

Inter-cultural Communication of Bapug Dana Ritual at Multiethnic Communities and Trans-religious

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ABSTRACT---This study aims to conduct a study of intercultural communication in ritual practices of Bapug Dana that involve an active role of multi-ethnic and trans-religious, namely communities of Sasak-Moslem, Bali-Hindus, and Sasak-Buddhist in Tanjung sub-district, North Lombok Regency. Based on the results of this study found three findings. First, the historical background of Bapug Dana ritual is closely related to the results of thoughts, feelings and behavior as a form of tribute to a generous figure, namely RadenWiradana regardless of cultural background, religion, social and a number of other differences. Second, the process of Bapug Dana rituals by the Sasak-Moslem community is carried out by zikir (prayers according to Islamic religion) around the Bapug Dana patilasan (a place that has been visited or inhabited by Bapug Dana), the Bali-Hindu community through the implementation of prayers in Pangsung temple to Ida Sang Hyang WidhiWasa (God Almighty) before carrying out the Bapug Dana ritual. Third, intercultural communication is actualized through interpersonal communication in a series of Bapug Dana rituals. Intercultural communication is about to realize social interaction which in its accumulation builds tolerance in the plurality.

Keywords---Bapug Dana, intercultural communication, multi-ethnic, ritual, trans-religious.

I INTRODUCTION

Plurality gives its own color in social life. The plurality does not always have a consequence of conflict but instead can build social integration if managed properly in its social environment. Running life in a social environment in a multi-ethnic community has the opportunity to build mutualistic relationships through appropriate interaction and communication. In social activities, dynamic relationships occur, both individual relationships between individuals, individuals with groups or ethnic groups with other ethnic groups. Interaction between ethnic groups in a region for a long time can create social harmony, despite differences, they live together to form a state of harmony in society (Sankar *et al.*, 2019; Santika *et al.*, 2019).

The above phenomenon is actualized by the Sasak-Moslem community, Bali-Hindus community, and Sasak-Buddhist community in Tanjung District, North Lombok Regency. Interaction and social harmony between

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ethnic groups can be seen from the *Bapuq Dana* ritual practices carried out in the *Bapuq Dana* tomb area, which at the same time there is a Pangsung Temple which is later known as the Medana Temple. In practice the ritual involves two ethnicities and three religions, each ethnic has a different cultural background, but social harmony is maintained well so that harmony between ethnic groups is clearly seen not only in the ritual practice, but harmony between ethnic groups is also seen in carrying out daily life in a more complex social environment.

The implementation of *Bapuq Dana* Ritual as a noble heritage of community civilization in Tanjung Subdistrict, North Lombok Regency to date has been preserved because it contains important values that are used to strengthen social ties, especially between the Sasak-Moslem community, Bali-Hindus community, and Sasak-Buddhist community. The *Bapuq Dana* Ritual is a ritual of honoring an elder or someone who is respected for his great generosity and service to all people regardless of the cultural and religious background of the community, as well as the *Bapuq Dana's* ritual of being trusted and believed to invoke blessings to *Bapuq Dana* in the form of health, fortune, careers and so on. *Bapuq* in Sasak language means that which is the elder or respected and *Dana* means generous. The interesting thing about carrying out this *Bapuq Dana* ritual is that it is carried out in the *Bapuq Dana's* tomb environment which at the same time there is a Pangsung temple or Medana temple.

Bapuq Dana as a ritual name is related to the name of a figure in the past with the original name RadenWiradana who embraced Islam religion. This figure was immortalized through the implementation of rituals by the Sasak people who embraced Islam religion because they were able to provide an increase in the quality of people's lives. Based on the attitude of generosity and great service to all people regardless of cultural and religious background, Bali-Hindus and Sasak-Buddhists also participated in the *Bapuq Dana* ritual. Based on this, the researcher is interested to study more deeply related to the history of *Bapuq Dana* ritual practices, how the *Bapuq Dana* ritual practices are and the actualization of intercultural communication involving Sasak-Moslem community, Bali-Hindus community, and Sasak-Buddhist community in practice *Bapuq Dana* rituals in the vicinity of the Tomb of Medana in Tanjung District, North Lombok Regency.

In the midst of a plurality in community life, attitudes and values of tolerance should always be upheld. Tolerance can be realized in an effort to understand every difference in a pluralistic society through intercultural communication. In this regard, Samovar and Forter (in Liliweri, 2003) provide an understanding that intercultural communication is communication that occurs between message producers and recipients of messages of different cultural backgrounds. Furthermore, Charley H. Dood (in Liliweri, 2003) explains that intercultural communication includes communication involving communication participants who represent individuals, interpersonal, or groups with an emphasis on differences in cultural backgrounds that affect the behavior of communication participants. In synergy with that, Mulyana (2001), provides an understanding that intercultural communication is communication that occurs between people of different nationalities, ethnicities, races, religions, languages, education levels, social status, or even gender. So thus intercultural communication is a process of communication that takes place between individuals with individuals who have different cultural backgrounds because it is based on the same goal.

Based on the above phenomenon, this research is focused on a study of three important aspects related to the *Bapuq Dana* ritual package. *First*, it describes the historical background of the *Bapuq Dana* ritual practices involving Sasak-Moslem community, Bali-Hindus community, and Sasak-Buddhist community at the *Bapuq Dana* grave. *Second*, it reveals the process of *Bapuq Dana's* ritual practice. *Third*, find a model of intercultural communication actualization between Bali-Hindus community, Sasak-Moslem community and Sasak-Buddhist community in the *Bapuq Dana* ritual practice. The results of this study can be used as a vehicle to strengthen social harmony based on the implementation of ancestral heritage in the midst of a plurality in social life.

II RESEARCH METHODS

This research was designed in the type of interpretive qualitative research. Interpretative qualitative research is research based on the philosophy of postpositivism, used a scientific object where the researcher is a key instrument (Sugiyono, 2014). Referring to the opinion of Bogdan and Biklen (in Sugiyono, 2013) said that quantitative research has characteristics that are carried out under natural conditions (as opposed to experiments) directly to the data source, qualitative research is descriptive so that the data collected is in the form of words or pictures so that they don't emphasize numbers (Pemayunet al., 2019; Rahmawati et al., 2018). Qualitative research emphasizes the process of the product and conducts analysis inductively. This research was designed with an interpretive descriptive approach. The interpretive descriptive method aims to analyze and study more deeply about intercultural communication of *Bapuq Dana* Ritual Practices Involving Sasak-Moslem community, Bali-Hindus community, and Sasak-Buddhist community in the Tomb of Medana, Tanjung sub-district, North Lombok Regency.

