

Communication Conflict in the Inculturation of Saparan Bekakak Custom in Ambarketawang Village

Muhammad Anshori

Institut Agama Islam Yasni Bungo, Indonesia
Email: mr.anshori23@gmail.com

Ali Ridho

STAIN Sultan Abdurrahman Kepulauan Riau, Indonesia
Email: ali_ridho46

Yasirul Amri

Institut Agama Islam Yasni Bungo, Indonesia
Email: amriyasirul@gmail.com

Muhammed Sharin Haji Masri

Universitas Islam Sultan Sharif Ali, Brunei Darussalam
Email: sahrin.masri@unissa.edu.bn

Abstract: *In various regions of Indonesia, cultural communication disputes are frequent, and the very existence of culture serves as a symbol for preserving that culture. Differences in beliefs are the source of conflict during cultural inculturation at the Saparan Bekakak traditional event; as a result, communication issues need to be resolved for the sake of culture, existence, and sustainability. The Ambarketawang Village, Sleman Regency, residents, and the village government were interviewed, observed, and documented in this descriptive qualitative research method. First, this study found community conflicts over how the Saparan Bekakak traditional event made communicating difficult for people with different cultural beliefs. Second, differences in interpretation of the Saparan Bekakak event make cultural inculturation a problem; third, the non-verbal arguments that arise from the symbols used in the traditional Saparan Bekakak event; fourth, the village government's role as an arbitrator or communicator in resolving Saparan Bekakak-related communication disputes. The disagreement over communication will be resolved, preventing any misinterpretation of meaning and preserving the traditional culture of Saparan Bekakak.*

Keywords: *Communication; Conflict; Inculturation; Saparan Bekakak*

Abstrak: *Di berbagai daerah di Indonesia sering terjadi perselisihan komunikasi budaya, dan keberadaan budaya itu sendiri merupakan simbol pelestarian budaya. Perbedaan keyakinan menjadi sumber konflik bisa terjadi pada saat inkulturasi budaya di acara adat Saparan Bekakak. Akibatnya, masalah komunikasi perlu diselesaikan demi budaya, eksistensi, dan keberlanjutan. Di desa Ambarketawang, Kabupaten Sleman, warga, serta pemerintah desa diwawancarai, diamati, dan didokumentasikan sebagai bagian dari metode*

penelitian kualitatif deskriptif ini. Hasil penelitian yaitu: pertama, penelitian ini menemukan bahwa konflik masyarakat tentang bagaimana acara adat Saparan Bekakak dilakukan membuat masyarakat yang berbeda keyakinan budaya sulit untuk berkomunikasi satu sama lain. Kedua, perbedaan interpretasi atas peristiwa Saparan Bekakak membuat inkulturasi budaya menjadi masalah; ketiga, argumentasi nonverbal yang muncul dari simbol-simbol yang digunakan dalam acara adat Saparan Bekakak; keempat, peran pemerintah desa sebagai arbiter atau komunikator dalam menyelesaikan sengketa komunikasi terkait Saparan Bekakak. Perselisihan komunikasi diharapkan dapat diselesaikan sehingga tidak terjadi salah tafsir makna dan melestarikan budaya tradisional Saparan Bekakak.

Kata Kunci: *Komunikasi; Konflik; Inkulturasi; Saparan Bekakak*

INTRODUCTION

This article examines a culture that has endured through all epochs and still exists today. Through various changes in the royal era and arrived at the presidential era. This is one of the many cultures in the Yogyakarta region. It is an ancient culture in Ambarketwang Village, Sleman Regency, Yogyakarta, Indonesia. The Saparan Bekakak parade is an integral part of Saparan Bekakak culture and is always held on the second Friday of the month of Sapar. The purpose of this Bekakak carnival is to honor Ki Wirosuto, a messenger for Sultan Hamengku Buwono I, Nyi Wirosuto, his wife, and the rest house or inn (pesanggrahan) that Sultan Hamengku Buwono I owned on Mount Gamping at the time. When people lived on Mount Gamping, the spirits guarding the mountain did not like it. Finally, Nyi Wirosuto and Ki Wirosuto fought the creatures but lost because Mount Gamping Cave's ruins struck them.¹

Indonesia is a nation considered to be very large and has many islands with a wide range of unusual diversity. Both the variety of ethnicity, culture, language, and religious practices. In Indonesia, discussing culture or culture is unquestionably very diverse. The culture of every region, from Sabang to

¹ Desiana Muryasari and Trie Hartiti Retnowati, "Construction Trajectory of Bekakak Tradition in Gamping: Analytical Study of Peirce Semiotics" 444, no. Icaae 2019 (2020): 77–82, <https://doi.org/10.2991/assehr.k.200703.016>.

Marauke Indonesia, is distinctive.² Indonesia unites the various cultures within the context of Indonesian culture, which must be preserved.³

The fact that people of different beliefs shouldn't be divided is the source of the conflict that arises during cultural inculturation during the traditional Saparan Bekakak event. Similar to Bhinneka Tunggal Ika, regional cultural differences do not threaten division. With the passage of time and the absence of future generations to study culture, several Indonesian cultures began to be studied. It cannot be denied that the original Indonesian culture was brought to other nations as a culture. The Indonesian cultural congress (KKI) held in Magelang from August 20 to 25, 1948, concluded that culture encompasses all aspects of human life in society. The inner and outer forms of human life in society are the same.⁴

The activities, creations, or works of human production that include manifestations of all human life that is spiritual and virtuous can be interpreted as the result of culture. Religion, science, art, customs, philosophy, and governance are all examples of cultural expressions contributing to human existence and noble beliefs. Culture can also be considered a whole system of people's ideas, actions, and works or artificial creations made in a way that is good for people's lives and can help people learn.⁵ According to various definitions, culture results from human effort and thought, which does not stop thinking about becoming rich or producing goods occasionally. It is an essential part of human life in society.

