



Management of Immigrant Population Adaptation through Intercultural Communication

I Nyoman Kiriana¹, I Gusti Ayu Ratna Pramesti Dasih², Ni Luh Ersania³, I Gusti Ayu Diah Prameswara Padawati Indraswari⁴, Made Eka Tirtayana⁵, I Made Deddy Sandrawan⁶

Hindu State University I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia

¹Email: kiriana@uhnsugriwa.ac.id

²Email: ratnapramesti@uhnsugriwa.ac.id

³Email: ersania68@gmail.com

⁴Email: dinda.diah6594@gmail.com

⁵Email: ekatirta01234@gmail.com

⁶Email: deddysandrawan76@gmail.com

Abstract

Ubung Kaja Village is situated in a highly strategic area, earning it the nickname "diamond triangle" due to its proximity to key centers of government, economic activity, and tourism. Over the years, the village has experienced significant growth, attracting migrants from various regions, which has contributed to urbanization. This influx has notably increased population density and influenced the socio-cultural dynamics of the area. The diverse origins of the migrants, encompassing different ethnicities, religions, and cultures, have created a vibrant multicultural atmosphere within Ubung Kaja Village. Intercultural interaction takes place in the process of adaptation of the immigrant population, so the purpose of this study leads to the role of intercultural communication to bridge understanding in order to avoid obstacles that result in *misscommunication*. The research used a qualitative-interpretative method, with data collection through in-depth interviews and dialogic according to the informant's experience. The technique of determining informants with *purposive sampling* and data analysis techniques using the *Miles and Huberman* model, namely data collection, reduction, and conclusion drawing. The results of this study reveal the use of communication management model "*Russian Matouschka dolls*" as an effort to manage and arrange the operations of immigrants such as meetings, socialization, mobilization, and adaptation. Intercultural communication plays a crucial role in the adaptation process, contributing to the development of the concept of religious moderation, with a strong emphasis on tolerance. Religious moderation represents an evolving process aimed at shaping perspectives, attitudes, behaviors, and religious practices within the context of social interactions. The adaptation process of the immigrant population goes through the phases of *honeymoon*, *frustration*, *readjustment*, and *resolution*.

Keywords: Communication Management, Adaptation, Immigrants, Intercultural Communication, Community Relations, Tolerance, Religious Moderation.

Received: 08 May 2024 **Revised:** 25 June 2024 **Accepted:** 10 July 2024

1 Introduction

North Denpasar, the youngest sub-district in Denpasar City, Bali Province, Indonesia, spans 3,112 hectares, making up 31.42% of Denpasar City's total area (North Denpasar in Figures 2023). This sub-district, like many others, faces challenges related to an increasing immigrant population, particularly in Ubung Kaja Village, which is strategically positioned. Due to its proximity to key government, economic, and tourism hubs, Ubung Kaja Village is often referred to as the diamond triangle.

Ubung Kaja Village covers an area of 400 hectares and is home to a population of 22,645 people, with a portion of this population being migrants (North Denpasar in Figures 2023). The significant urbanization in Ubung Kaja Village is largely driven by employment opportunities and its strategic location, as it lies along major intercity routes. While employment is the primary reason for migrants settling in Ubung Kaja, economic factors also play a role. The relatively low cost of living and convenient access to education make Ubung Kaja Village an attractive place to live.

Ubung Kaja Village has a population density of 5,266.28 people per square kilometer, accounting for 13.51% of the area (North Denpasar in Figures 2023). This high population density significantly affects the social, cultural, and economic dynamics of the community. Agricultural land is increasingly being converted into residential areas, with new housing developments emerging, ranging from clusters to larger residential complexes, predominantly occupied by migrants. Ubung Kaja Village has evolved into a convergence point where migrants and local residents, as well as migrants from different backgrounds, engage and interact within a multicultural social environment.

Migrants require social interaction to foster personal growth and establish their social networks, which in turn shapes their mindset. Just like any other individuals, migrants in Ubung Kaja Village engage in socialization within the framework of local ethics, language, and cultural norms of politeness. This socialization is crucial for their adaptation process, helping to build self-confidence. Effective communication is essential in this process, facilitating socialization and adaptation, and enabling individuals to live harmoniously with others.

Communication is an intentional and ongoing process that unfolds dynamically. Each element within the communication process has a distinct role, yet they all work together in a supportive manner. The primary objectives of communication include conveying information, enhancing knowledge, and influencing behavior. When it comes to behavior change, communication focuses on altering thoughts, shaping culture, and effectively transmitting messages. For immigrants, communication becomes particularly vital in understanding and adopting the socio-cultural values of Ubung Kaja Village, facilitating their adaptation to local customs and traditions in alignment with established norms and ethics.