The type of data used in this study is in the form of qualitative data, meaning the data obtained and which will be presented in the form of data that is not in the form of numbers but data in the form of sentences. Data sources used in this study are primary data sources and secondary data. Primary data is original data obtained from observations, interviews conducted by researchers to informants and documentation data. While secondary data is the supporting data needed in this study such as books, archives and so forth.

Data collection techniques in this study through observation, interviews, and documentation. The researcher uses active participant observation, that is, the researcher participates in what the research subjects are doing by directing researchers to the research location in identifying social activities related to the focus of this research. Interviews in this study used a combination interview (a combination of structured interviews and free interviews) in which interviews were conducted freely but remained on a predetermined path (Chemmel & Phillippe, 2018; Dasihet et al., 2019). This interview technique is used to obtain maximum data from research subjects. The documentation in this research is 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 techniques used in this study were carried out through reduction, display/ presentation, and drawing conclusions. Data reduction is done by 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 done so that the data can be organized, arranged, in a relationship pattern so that it is more youthful 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. Conclusions are drawn by formulating the results of the analysis and discussion to answer the questions raised in the study.

The data validity checking technique used in this study is through triangulation techniques. Triangulation techniques in this study were carried out by triangulation of data sources and method triangulation. The two types of triangulation are carried out in order to maintain the level of validity of research data.

III RESULTS AND DISCUSSION

- ***Background of the Bapuq Dana Ritual***

The implementation of the *Bapuq Dana* ritual which has been preserved to date by cross-ethnic and multi-religious communities has a close relationship with its historical background. The historical background of the *Bapuq Dana* ritual is a past event that was reconstructed based on the results of the analysis of documents and the results of interviews with a number of informants who can describe the object of research. Sources of research data in the form of documents obtained in the field in the form of inscriptions and reference sources which contain a historical background in the implementation of the *Bapuq Dana* ritual (Suwijaet *al.*, 2019; Suwitha, 2016). Sources of research data in the form of informants that are used as informants are intended to obtain data that escaped the observations of researchers, especially those relating to the historical background of the *Bapuq Dana* ritual as a past event. The informants were pleased to know of past events that they obtained from oral tradition, especially the narrative of their predecessors as a source of research data that was believed to represent actual events that had occurred in the past.

The historical background of the implementation of the *Bapuq Dana* ritual is closely related to the history of the unification of *Nusantara* (the archipelago) by the Majapahit kingdom. This phenomenon was revealed from the results of interviews with a number of community leaders in North Lombok Regency and the narrative text of the *Manggala* inscription as a documentary source. Based on interview data given by several traditional leaders, religious leaders and cultural figures in Tanjung Sub-district, North Lombok Regency DatuArtadi, Dulatif and I GustiGedeMangku Padang explained that the history of the *Bapuq Dana* is inseparable from the history of the unification of the *nusantara*(archipelago) by the Majapahit kingdom. Based on data provided sourced from one of the inscriptions called *Manggala* inscriptions written by Arya Lumenung Sari explained that at the time the Majapahit kingdom was led by HayamWuruk with the Gajah Mada as a *mahapatih*(the king's highest minister in royal government affairs) who swore to unite the archipelago which was then known as the *Palapa* vow, then in

1350-1351 Mahapatih Gajah Mada oath can be realized including controlling Lombok and its surroundings (Smith *et al.*, 2018; Suryasa, 2019).

The *Manggala* inscription narrates that Mahapatih Gajah Mada trip was said to have once been in the Medana area to fetch water and then head to Bayan. When he was in Bayan, Mahapatih Gajah Mada conducted a meditation and then the paramedics appeared. The mantras were then appointed to lead the Bayan region. After leaving Bayan, Mahapatih Gajah Mada continued his journey west and arrived at the Akar-Akar region and then appointed *Demung* to lead the Akar-Akar area. After that Mahapatih Gajah Mada continued his journey back to the west to the Penjor (territory of Gangga) area then to Sukun (territory of Sokong) and Pemenang area. After that go back again continue the journey to Penan (territory of Ampenan) then to Pergi (territory of Gerung) then to Antat (territory of Sekotong) then back again to Sedau Tanjung Teros (territory of East Lombok) and finally to Sumbawa.

After the collapse of the Majapahit kingdom and the entry of Islamic religion influence into the *Nusantara* (archipelago) stood a kingdom or unity called the Sokong kingdom or the *Kedatuan* (kingdom) of Sokong Kembang Dagar with a central government in Bayan led by a *datu* (king in the kingdom system in Lombok during the historical period) with the title of Denek Mas Muter Jagat. It is said in *Manggalai* inscription that there was a person from the village of Sukadana who had expertise in the fields of religion (Islam) and agriculture named Raden Wiradana. Raden Wiradana has a high level of social sensitivity and a sense of concern for the community so that he often helps the community in providing good farming methods so that agricultural produce can be abundant. Besides being known for his caring for the community, he is also known as a good father figure (Ributet *et al.*, 2019; Sabilah, 2016). Raden Wiradana has a very beautiful daughter named Putri Dende.

The news about Raden Wiradana's expertise then reached the kingdom or the Sokong unit, so that Raden Wiradana was summoned by *Datu* Sokong to be able to assist the government in developing community agricultural products. As a reward for Raden Wiradana's ability to help the Sokong kingdom, he was given large tracts of land by *Datu* Sokong in the Medana region. Because of his persistence at work, Raden Wiradana became very rich and possessed the nature of the *Dana Dhrama* (has the nature of a giver) to the whole community regardless of cultural background, religion and social status, so that Raden Wiradana became very loved by all levels of society.