The data collected in this study are analyzed by one primary theory. The theory of intercultural communication, which William B. Gudykunst in *Cross-*

² Amiluhur Soeroso and Y. Sri Susilo, "Traditional Indonesian Gastronomy As a Cultural Tourism Attraction," *Journal of Applied Economics in Developing Countries* 1, no. 1 (2014): 45–49.

³ Serli Wijaya, "Indonesian Food Culture Mapping: A Starter Contribution to Promote Indonesian Culinary Tourism," *Journal of Ethnic Foods* 6, no. 1 (2019): 9, <https://doi.org/10.1186/s42779-019-0009-3>.

⁴ Hadijah Bte Rahmat, "Love, Faith, Religion and Colonialization: Cultural Insight in Soul of Archipelago Literature" 263, no. 1 (2018): 9–19, <https://doi.org/10.2991/iclle-18.2018.2>.

⁵ Eduardo Viveiros de Castro, "Exchanging Perspectives: The Transformation of Objects into Subjects in Amerindian Ontologies," *Common Knowledge* 25, no. 1–3 (April 1, 2019): 21–42, <https://doi.org/10.1215/0961754X-7299066>.

Cultural and Intercultural Communication, a book he edited. Intercultural communication, as previously stated, is defined as communication between people of various cultures. Some experts restrict this comprehension to face-to-face interactions. Gudykunst sees intercultural communication as a kind of communication between groups. Intergenerational communication, communication between members of different social classes, and communication between people of different races or ethnicities are all examples of intergroup communication that must be accommodated in the intercultural communication group.⁶

In the cultural criticism approach, intercultural communication is more focused on the object because the primary aspect studied is interpersonal communication between communicators and communicants from different cultures. In either case, intercultural communication is more focused on comparing interpersonal communication patterns between individuals from different cultures. When foreigners arrive in Indonesia in swelteringly hot weather, they wear feminine clothing with open sleeves in pubs; on the other, Indonesians believe that this is not in line with the norms of society, so this assessment makes the two cultures contradict one another. Different cultures impact how one views and responds to others in social situations. Openness, self-awareness, ethics, encouraging peace and reducing conflict, demographics, and economics are the factors that set the stage for the development of intercultural communication.⁷

When confronting strangers or meeting people whose cultural backgrounds are different from one's own, the theory of anxiety and uncertainty emerges. According to this theory, Gudykunts argues that anxiety affects the affective level while uncertainty affects the cognitive level. Feeling uneasy, tense,

⁶ Muhammad Umar Nadeem and Matthew A Koschmann, "Does Mindfulness Moderate the Relationship between Anxiety, Uncertainty, and Intercultural Communication Effectiveness of the Students in Pakistan?," *Current Psychology*, 2021, <https://doi.org/10.1007/s12144-021-01429-9>.

⁷ Mutiara Syifa, Amartya Rachman, and Iis Kurnia Nurhayati, "The Use of Local Language as an Intercultural Communication Model in K-Pop Fanbase," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 3 (2022): 24269–79, <https://doi.org/https://doi.org/10.33258/birci.v5i3.6448> 24269.

anxious, or worried about what might happen due to affective (emotional) responses is known as anxiety, and uncertainty is the inability to predict or explain the actions, attitudes, or feelings of other people.⁸

This theory is a researcher's action to reveal and read data obtained from research that has been carried out so that it can explain a problem in an applicable way. There are pros and cons of community groups claiming to be actual Islamic groups, given the Saparan Bekakak event. This can lead to misunderstandings in communication and social in society.

The theory of anxiety and uncertainty is a factor in the failure of intergroup communication, particularly between religious and cultural groups, because it must be avoided by comprehending the following fundamental ideas: relationships with others, social categories of strangers, situational processes, self-concept, and motivation to interact. Gudykunst's theory of anxiety or uncenteredness is used. After all, it fits the research, which aims to understand how people from different backgrounds communicate and how to anticipate or avoid societal events to avoid sparks of conflict or social hatred between individuals and groups. This process is essential because intercultural communication dramatically impacts how people behave in society, especially between religions, so it can set an excellent example for others.⁹

This study was carried out in the Sleman Regency in Yogyakarta, which is the first aspect that sets it apart from the previous three studies. Second, the Saparan Bekakat custom, which is a tradition in the community of Ambarketawang Village, Gamping Subdistrict, Sleman Regency, Yogyakarta Special Region Province, is the primary focus of the research. The next point of

⁸ Ömer Faruk KOÇAK, "Kültürlerarası İletişim Kaygısının Kültürlerarası İletişim İsteği Üzerine Etkisinin Yapısal Eşitlik Modeli İle İncelenmesi," *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, no. 48 (2022): 118–28, <https://doi.org/10.52642/susbed.1097145>.

⁹ Qian Meng, Aobo Li, and Huijuan Zhang, "How Can Offline and Online Contact Predict Intercultural Communication Effectiveness? Findings from Domestic and International Students in China," *International Journal of Intercultural Relations* 89 (2022): 63–78, <https://doi.org/https://doi.org/10.1016/j.ijintrel.2022.05.007>.

comparison between this research and the research presented in the literature review section is the use of the leading theory in analyzing and responding to the formulation of the set of problems.

METHOD

The study then focuses on a single main problem: how inculturation affects Saparan Bekakak cultural communication conflicts in Ambarketawang Village, Sleman Regency. The researchers then developed two main questions based on the primary formulation above. *First*, how does the inculturation of Saparan Bekakak custom conflict with intercultural communication? *Second*, how the inculturation of Saparan Bekakak custom is impacted by reconciliation and the impact of intercultural communication. The study was conducted in a naturalistic setting and with a qualitative approach to the case study model, focusing on the general principles that guide the interpretation of social phenomena in society. Interviews, observations, documentation, scientific journals, and books were data sources. The Saparan Bekakak spiritual advisor is the primary data source and interviews with the fifteen members of the central committee and the community surrounding them are carried out using snowball sampling. The location of the study was Ambarketawang Village in Sleman Regency. Here, the Javanese people of Indonesia observe the annual Saparan Bekakak celebration, a part of their local culture.