The multicultural immigrant population will develop in diverse socio-cultural communication dynamics. This situation must be followed by the ability of a moderate mindset by the population. If not understood, the adaptation process will run slowly and there will be a lack of tolerance between fellow immigrants and even local residents. This will potentially lead to conflict based on a lack of understanding of all components of communication, so that proper management is needed in managing the population in a particular area, especially for those who are targeted for urbanization.

2 Methods

This study employs a qualitative-interpretative approach, as it primarily relies on data gathered through direct observation and in-depth interviews. These interviews, based on the informants' experiences, aim to provide a detailed and accurate portrayal of the actual situation. The principle of research is *human*

instrument, namely the researcher is the main instrument, but in its implementation it is supported by other research instruments in the form of interview guidelines, cameras, and cellphones. Data collection techniques used observation, interviews, and literature studies. Primary data sources were obtained from interviews and observations, while secondary data sources through literature searches in the form of books, journals, and previous research results. The technique of determining informants used *purposive sampling*, with the consideration that the selected informants were considered to know and understand the research topic, so that the data obtained was valid. The informants in this study were the Village Head and Hamlet Head. The data analysis technique used the *Miles and Huberman* model, because when the interview took place, an analysis of the informant's answers was carried out, so that unsatisfactory data would continue with the interview process to other informants until the data was considered credible. Furthermore, it was analyzed through the stages of data reduction, data display, and conclusion drawing.

3 Results and Discussion

This study aims to uncover the potential of Ubung Kaja Village as a focal point for urbanization driven by migrant influx. The multicultural nature of the migrant population in Ubung Kaja Village significantly influences the socio-cultural dynamics of the area, necessitating shifts in mindset and the adoption of moderate behavior to prevent conflicts. Additionally, the influx of migrants contributes to increased population density, which in turn affects local order and security. In line with the research objectives, the findings of this study will be presented as follows:

3.1 Communication Management of Immigrant Population Management

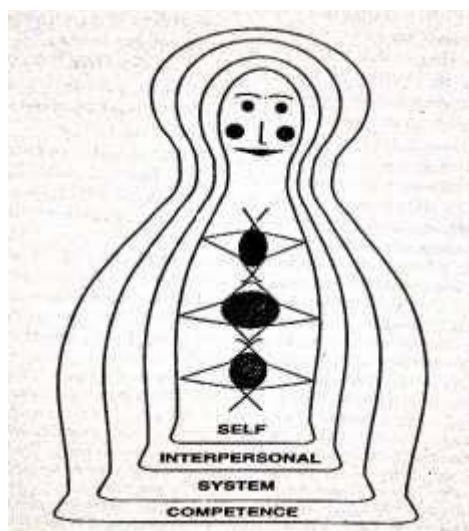
Management comes from the word *to manage* which means *to organize*. The term management is interpreted from various perspectives, such as: management, coaching, management, management, leadership, management, or administration. Terry states that *management is distinct process consisting of planning, organizing, actuating and controlling performed to determine and accomplish stated objectives by the use of human being and other resources* (Asni et al., 2024; Yulianti et al., 2023).

Management is also seen as a process undertaken to achieve organizational goals by optimizing human, material, and financial resources. Terry developed the management function in elements such as *planning, organizing, actuating, and controlling* (POAC). *Planning* is the process of setting up a framework for planned and defined goals. *Organizing* concerns the strategies and tactics that have been formulated in planning, so that they are designed in an organizational structure effectively and efficiently. *Actuating* is carried out by implementing the entire plan into real action according to predetermined procedures. *Controlling* as an action taken to ensure that the workflow goes according to plan (Asni et al., 2024). From this explanation, it can be concluded that management is an activity of organizing and planning something with the aim of achieving efficiency and effectiveness. Management also acts as a process of implementing decisions that have been taken and their implementation is carried out by two or more human beings to achieve predetermined goals (Abidin, 2015; Indrawati et al., 2024).

This study emphasizes the management function in the context of communication for the management of migrants in Ubung Kaja Village, so as to reduce the problems that arise and have an impact on gaps and inconveniences. Communication management shows the process or individual activities carried out in a structured and systematic manner. The purpose of developing communication management in the process of social interaction is emphasized on its management to be able to run according to planning and achieve results effectively.

