

Calengsai and the intimate communications among faith believers

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Abstract

Calung, Lengger, and Barongsai, abbreviated Calengsai, is a new-arising art appearing because of acculturation between communities, namely the Banyumas and Chinese people through adaptation. This adaptation is underpinned upon the teachings of each religion which teaches that every human being must be good to others. The aims of this study is to find the right solution to avoid the conflict and to analyse how culture can become the bonding element between religious communities. This research was conducted in different cultural backgrounds and society that may elicit conflicts. There are

several problems discussed in this research. First, how conflicts are resolved and how inter-religious relations are strengthened. Second, what the media is used to attach religious communities. To portray such issues, the writers conducted literary study, observation, and interviews. to analyse the data, the writers implemented the theory of cultural adaptation and cross-cultural communication. The result of this research is to provide an understanding that culture can strengthen the relationship between religious communities. To sum up, Calengsai has sociocultural values that arise as a result of cultural shifts in each society that can be used as an adhesive medium for inter-religious relations.

Calengsai, singkatan dari Calung, Lengger, and Barongsai merupakan jenis kesenian baru yang muncul karena adanya akulturasi antara masyarakat Banyumas dan Cina melalui proses adaptasi. Adaptasi ini berdasar pada ajaran agama masing-masing yang mengajarkan bahwa setiap manusia harus berbuat baik kepada yang lain. Tujuan penelitian ini adalah untuk memperoleh solusi yang tepat dalam mencegah konflik. Selanjutnya, penelitian ini juga menganalisis bagaimana budaya dapat merekatkan antar masyarakat beragama. Penelitian ini dilakukan pada masyarakat yang berbeda latar belakang budayanya agar dapat ditemukan konflik. Beberapa masalah yang akan didiskusikan dalam penelitian ini adalah: pertama, bagaimana menyelesaikan konflik dan menguatkan hubungan antar agama. Kedua, media apakah yang dapat digunakan sebagai alat perekat antar masyarakat beragama. Untuk menganalisis bagaimana adaptasi budaya terjadi antara masyarakat dan antara masyarakat beragama, penulis menggunakan metode kualitatif deskriptif dengan kajian pustaka, pengamatan, dan wawancara. Penelitian ini juga menggunakan teori adaptasi budaya dan komunikasi lintas budaya untuk menganalisis lebih mendalam. Hasil penelitian ini mengungkapkan pemahaman bahwa budaya dapat memperkuat hubungan antara masyarakat beragama. Calengsai memiliki nilai sosial budaya yang muncul sebagai hasil dari pergeseran budaya di setiap masyarakat yang juga dapat digunakan sebagai media perekat hubungan antar agama untuk mencegah terjadinya konflik.

Keywords: *Acculturation, Calengsai, Collaboration, Communication, Religion.*

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Introduction

Calengsai is the acronym of Calung, Lengger, and Barongsai. Calung, Lengger, and Barongsai are traditional arts experiencing modifications and innovation made by supporters of those arts. Art is one of seven elements culture requiring special attention to preserve and maintain its existence. Traditional art is one of media for the supporting people to express and deliver their messages. Through arts, humans can express their interest in beauty. Beauty is resulted from humans' creative and imaginative performance which can satisfy human's feelings. The needs for beauty can be well fulfilled through arts, including art performances. Art performance is one form of art which has cultural elements and is required by humans to express beauty. Art itself is not only related to humans' need or beauty but also as media or instruments to express their gratitude to God. Besides, arts can intimate the unity of nations since the arts performed can bring or provide beauty in life (Colleta & Kayam, 1987).

Art performance is one of media intimating the interactions between religion believers which will run smoothly and easily if still based on the religious rules of each supporting community. Through cultural adaptation between religious beliefs a new art is resulted without eliminating the uniqueness of each related art. Besides, religious rules followed by the related religious believers can be the limitations for them to respect and appreciate each other. Religion and culture are two different things, yet influencing each other. Religion is a system of belief which is absolute and brought since born. Religion is also God's creation, while culture is humans' rule system which is flexible. Religion is more considered as a part of individual's or group's life in which each believers has the authority to understand and implement their religion/belief. Each religion teaches the believers to maintain harmony with others.