Hearing the success of Raden Wiradana, there was jealousy from a *patih* (king's assistant in the reign) in the Sokong kingdom named Bawaji. Patih Bawaji used the generosity of Raden Wiradana by asking his daughter to be married and the life of Raden Wiradana. Because Putri Dende refused, then she was killed by Patih Bawaji. Seeing his daughter killed, Raden Wiradana felt hurt and let himself be killed. But before being killed, Raden Wiradana condemned the Patih Bawaji that one day his descendants would suffer life in the world, plague, famine, disability and so forth up to 7 (seven) descendants, then he also condemned all his wealth to stone. After finishing cursing then Raden Wiradana said to the people who loved him that if they wanted to meet him then look for him in that place (Gainau, 2019; Habiburrahman, 2017). After saying that Raden Wiradana also wanted to be killed by Patih Bawaji, but had not yet been killed, Raden Wiradana immediately *Meret* or *Moktha* (disappear

into the afterlife).Based on this history, the people pay their respects to RadenWiradana as *Bapug*. *Bapug* means a person who is highly respected for his great generosity and service to the whole community. To respect him, *petilasan* (a term used to refer to a place to stay and a place to live) was made as a medium that was believed by the public when he wanted to pay his respects to him. Based on this, until now various levels of society both from the Sasak-Moslem community, Bali-Hindus community and even from Sasak-Buddhist community also paid homage to him in a form of ritual known as the *Bapug Dana* or *BapugMedana* ritual.

The historical background of the implementation of the *Bapug Dana* ritual which was narrated in the *Mangala's* inscriptions was essentially a form of respect for the presence of the past royal figure, namely RadenWiradana. In this regard, cultural observer DatuArtadi (an informant) revealed that the implementation of the *Bapug Dana* ritual was based on the history of RadenWiradana, known as a very generous figure, he likes to help the community regardless of their background, social status or even religion. For the Moslem, Hindus and Buddhist communities he is a figure that must be respected and remembered. Because people from all walks of life wanted to respect him at that time, our parents used to make a joint agreement to pay homage to him. So that respect is now known as the *Bapug Dana* ritual. For the time when the agreement was carried out, we do not know, because this is the inheritance of our parents or ancestors first, we only continue and maintain our ancestral heritage.

Based on the statement conveyed by the informant above, it was revealed that the history of the *Bapug Dana* or *BapugMedana* ritual practices had to do with the form of respect given to a figure who lived during the kingdom who had great services in helping to provide assistance to people who needed his help. Assistance provided by a figure named RadenWiradana is not limited by differences, both ethnic and religious(Al-Sofi &Abouabdulqader, 2020; Bahri, 2017). Based on the incident, there was an agreement made by the people of cross-ethnic and different religions to commemorate the services performed by these figures in the form of carrying out joint rituals. The event synergized with the expression Cassirer (1990) who revealed that humans are identical with animals with symbols. In connection with that, the event of respect given to a figure who has a service to the community is actualized through the implementation of the ritual. The practice of rituals which are representations of symbols based on belief is categorized as the needs of humans in fulfilling their life goals.

Synergizing with the above phenomenon, Dulatif (an informant) as a Sasak traditional figure in Islam revealed that the exact time of *Bapug Dana's* ritual implementation began to be uncertain, which was clear that the implementation of *Bapug Dana's* ritual practice had been going on for a long time. Our parents used to only advise to keep this ancestral heritage from being lost. The most important thing to note is that the *Bapug Dana* ritual that continues to this day is our tribute to history, in this case, the history of RadenWiradana, known as a generous figure so that we can later be re-inherited for his grandchildren so that this history is not forgotten and is not lost.Synergizing with the narrative above, Siar Dev (an informant) as a young Buddhist figure gave information related to the history of the implementation of the *Bapug Dana* ritual which in general revealed that the implementation of the *Bapug Dana* ritual had been going on for a long time, for the exact time was also unknown. He realized that the Buddhist community continued the tradition handed down by the ancestors.

According to information about the history given by his ancestors that the *Bapuq Dana* ritual is a form of respect for the ancestors, moreover, the *Bapuq Dana*, who is also acquainted with Raden Wiradana, is a very generous figure, and therefore deserves to be respected and remembered for his services to the community. Especially in Buddhism there is a concept called *Katina Puja*, which is respect for ancestors. *Bapuq Dana* according to the views of Buddhists is also its ancestor, because for those who have great services to the community regardless of what the status of the community deserves to be respected (Li & Huan, 2019; Liu, 2018).

The same opinion was expressed by I Gusti Gede Padang (an informant) who said that in connection with the history of the *Bapuq Dana*, it then became a strong basis for the implementation of the *Bapuq Dana* ritual as a form of our respect for him who was once present as a figure who has exceptions to the community and is very generous. Until now we, both Hindus, Muslims and Buddhists who used to carry out the *Bapuq Dana* ritual, are not sure when the ritual will begin. All this time, they only heard information from their parents. The most important thing right now is how or how to be able to preserve and maintain this ancestral heritage so that later we can tell it and pass it on to future generations. The implementation of the *Bapuq Dana* ritual which involves the participation of three different religious groups is strengthened by the results of observations in the field that there are ritual practices called *Bapuq Dana* or *Bapuq Medana* ritual practices involving several ethnic communities that have different cultural and religious backgrounds, namely the Sasak-Moslem community Bali-Hindus community, and Sasak-Buddhist community.

- ***The Bapuq Dana Ritua Implementation Process***

The process of implementing the *Bapuq Dana* ritual practice involves the active role of three different religious follower groups, namely Moslem, Hindus, and Buddhist involving four aspects, namely the time of implementation, the conditions in carrying out the *Bapuq Dana* ritual, the leader of the implementation of the *Bapuq Dana* ritual, and the systematic process *Bapuq Dana* ritual implementation. These four aspects are described in the following sections.