Michael Kaye (1994) "*Communication management is how people manage their communication processes through construing meanings about their relationships with others in various settings. They are managing their communication and actions in a large number of relationships-some personal some professional*". Michael Kaye analogizes communication management with a doll that has elements that influence each other, such as the "*Russian Matouschka dolls*" model which consists of layers of *self doll, interpersonal doll,*

system doll, and *competence doll* (Fauzuna, 2021; Bouguerra, 2024).



The results of this study represent the communication management model of "*Russian Matouschka dolls*" as a step in the management of communication management to develop strategic and operational frameworks to optimize human resources, technology and communication flows in religious situations, especially in terms of handling migrants in Ubung Kaja Village as follows.

a. Meeting

The meeting as a representation of *self doll*, because in the process of structuring migrants by the Ubung Kaja Village Government begins with the meeting stage. *Self doll*, is the smallest doll that represents the self. The most important stage in achieving *self-management* is to understand and understand yourself. Humans need to do intrapersonal communication to form sensation, perception, memory, and thinking.

Meetings are not something strange for humans as social creatures, because they include the need to interact and develop themselves. Meetings between individuals will teach about the need and maturity in addressing different characteristics. Dynamically, the meeting will teach that self-idealism will run parallel if we respect each other. So the meeting is a forum for people to meet each other with the aim of increasing a sense of kinship and togetherness.

Ubung Kaja Village as one of the meeting place of migrants due to the high flow of urbanization in Denpasar City. The number of migrants in Ubung Kaja Village is supported by the factor of land availability by local residents in the form of boarding house rentals, land rentals that are ready to be built, the existence of newly built housing. All facilities prepared by local residents are utilized by migrants to continue their lives either temporarily or choose to settle in Ubung Kaja Village. From their encounters in their new place of residence, migrants interact to get to know each other with neighbors or local residents in their new environment. Interaction in meetings can be done by visiting neighbors, or when shopping at stalls around their place of residence. The meeting of residents in Ubung Kaja Village brings the life of the community to be multicultural because they come from various regions, tribes, ethnicities, cultures, religions, and different characteristics.

Intercultural interaction develops with the aim of self-preservation, so that each individual will maintain mutual respect and appreciation so that misunderstandings do not arise. The meeting of migrants is motivated by their own desire to come to Ubung Kaja Village with the reason mostly to find work in Denpasar. As revealed by informant Wahyudi, his arrival to Ubung Kaja Village to look for work because in his home area it is very difficult to develop especially the lack of jobs (interview dated June 23, 2024). The migrants realize that the meeting will bring changes to their habits in their place of origin and require

self-adjustment to be able to interact with their new environment, thus leading them to change their mindset and build new perceptions.

b. Socialization

Socialization as a representation of the *interpersonal doll*, because after the meeting will be continued with socialization for unity of purpose between individuals. *Interpersonal doll*, is a doll that wraps the *self doll*. The interpersonal element focuses on how the *self* relates to others, interacting with other individuals in a communication process that aims to build meaning. The interpersonal doll focuses on how to communicate to influence every thing that brings changes to himself or the people he interacts with.

Socialization is the process of introducing a system to a person to determine their responses and reactions. Socialization is determined by the social, economic and cultural environment in which the individual is located, and is supported by the interaction of experiences and personality. In the process of socialization, individuals are expected to experience changes in their knowledge, attitudes, and behavior. In socializing, each individual will understand the new culture of his group and internalize it to the level of social norms, thus escorting a person to create his expectations of others and his group.

Socialization for newcomers in Ubung Kaja Village is a communication activity to achieve mutual understanding and the same meaning of the communicated message. In delivering a message, a communicator not only conveys the message, but must be able to provide a background to the message delivered. For migrants in Ubung Kaja Village, after experiencing the meeting stage, they will develop their social interactions to the socialization stage with the aim of building communication with neighbors, and their new social environment including local residents. In the socialization stage, the immigrant population in each housing will form *tempekan* as a forum for socio-cultural communication. As expressed by informant Chandra, the existence of *tempekan* makes it easier to socialize with each other, especially when doing activities together such as gotong royong to clean the residential environment including sewers so as not to flood. The same thing was conveyed by informant Kevin, with the existence of *tempekan* it is very easy for him as a migrant population who comes from outside Bali to get to know the socio-cultural environment so that he can understand the norms and customs that apply in his new place, especially in Ubung Kaja Village (interview dated June 30, 2024). The socialization stage allows individuals and communities to build cultural identities in accordance with their knowledge and mindsets so that they are embedded in their memories and provide sensations according to their experiences.

c. Mobilization

Mobilization as a representation of the *doll system*. After individuals go through the socialization stage, they will further expand their communication and interaction with social mobilization. The *system doll* is a third layer doll that focuses on how the social system or organization to which a person belongs can have an effect on the way he communicates. In this layer, the relationship between cultures is clearly shown, such as customs, norms, or values.