Harmony can be obtained by the religious believers if each individual can well implement their religious teachings. Religion and culture in fact influence

each other and proven with the presence of new art performance such as Calengsai. Calengsai is one concrete manifestation resulted from harmonious interactions of cultural adaptation (Sulistyaningsih, 2015; Tjaturrini, 2022.; Noveni, 2012 Culture is something complex containing knowledge, beliefs, arts, morality, customs, and other competences obtained by a community member. Religion basically experiences contextualization which then shows the religious typical characteristics related to a place

There is dualism of views related to the relationship between religion and culture mentioning that first, culture is a part of religion and second, religion is a part of culture The first view mainly considers that cognitively, culture is an explainable part. Meanwhile, the second view considers religion as manifestation of revelation implemented by humans (Kusumohamidjojo, 2011).

In cultural context, religion is an integral part of the culture and becomes a series of people's ideas and beliefs as well as framework of life experience and daily activities. Thus, studying religion and culture is understanding how religion becomes an important element and is manifested in difference. It means that studying religion is comparative or more precisely studying cross-culture.

Studying religion comparatively or cross-culture is influenced by the spread and preservation of religion through culture. This idea initially existed through cultural preservation. The flexibility was sourced from the harmonization of doctrines as the benchmark of religious rules manifested through culture. This depiction asserted that religion can influence the people's culture, and therefore (Harsojo, 1984).

Explained that there is a terminological distinction between "religion" and "confession". Religion moves an empirical and comparative phenomenon containing studies on truth, origin, and rules, while belief is a part of cultural relativity. Both domains are inseparable from the humans' mind on the sacred in the form of belief in magic and religion, while the profane presents itself and

develops into the science. Thus, primitive communities also have religious ideas and beliefs.

Based on religion and belief protected by culture, both adapt and communicate based on the developing norms and values. (Gudykunts & Kim, 2003) explained that adaptation and interaction processes happen between culture and its environment, The adaptation processes are through the cultural adaptation stage in the form of basic communication processes consisting of message delivery, medium, and receiver which result in encoding and decoding. This process is defined as shifting level happening when culture moves to a new environment. Furthermore, cross-cultural adaptation exists as a basic communication process consisting of responses, reactions, and perceptions made by the original culture to the new one. This is called enculturation as an assimilation product between the original culture and the intended culture. In short, the existence of religion and culture in a new environment is the result of cross-cultural adaptation process.

The adaptation process begins with differences in perceptions, reactions, perspectives of a person or a society when it enters a new, different environment. Conflict can also be interpreted as a condition of discrepancy between values, expectations, processes, and results that occur between two or more parties. This comes from different cultures in terms of substantive and non-substantive matters. It is also said that conflict has started from the beginning when people are faced with a number of choices and have limitations that cause them to have to choose one of the available options. Conflict also can be said to be incompatibility which is the main characteristic of conflict (Iqbal et al., 2017). In addition, Thakore (2013) defines conflicts as the product of goal incompatibility. Incompatibility can also often cause discomfort on an individual and emotional level. It is undeniable that feelings have a big influence on everyone when it comes to making choices. This is also supported by Nurdjana in Wahyudi (2015:3) that conflict is a result of a situation where

desires or desires are different or contradictory to one another, causing one or both of them to feel disturbed. Different views, related to feelings, expectations, values, and processes to result in social interaction, are important in the adaptation of cross-cultural understanding. In the most general concept, culture can be said to be a pattern of knowledge, skills, behavior, attitudes, and beliefs that are inherent in a group of people. These patterns will guide the community as a measure and control mechanism for behavior. According to Ornstein dan Levin in Zakso (2012:92) culture refers to general rules that are relatively fixed and exist within that community group. Indonesian society with the concept of Pancasila and Bhinneka Tunggal Ika is still vulnerable to conflict problems where activities injure each other, not only physically but also psychologically (Aisyah et al., 2014). This would not have happened if every human being in Indonesia was aware of these two concepts and could apply them in their daily lives. It is very difficult to build polite, tolerant, egalitarian social relations. . The emergence of mutual injury, not only physically but also psychologically, discriminatory treatment, and violations of religious rights are phenomena that can be used as a reference to state that there are actually problems in relations between religious communities in Indonesia (Zulkarnain, 2011).