- a. Timing of Bapuq Dana Ritual Practice***

The *Bapuq Dana* rituals involving Sasak-Moslem community, Bali-Hindus community and Sasak-Buddhist community are carried out in accordance with the religious holidays of each ethnicity and religion. In addition, the implementation of the *Bapuq Dana* ritual is also carried out when paying promises (*Sesangi*) and during normal days in accordance with the intentions that arise. Regarding the time of the *Bapuq Dana* ritual, Datu Artadi (an informant) revealed that no special day was set for carrying out the *Bapuq Dana* ritual. For the Moslem community to carry out this ritual usually on major holidays such as *Idul Fitri* or *Lebaran*, for the Hindu community is usually *Purnama*, *Tilem*, *Galungan* and the most crowded at *Kuningan*. For the Buddhist community, it is usually carried out during the holy day of *Waisak*, *Katina Puja* and others. But every day the tomb of *Bapuq Dana* is never empty, there are people who come to carry out this ritual, usually on ordinary days the implementation of the *Bapuq Dana* ritual we often meet our brothers from Hinduism and Buddhism. The time

of performing the ritual on Hindu society according to I GustiGdeMangku Padang (an informant) revealed that for the Hindu community carrying out the *Bapuq Dana* ritual on *Purnama*, *Tilem*, Galungan and Kuningan. Especially on *Kuningan* holiday, the most crowded community performs the *Bapuq Dana* ritual. For the Muslim community, the *Bapuq Dana* ritual is carried out on major holidays such as *IdulFitri* or *Lebaran* and the Buddhist community during *Waisak* and *KatinaPuja*. But every day there are also people who come even to visit to carry out the *Bapuq Dana* ritual.

b. Requirements for Bapuq Dana Ritual Implementation

The *Bapuq Dana* ritual has several conditions that must be considered by each ethnic community that participates in the ritual. This is intended to organize the community to always behave properly in order to maintain the sanctity and cleanliness of the area used for the implementation of the ritual. The terms and conditions of implementing the *Bapuq Dana* ritual practice are explained by Munawar Haris (an informant) that ethics, maintaining order, comfort, mutual respect, prohibited from carrying liquor, prohibited from carrying and offering pork and for women who are menstruating are prohibited from participating in rituals. Synergizing with the above, NyomanWati (an informant) suggested that the conditions that must be considered when entering or carrying out rituals such as having to clean both body and intention, such as women when menstruation is prohibited from entering the *Bapuq Dana* tomb area or following the ritual process, here is prohibited for offering ritual facilities that use pork.

The narration delivered by the informants above explains that in carrying out the ritual practice of *Bapuq Dana* must first pay attention to the conditions that have been determined as a result of a mutual agreement to create a comfortable atmosphere in the implementation of the ritual. The conditions stipulated in the implementation of the *Bapuq Dana* ritual practice include being clean both physically and spiritually, having good ethics and good manners, respecting and respecting each other in carrying out the ritual, prohibiting carrying liquor, prohibiting carrying pork and women who are menstruating are not allowed to attend the ritual.

c. Leader in the Implementation of Bapuq Dana Rituals

The leader in a ritual is very important, this is because in the process of implementing the ritual becomes solemn. The leader in the *Bapuq Dana* ritual is called *pemangku*. The title *pemangku* as the ritual leader of the *Bapuq Dana* is used by all ethnic groups, both the Sasak-Moslem community, Balinese-Hindus community and Sasak-Buddhist community. For the Sasak ethnic community, the Moslem calls it the term "*Pemangku Islam*," the Balinese-Hindus community calls it the "*Pemangku Hindu*" and Sasak-Buddhist community call it the "*PemangkuBudha*." Each ethnic group has its own *pemangku* or ritual leader.

Regarding the ritual leader or *Pemangku* in carrying out the *Bapuq Dana* ritual for Balinese-Hindus, according to I GustiGedeMangku Padang (an informant) states that for Hindus who want to use ritual leaders or *pemangku* in carrying out rituals they can bring their own ritual leaders or *pemangku*, it can also be asking for help with local *pemangku* or in the *Bapuq Dana* ritual can also individually carry out the rituals that are most

important they already know the stages, but if they are. Based on the above expression, it can be revealed that the Hindu community in carrying out the *Bapug Dana* rituals if you want to use *pemangku* to lead the ritual can contact the surrounding *pemangku* or bring their own *pemangku*. Besides that, if the ethnic Balinese people of Hinduism do not want to use *pemangku* in carrying out the *Bapug Dana* rituals, they can do it independently provided they know the stages of the ritual (Wijaya, 2016; Wirawan, 2017). This is in line with the phrase of Ni Made Ayu Utami (an informant) that Hindus usually carry out rituals without ritual leaders or *pemangku*, the important thing is to know how, but when Hindus want to use *pemangku* can bring their own *pemangku* or contact or ask for help with *pemangku* around this area there are also many *pemangkucan* ask for help to carry out the ritual or can also bring their own *pemangku*.

Likewise for the Sasak-Moslem community, if you want to use a ritual leader or *pemangku* in the process of carrying out the *Bapug Dana* ritual, can bring own ritual leader or *pemangku* or contact the local *pemangku* to assist in the ritual implementation process. However, if the Sasak-Moslem community, they do not want to use *pemangku* in carrying out the ritual, they can do it independently with the provisions in accordance with the specified stages. This was revealed by Munawar Haris (an informant) who in general revealed that it was not required to use ritual leaders or *pemangku* in carrying out the *Bapug Dana* ritual, but when the community wanted to use ritual leaders or *pemangku* they could bring their own or ask for help with the ritual leader or *pemangku* to lead ritual, if the Moslem community wants to use *pemangku* in carrying out rituals, they usually ask himself (Munawar haris) to help lead it, because he lives in this place so they say faster.