Mobilization is a person's ability to move freely, easily, and regularly to meet the needs of activities and maintain life. Mobilization is essential for independence and productivity. In interpersonal adjustment begins with accent mobility to determine individual behavior. Accent mobility is done by adjusting speech, vocal patterns, and attitudes in communication. Mobilization is dominated by situational factors, but is also supported by psychological factors to determine the readiness of individuals to interact more quickly and widely, so as to build their social identity.

Mobilization for migrants in Ubung Kaja Village emphasizes mutual respect, because interactions are intertwined in cultural, religious, and ethnic diversity. The immigrant population does not only come from Indonesia, but there are foreign nationals who reside in several elite housing in the Ubung Kaja Village area. Language is key in the context of the mobilization of the immigrant population, so that they can respect each other by speaking politely according to the customs, norms, and cultural values that

apply so as to maintain mutual tolerance. Peter as an informant is a foreign national from Austria who chose to live in Ubung Kaja Village stated that the importance of socialization for immigrant residents to get to know each other so that understanding the language becomes a major factor in facilitating its mobilization. He speaks Bahasa Indonesia just to say hello to neighbors, or when shopping at the minimarket around his house. This is done to minimize discrimination and build respectful communication, over time neighbors do not feel reluctant to greet him first. Socialization and mobilization also make it easier for her to work (interview dated 7 July 2024). The ability to mobilize will build a social identity for the community, because it can adapt its social life including customs, norms and socio-cultural values.

d. Adaptation

Adaptation as a representation of the *competence doll*, which has gone through three previous stages such as meeting, socialization, and mobilization. *Competence doll*, is a fourth layer doll that wraps all other dolls. *Competence doll* not only represents as the outer part or *casing* only, but describes the competence of communication management at all levels.

Adaptation is an adjustment made by living things to their environment as a form of self-defense. The adaptation process is carried out differently depending on their respective abilities, which can be done in the living and working environment. The adaptation process starts from self-adjustment to characteristics to social behavior. Adaptation includes a deliberate process with its own will for its survival.

The adaptation process of migrants in Ubung Kaja Village is more coordinated because it is located in the urban center, making it easier because the mindset of the community is advanced. The characteristics of urban society are inherent in the lives of families in Ubung Kaja Village who choose a practical lifestyle and are open to advances in technology and information, thus giving individuals the freedom to determine their lifestyle according to their abilities. As revealed by informant Sastrawan, when he just moved to one of the housing estates in Ubung Kaja Village, he started by reporting to the *kelian tempekan* and then introduced himself as a new resident through the *whatsapp group*. Adaptation is more emphasized on adjusting to the social environment such as habits, norms, customs, and cultural values (interview dated July 7, 2024). The adaptation process will create a more comfortable, stable, and dynamic atmosphere. Adaptation will bring about changes in mindset and build moderate perceptions because intercultural interaction prioritizes tolerance and mutual respect to provide active sensations in one's memory.

3.2 The Adaptation Process of Immigrants through Intercultural Communication

Gudykunst & Kim explained that the adaptation process of newcomers lies in their communication activities with their new environment, including cognitive aspects, affective aspects, and communication competencies to take part in their new environment (Iqbal, 2017; Eslit, 2024). Ellingsworth said the intercultural communication process centers on adaptation. If the situation appears to benefit one party, then the disadvantaged party will show more adaptive behavior. Adaptation includes learning, developing self-representations, maps, and *images*. Adaptation is influenced by persuasive communication obtained in family education, values, and regulations deemed necessary by a community environment (Yogia et al., 2018; Sukarsih et al., 2024).

Ubung Kaja Village has a very diverse immigrant population because they come from various places, so it is important to apply intercultural communication to bridge understanding and barriers that occur such as language barriers, cultural differences, ethnocentrism, and communication stereotypes (Letek et al., 2024). Intercultural communication forms a harmonious life, bringing together two or more people from different cultures to form a new culture. In the process of adaptation, humans learn to think, feel, believe, and strive for what is appropriate according to their culture. Culture is seen by humans as a way of life or an order of knowledge, experience, beliefs, values, attitudes, meaning, hierarchy, religion, time, roles,

space relationships, concepts of the universe, material objects and property obtained by a large group of people from generation to generation through individual and group efforts (Mulyana, 2015).