Referring to the explanation above regarding conflicts that occur between communities, between cultures and between religious communities due to different perspectives, perceptions, feelings, thoughts, and expectations from one another. And it is these differences that often lead to conflict. The conflict will be overcome if we have cross-cultural understanding. One of the strategies that can be used in cross-cultural understanding is adaptation. The Cross-Cultural adaptation is the core of adaptation in a certain environment then fuses and becomes a new culture. This fusion is created through a) acculturation, a socialization process with a new or foreign environment, b) deculturation, a reaction of the previous cultural patterns in the adaptation process, and c)

assimilation, a condition in which foreign culture is well maintained and seems to be local culture. Those three processes determine the sustainability of both religion and culture. Thus, religion and culture are synergism with their environment in the adaptation process.

The reason for this research is to overcome conflicts that can occur between cultures and between communities, in this case, between the local community and the Chinese community. This research was conducted in order to build inter-community harmony. This conflict can be overcome by using culture as an adhesive medium for intercultural, community, and religious relations. This research is also motivated by the problems that occur in society, namely how to accept each other's differences so that they can reduce conflict, the best solution that can be done, and what media will be used in overcoming the conflict.

From the explanation above, it is found that conflict can occur in a social relationship between religious communities and between communities, in this case Islam and Confucianism and between Banyumas and Chinese people.

Islamic religion in human life

The concept of humans in this world is humans as individual, social and cultural beings. From a religious point of view, humans as individual beings are creatures consisting of body and soul, spiritual body, inner and outer as well as physical and psychological (Nurmaidah, 2019:3-5). Starting from the realm of the spirit, humans have a commitment that God is their Lord. The nature that already exists and is accepted directly will certainly result in ~~that~~ every human being will have a tendency to accept religious teachings properly. This of course will cause the task of forming ~~the~~ nature to become a good character depending on how much direction and guidance it receives through education and its environment. (Nur, 2018:1-2)

In terms of glorifying and elevating a human being is strongly influenced by religion. Religion plays a big role in glorifying and elevating his status. The existence of a unity in human beings, namely body, and soul, causes humans to have the desire to embrace a religion in accordance with the nature (instinct) that has been embedded in them. Since the spirit is blown by Allah SWT, since then the human nature of religion which is an instinct and monotheism for humans has been embedded. The source of law in Islam is the revelation of Allah, which is set forth in the Qur'an and the Sunnah of the Prophet. The Qur'an and the Sunnah of the Prophet are a guide for humans in social life to stay on track even though there are so many obstacles and obstacles that occur due to the development of science and technology accompanied by a significant increase in population. The development of science and technology as well as significant population growth has had a tremendous impact on Indonesian society in general and Islamic society in particular which of course will also have an effect on changing people's behavior (Nur, 2018:3-7)

Religion will protect humans from deviations, and mistakes and keep them from negative behavior. In addition, religion will also make the human heart clear, smooth, and holy. Religion is also a bulwark for the younger generation of Muslims in the face of various deviant sects. Religion also has an important role in fostering faith and morals and is also a way to foster individuals and communities that are bound by a sense of brotherhood, love, and help. Islam with its various provisions can guarantee that those who carry out its laws will achieve high goals (Nurmaidah, 2019:29-30.)

The social life of inter-religious communities in Indonesia is an interesting reality to study. Indonesia with its diversity of tribes, religions, races, and groups can trigger and invite social conflicts that can disrupt the unity and integrity of the Indonesian nation. However, religion also has a very important and strategic role to maintain community harmony. Religion is also a picture of belief and can motivate humans to take certain actions even though these

human actions are the most extreme actions (Yasin & Al-Gazali, 2022). Religion is a belief which may give a positive or negative impact on people's social life. The positive impact of religion can maintain and develop a sense of brotherhood and cooperation between communities. The negative impact of religion can trigger social conflicts between religious communities. Religion on one condition can become parasitic and provoke peace, safety, brotherhood, and religious unity (Yasin & Al-Gazali, 2022).