RESULT AND DISCUSSION

Ambarketawang Village and the Saparan Bekakak Custom

Administratively, Ambarketawang Village is in the Gamping Subdistrict of the Sleman Regency. Historically, Sinuwun Pakubuwono III, Pangeran Mangkubumi, and the Dutch came to a Giyanti agreement during the Mataram Kingdom. The Mataram Kingdom was split into two kingdoms, the Surakarta Sunanate, and the Ngayogyakarta Sultanate, as a result of this agreement, which was signed on February 13, 1755. Surakarta Sunanate was given to Sinuwun Pakubuwono III, and its territory included the eastern part of the Mataram

Kingdom. Its territory, part of the Ngayogyakarta Sultanate, includes A temporary guest house, or Kraton, built when the western Mataram Kingdom was handed over to Pangeran Mangkubumi. There was no Kraton to serve as the center of government.¹⁰

On October 9, 1755, Adipati Jayaningrat named the compound Ambarketawang. The Prince ran his government from Ambarketawang, where he also ordered to build of a palace between two rivers at the site of Ngayogyakarta Palace. Ambarketawang provided most of the building materials used to construct the new palace. It was once a limestone-rich hilly region, according to legend. The area has since been flattened, leaving only a tiny limestone hill known as Gunung Gamping, which was once used for the Saparan Bekakak Gamping Traditional Ceremony procession.¹¹

The new palace's construction was finished on October 7, 1756. Finally, Prince Mangkubumi moved his "boyongan" from Pesanggrahan Ambarketawang to Ngayogyakarta Palace, where he ran his government under Sultan Hamengku Buwono I. This happened on the same day that Yogyakarta got its anniversary date. Ambarketawang Reservation was finally given to the courtier's Ki Wirosuto and Nyi Wirosuto to manage after Prince Mangkubumi or Sultan Hamengkubuwono I died. However, in a cave near Pesanggrahan Ambarketawang, the bodies of Nyi Wirosuto and Ki Wirosuto were buried under rocks. After receiving the report, Sultan Hamengku Buwono ordered a ceremony to remember Ki Wirosuto and Nyi Wirosuto's disappearance. This ceremony

¹⁰ Dinar Wahyuni, "Pengembangan Desa Wisata Pentingsari, Kabupaten Sleman Dalam Perspektif Partisipasi Masyarakat," *Aspirasi: Jurnal Masalah-Masalah Sosial* 10, no. 2 (2019): 91–106, <https://doi.org/10.46807/aspirasi.v10i2.1386>.

¹¹ Slamet, "NILAI-NILAI PENDIDIKAN ISLAM DALAM TRADISI SAPARAN BEKAKAK DESA AMBARKETAWANG GAMPING SLEMAN" (UNIVERSITAS ALMA ATA, 2020), <http://elibrary.almaata.ac.id/id/eprint/2039>.

became known as the Saparan Bekak Gamping Traditional Ceremony. Additionally, this customary ceremony is now on the national tourism agenda.¹²

In the meantime, the implementation of the traditional event of Saparan Bekakak in Ambarketawang Village, Gamping, is referred to as Saparan because it is associated with the month of Sapar. Prince Mangkubumi ordered this to take place. *Saparan* is derived from the word Sapar, followed by the word an. The Arabic word *Syafar*, which refers to the second month of the lunar calendar, is closely related to the word Sapar. Consequently, Saparan is a celebration that occurs each Sapar month. Additionally, *Saparan* Gamping is said to be saparan Bekakak. A glutinous rice flour and Javanese rice statue will eventually replace the Bekakak, which can be interpreted as a human or animal sacrifice, in the form of bride and groom dolls perched on their knees. The various stages of how the Bekakak greeting ceremony is carried out are explained. Examples are the Ageng Sugengan stage, the carnival stage, the battle stage of several Bekakak stages, and the Bekakak Midodareni stage.¹³

The purpose of the traditional Saparan Bekakak is to pay tribute to the spirits of Nyai Wirosuto and Ki Wirosuto, as well as their families. In the penangsong of the first Sri Sultan Hamengkubuwono, Ki Wirosuto worked as a servant. Penangsong, which refers to Sri Sultan Hamengku Buwana's initial rudeness, means "as an umbrella carrier." After that, the first Sri Sultan Hamengku Buwana moved into the new palace; Ki Wirosuto and Nyai Wirosuto, on the other hand, remained in Ambarketawang and did not move to the new palace. The traditional event known as Saparan Bekakak will now occur on the second Friday of each month of Sapar. The location of the traditional Saparan Bekakak event is changed to match the original location. Sugengan Agung and

¹² M.R. ADFIANTO and PADMONO WIBOWO, "Nilai Sejarah Dan Makna Kebudayaan Bekakak Di Desa Ambarketawang, Kecamatan Gamping, Kabupaten Sleman Patrisius," *INNOVATIVE: JOURNAL OF SOCIAL SCIENCE RESEARCH* 2, no. 1 (2022): 127–32.

¹³ Arsa Rintoko, "KONTINUITAS DAN PERKEMBANGAN SENI KEPRAJURITAN KERATON YOGYAKARTA NASKAH," 2022, <http://digilib.isi.ac.id/id/eprint/12946>.

