalities. The deterioration of

communication and social interaction between Bali and Toraja ethnic communities as a result of this occurrence leads to the emergence of social conflicts. Conflicts between Balinese and Toraja ethnic groups are known as ethnic nuances in the East Tomoni Sub-district. Conflicts that develop into social conflicts among Balinese and Toraja ethnic groups in the East Tomoni Subdistrict as a result of fighting among adolescents of various ethnicities. However, fighting between adolescents of various ethnicities is only a subtext that hides its significance behind the conflict phenomenon. There is economic rivalry, social resentment, and even parties who want to prolong the conflict for the sake of their own interests so that they can sow the seeds of conflict again.

Thirdly, intercultural communication takes place within the framework of reconstructing intercultural social relations, specifically those that exist between Bali ethnic and ethnic Toraja communities following a conflict. Intercultural correspondence in the two post-struggle ethnic gatherings shows that there is a mentality of the shared distance between the two nationalities associated with the contention. There appears to be a bad relationship between them all. Interethnic culture is misunderstood when there is a mindset of mutual shutdown, which frequently engenders ethnic sentiments that have the potential to rekindle conflict.

Fourth, strategies used to revive intercultural communication, such as

(1) rebuilding interethnic social interactions between Bali and Toraja ethnics in the East Tomoni Subdistrict, which involves rebuilding interethnic social interactions. In the East Tomoni Sub-district, a pluralistic society, it is possible to foster interethnic social relations through religion, culture, and customs;

(2) Establishing economic ties between the ethnic Balinese and Toraja communities in the East Tomoni Subdistrict, specifically through economic endeavors. Building an economic system between the Balinese and Toraja ethnic communities can facilitate economic cooperation by serving as glue for establishing a familiar kinship system between the Bali and Toraja ethnic communities;

(3) enhancing relationships of inter-village cooperation, specifically in relation to government cooperation built into an inter-village mutual cooperation system, so that communities of the Bali and Toraja ethnic groups can reestablish social interaction and ultimately foster social harmony in East Tomoni Subdistrict;

(4) Enhancing intercultural communication as a means of fostering a sense of mutual understanding in the life of a pluralistic society by cultivating cultural awareness
5) the quality of interethnic cultural studies media's construction of interpersonal communication.

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