Religion is also a guide for mankind to demand a relationship between humans and their God in accordance with their respective religious beliefs. Humans are also created as perfect creatures compared to other living things, of course with all their respective advantages and disadvantages. The advantages and disadvantages possessed by every human being make humans need help or the help of others to complement each other. This is what causes humans to also be called social creatures, namely creatures who cannot live alone, and need the help of others. Social interaction between humans is very necessary in order to realize inter-religious harmony. Therefore, it is very important to live complementary and help each other to humans with one another. This is also an aspect that needs to be applied in people's lives, in order to create a safe and peaceful life. Indonesia, which has different diversity, when viewed from the other side, diversity can be a threat to society in the emergence of conflict. Therefore, it needs to be applied and emphasized to the whole community, especially the people in Indonesia so that they can create mutual peace and continue to strengthen tolerance for all differences.

In sociological and anthropological views, human is not only an individual but also social creature. As social creatures, humans cannot live alone and always try to complete his/her life. According to his nature as a social creature, humans are gifted with a developing mind and used to interact with the other human beings. With mind and thought, humans, can distinguish between good and bad in their social life, in which greatly influence humans in

determining their attitudes therefore, values, rules, and norms are greatly required and found in religion which is followed by each individual (Huda & Khasanah, 2019).

Religion is a system of human belief related to God and cannot be considered as culture. Religion is God's absolute creation. Religion organizes human life as a social creature, preserves humans from deviation and mistake as well as prevents negative behaviors. Religion also makes the human heart pure, soft, and holy. In Al-Qur'an, there are some concepts related to humans mentioning humans in several names in *An-Naas* concept. *An-Naas* concept is basically related to a human function as a social creature (Nurmaidah, 2019). As social creatures, humans should prioritize social harmony. Humans should live a social not individual life because a human cannot live alone.

An-Naas concept is basically related to a human function as a social creature (Nurmaidah, 2019). As social creatures, humans should prioritize social harmony. Humans should live socially not individually because a human cannot just live alone. If we trace back to the origin of human creation from a couple consisting of a man and woman (Adam and Hawa) and was then developed into a community or in other words, there was a recognition of species in this world, it shows that humans should live in brotherhood without underestimating others. In short, this is actually a human function within *An-Naas* concept.

Confucianism in human life

In addition to Islamic religion, one belief teaching how human as social creature also needs interactions with others is Confucianism. In the recent modern era, understanding related to moral values continuously decreases in life. This is proven by various incidents triggering sensitivity in society which is no longer limited to age and group. The sensitivity level can be correlated with the problems related to ethnicity, religion, race, and inter-group relations (known as

SARA/Suku, Agama, Ras dan Antar Golongan). Recently, each person only tries to fulfill his/her personal interest instead of others harmed by their actions and eventually destroy the life arrangement existing in society, especially in social life.

Problems related to *SARA* are greatly sensitive and can result in conflicts and disintegration between communities. Conflicts can be started by prejudice and misunderstanding between communities, such as between the majority and minority communities. The Indonesian Chinese people or known as *Tionghoa* is a minority community although their existence is found throughout Indonesia.

To create a peaceful and harmonious environment, orderliness is greatly necessary in communities. Orderliness in a community is a view that according to Confucius must be created. To create orderliness in communities, it should be started by how humans can manage their own families. To be able to manage the family and do all good deeds for humans, they can also manage themselves. Self-cultivation/management is not easy. Humans should make self-correction and reflection. Humans should be sincere and truthful when making relationship with others. In addition, humans should extend their knowledge to the highest level. *self-cultivation* is a base of everything and each human should be able to manage themselves to achieve their goals in life. (Hartati, 2016)

Self-cultivation/management according to Confucius is based on Confucius basic teachings consisting of five excellent characteristics which mean having five-goodness teachings including:

1. *Ren* (忍), a universal love by prioritizing others instead of self-interest.
2. *Yi* 意, truth or high personality.
3. *Li* 礼, morality, politeness, ethics, and discretion.
4. *Ci* 慈, wisdom, understanding, and, discernment.
5. *Xin* 信, honesty, trust, trusted by others as well as keeping and meeting promises.

Confucianism has an important role in creating the history of China and made China well recognized referring to its history. Confucius is known for his five-goodness teachings as previously explained. These five-goodness teachings can be seen in various Confucianism activities. Confucianism is the teaching from Confucius or in the Mandarin language called *Kongzi* (孔子). Confucius is a great philosopher in China. His original name is *Kong Qiu* alias *Zhong Ni*. He was born in 551 BC in Lu Country. His father was a war commander. He died when Confucius was at the age of three, while her mother died at the age of 26 years old. Confucius died at the age of 72 years old in 479 BC. Confucianism can be said as the base for humans to appreciate, respect, and accept differences existing in the communities. By understanding five-goodness teachings, humans are able to manage themselves and communities to create orderliness in communities to achieve harmony (Gondomono, 1995).