Saparan Bekakak are the two distinct preparation forms for the customary Saparan Bekakak event.¹⁴

There are typically two pairs of Bekakak, one in the Solo style and one in the Yogyakarta style. The groom in the Solo style wears a feather-adorned chest headband, a red shawl, a sun chain with talk motifs, a blue belt with sleeves, and a crisis with wrapped floral motifs. The sun chain, red shawl, and blue comb are on the female Bekakak. A red kulak headdress, blue shawl, and *sung sun* necklaces, a blue belt with *slepe*, slope cloth, shoulder girdle, and sumping, green *lemon*, and blue shawl and *bang tilak* embellish the male Yogyakarta Bekakak pair. The fact that men work on making Bekakak while women prepare the raw materials is a tradition that has just been broken up.¹⁵

There are three parts to the traditional Saparan Bekak event's offerings. There are two parts for each palanquin; one is added to the traditional Saparan Bekakak ceremony and placed in the *jodhang* alongside a pair of Bekakak. Savory rice or *wudu* in a small penguin are two examples of various offerings that are presented alongside the Bekakak bride and groom: rice, sugar cane, censer, candu, jackfruit sab rang, raw gecko, ulam *mripat*, *ulam jerohan*, raw green, raw egg and *sambal gaping*, tumpeng rubbing dharma, kelak Kencana, *parcel pick*, *jangan miner*, *trip-European* catfish, *rendang antelope*, roasted chicken.

Even though Bekakak looks like a fake bride, midodrine is always used. Midorareni is derived from the Indonesian word widower, which means angel in Javanese. It means that on Midodareni night, angels descend from heaven to bless the Bekakak bride. The ceremony's second phase begins at 8:00 p.m. on Thursday. A procession of two jali-carrying Bekakak brides and one jodhang-carrying offerings is led by several enduro to the Ambarketawang Village Hall. The bride

¹⁴ Muryasari and Retnowati, "Construction Trajectory of Bekakak Tradition in Gamping: Analytical Study of Peirce Semiotics."

¹⁵ Oktaviani Dwi Lestari dan Elsa Putri ESY, "NILAI KEBERSAMAAN PADA TRADISI SAPARAN BEKAKAK DI DESA AMBARKETAWANG GAMPING SLEMAN YOGYAKARTA," *Jurnal Sosialita* 16, no. 2 (2022): 307–22, <http://journal.upy.ac.id/index.php/sosialita/article/view/2320>.

and groom, Gamping Kidul's jodhang reyog, and other accompaniments lead the procession from the preparation location to Ambarketawang Village Hall in the following order: the line of banners, Central Gamping's waiting platoon, and the bride and groom.¹⁶

Then, at that point, the head of Ambarketawang Village receives all of the palanquins and other items. In a pen drop or entertainment show of wayang kulit, upon-upon, and you, a night of Krakatau was held like a lady of the hour on the night of the midodrine. The men of Kemusuk also held tahlilan at Ki Juru Permono's location, which a tirakatan night attended by locals followed. Additionally, there is a tirakatan at Pesanggrahan Ambarketawang. Wedding Amusement Park Bekakak: The jali bekak lady of the hour is transported to the slaughterhouse during this stage, a parade or procession. Several Ageng donations are transported simultaneously from Patran to the guesthouse. In addition, they were jogging to the village lobby first while pacing back and forth.¹⁷

The traditional Saparan Bekakak parade is set up as follows: reog and Nathan from Patran offering sugengan Ageng Positions as Daeng fighters, officers from Gamping carrying flags and sporting awkward dark jeans, material, and lurk clothing. They carry kendang, mung-mung, and other woodwind instruments. Female warriors wear striking attire, including striped and cinder pants, and carry swords and shields—the Demang's companions and attendants. Material, a dark desktop, and a yellow shawl are on Demand: the red shawl, dark backup shirt, and jagabaya. The group, also known as the return of invested capital, was dressed in surjan and wore a white shawl. They were a conveyor of skewers covered in cinder with jasmine flowers woven into it. They wore unattractive dark jeans, a lurid shirt, a ticket ruling, and a cinder band.¹⁸

¹⁶ Gudeg.net, "Upacara Adat & Festival Budaya: Saparan Bekakak Gamping," www.gudeg.net, 2022, <https://www.gudeg.net/direktori/652/saparan-bekakak-gamping.html>.

¹⁷ Gamping, "Kirab Saparan Bekakak Ambarketawang Tahun 2022," gamping.slemankab.go.id, 2022, <https://gamping.slemankab.go.id/kirab-saparan-bekakak-ambarketawang-tahun-2022/>.

¹⁸ Kuntadi, "Upacara Saparan Bekakak, Tradisi Masyarakat Ambarketawang Sleman Penuh Pengorbanan," iNews.id, 2022, <https://yogya.inews.id/berita/upacara-saparan-bekakak-tradisi-masyarakat-ambarketawang-sleman-penuh-pengorbanan>.

Picture 1
Saparan Bekakak Traditional Performance



Source: Documentation of Ambarketawang Village, 2019.

Three young women wore red jeans, red lurk shirts, and red and orange tickets, each impersonating a hedgehog, a fat, a dove, or a line of spear carriers. They wore purple lurid material, green clothes, and red scarves. Bright campuses were worn by the members, who wore red regalia. Slings are carried by young fighters, both men and women. It is awkward that officers wearing all-black uniforms and red and blue shirts carry joli jodhang donations. The killing that leads to the Joli beak mountain. Under umbrellas are the lines that carry Mayang flowers, cengkir, bend, spears, and look.¹⁹

The banner-carrying and equestrian lines are elegantly attired in dark suits and light blue surjan shirts. After the drum, woodwind, and mung-mung bearers, three young women wear a one-ton dealing, sawing galing, and ardawalika, and three young men carry vine and flowers. Gamping Lor warriors, champions, dead bearers, and children wielding long blades follow. The officers' donation of the jodhang palanquin is carried in strange dark pants, a red shirt, and a blue belt. Jathilan Pasukan Patran Gamping Kidul, some with criminal masks, landmark, bull, garuda, some with spears, ordinary tombak, and you in the form of bad hack Merak. The traditional event then moved from the town hall to the former Ambarketawang building, the head butcher's place at the time, and then to Mount

¹⁹ Gamping, "Kirab Saparan Bekakak Ambarketawang Tahun 2022."