This is also the case for the Sasak-Buddhist community in carrying out the *Bapug Dana* ritual, whether they can use the *pemangku* or not. The community carries out it independently with the provisions that they must pay attention to the prescribed ritual stages. This was revealed by Jaya Wardana (an informant) who in general revealed that it was not required to perform rituals at the *Bapug Dana* tomb using the ceremonial leader, the community could be alone in carrying out the ritual. Based on the expressions of several informants above related to the leader in carrying out the *Bapug Dana* ritual, it can be revealed that in carrying out the *Bapug Dana* ritual it does not become a necessity to use a leader or *pemangku* to lead the ceremony both for Sasak-Moslem community, Balinese-Hindus community and Sasak-Buddhist community. The community can carry out the ritual themselves, the most important thing is that the community knows the provisions of the stages that must be carried out in the implementation of the ritual. However, if the community wants to use a leader in the ritual, they can bring their own ritual leaders or *pemangku* or can contact the surrounding *pemangku* to be able to help the community in leading the ritual (Agra *et al.*, 2018; Aini, 2017).

d. Systematic Process of Bapug Dana Ritual Implementation in Each Religion Group

The process of carrying out the *Bapug Dana* ritual is carried out differently by each ethnic, this is due to the religious and cultural beliefs held by each ethnic group. Related to the process of implementing the *Bapug Dana* ritual practice of the Bali-Hindus community, I Gusti Gede Mangku Padang (an informant) in general stated that the process of carrying out the *Bapug Dana* ritual for the Hindus first performed prayers at Pangsung Temple or

Medana Temple, where Hindus presented *canang* (means of ritual), incense, water and offer and carry out his *puja trisandya* (pray according to Hindus) to ask for grace to Ida Sanghyang Widhi Wasa (God Almighty). After carrying out the prayer then headed to the *Bapug Dana's* tomb to carry out the *Bapug Dana* ritual by bringing various means such as *canang*, incense, water, offerings. All these facilities are then placed on the *Bapug Dana's petilasan* (a stopover or residence for a character in the past) and *Petilasan Putri Dende*, after which we pray in accordance with the beliefs and religions that we believe in.

Then Nyoman Wati (an informant) as a Hindu community also revealed that the Hindus first held prayers at Pangsung Temple or Medana Temple. After that, Hindus headed to *Bapug Dana's* grave to carry out the ritual by bringing various means such as *canang*, incense, water and prayed in front of the *Bapug Dana's* tomb in accordance with Hindu religious practices. Based on the above expression, it can be explained that in the implementation of the *Bapug Dana* ritual for the Bali-Hindus, they first carry out prayers at Pangsung Temple which is more widely known as Pura Medana. Pangsung Temple is located on the north side of *Bapug Dana's* tomb and is located on the coast of Medana beach. The prayers were made with the aim of requesting gifts in the form of health, safety, and permission from Ida Sang Hyang Widhi Wasa (God Almighty) before carrying out the *Bapug Dana* ritual by offering various facilities such as *canang*, water, incense, offerings. After completing the prayer then go to the tomb of *Bapug Medana* to carry out the ritual of *Bapug Dana* by bringing various means such as incense, *canang*, water, offerings and so on. The facilities were then placed in the *Bapug Dana's petilasan* and *Putri Dende petilasan* then prayed according to the teachings of Hinduism.

The Sasak-Moslem community has its own way of carrying out the *Bapug Dana* ritual process based on the teachings of the Islamic religion it adheres to. The Sasak-Moslem community carries out the *Bapug Dana* ritual process by *zikir* (prayer according to the teachings of Islam) around the *Bapug Dana* grave area. Broadly speaking, the implementation of the *Bapug Dana* ritual process by the Sasak-Moslem community is explained by Datu Artadi (an informant) that Muslims implementing the *Bapug Dana* ritual are carried out by *zikir* around *Bapug Dana's petilasan*. Before *zikir* begins, first of all provide facilities such as *rampai* (means of ceremony) and water. The facility is then placed on top of *Bapug Dana's petilasan* and *Putri Dende petilasan*. After the facilities are arranged then we sit neatly and then do the *zikir* together.

The statement conveyed by the informant above is in line with the statement made by Munawar Haris (an informant) as an *Pemangku Islam* (Islamic ritual leader) who in general stated that the Islamic community who came to the *Bapug Dana* tomb carried out the ritual by *zikir* around the tomb of the *Bapug Dana* which first set or placed *rampai* and water in *petilasan Bapug Dana* and *Putri Dende*. The narration conveyed by various informants above explains that the process of carrying out the *Bapug Dana* ritual for the Sasak-Moslem community carried out by means of thoughts around *Bapug Dana's* views. Before the Thoughts begin, the facilities such as the *rampai* and water are put on top of the *Bapug Dana petilasan* and *Putri Dende petilasan*. After completing the facilities, then sit neatly and do *zikir*. The implementation of the *Bapug Dana* ritual process by the Sasak-Buddhist community was carried out by chanting prayers of praise in front of the *Bapug Dana* and *Putri Dende*. The process of carrying out the *Bapug Dana* ritual by the Sasak-Buddhist community has been

explained by Jaya Wardana (an informant) as a Buddhist *pemangku* (ritual leader of Buddhist) who in general revealed that the *Bapuq Dana* ritual process was the first Buddhist to prepare facilities such as incense, flowers, water and so forth. Then the facility is placed or presented above the tomb of *Bapuq Dana* and Putri Dende. After that, the Buddhists performed praise prayers.

The statement conveyed by the informant above was reinforced by Reza Johana (an informant) as a Buddhist community who in essence stated that before carrying out prayers of praise in the *Bapuq Dana* ritual, the Buddhist community first offered incense, water and flowers over the tomb of *Bapuq Dana* and the tomb of Putri Dende, after that just pray together. Based on the expressions from the informants above, it is explained that the Sasak-Buddhism carries out the *Bapuq Dana* ritual practice by chanting prayers of praise. But before that, first prepare various facilities such as incense, flowers, water and placed or arranged on the tomb of *Bapuq Dana* and Putri Dende. After the process is complete then chant prayers. The *Bapuq Dana* ritual for the dominant Sasak-Buddhist community was held during the *Kathina Puja* holiday. *Kathina Puja* is a day of homage to the ancestors. The Sasak-Buddhist community in Tanjung Subdistrict, North Lombok Regency considers that whoever has a great service to the entire community, he is obliged to be respected. Departing from this, the ethnic Sasak Buddhist community in Tanjung participated in the *Bapuq Dana* ritual as a form of respect for ancestors or figures who have served the community as explained above, so *Kathina Puja* holiday is the right moment to carry out the *Bapuq Dana* ritual.