Calengsai as one of art media intimating the relationship between religious believers

From the explanation above, it can be said that human needs other humans as their mature as social creatures to develop and complete their life. To achieve harmony and orderliness in social life, many efforts should be made in various fields. One of the media to achieve harmony and orderliness is art because, with orderliness, harmony between religious believers can be well achieved and result in no conflict when making social interactions in communities.

The underlying aspects why art can be one of media to achieve and create harmony and orderliness in the relationship between communities are due to the art belonging to each community which is always brought to anywhere they go. Similarly, Chinese community who came into Indonesia also brought anything attached to the related Chinese community, including art, and each art from certain community certainly has uniqueness.

In anthropology, art is one of seven cultural elements. Anthropologies have recognized art from the ethnographic research on art activities made by a traditional community. The initial description of ethnography has investigated the development of art music, dances, dramas in a certain community (Sumarto, 2019)

Calengsai is the acronym of *Calung*, *Lengger*, and *Barongsai*. *Calung* and *Lengger* are traditional arts originally from Banyumas, while *Barongsai* is one traditional art from China. *Calengsai* in Banyumas was the first idea of Banyumas Regent, H. Mardjoko, M.M., in 2009 which was intended to improve the harmony between religious believers in Banyumas Regency.

The contributing parties in *calengsai* are not only from the local Banyumas people but also the Chinese community living in Banyumas. *Lengger* dancers which were previously dominated by Banyumas teenagers, can recently be performed by the Chinese teenagers living in Purwokerto (Carlan, 2018). Those teenagers are trained to be able to perform *lengger* dance. Meanwhile, *calengsai* is performed to commemorate the anniversary of Banyumas and thus, many *lengger* dancers, *calung* and *barongsai* players should be well prepared.

Calengsai is also utilized as the harmony icon between communities and religious believers. This art performance does not differentiate between the Banyumas local people and Chinese people living in Banyumas. They work together and make collaboration when performing *calengsai* in various events either in regional, national, or even international level.

Social interaction

Every individual when acting to make relations with other people is a process that occurs in social interaction (Liliweri, 2005). This social interaction relationship can occur between individuals, between groups, or between individuals and groups that take place dynamically (Soekanto, 2006). It can be said that social interaction is defined by the existence of dynamic social

relationships between humans. Beginning with social contact and then continued with communication between individuals or between groups, social interaction will occur. It can be concluded that social contact and communication are important requirements for the formation of social interaction (Soekanto, 2006). Along with the development of technology, social contact can now be done through cyberspace, such as telephone, e-mail, or various social media. Communication is the delivery of information by the communicator (message giver) and interpretation by the communicant (message recipient), then it can cause a reaction (feedback) to the information it receives.

Social interaction can also be seen through three separate, but clearly interrelated processes, namely: motivational, interactional, and structuring (Turner, 1988). Motivation is something that encourages individuals/groups to have a strong desire and enthusiasm to interact with other individuals/groups (Turner, 1988). This motivation is the desire to give or receive social support. The form of social support is divided into five things, namely: 1) Emotional support, which includes expressions of empathy, concern, and concern for the person concerned; 2) esteem support, which is support for people whose achievements are lower than theirs; 3) instrumental support, including direct assistance, namely assistance that can be in the form of services, time, or money; 4) informational support, including the provision of advice, instructions, suggestions, advice, information or feedback; and 5) companionship support, namely recognition of membership in the group (Sarafino & Smith, 2014).

Meanwhile interaction is a condition of mutual influence, mutual need, or even competing with each other. Meanwhile, structuring is a value system that is formed or rules that are agreed upon by two or more people in order to create a conducive interacting environment (Turner 1988). However, the rules as a value system that is formed in social interaction can also change in parallel with the changing times along with times (Martono, 2011).