Killing, the second butcher's place. They are killing a pair of Bekak. When the parade reaches the Ambarketawang mountain region, the first palanquin with two mothers is taken to Mount Killing, the cave's entrance.²⁰

The Pro-Contra of Saparan Bekakak Tradition: A Communication Perspective

In most cases, the debate will ensue when opposing attitudes determine opinions. Similar to how attitudes of support and opposition respond to societal beliefs or orders. Arguments that align with the opinions expressed are typically signs of supportive attitudes. In the meantime, demonstrating a counter-attitude typically entails arguing against the viewpoint expressed in a forum or other format.

Researchers will debate whether to support or oppose the Saparan Bekakak traditional event, which is a matter of agreeing or disagreeing with the selection or organization of the event. The debate will ensue regarding social belief systems. They support and reject the Saparan Bekakak traditional event, as seen from the sociology of communication perspective by the Ambarketawang Village community. Researchers classify supporting and rejecting arguments based on the data in some discussions, including open debate, group belief differences, and debate points.

1. Differences in trust between groups

The emergence of conflict in intercultural communication is influenced by psycho-cultural factors, which include social and cultural aspects: *First*, group attitudes toward social strata as a result of group dominance, also known as social stratification. *Second*, the emergence of a community grouping may result in communication patterns based on one's identity or social class. There are some psycho-cultural influences on the conflict in the Saparan Bekakak inculturation conflict in Ambarketawang Village, one of which is ethnocentrism.

According to the evidence in the field, passionate groups hold a variety of beliefs, including the belief that the customary Saparan Bekakak event must

²⁰ Gudeg.net, "Upacara Adat & Festival Budaya: Saparan Bekakak Gamping."

always be carried out by ancestral orders to honor the spirits and Muslim groups that demand Islamic teachings following the teachings of their schooling and do not accept anything other than by the kaffah teachings. When the ideas from the two groups are put into action as part of a movement, new conflicts will emerge. This is clear in the Saparan Bekakak custom of Ambarketawang village, where there is a conflict in intercultural communication. If discovered in the form of propagating concepts, making plans for action, gaining the support of many people, influencing them, or ignoring others. A look at how different groups' beliefs about who is in which group differ.

2. Open debate among the group

In social life, humans are called social creatures because they engage in all forms of communication, from greetings to conflict resolution negotiations. Naturally, humans are social creatures, and as such, they frequently encounter interpersonal and group communication issues. Communication is the most civilized human culture, so it can only be used to resolve these disputes.²¹

The opposition to the traditional Saparan Bekakak event by some hardline Islamic organizations marks the beginning of the debate over differences of opinion. However, this traditional Saparan Bekakak event is fully supported by many parties. There is a lack of emotional attachment to the Saparan Bekakak traditional event since Islamic organizations are primarily newcomers and not native Ambarketawang villagers. The native Ambarketawang villagers, on the other hand, want the ceremony to continue. Cultural and religious beliefs are at odds here. This internal dispute is the most significant barrier to preserving the goosebump-inducing Saparan culture. Due to widespread opposition from the local populace, there was no traditional Saparan Bekakak ceremony in 1989. The obtained data indicate fewer rejections, though there have still been some rejections up until now.

²¹ Denitsa Dineva et al., "Consumer Responses to Conflict-Management Strategies on Non-Profit Social Media Fan Pages," *Journal of Interactive Marketing* 52, no. 1 (November 1, 2020): 118–36, <https://doi.org/10.1016/j.intmar.2020.05.002>.

3. Communication conflict in the internal custom of Saparan Bekakak

A difference of opinion among communities regarding the significance of the Saparan Bekakak event, which is viewed as a polytheist act that is not by Islamic law, is the cultural communication conflict of the Saparan Bekakak custom, which is viewed from the internal problem of its implementation. Consequently, disagreements arise between those who oppose or disagree with the Saparan Bekakak event and those who support it. Conflicts in communication then result from disagreements over ideas and points of view. The new understanding or belief contradicts the community's implicit belief in cultural rituals. The researchers' interview with Bambang Cahyono as a resource person revealed that disagreements over the Saparan Bekakak event led to communication conflicts because the procession necessitates making statues and offering offerings.

4. Communication conflicts in the external custom Saparan Bekakak

Visitors throw stones at the parade participants and Bekakak, which causes communication conflicts between the parade participants and visitors or spectators, which is the cultural communication conflict of the Saparan Bekakak custom in terms of external issues. External issues typically arise when actions that are not the party cause chaos or anarchy by interfering with the traditional Saparan Bekakak event's implementation. It was explained in the information that Bambang Cahyono provided during the interview that the researchers carried out that the dispute that arose between the participants and the parade participants was. Because it travels on a public road, the traditional Bekakak procession frequently slows traffic down.

Therefore, it won't be enjoyable if you do not comprehend the significance of the customary event known as Saparan Bekakak. In most cases, when the traditional Saparan Bekakak takes place along the agreed-upon route, the procession will impede traffic and affect drivers. Mr. Bambang explained that several of them also arise due to disagreements in communication. People who frequently follow the event and road users still occasionally disrupt the atmosphere with negative communication.

The festive event, which takes place once a year or yearly, frequently leads to an influx or gathering of people in one location, bringing together diverse groups of people who typically do not interact with one another. Communication conflicts often arise due to differences in behavior and perspective brought about by the meeting. Researchers say that the audience or visitors' need to comprehend the traditional event's true meaning frequently leads to this kind of conflict in communication. Since there is no closeness, mutual understanding, or interaction, misunderstandings can result in disagreements over communication.²²

Inculturation in the custom of Saparan Bekakak

The general definition of inculturation is a region's or area's cultural influences on religion. By using culture as an intermediary, such as through rituals or traditions, inculturation serves the purpose of understanding by enabling people to believe or converse.²³ The process by which a group's experiences or beliefs are incorporated into a local culture includes cultural elements and develops into a force that influences and guides a particular culture by generating new forms is known as inculturation.²⁴ As a result of the formation's various stages, acceptance, and rejection frequently signal the emergence of belief. In connection with the inculturation of the Saparan Bekakak custom, various symbols are intended as intermediaries for prayer or expressions of gratitude. They make understand differences in beliefs and make it debate.