Related to the above phenomenon, if it is related to multicultural theory, in the process of carrying out the *Bapuq Dana* ritual there is diversity because there are two ethnicities and three religions participating in the ritual implementation, namely Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community. In the process of carrying out the *Bapuq Dana* ritual, the three followers of different religions must uphold an attitude of awareness of diversity. The *Bapuq Dana* Ritual is a symbol of the diversity of the people of North Lombok Regency especially the people in Tanjung Subdistrict, because of the attitude of awareness of diversity in order to realize social harmony. Diversity attitudes include mutual respect, building mutual trust and understanding, open thinking, learning to live in diversity, appreciation of the reality of cultural plurality in society and respecting human rights. If any of the above points cannot be understood and understood by each party, it will be very vulnerable to occur conflicts which will then end up in conflict.

Synergizing with the above phenomenon, Musa Asy'arie (in Mahfud, 2006) states that multiculturalism is the wisdom to see cultural diversity as a fundamental reality in people's lives. Wisdom immediately arises when a person opens himself to live a life together by seeing plural reality as a natural necessity of life, both in one's own life and in the life of a complex society and hence there is an awareness that diversity in the dynamic reality of life is a necessity that cannot be denied, denied and destroyed.

- ***Actualization of Intercultural Communication in the Implementation of the Bapuq Fund Ritual***

Interpersonal Communication in the *Bapuq Dana* Ritual as a Framework for Building Intercultural Communication. Interpersonal communication in cultural studies involving Sasak-Moslem community, Bali-

Hindu community, and Sasak-Buddhist community in a *Bapug Dana* ritual in Tanjung sub-district, North Lombok Regency can be used as a medium in creating social harmony in the midst of plural society lives. The implementation of interpersonal communication in cultural studies can be seen from the personal closeness between Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community. In connection with this, DatuArtadi (an informant) revealed that he had a lot of Hindu and Buddhist friends and they often went home to just chat and vice versa, even I had a lot of Hindu families. Likewise, for example, when the ritual was buried by *Bapug Dana*, many people who came from Moslem, Hinduism or Buddhism often chatted with each other, and of course, polite and understanding attitude was the main point.

The statement of the informant above is in line with the expression of I GustiGedeMangku Padang (an informant) who in general narrates that he has many relatives from both Moslem and Buddhism, both in relationships and in the work environment so that during the holidays we visit each other, in everyday life, we often interact in various places and opportunities. For example, during the *Bapug Dana* ritual, of course, there we interact with each other, in traditional activities and in social activities. The point is how to understand each other, respect each other. Based on the statement of the informant above, it gives the view that interpersonal communication involving the Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community is carried out in order to understand each other's culture. To be able to understand the culture that is owned by each individual, personal interaction must occur in the type of kinship, personal interaction will open space for adaptation between individuals. Every individual has the ability to adapt, therefore each individual can sort out about which actions or behaviors should be carried out and which behaviors or actions that should not be carried out.

Interpersonal communication aims at the mental processes carried out by individuals to regulate themselves in and with their social-cultural environment, developing ways of seeing, hearing, understanding, respecting and responding to their environment. Adaptation between individuals who have different cultural backgrounds as is the case with the Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community in the *Bapug Dana* ritual and in the wider social environment is a long process of self-abuse for getting comfort. In this case, interpersonal or interpersonal communication can be used as a medium in cultural studies between ethnic communities, each of which has different cultural backgrounds in order to create, maintain and maintain social harmony. Based on the above it can be understood that interpersonal communication in cultural studies is communication that is carried out between individuals who have different cultural backgrounds, beliefs, values and behavioral patterns. So that the type of interpersonal communication in cultural studies can use a system of kinship approaches to recognize and understand other cultures outside of the culture of every individual both culture in large and small scale. In this regard, the actualized interpersonal communication in the implementation of the *Bapug Dana* ritual represents the strengthening of relations between those who have cultural differences so that it is categorized as the implementation of intercultural communication.

Understanding communication and interpersonal relationships from an individual's perspective is placing an understanding of communication in the psychological process. Each individual in the act of communication has a

personal understanding and meaning for each relationship in which he is involved. Because this understanding is very personal and very meaningful for individuals, understanding psychology is often considered to be the true meaning of an interpersonal relationship (Daryanto,2015). The personal self is a measure or quality that allows someone to be considered and recognized as an individual who is different from other individuals. The quality that makes a person have his own special characteristics as a human being, grows and develops through social interaction that is communicating with others (Daryanto, 2015).

- ***Benefits of Intercultural Communication in Implementing Bapuq Dana Rituals***

Various benefits have been felt by cross-ethnic and religious communities in the implementation of the *Bapuq Dana* ritual, this can be seen from various aspects including aspects of social culture, religious aspects, and magic. The socio-cultural aspect in carrying out the *Bapuq Dana* ritual involving two ethnicities and three religions has been able to create social harmony in a pluralistic society such as togetherness, mutual acceptance, mutual respect, mutual assistance and help in achieving common goals to create a comfortable state of society, safe and peaceful and the maintenance of a harmonious life between religions. This is in line with the phrase conveyed by DatuArtadi (an informant) who stressed that in North Lombok there are many ethnicities and religions, there needs to be a step to create harmony and peace, and in my opinion, the *Bapuq Dana* ritual is one way of realizing harmony. If it is seen this ritual is a symbol of togetherness. DatuArtadi believes in the presence of ancestors, therefore on the basis of that belief ask the ancestors to be able to provide guidance in living the life of the community.

Based on the above expression, it can be explained that the implementation of the *Bapuq Dana* ritual is a form of real dynamics that has been able to produce harmony in a multicultural society. This phenomenon is a consensus that is able to make cross-ethnic and trans-religious communities more integrated so that people are stronger in facing various challenges, both in the form of physical challenges and conflicts that occur socially and culturally. In addition to the benefits of the social and cultural aspects, the implementation of the *Bapuq Dana* ritual can also be seen from religious and magical aspects. This can be seen from the implementation of the *Bapuq Dana* ritual as a magical activity to convey various requests such as ideals, fortune, matchmaking, health and so forth. This was revealed by Reza Johana (an informant) who revealed that the community itself strongly believes the role of the ancestors as an intermediary in delivering prayers so that all aspirations and desires can be achieved both fortunes, careers and so on, of course pleading with a heart that sincere. A similar expression was conveyed by Lalu Arifin (an informant) who stated that carrying out the ritual to ask for fortune, health, soul mate and so forth. We believe and believe through him our prayers will be answered.