Intercultural Communication

Communication is one of the daily activities that are directly connected to all human life. As part of our daily activities, we sometimes ignore the spread, importance, and complexity of communication. There are two main lines that exist and are needed in communication. The first is a process that sees communication as the transmission of a message, that is how the sender and receiver construct messages (encode) and translate messages (decode), as well as how the transmitter uses these communication channels and media. The second path that is more importantly is to see communication as the production and exchange of meaning. This of course is closely related to the way in which messages can interact with community groups so that they can produce meaning. (Kusuma & Pawito, 2016)

Samovar, Porter & McDaniel (2010) explains that cross-cultural or intercultural communication occurs when members of one culture give messages to members of other cultures. In other words, intercultural communication involves interaction between people who have cultural perceptions, and their symbol systems are quite different in communication that occurs between people or groups from different cultures (Paramita & Sari, 2016)

Intercultural communication can also occur if the party producing the message is a member of one culture and the recipient of the message is a member of another culture. In such circumstances, of course we can be faced with problems that exist in a situation where a message is encoded or perceived differently in another culture. Differences in views or perceptions can also cause conflict if the problems that occur due to misunderstandings in intercultural communication are not immediately resolved.

According to Stewart L. Tubbs (2001; 73), the basic concept of communication is intercultural communication that occurs between people of different cultures (either in terms of race, ethnicity, or socioeconomic

differences). To overcome differences in perceptions that can lead to a conflict we must understand the role of intercultural communication. The role of intercultural and inter-community communication in conflict resolution is the establishment of interactions between people who have different cultural perceptions and symbol systems in communication that occurs with people who have different cultural perceptions and symbol systems. These differences include language, customs, norms, customs, rules, and values. (Kusuma & Pawito, 2016)

Cultural identity

Potential conflicts that occur due to diversity must be watched out for. The potential for conflict that can occur is sought so that it does not become an open conflict. Therefore, this potential should be overcome with various models or approaches (Amrizal, 2007: 5). In line with this, understanding the community about the importance of coexistence, tolerance, harmony, and peace, not only between religious communities but also between ethnic groups, immigrants and local residents must be instilled early on. A multiculturalism approach, in essence, teaches that the willingness to accept other groups equally as a unit regardless of cultural, ethnic, gender, language, or religious differences is an important thing. Multiculturalism emphasizes that all differences are recognized and equal in the public sphere. In other words, actually, a community is treated equally by the state (Ubaedillah & Rozak, 2006: 117). In the process of merging these two different ethnicities it is not possible to just happen. The process of blending two or more different ethnicity takes a long time. Let alone inter-ethnic and inter-religious, even those who are used to living together even though they come from the same ethnicity and religion, sometimes tensions can occur. That is why an understanding of the recognition of all differences is very important and must be introduced and applied from an early age (Gib, 1996: 29).

Conflicts or conflicts that occur can occur because of differences in identity between the minority and majority communities. This is also due to a lack of understanding in communication. A cultural identity from the communication perspective, can be negotiated, co-created, strengthened and challenged through communication. It is very different when viewed from the perspective of social psychology which views and considers identity as a person's characteristics and personality, as well as the self as the center of social roles and practices that cannot be negotiated, created, shared, strengthened, and challenged. Identity in the perspective of communication is seen as something that arises when messages are exchanged between people. It can also be said that identity is determined as determining the role of intercultural communication (KAB). Identity emerges and comes in the context of communication (Zulkarnain, 2011).

What we can learn and explain are all patterns of identity that occur among the people in contact. Although there are many other factors that also greatly influence in terms of identity such as media, literature, and art, if we focus on interactions between people (interpersonal communication), it will be very different. (Zulkarnain, 2011). Cultural identity becomes important for us and others, in terms of context, the topic of conversation, and our interpretation and attribution/designation. All of that can be one of the factors that also supports the occurrence of harmony and strengthens interactions between communities and between cultures.

Multiculturalism

Multiculturalism can simply be interpreted as cultural diversity. Multiculturalism is often used to describe the condition of society which consists of different religions, races, languages, and cultures (Suparlan, 2002). The most important thing from this multicultural understanding is how to make people have an understanding of pluralism awareness and respect differences, sincerely respect,

communicative and not suspicious of each other. The community is expected to be more able to provide space for the diversity of beliefs, traditions, cultural customs, and even various interests. This can be seen from the various objectives of multiculturalism, namely:

1. Active participation as a citizen. This means that there are equal opportunities including rights and obligations.
2. Associated with identity. Multiculturalism encourages people to recognize and accept cultural diversity so that they can develop a sense of belonging and commitment to society.
3. Social justice demands. In a multicultural policy, it will lead to the establishment of a society that guarantees fair treatment and respect for the dignity of every person, regardless of origin (Irham, 2015: 158-159).