²² N. Kumar, A., & Epley, "It's Surprisingly Nice to Hear You: Misunderstanding the Impact of Communication Media Can Lead to Suboptimal Choices of How to Connect with Others," *Journal of Experimental Psychology: General* 150, no. 3 (2021): 595–607, <https://doi.org/https://doi.org/10.1037/xge0000962>.

²³ Moh Mukri, "Actualization Of Islamic Modernism In Local Culture Inculturation In Indonesia (Critical Analysis , Challenges , and Their Applications in Overcoming Extreme Understanding at Universities in the Sumbagsel and Banten Regions)" 15, no. 3 (2022): 1732–48, <https://doi.org/10.2478/bjlp-2022-002121>.

²⁴ Agus Suwignyo, "Language Plurality as Cultural Characteristics of Southeast Asia : A Review of John F . Hartman ' s Thesis" 3, no. 1 (1986): 206–22, <https://doi.org/10.14710/ihis.v6i2.16937>.

Picture 3
Offerings in the Saparan Bekakak custom



Source: Ambarketawang Village Documentation, 2021.

The conclusion that can be drawn from the above explanation of the verse is that the inculturation of the traditional Saparan Bekakak event also reflects Islamic teachings. Affecting the culture, and the culture continues to function accordingly. The customary celebration of Saparan Bekakak, which used to include *Kejawen* prayers, now includes prayers that adhere to Islamic teachings and guidelines. Nevertheless, the traditional Saparan Bekakak procession remains unchanged, with statues and offerings serving as prayer intermediaries for additional prayers answered. Surah An-Nahl verse 123 of the Quran explains the importance of following excellent and valuable teachings.²⁵

The inclusion of cultural inculturation in the Saparan Bekakak custom undoubtedly elicits a great deal of discussion among communities, ultimately leading to disagreements regarding how to communicate within the community. Most of the time, traditional Javanese mindsets combine to form the Javanese perspective on village life. The teachings of Sufism, also known as mysticism, and Hindu beliefs, also known as Indian philosophy, are ultimately connected to the teachings of Islamic religious prayers. Religious ceremonies provide one perspective on how Javanese life is depicted. The integration into the traditional Saparan Bekakak event comes next.

²⁵ Kawsar Ghasemi and Fathiyyeh Fattahizadeh Habibollah Babaei, "Man as a Nation in the Holy Quran (Case Study of Verses 123-120 of Surah An-Nahl) Kawsar," *Scientific Journal Of New Islamic Civilization Fundamental Studies (Bi-Quarterly)* 3, no. 1 (2021), <https://doi.org/10.22070/NIC.2021.13932.1065>.

Picture 4

Statue is believed to be the guardian of Mount Gamping



Reconciliation and the Impact of Conflict on Saparan Bekakak Customs

The act of restoring friendly relationships to their original state is called reconciliation.²⁶ Actions taken to settle society's disagreements. Reconciliation serves as a mediator in managing the Saparan Bekakak traditional event organization, weighing the benefits and drawbacks of the community's agreement or disagreement regarding the event's continuation. Actions were taken to resolve differences in beliefs that exist in society. Therefore, reconciliation must be drawn from the beginning of the discussion of the community's pros and cons dilemma.²⁷ Withdrawal to the beginning of why the Saparan Bekakak traditional event was held. In addition, in reconciliation, the community must understand the urgency of the Saparan Bekakak traditional event and its purpose and benefits. Incomprehension of connotations and distortions in the reception of understanding messages can lead to conflict in community life.

Understanding the meaning of "urgency," which is an urgent necessity or can be defined as something significant. Urgency comes from one of the English words, "urgent," or something that is urgent and must be done immediately." In

²⁶ Lea-Sophie Borgmann et al., "Work-Family Conflict, Self-Reported General Health, and Work-Family Reconciliation Policies in Europe: Results from the European Working Conditions Survey 2015," *SSM - Population Health* 9 (2019): 100465, <https://doi.org/https://doi.org/10.1016/j.ssmph.2019.100465>.

²⁷ Joseph W. Bull et al., "Reconciling Multiple Counterfactuals When Evaluating Biodiversity Conservation Impact in Social-Ecological Systems," *Conservation Biology* 35, no. 2 (2021): 510–21, <https://doi.org/10.1111/cobi.13570>.

another sense, it means how important the question or research is, answering how important it is to do or the logical reasons contained in the question:

1. Purpose of Saparan Bekak Custom

In interviews conducted by researchers, the purpose of separate bekakak is a prayer of gratitude for being given health and fortune. Gratitude or prayer is an action taken based on the belief that there is a gift from the creator, Allah SWT. Gratitude and prayer are held through cultural ritual activities according to community beliefs.²⁸ In another sense, thanksgiving and prayer are forms of pleasure or recognition of the grace or blessings given by Allah SWT with humility, as well as recognition and praise for the favors that Allah has given, accompanied by an attitude of acceptance and speech that is in harmony with these actions.

Picture 5

All residents and community leaders prayed together.



Source: Ambarketawang Village Documentation, 2020.

2. Benefits of Saparan Bekak Custom

The Saparan Bekak traditional event is carried out and, of course, has benefits for the surrounding community. Unlike the purpose, the benefit can be taken or made into a lesson from holding the Saparan Bekakak traditional event. In another sense, benefits are the uses or benefits of the activities. Activities carried out without any benefits that can be taken are less successful

²⁸ Gamping, "Kirab Saparan Bekakak Ambarketawang Tahun 2022."

and less valuable. The word benefit in English is a benefit, or it can be said that it is profit or interest.²⁹

According to what was explained by Mr. Bambang Cahyono in the interview, the benefits of the Saparan Bekakak traditional event are that the community can get together (*guyup rukun*) and works together. It works hand in hand, reviving the culture of Saparan Bekakak. The creation of synchronization between young and older adults so that culture can be preserved from generation to generation from time to time as a legacy from the past.