Intercultural communication involves communication participants to represent personal, interpersonal, or community with different cultural environments that affect the communication behavior of the participants (Karmilah et al., 2019). The adaptation process of the immigrant population in Ubung Kaja Village through the role of intercultural communication, as follows:

a. Honeymoon

In the *honeymoon* phase a person or group of people plan to come to a place for various reasons and purposes. Young Kim explained that the honeymoon is a phase when individuals are still enthusiastic and have great curiosity and are passionate about the new atmosphere they live in (Aprillia et al., 2024). As revealed by informant Sarah, after graduating from college, she plans to work in Bali. With the help of relatives who have already worked and settled in Bali, looking for job vacancies including accessing via the internet. After getting a job, she flew to Bali and chose a *boarding house* in the Ubung Kaja Village area with the consideration that it was close to the workplace and the cost of living was affordable because she had previously sought information from various sources including social media. Another consideration was the strategic location of Ubung Kaja Village which facilitated mobility and opportunities to open a business (interview dated June 30, 2024).

Another thing is actually a consideration for informant Axellia, because in the Ubung Kaja Village area there is one church with thousands of people. Apart from being a private worker, she is also active as a social worker, so she chose Ubung Kaja Village as her place of residence to make it easier for her to serve the community. A safe and conducive environment and strong tolerance, especially supported by the diversity of cultures and traditions (interview dated June 30, 2024).

This *honeymoon* phase leads individuals to gain new knowledge and have high expectations of the destination by searching for information through the internet and social media. Although when arriving at the destination location there are drawbacks, such as heavy traffic or unsuitable housing. However, the immigrant population still has a positive outlook and tries to enjoy it by adapting to the new environment. The role of intercultural communication will bridge the barriers of understanding for migrants to interact with their new environment.

b. Frustration

Furnham and Bochner explained that *culture shock* occurs because individuals do not know the socio-cultural habits in their new place, or if they know it, individuals do not want to behave in accordance with applicable habits (Aprillia et al., 2024). For immigrants who do not have knowledge about their destination area, it will cause panic and even *frustration* because of the difficulty of adapting due to the lack of knowledge and information they have. Cultural differences and habits will certainly be different, including ways of communicating, flavors and types of food, and even the rules or norms that apply.

This was experienced by informant Fauziah, who initially came to Bali for a vacation after graduating from high school. However, due to the lack of information about the prices of food, lodging, and tourist tickets, she ran out of money and could not return to her home area. According to him, food prices are expensive compared to the relatively cheap prices in his home region. Fear, panic, and frustration overwhelmed him, especially after contacting his family, no one could help him lend money to return home. Finally deciding to look for work in Denpasar, after getting a job as a sales/marketing, he decided to *board* in the Ubung Kaja Village area with his friend until now it has been running for almost four years (interview dated June 23, 2024).

Furthermore, Young Kim elaborated that the *frustration* phase is a stage where enthusiasm and curiosity turn into *frustration*, annoyance, and even being unable to do anything because the actual reality does not match the expectations they had in the early stages (Aprillia et al., 2024). Lack of communication and

knowledge is often an inhibiting factor in the adaptation process. Intercultural communication plays a very important role in the adaptation process so that it does not foster obstacles such as presupposing similarities, language differences, nonverbal misinterpretation, stereotypes and prejudices, the tendency to judge or judge other people's cultures, and high anxiety.

c. Readjustment

Young Kim mentioned that the *readjustment* phase includes individual self-adjustment in solving problems experienced during the *frustration* phase. The *honeymoon* phase begins with self-adjustment to a situation that is considered comfortable. In the course of the adaptation process will experience problems that lead to *culture shock* in the *frustration* phase. However, the most important thing in the *readjustment* phase is to be able to rise from problems by finding solutions. Especially for the immigrant population in Ubung Kaja Village, most of them get solutions to their problems through interaction and communication. By sharing the problems faced with friends or relatives who first experienced overseas life, they will get solutions with several alternatives (Lestari interview, July 7, 2024). Generally, the problems experienced are not severe, only internal problems such as missing family, having never lived overseas, and not having many friends. The problems that arise often interfere psychologically, especially for immigrants who are just starting life as migrants, giving rise to concerns that are non-permanent in the *frustration* phase. The role of intercultural communication supports the social adaptation process to get treatment and solutions so that it can enter the *readjustment* phase quickly.