When connected with the goals of multiculturalism related to state life, this is very appropriate where the first goal of multiculturalism is the active participation of every citizen, including carrying out rights and obligations. Of course, in this case, the state is obliged to protect the entire Indonesian nation and the entire homeland of Indonesia (Dirdjosisworo, 1996: 41). This is very important for a country that will advance the general welfare and educate the nation's life. In addition, of course, the state cannot distinguish between natives and immigrants, so that every citizen living in Indonesia will feel that their rights are protected. (Anwar, 2012)

If it is related to the identity side and the existence of cultural diversity, it can also be understood that Indonesian society is plural consisting of various tribes, ethnicities and religions (Madjid, 2001: 7). This of course is closely related to pluralism as an illustration of the true relationship between diversity in the bonds of civilization. So in other words, multiculturalism itself cannot be separated from pluralism (Shihab, 1997: 41). And if it is associated with the third goal, namely the demand for social justice, it means that social justice includes the maintenance of the public interest of the state, the general interest

of the common citizens, the common interests and special interests of individual citizens, families, ethnic groups and every group of citizens (Notonagoro, 1987: 160-161). In other words, every society and individual must get the same treatment regardless of the origin and origin of a person (Tarihoran, 2016).

Multiculturalism is an ideology and a tool or media to increase the degree of humans and their humanity. Therefore, the concept of culture must be seen from the perspective of its function for human life. When viewed from the perspective of its function for human life, culture serves as a guide in human life. What we must pay attention to is the understanding and commonality of opinion in open-rationalizing the culture through social institutions.

Etymologically, multiculturalism is derived from the words multi (many), culture (culture), and is (school/ideology), so multiculturalism has the meaning of understanding or flow about cultural pluralism. While multiculturalism in terminology can be interpreted that multiculturalism is an acknowledgment of the dignity of humans who live in their communities with their own unique cultures. The definition of multiculturalism simply means cultural diversity. Meanwhile, according to the activists, multiculturalism is a discourse, as an alternative to pluralism. This means that they say that multiculturalism is a sociological pluralism and does not enter the theological realm. But actually, this view is a defense that they created with the aim that the view of multiculturalism does not conflict with the doctrines of religions. They believe that the source of truth is not one but many (plural). Therefore, they firmly believe that all truths of religions are the same and equal. (Khakim & Munir, 2012)

Every society has its own ways and efforts to be able to create harmony/peace in social interaction. One way that can be done is through adaptation. Adaptation can be said as the ability, and skills, of both individuals and social groups in dealing with the environment and dealing with all the

changes that occur in the surrounding life (Yozani, 2020). According to Bennet in Yozani (2020:74) that every human being will always try to be able to adapt himself to a new environment either biologically or genetically and also try to adapt himself to the existing culture. According to Bennett, this is the best process of adaptation in evolution if it can indeed make adjustments biologically or genetically and culturally.

Adaptation through culture can also be said to be a cultural adaptation. Adaptation can also be said to be a process of adjusting to new things regardless of whether this is desired or not. Cultural adaptation is an interactive process that can develop if there are individual immigrant communication activities in a new sociocultural environment. Intercultural adaptation can also be reflected in the compatibility between newcomers' communication patterns and the communication patterns agreed upon by the local community and local culture (Soemantri, 2019) Cultural adaptation is also a bridge that must be passed by individuals or groups of people in order to communicate with other parties who have different cultures. Adaptation when viewed from the study of intercultural communication is often associated with changes in society or parts of society (Agustina et al., 2021). People who can quickly adapt tend to have very good awareness and sensitivity to their environment, so they can be quickly ready to change and change behavior.

There are three aspects carried out in the process of adapting to a culture, namely:

1. Acculturation. This process happened when the new-coming individuals passing through the socialization process started their interactions with the new and unfamiliar culture. Through time, the related newcomers start understanding the new culture and select the believed norms and local cultural values. However, the previous cultural patterns also influenced the adaptation process.