Picture 6

Villagers gather and interact with each other.



Source: Ambarketawang Village Documentation, 2021.

3. Implementation of the Saparan Bekak Traditional Custom

According to Mr. Bambang, the Saparan Bekakak event is implemented because it is an order from Sri Sultan Hamengku Buwana I so that residents make offerings. In a general sense, it is to wish for the safety of Ambarketwang villagers. The series of Saparan Bekakak events are listed in the explanation of the profile of Saparan Bekakak in sub-chapter two.

Therefore, many people attend the Saparan Bekakak event every year. Before the Saparan Bekakak event, Ambarketwang village usually entertains the community by holding a night market. The night market is an entertainment often found in the village community that functions for celebrations or splendor events.

²⁹ Gudeg.net, "Upacara Adat & Festival Budaya: Saparan Bekakak Gamping."

The night market lasts for about a week. Furthermore, the event continued with performing various arts of the Ambarketawang village community and seeing how the reconciliation of the Saparan Bekakak custom has been discussed through the objectives, benefits, and implementation values. Therefore, the debate over differences in beliefs impacts Ambaraketawang Village's people. The impact can also mean a strong influence that has consequences (both positive and negative).

CONCLUSION

After the researchers conducted a study and analysis of each of the problem formulations that have been presented, the researchers concluded that the research on intercultural communication conflicts in the inculturation of the Saparan Bekakak custom in Ambarketawang Village, Sleman Regency, was caused by the emergence of community pros and cons against the implementation of the Saparan Bekakak customary event. Communicating between people with different cultural beliefs could be more flexible, straightforward, and concise. Hence, the understanding arises that the Saparan Bekakak customary event is a Musyrik activity because it implements offerings, incense, and statues. Cultural inculturation becomes a problem of different beliefs in interpreting the Saparan Bekakak event and symbols in the Saparan Bekakak customary event, which become non-verbal debates. The village government, as a judge or communicant, resolves communication conflicts that exist in the Saparan Bekakak customary event; with the resolution of communication conflicts, it is hoped that there will be no errors in understanding the meaning and no erosion in the traditional culture of Saparan Bekakak.

REFERENCES

- Adfianto Mr and Padmono Wibowo. "Nilai Sejarah Dan Makna Kebudayaan Bekakak Di Desa Ambarketawang, Kecamatan Gamping, Kabupaten Sleman Patrisius." *INNOVATIVE: JOURNAL OF SOCIAL SCIENCE RESEARCH* 2, no. 1 (2022): 127–32.
- Andriyana, Dede Nova, and Zaky Mubarok. "Konflik Sosial Dalam Novel Tan Karya Hendri Teja." *Jurnal of Humanities* 2, no. 2 (2020): 104–14.
- Basri, Hasan. "Kearifan Lokal Bisa Menyejukkan Lampung (Perspektif

- Komunikasi Lintas Budaya)." *Jurnal Ilmu Komunikasi* 7, no. 1 (2012): 63–70.
- Borgmann, Lea-Sophie, Lars E Kroll, Stephan Müters, Petra Rattay, and Thomas Lampert. "Work-Family Conflict, Self-Reported General Health and Work-Family Reconciliation Policies in Europe: Results from the European Working Conditions Survey 2015." *SSM - Population Health* 9 (2019): 100465. <https://doi.org/https://doi.org/10.1016/j.ssmph.2019.100465>.
- Bte Rahmat, Hadijah. "Love, Faith, Religion, and Colonialization: Cultural Insight in Soul of Archipelago Literature" 263, no. Ielle (2018): 9–19. <https://doi.org/10.2991/iclle-18.2018.2>.
- Bull, Joseph W., Niels Strange, Robert J. Smith, and Ascelin Gordon. "Reconciling Multiple Counterfactuals When Evaluating Biodiversity Conservation Impact in Social-Ecological Systems." *Conservation Biology* 35, no. 2 (2021): 510–21. <https://doi.org/10.1111/cobi.13570>.
- Castro, Eduardo Viveiros de. "Exchanging Perspectives: The Transformation of Objects into Subjects in Amerindian Ontologies." *Common Knowledge* 25, no. 1–3 (April 1, 2019): 21–42. <https://doi.org/10.1215/0961754X-7299066>.
- Dineva, Denitsa, Jan Breitsohl, Brian Garrod, and Philip Megicks. "Consumer Responses to Conflict-Management Strategies on Non-Profit Social Media Fan Pages." *Journal of Interactive Marketing* 52, no. 1 (November 1, 2020): 118–36. <https://doi.org/10.1016/j.intmar.2020.05.002>.
- ESY, Oktaviani Dwi Lestari dan Elsa Putri. "NILAI KEBERSAMAAN PADA TRADISI SAPARAN BEKAKAK DI DESA AMBARKETAWANG GAMPING SLEMAN YOGYAKARTA." *Jurnal Sosialita* 16, no. 2 (2022): 307–22. <http://journal.upy.ac.id/index.php/sosialita/article/view/2320>.
- Gamping. "Kirab Saparan Bekakak Ambarketawang Tahun 2022." gamping.slemankab.go.id, 2022. <https://gamping.slemankab.go.id/kirab-saparan-bekakak-ambarketawang-tahun-2022/>.
- Ghasemi, Kawsar, and Fathiyyeh Fattahizadeh Habibollah Babaei. "Man as a Nation in the Holy Quran (Case Study of Verses 123-120 of Surah An-Nahl) Kawsar." *Scientific Journal Of New Islamic Civilization Fundamental Studies (Bi-Quarterly)* 3, no. 1 (2021). <https://doi.org/10.22070/NIC.2021.13932.1065>.
- Gudeg.net. "Upacara Adat & Festival Budaya: Saparan Bekakak Gamping." www.gudeg.net, 2022. <https://www.gudeg.net/direktori/652/saparan-bekakak-gamping.html>.
- KOÇAK, Ömer Faruk. "Kültürlerarası İletişim Kaygısının Kültürlerarası İletişim İsteği Üzerine Etkisinin Yapısal Eşitlik Modeli Ile İncelenmesi." *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, no. 48 (2022): 118–28. <https://doi.org/10.52642/susbed.1097145>.
- Kumar, A., & Epley, N. "It's Surprisingly Nice to Hear You: Misunderstanding the Impact of Communication Media Can Lead to Suboptimal Choices of How to Connect with Others." *Journal of Experimental Psychology: General*