d. Resolution

The *resolution* phase is the last resort chosen by the immigrant population in Ubung Kaja Village as a solution to the discomfort they feel. In the *resolution* phase there are several stages that can be chosen to get out of *culture shock* problems such as *full participation, fight, accommodation and flight*. The results showed that the presence of immigrants in Ubung Kaja Village was at the *full participation* stage, which is when a person feels comfortable with his new environment and culture, and does not experience worry, anxiety, discomfort, and is able to rise above the frustration experienced in the past. As expressed by informant Siska, who claimed to have lived in Ubung Kaja Village for thirteen years, she felt a phase of *culture shock*, especially during Nyepi Day, which was really quiet, not even a single vehicle passed by. However, with the passage of time, it is actually looking forward to this moment because it will not be found anywhere else (interview dated July 7, 2024). The *resolution* phase indicates that the immigrant population in Ubung Kaja Village is experiencing a dynamic adaptation process, because in essence the cultural adaptation stage is a long-term process to the point of enjoying and surviving in a new environment.

3.3 Intercultural Communication Dimensions of Religious Moderation

The adaptation process of the immigrant population in Ubung Kaja Village is a reflection of cultured human behavior. Communication and culture affect individuals seen from habits, behavior, language patterns, and communication styles. Culture becomes an order of knowledge, experience, beliefs, values, attitudes, meanings, hierarchy, religion, time, roles, space relationships, concepts of the universe, material objects, which are obtained from generation to generation through individual and group efforts (Dasih, 2023).

Communication and culture can develop human behavior patterns leading to a system of beliefs, attitudes, values, knowledge, and experiences, so that the process is dynamic and continuous (Sihabudin, 2013). Culture is understood as historical values that have distinctive characteristics and can be seen from existing symbols (Huda et al., 2022). Thus, communication opens the human mindset to increase knowledge and information, so as to change attitudes and behavior in shaping culture, developing thinking, and bridging human relationships (Cangara, 2013).

Intercultural communication is used when producers and recipients of messages have different racial, ethnic, ethnic, and social class backgrounds (Liliweri, 2021). The process of exchanging messages can

build social interactions so as to strengthen human attitudes and behavior to make changes in mutual understanding, such as: learning, thinking, feeling, trusting, trying, and arousing interest (Siahaan et al., 2020). Intercultural communication develops very dynamically for the immigrant population in Ubung Kaja Village, because social interactions take place in cultural, religious and ethnic diversity. Local residents of Ubung Kaja Village are very open, never questioning the religion, tribe, or ethnicity of people who will reside in their area. Migrants welcome the hospitality of local residents by respecting them as *krama wed*. Local residents do not limit social, cultural, and religious interactions for migrants. Evidently in the Ubung Kaja Village area, especially in Umasari Hamlet, there are places of worship other than temples.

Ubung Kaja Village has one church called Jesus the Good Shepherd Catholic Church including the Umasari Hamlet area, which is the second largest church in Bali with a congregation of more than five thousand people. Uniquely, the building of the Catholic Church of Jesus the Good Shepherd uses Balinese architecture. According to the statement of the Head of Umasari Hamlet, the existence of the Catholic Church of Jesus the Good Shepherd in his area has never caused problems because the relationship between the church management and the surrounding community who are Hindu, Muslim, Buddhist, and Confucian is very good and harmonious. Even the church management gives permission for the surrounding community to use the *wantilan* for activities such as during general elections used as a polling station, or if there are surrounding communities who have traditional events (Bhimantara interview, June 16, 2024).

Ubung Kaja Village has one temple as a place of worship for ethnic Confucianists called TITD Cao Fuk Miao Temple, which is located in Umasari Hamlet. Most temples use Hokkien, but the uniqueness of TITD Cao Fuk Miao Temple uses Mandarin in writing the name of the temple and the names of the gods on the altar. Similar to the church, the existence of this temple does not have a negative impact on the surrounding communities who are Hindu, Muslim and Christian. In fact, many people of other religions come to pray to ask for fortune and prosperity. Similarly, in Ubung Kaja Village there are also five Musholla as a place of worship for Islam. One of the musholla is located in Umasari Hamlet, namely Musholla Al Fattah. This musholla is located adjacent to the *Village Temple* as a place of Hindu worship.

According to the Perbekel of Ubung Kaja Village, religious and cultural diversity in the area is very harmonious, and there have never been any problems related to ethnicity, religion and race. Local residents accept well the presence of immigrants as long as they do not commit crimes and want to comply with applicable rules. Regarding the existence of places of worship, it also runs in harmony, with mutual respect and tolerance for mutual comfort (Astika interview, June 16, 2024).

The role of intercultural communication in Ubung Kaja Village is not only centered on the adaptation of migrants, but leads to religious moderation with various places of worship in the area. The process of social adaptation is in line with religious moderation, because religious moderation emphasizes a way of life to get along, respect each other, maintain and tolerate without having to cause conflict due to existing differences. Religious moderation is a dynamic process in an effort to build religious perspectives, attitudes and practices in multicultural life.