2. Deculturation. The previously influencing cultural pattern is called deculturization which is considered as the second aspect in adaptation process. These acculturation changes psychologically influenced the social behaviors of newcomers with their new identities, norms, and values from the new culture. These eventually triggered the people's resistance to the new culture and resulted in the self-isolation of newcomers from the local residents. However, it should be understood that in the adaptation process, some might change and others might not. Utami (2015) stated that the possibility of individuals changing their environment was very small due to the local residents' dominating culture which sustainably controlled their daily life and forced the new comers to adapt themselves.
3. Assimilation. The third is the most perfect stage of adaptation, that is, assimilation (Utami, 2015). Assimilation is a condition in which the new comers minimized the utilization of old culture and they seemed to be the local residents. Theoretically, assimilation happens after the acculturation changes, yet in fact, assimilation cannot be perfectly achieved.

In adapting to a new environment and culture, good communication patterns between individuals and social groups are needed. The communication pattern that can be used initially is the interpersonal communication, which starts with conducting a cultural introduction first so that you can understand and know what habits and traditions are usually carried out by people in a new environment. Indonesia with a multicultural society certainly has very different cultures from one another so intercultural communication is needed and trying to adapt to its surroundings. Problems that usually occur can be overcome by intercultural communication. The more frequent intercultural communication exists in interaction with the surrounding environment, the more conflicts will be resolved soon. Intercultural communication can be done by carrying out joint art activities to achieve one goal in accordance with expectations.

Conclusion

Conflicts in a cultural adaptation that occur in new environments can occur in various forms ranging from intra-personal conflicts to inter-group conflicts. Different sources of conflict can result in conflicting parties taking different ways to resolve conflicts between them. Conflict can also be seen as a way of adaptation for each party involved in the conflict. Conflicts in a positive sense can actually improve the quality of one another relationships. Conflicts can be resolved through inter-community and intercultural communication so as to reach an agreement as long as it is based on mutual understanding to adapt to the existing situation.

Communication that occurs both individually and in groups is also a form of cultural adaptation to be able to overcome misunderstandings between religious communities. One form of cultural adaptation in this study is the merging of three traditional arts in one new art, namely calengsai. Calengsai is a combination of the arts of Calung, Lengger, and Barongsai, namely the arts of the local Banyumas community and the Chinese community. Communication between communities and between cultures minimizes conflicts that can occur because each individual or social group tries to adapt by making changes according to the surrounding environment. Calengsai was born because of good inter-societal and intercultural communication. Calengsai is a cultural media that is used to overcome conflicts that can occur between people of different religions and different societies and cultures. Calengsai as a product of adaptation between two different communities illustrates the close relationship between them.

From the explanation above several main points were found in this study, namely, first, intercultural and inter-community communication is very important in the interaction of the two. This intercultural communication can occur in terms of religion, art, culture, values, norms, and also language. Second, this intercultural communication can create interactions in the form of

associative, where this associative cooperation involves cooperation between different religious groups in any field, one of which is art. The three interactions that occur can create harmony between religious groups in Banyumas. Fourth, it can minimize conflicts that occur (Paramita & Sari, 2016).

The explanations and pictures above show how *calengsai* has become one of the media to create harmony and orderliness between the communities and religious believers. In *calengsai* art, the players are not dominated by one community's members only, yet collaborated with the other community's members to well perform *calengsai*. This *calengsai* performance not only contains harmony but also avoid conflicts between religious believers. The adaptation made is due to the nature of humans as social beings as well as rules, values, norms based on the religions or beliefs they follow.

Figure 1. *Calengsai* Performance in the Regional Meeting VIII of Bali Regional Representative Council of Indonesian Tour Guides Association on 26 October 2011



Source: Private Collection Belonging to Endang Setyaningsih

Figure 2. Barongsai Players



Source: Private Collection Belonging to Nugraha Trisatya

Figure 3. *Calengsai* Performance in the First Anniversary of Faculty of Humanities, Universitas Jenderal Soedirman, Purwokerto, Central Java, Indonesia on 16 October 2016



Source: <http://www.google/2016khoirunisaabidah.blogspot.com>

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