Based on the statement of the informant above, it can be explained that the *Bapuq Dana* ritual is a cornerstone of trust for cross-ethnic and trans-religious communities in Tanjung, North Lombok Regency especially Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community in terms of sacred which is a magical power that gives birth to belief systems and beliefs and ritual systems. The Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community believes in ancestors who will

guide each step of life and believes that the ancestor intercedes for prayers delivered to God Almighty. Based on this, the Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community submits various requests such as ideals, fortune, soul mate, health and so forth.

a. Values Contained in *Bapuq Dana* Rituals

The values contained in culture are very valuable and are considered important to be maintained and passed down. Values in a culture can be used as cultural identity and can even be used as an ethnic foundation in social life. This is in line with the remarks conveyed by DatuKertaJati (an informant) who revealed that there are cultural values based on history in the *Bapuq Dana* ritual which we then guard and preserve, in addition to being an important asset for the region as well as an inheritance which can then we inherit to future generations so that our history does not just disappear. His side from the department of tourism and culture will always take steps to protect the various cultures that are owned by the region. Besides that, there is a religious value contained in it, that we both have faith and trust in our ancestors and how we respect followers of other religions, this *Bapuq Dana* ritual is followed by various religions, including Moslem, Hindus, and Buddhist must be able to respect each other, maintaining harmony and peace because basically, we are a family.

The *Bapuq Dana* ritual is a very unique ritual in the province of West Nusa Tenggara because it involves two ethnic groups namely Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community, so the *Bapuq Dana* ritual becomes an important asset for the community in North Lombok. The values contained in the *Bapuq Dana* Ritual can be used as a reference to some areas that experience conflicts due to ethnic, religious, racial and intergroup issues, that diversity or difference is not an obstacle in living life, even if differences or diversity can well-managed eating creates social harmony. The *Bapuq Dana* Ritual is a real dynamic that has been able to give birth to social harmony. This is in line with the statement conveyed by KomangBrata (an informant) stating that there is a cultural value contained in the *Bapuq Dana* ritual which later became an important asset of the people of North Lombok, because in other regions even the informant think in all regions in Indonesia there is no such tradition unique as the *Bapuq Dana* tradition is followed by various ethnicities and religions, there are Islam, Hinduism and Buddhism. The existence of religious values, we both have confidence in the ancestors present in our lives and most importantly about the values of togetherness, harmony, mutual respect between ethnicities and religions.

The narration delivered by the informant above explains that in the *Bapuq Dana* ritual practice there is a similarity in value which is then used as a guideline in the implementation of the *Bapuq Dana* ritual practice and also as a guideline or ethical foundation in living life. The values contained in the *Bapuq Dana* ritual carried out by Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community, as described below.

b. The Value of Religiosity

Religious values consider that values that originate from beliefs in a person in the form of attitudes and behaviors in carrying out religious teachings that are adopted in daily life. Religious values seen in the

implementation of the *Bapuq Dana* ritual are that the Sasak-Moslem, Bali-Hindus, and Sasak-Buddhist believes and believes in ancestors who always accompany each step of human life so that they perform prayers to ask for something that is expected either in the form of health, fortune, career and so forth during the *Bapuq Dana* ritual because people believe that through ancestors prayers offered to God will be more quickly conveyed.

c. *The Value of Tolerance*

In social life, religious values are seen and understood as the embodiment of recognizing and respecting human rights, mutual respect, mutual respect, there is no coercion and discrimination in terms of faith and religion, freedom of thought and opinion and so forth. The concrete manifestation of tolerance in the Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community during the *Bapuq Dana* ritual, namely a sense of mutual respect, respect for each other's beliefs and religions as well as the way of performing their worship.

d. *The Value of Humanity*

The value of humanity is an awareness of attitudes and behavior in accordance with moral values in living together on the basis of the demands of conscience by treating things as they should. Human values are basically a recognition of the plurality, heterogeneity, and diversity of humans themselves. The human values seen in the *Bapuq Dana* ritual carried out by Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community are mutually respecting and respecting ideology, religion, beliefs, self-identity, thought patterns, paradigms, etc.

e. *The value of mutual help*

Apart from being an individual creature, humans are also social beings. In its position as a social creature, humans cannot live alone without the help of other humans. This is because individuals cannot live in isolation for a long time. Humans need each other to survive. Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community in North Lombok Regency especially in Tanjung has a tradition that departs from the concept of diversity of *Bapuq Dana* rituals that are implemented in daily life, namely the *tradisisaling*(mutual tradition) which includes *salingajinin* means mutual respect, *salingngejot*(giving each other food and beverage), which means giving or helping each other and *salingpesilak*(invite each other), which means mutually inviting or inviting in various activities, both traditional, religious and social activities.

f. *The Value of Brotherhood and Strengthening Togetherness*

In the process of carrying out the *Bapuq Dana* ritual, interaction and communication will occur between Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community. The interaction will create an integration in a social system for the sake of creating social harmony in the midst of diversity. Diversity in a social system can lead to conflict if it is not managed properly, but if diversity can be managed properly it will become a medium in an effort to strengthen the ties of brotherhood and togetherness.

g. The Value of Awareness of Cultural Preservation

Preservation and preservation of the *Bapuq Dana's* ancestral heritage performed by Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community are carried out in two ways: first, the Culture Experience which is cultural preservation that is carried out by plunging directly into an experience cultural. It can be seen that three followers of different religions as the perpetrators in carrying out the *Bapuq Dana* ritual so that cultural transmission occurs from one generation to the next. The above phenomenon is in line with Widjaja's idea (in Ranjabar, 2006) that awareness of cultural preservation is an attempt to maintain cultural arts values, traditional values by developing dynamic, flexible and selective embodiments and adjusting to situations and conditions that are always changing and developing. In line with the above idea, Scheler (1966), holds that in understanding values is by heart and not by mind. Values express themselves in humans through emotional intuition (heart). Humans relate to the world of values with the openness and sensitivity of their hearts. Humans do not understand value by thinking about that value, but by experiencing and realizing that value. The value of an object is presented to humans clearly and decisively. Value is a type of object that cannot be entered by reason at all. Values express themselves through sentimental perception.

h. Intercultural Communication in Plurality of Tanjung Communities

Community life in Tanjung, North Lombok Regency, in general, is fairly harmonious. The people in that place are diverse, this can be seen from the various ethnic groups that inhabit the area such as Sasak ethnicity, Balinese ethnicity, Javanese ethnicity and so on and there are five religions namely Islam, Protestant Christianity, Catholicism, Hinduism and With each Buddhist there are 145 mosques and a mosque for the Muslim community, 11 temples for the Hindu community and 10 temples for the Buddhist community. Likewise, in the socio-cultural life of the people of Tanjung, there are various cultures and customs based on their respective ethnicities.