- 150, no. 3 (2021): 595–607. <https://doi.org/https://doi.org/10.1037/xge0000962>.
- Kuntadi. “Upacara Saparan Bekakak, Tradisi Masyarakat Ambarketawang Sleman Penuh Pengorbanan.” iNews.id, 2022. <https://yogya.inews.id/berita/upacara-saparan-bekakak-tradisi-masyarakat-ambarketawang-sleman-penuh-pengorbanan>.
- Lintang Yuniar Banowosari, Medina Rahmah, Gusti Aulia Rizky, M. Abdul Rafi Fuady. “DESIGN CONCEPT OF AUGMENTED REALITY APPLICATION WITH GLASSES FOR INDONESIAWAYANGMUSEUM.” *International Journal of Advances in Engineering & Technology* 6, no. 4 (2013): 1564–70.
- Meng, Qian, Aobo Li, and Huijuan Zhang. “How Can Offline and Online Contact Predict Intercultural Communication Effectiveness? Findings from Domestic and International Students in China.” *International Journal of Intercultural Relations* 89 (2022): 63–78. <https://doi.org/https://doi.org/10.1016/j.ijintrel.2022.05.007>.
- Mukri, Moh. “Actualization Of Islamic Modernism In Local Culture Inculturation In Indonesia (Critical Analysis , Challenges , and Their Applications in Overcoming Extreme Understanding at Universities in the Sumbagsel and Banten Regions)” 15, no. 3 (2022): 1732–48. <https://doi.org/10.2478/bjlp-2022-002121>.
- Muryasari, Desiana, and Trie Hartiti Retnowati. “Construction Trajectory of Bekakak Tradition in Gamping: Analytical Study of Peirce Semiotics” 444, no. Icaae 2019 (2020): 77–82. <https://doi.org/10.2991/assehr.k.200703.016>.
- Nadeem, Muhammad Umar, and Matthew A Koschmann. “Does Mindfulness Moderate the Relationship between Anxiety, Uncertainty, and Intercultural Communication Effectiveness of the Students in Pakistan?” *Current Psychology*, 2021. <https://doi.org/10.1007/s12144-021-01429-9>.
- Prakoso, Imam. “Kesantunan Dan Solidaritas Dalam Prespektif Komunikasi Lintas Budaya Pada Masyarakat Jawa Dan Kei.” *SHAHIH: Journal of Islamicate Multidisciplinary* 4, no. 2 (2019): 123–37. <https://doi.org/10.22515/shahih.v4i2.1859>.
- Rintoko, Arsa. “KONTINUITAS DAN PERKEMBANGAN SENI KEPRAJURITAN KERATON YOGYAKARTA NASKAH,” 2022. <http://digilib.isi.ac.id/id/eprint/12946>.
- Slamet. “NILAI-NILAI PENDIDIKAN ISLAM DALAM TRADISI SAPARAN BEKAKAK DESA AMBARKETAWANG GAMPING SLEMAN.” UNIVERSITAS ALMA ATA, 2020. <http://elibrary.almaata.ac.id/id/eprint/2039>.
- Soeroso, Amiluhur, and Y. Sri Susilo. “Traditional Indonesian Gastronomy As a Cultural Tourism Attraction.” *Journal of Applied Economics in Developing Countries* 1, no. 1 (2014): 45–49.
- Susanto, Edi. “THE PURITANISM OF THE PROGRESSIVE TRADITIONALISM: Dynamics of Religious Life in Madura in Perspective on Conflict Theory of Lewis Coser.” *Al-Tahrir: Jurnal Pemikiran Islam* 18, no. 2 (2018): 415. <https://doi.org/10.21154/altahrir.v18i2.1342>.

- Suwignyo, Agus. "Language Plurality as Cultural Characteristics of Southeast Asia : A Review of John F . Hartman s Thesis" 3, no. 1 (1986): 206–22. <https://doi.org/10.14710/ihis.v6i2.16937>.
- Syifa, Mutiara, Amartya Rachman, and Iis Kurnia Nurhayati. "The Use of Local Language as an Intercultural Communication Model in K-Pop Fanbase." *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 5, no. 3 (2022): 24269–79. <https://doi.org/https://doi.org/10.33258/birci.v5i3.6448> 24269.
- Tamburian, H.H Daniel. "Komunikasi Lintas Budaya Masyarakat Dayak Dalam Menjaga Kerukunan Hidup Umat Beragama." *Jurnal Komunikasi* 10, no. 1 (2018): 77. <https://doi.org/10.24912/jk.v10i1.1220>.
- Wahyuni, Dinar. "Pengembangan Desa Wisata Pentingsari, Kabupaten Sleman Dalam Perspektif Partisipasi Masyarakat." *Aspirasi: Jurnal Masalah-Masalah Sosial* 10, no. 2 (2019): 91–106. <https://doi.org/10.46807/aspirasi.v10i2.1386>.
- Wijaya, Serli. "Indonesian Food Culture Mapping: A Starter Contribution to Promote Indonesian Culinary Tourism." *Journal of Ethnic Foods* 6, no. 1 (2019): 9. <https://doi.org/10.1186/s42779-019-0009-3>.