In essence, religious moderation is an endless process of embodying the essential values of religion carried out in the context of protecting human values. Intercultural communication and religious moderation have almost the same goal so that there is no dominant factor in the adaptation process of migrants, so that social interactions avoid intercultural clashes. Less conducive conditions in intercultural interactions often foster the view that he and his group are the best. Religious moderation provides a middle way so as not to develop excessive attitudes and behaviors. Religious moderation really requires the role of intercultural communication in building people's perceptions so as not to be radical. This can prove that between social adaptation of migrants in Ubung Kaja Village and religious moderation have the same goal, especially in maintaining harmony. By having an understanding of intercultural communication, people can direct their insights into forming open and moderate attitudes, behaviors, and

mindsets.

4 Conclusion

The growing migrant population in Ubung Kaja Village is a significant concern due to its contribution to increasing population density. Additionally, if not managed properly, the presence of migrants could lead to a rise in crime. To address this, the Ubung Kaja Village Government has implemented a communication management strategy using the *Russian Matryoshka dolls* model. This approach involves developing both strategic and operational frameworks through activities such as meetings, socialization, mobilization, and adaptation. The adaptation process in intercultural communication is crucial for migrants entering a new environment with a different culture. Migrants in Ubung Kaja Village must prepare themselves to navigate challenges such as language barriers, unfamiliar customs, and behaviors that may seem unusual in a culturally diverse setting. Understanding both verbal and nonverbal communication styles is essential for successfully adapting to their new environment. The adaptation process through the role of intercultural communication can lead to a context of religious moderation including the phases of *honeymoon, frustration, readjustment, and resolution*.

References

- [1] Abidin, Y. Z. (2015). *Communication Management*. Bandung: Pustaka Setia.
- [2] Andini, S. T., Fajarina, & Siregar, B. (2023). Intercultural Communication Accommodation Strategy of Javanese-Betawi Ethnic Employees in Sushi Tei Sudirman Environment. *Global Communication*, 6(1), 48-60.
- [3] Aprillia, W., & Oktavianti, R. (2024). Intercultural Communication in the Adaptation Process of Foreign Tourists in Bali Island Indonesia. *Connection*, 8(1), 16-24.
- [4] Ardila, B., & Salim, A. (2022). Implementation of Intercultural Communication in Urban Areas: An Experience from Jambi. *Tabayyun: Academic Journal of Da'wah Science*, 1(1), 1-18.
- [5] Asni, Dasalinda, D., & Chairunnisa, D. (2024). Application of POAC Management Functions (Planning, Organizing, Actuating, and Controlling) in Guidance and Counseling Services at School. *Ideguru: Journal of Teacher Scientific Work*, 9(1), 357-364.
- [6] Bouguerra, M. A. (2024). Exploring the use of translanguaging in the EFL Classroom: Students' feelings and attitudes on the role of first language and English-only instruction. *Linguistics and Culture Review*, 8(1), 38-66.
- [7] Cangara, H. (2013). *Introduction to Communication Science*. Jakarta: Raja Grafindo Persada.
- [8] Dasih, I. G. A. R. P., & Indraswari, I. G. A. D. P. P. (2023). Pura Dalem Betawi: Harmonizing Intercultural Communication in the Hindu and Buddhist Menyamabraya Bond. *Journal of Religious Research*, 7(4), 509-523.
- [9] Dasih, I. G. A. R. P., Perni, N. N., Nerawati, N. G. A. A., & Kiriana, I. N. (2023). Intercultural Communication in Building Religious Moderation. In *International Journal of Social Sciences*, 6(2), 118-129.
- [10] Eslit, E. R. (2024). Pedagogical explorations: Digital "Baybayin" and cultural narratives in the post-pandemic college techscape. *Linguistics and Culture Review*, 8(1), 17-37.
- [11] Fauzuna, H. (2021). Communication Management for the Preservation of Dance Culture in Potre Koneng Studio, Sumenep Regency. *Nusantara Communication Journal*, 3(1), 56-67.
- [12] Huda, M. H. N., & Mahendra, P. A. I. (2022). Intercultural Communication Patterns of Banjar Tribe Overseas Students in Facing Culture Shock in the Special Region of Yogyakarta. *Mutakallimin: Journal of Communication Science*, 5(2).
- [13] Indrawati, N. L. K. M., Puspani, I. A. M., & Sukarini, N. W. (2024). Language attitude of Pedawa's adolescents towards their native language: A sociolinguistics perspective. *Linguistics and Culture Review*, 8(1), 67-77.
- [14] Iqbal, F. (2017). Conflict in Cultural Adaptation (Descriptive Study on Student Communication of the Faculty of Social Sciences and Humanities at UIN Sunan Kalijaga Yogyakarta). *Prophetic: Journal of Communication*, 10(2), 57-68.