Communities in Tanjung have a high tolerance for living social life in the condition of plurality. The interaction between communities and between ethnic groups goes well. Although pluralism is often assumed to be a trigger for conflict and communal violence in social life, this is not until it surfaces. Conflicts that have occurred in Tanjung Subdistrict, North Lombok Regency are caused by juvenile delinquency such as during a soccer match, but the conflict did not cause too much unrest and had been resolved as a family, and not the seeds of revenge that arise and until social harmony in a well-maintained society. This is in synergy with the information conveyed by I Gusti Made Mangku Padang (an informant) who revealed that in the Tanjung highly upholds a sense of tolerance to create a sense of comfort and peace in living life so that until now there has never been a conflict that is motivated by differences in belief or religion. In the past, there had been a conflict, but it was because of juvenile delinquency, the event occurred during a soccer game, usually in the game certainly emerge especially when losing, the emotion must be difficult to control. But the incident did not cause great discomfort and unrest and was settled amicably. For conflicts that have been caused by religious and belief problems, so far this has never happened.

The statement conveyed by the informant above is in line with the statement conveyed by Dulatif (an informant) stating that so far there has never been a conflict caused by issues of ethnic, religious, racial, and inter-ethnic. The informant has seen that conflicts so far have only occurred because of juvenile delinquency, teenagers are usually still not able to control emotions, but the conflict did not become large and disturbing mutual comfort. We as leaders take quick action to solve the problem by sitting together and with family. Based on the statement of the informant above, it illustrates that the people of Tanjung, North Lombok Regency highly uphold a sense of tolerance, this can be seen from people's lives so far that there has never been any conflict related to ethnic, religious, racial and intergroup relations as well as upholding a sense of kinship and deliberation in resolving conflicts that have occurred due to juvenile delinquency so that the consequences of the conflict are not prolonged which can cause unrest and discomfort in the life of a community consisting of diverse cultures. In this regard, the most important action taken in maintaining social harmony is cross-cultural communication. This is a form of social interaction that does not distinguish between cultural differences.

Related to social interaction that occurs between Sasak-Moslem community, Bali-Hindus community, and Sasak-Buddhist community in the *Bapuq Dana* ritual, DatuArtadi (an informant) states that establishing a very good relationship, mutual respect, not only during the implementation of the *Bapuq Dana* ritual but comes to everyday life. The *Bapuq Dana* Ritual is a symbol of tolerance in diversity and is implemented in our daily lives. One tangible form of the application of tolerance in everyday life is that we here have a tradition which we call the Mutual tradition which is *salingajinin* which means mutual respect, *salingngejotin* means sharing and *salingpesilak* means mutual inviting. When Balinese Hindus and Buddhists carry out ceremonies in holidays. They are invited to their homes and vice versa. And at the time of the ceremony, we also came to death with each other and we also share food or *ngejot*. This habit is still going well until now. Tolerance in the midst of cultural differences presented above as a form of social interaction is a necessity in supporting social harmony. Social interaction refers to Jhonson (in Liliweri, 2018) is a process carried out by everyone when he acts in a relationship with others. Social interaction is a complex process that each person goes through when organizing and interpreting his perceptions about others in situations where we are together so as to give us an impression of who that person is, and what he is making and what he is doing like that.

IV CONCLUSION

Based on the results of this research, conclusions can be formulated regarding intercultural communication in the *Bapuq Dana* ritual practices that involve an active cross-ethnic and trans-religious, namely Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community. *First*, the historical background of the *Bapuq Dana* ritual practices carried out from generation to generation by the Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community are the result of thoughts, feelings, and behaviors as a form of tribute to a generous figure namely RadenWiradana better known as Bapuq Dana.

Second, the process of carrying out the *Bapuq Dana* ritual is in accordance with the ritual traditions of each religious group. The Balinese ethnic Hindu community first conducts prayers at Pangsung Temple. The prayers

were made with the aim of asking for gifts in the form of health, safety and permission to Ida Sang Hyang WidhiWasa (God Almighty) before carrying out the *Bapug Dana* ritual, after carrying out the prayer then heading to the *Bapug Dana* tomb to carry out the *Bapug Dana* ritual by carrying various means such as incense, *canang*(ritual means), water, *banten* and so on. The facility was then placed in the *Bapug Dana's petilasan* and Putri Dende *petilasan* then prayed according to the teachings of the faith. The Sasak-Moslem community is carried out by *zikir*(prayer according to Moslem) in the *Bapug Dana petilasan*. Before the *zikir* begins, first of all provide facilities such as *rampai* and water on top of *petilasan Bapug Dana* and Putri Dende. After completing the facility, then sit neatly and do the thinking. The Buddhist Sasak ethnic community carries out the *Bapug Dana* ritual practice by chanting prayers of praise. But before that, first prepare various facilities such as incense, flowers, water and placed or arranged on the *petilasan* of *Bapug Dana* and Putri Dende. After the process is complete then chant prayers.

Third, the actualization of Intercultural Communication in the *Bapug Dana* ritual is based on interpersonal communication among ritual performers with multi-ethnic and cross-religious characteristics. Interpersonal communication involves Sasak-Moslem community, Bali-Hindu community, and Sasak-Buddhist community in a *Bapug Medana* ritual is useful as a medium in creating social harmony in the midst of pluralistic community life because it will create an intimate sense of closeness that can be used as an intimacy efforts to learn about culture between one another. The values contained in the ritual, such as religious values, tolerance values, humanist values, the value of helping to help, the value of brotherhood, and the value of awareness of cultural preservation. These values are important for improving the quality of life in the midst of a plurality of people in Tanjung.

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