- [15] Karmilah, & Sobarudin. (2019). Concepts and Dynamics of Intercultural Communication in Indonesia. *Journal of Da'wah and Communication*, 4(1), 41-56.
- [16] Letek, N. P., Widijatmoko, E. K., & Ladamay, I. (2024). Strengthening Intercultural Communication through Cultural Parade among Students of PGRI Kanjuruhan University Malang. *Garuda: Journal of Civic Education and philosophy*, 2(1), 1-10.
- [17] Liliweri, A. (2021). *Intercultural Communication Definitions and Models*. Jakarta: Raja Grafindo Persada.
- [18] Maputra, Y., Yusri, L. D., Susanti, M., &Khoiri, Q. (2023). Family Psychological Resistance From Batobo Cultural Perspective. *JPIB: Journal of Islamic Psychology and Culture*, 6(2), 161-168.
- [19] Muhtadi, A.S. (2019). *Interfaith Communication*. Bandung: Simbiosis Rekatama Media.
- [20] Mulyana, D. (2015). *Communication Science An Introduction*. Bandung: PT. Remaja Rosdakarya.
- [21] Nasrullah, A. (2014). *Culture in Communication*. Jakarta: Kanisius.
- [22] Ngalimun. (2019). *Cultural Communication*. Yogyakarta: Parama Ilmu.
- [23] Papalangi, R. G., Indrayani, I. I., & Aritonang, A. I. (2023). Intercultural Communication in Multicultural Communities in Kalisari Damen Cemetery Alley Surabaya. *Journal of E-Communication*, 11(1), 1-11.
- [24] Pratiwi, C. Y., Yunita, R., & Novianita, R. (2023). Identification of Intercultural Communication Patterns in the Bojo Singkil Tribe in Sumenep, East Java. *JIM: Multidisciplinary Scientific Journal*, 2(1), 158-162.
- [25] Riberu, M. Y. P., Lestari, P., & Rochyanti, C. (2015). Intercultural Communication Model of East Nusa Tenggara Students with Tambak Bayan Residents of Yogyakarta After the Sebondong Incident. *Avant Garde*, 3(2).
- [26] Rinaldi, R. E. (2023). Intercultural Communication Accommodation in Immigrant Communities with Local Communities. *JOM FISIP*, 10(2), 1-15.
- [27] Roudhonah. (2019). *Communication Science*. Jakarta: Raja Grafindo Persada.
- [28] Sanjani, G. A., & Rochmaniah, A. (2023). Phenomenology of Intercultural Communication of HIMPAS Members. *Journal of Communication Library*, 6(2), 309-326.
- [29] Sari, D. I., Darlis, A., Silaen, I. S., Ramadayanti, & Tanjung, A. A. A. (2023). Religious Moderation in Islamic Education in Indonesia. *Journal on Education*, 5(2), 2202-2220.
- [30] Siahaan, S. C. M., & Junaidi, A. (2020). Intercultural Communication Patterns of In-laws and In-laws of Different Ethnicities. *Connection*, 3(2), 378.
- [31] Sihabudin, A. (2013). *Intercultural Communication: A Multidimensional Perspective*. Jakarta: Bumi Aksara.
- [32] Sukarsih, N. N. T., Erfiani, N. M. D., Awololon, Y. O. L., Lindawati, N. P., Lee, C. S., & Dewi, N. N. A. I. (2024). Conceptual blending on hotels' websites advertisement: A cognitive semantics perspective. *Linguistics and Culture Review*, 8(1), 1-16.
- [33] Thadi, R. (2021). Intercultural Communication Approach in Interreligious Interaction and Harmonization. *Almishbah Journal: Journal of Da'wah and Communication Sciences*, 17(2), 201-220.
- [34] Yogias, F. F., & Aminulloh, A. (2018). Intercultural Communication Patterns in Reducing Interethnic Conflict in College Students. *JISIP: Journal of Social and Political Sciences*, 7(1), 38-41.
- [35] Yulianti, N. K. D., Ardini, N. W., & Darmayuda, I. K. (2023). Wisdom to attain happiness in Vedic culture perspective. *Linguistics and Culture Review*, 7(1), 1-8.