

BRIDGING CULTURAL HERITAGE AND INTERCULTURAL LITERACY DEVELOPMENT BASED ON THE LOCAL WISDOM VALUES OF WETU TELU IN LOMBOK

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Abstract. Cultural and religious diversity in the context of globalization is one of the significant challenges in preserving culture and developing intercultural literacy. The local wisdom of Wetu Telu in Lombok, Indonesia, offers an integration of local wisdom values with the development of intercultural literacy to shape its people's worldview and social life. This study aims to analyze the potential of Wetu Telu local wisdom values in facilitating cultural inheritance and intercultural literacy development, strengthening intercultural understanding, and supporting social diversity in modern society. This research uses an ethnographic approach. Data collection techniques using interviews and observations. Determination of respondents using a purposive sampling technique. Data analysis using ethnographic analysis. This research shows that wetu telu values are divided into three aspects: religious, socio-cultural, and environmental. The three are an integrated whole that develops an open attitude, understanding of knowledge and skills, and conflict resolution that impacts the development of an inclusive, plural society, facilitating cultural heritage and developing intercultural literacy through sustainable cultural customary practices. This research has implications for the importance of integrating local wisdom values in developing intercultural education policies and encouraging the development of educational programs that teach tolerance, religious pluralism, and social harmony as part of intercultural literacy.

Keywords: Intercultural Communication; Intercultural Literacy; Cultural Heritage; Local Wisdom Value; Wetu Telu

INTRODUCTION

Preserving and promoting cultural heritage is key to maintaining community identity and diversity. The challenge of preserving local cultural wealth is growing in the era of growing globalization, driven by advances in science and technology in various fields. (Hauer, 2017). Cultural heritage is important not only for preserving history and traditions but also for enhancing intercultural understanding. Appreciating cultural diversity is not only limited to introducing other cultures but also requires intercultural literacy, which is understanding, respecting, and interacting effectively with people from different cultural backgrounds. (Pazio Rossiter & Bale, 2023).. A critical example of promoting intercultural literacy through the preservation of cultural heritage is the local wisdom of Wetu Telu in Lombok. This community has local wisdom traditions and values that combine religious elements with the distinctive Sasak traditional customs. Wetu Telu offers a unique model to bridge cultural preservation with developing intercultural competence while maintaining cultural diversity (Sudiartawan & Utama, 2022) in an increasingly connected world.

Previous research has shown that cultural heritage can significantly promote intercultural literacy and mutual understanding between different cultural groups (Kokko & Kyritsi, 2012; Öztemiz, 2020). Cultural heritage is a foundation of identity for communities and a resource that can be used to understand different ways of life. In particular, local values embodied in traditional cultures often contain principles that can help create awareness about diversity and the importance of social harmony. (Faisol Hakim et al., 2023).. Some studies have also shown that introducing local wisdom

into intercultural education can help increase mutual respect between different groups, strengthen social relations, and enrich global perspectives (Pajariantito et al., 2022). (Pajariantito et al., 2022).. While the benefits of cultural heritage in promoting intercultural literacy are widely recognized, there is a research gap in how cultural heritage, particularly local values from specific communities, can be used to strengthen intercultural literacy. Despite having relevant cultural values, the local wisdom of Wetu Telu in Lombok has not received much attention in research on the relationship between local cultural preservation and intercultural literacy development. Therefore, research on the potential of Wetu Telu local wisdom values in developing intercultural literacy is fundamental.

This research aims to bridge the knowledge gap by exploring the potential of Wetu Telu local wisdom values in promoting intercultural literacy. Wetu Telu local wisdom, which has principles of balance between humans, God, and nature and combines religious practices with traditional Sasak customs, can be a model for building intercultural understanding. (Seramasara, 2019). Wetu telu is an acculturation of animism, dynamism, Buddhist Shiva religion, and Islam. (Fitriani, 2016). In this case, the research will focus on how these values can be applied to improve intercultural competence, the ability to interact effectively with people from different cultural backgrounds. By studying the practices and principles embraced by the Wetu Telu community, this research will focus on how these values can be applied to improve intercultural competence. (Muliadi & Komarudin, 2020) This research will identify key components that can contribute to the preservation of cultural heritage and the development of understanding and appreciation of cultural diversity. It is hoped that this research can inform new approaches to integrating local wisdom into intercultural education that are relevant and sustainable.

This study aims to investigate the potential of Wetu Telu local wisdom values in promoting intercultural literacy. Specifically, the objectives of this research are to Assess the cultural and spiritual values in Wetu Telu and their relevance to intercultural literacy development, Develop strategies that can integrate Wetu Telu principles in intercultural education, both locally and globally, and Analyse how the preservation of Wetu Telu cultural heritage can strengthen intercultural understanding and support social diversity in modern society. The hypothesis formulated in this research is that the wisdom values of Wetu Telu local wisdom can promote intercultural literacy among the people of Lombok by deepening understanding and appreciation of cultural heritage.

Literature Review:

This literature review explores the relationship between intercultural literacy development, cultural heritage, and the role of the local wisdom of Wetu Telu. This belief system is an acculturation of beliefs and religious teachings unique to North Lombok, specifically to examine how the values of Wetu Telu local wisdom can encourage the development of intercultural literacy in the face of globalization, technological advancement, and cultural transformation. (Bauto, 2016). Intercultural literacy refers to the ability to understand, navigate, and communicate effectively across cultural differences. (Dooly & Darvin, 2022; Pazio Rossiter & Bale, 2023).. It involves a cognitive understanding of other cultures and the emotional and behavioral competencies necessary to interact harmoniously in diverse cultural environments. While intercultural competence emphasizes skills specific to intercultural communication, intercultural literacy extends this, including the ability to reflect critically on one's cultural assumptions and practices and engage with those of other cultures. (Mamzer, 2018) in a more informed, respectful, and empathetic way.

Within the Wetu Telu community in Lombok, the development of intercultural literacy is an important tool for navigating an increasingly globalized world where Indigenous cultures face pressure from mainstream narratives and technologies. (Ko, 2023). Historically, the Wetu Telu belief system has balanced customary practices with Islamic traditions, making the community an example of cultural syncretism. However, in the face of modernity, the younger generation of Wetu Telu may need a deeper intercultural understanding of their traditional heritage, especially regarding global cultural shifts.

The concept of intercultural literacy in the context of Wetu Telu involves understanding the interaction between the values of animist dynamism beliefs and religious teachings (Shiva Buddhism and Islam) and Sasak cultural traditions (Budiwanti, 2000) in promoting tolerance and fostering critical thinking about how both elements of community identity can be maintained in an

increasingly interconnected world. Intercultural literacy, in this sense, can help community members engage with global cultures (Varis, 2010). In this context, digital literacy is an issue that needs to be addressed, not only as passive recipients of information but as active participants who can share their cultural heritage while respecting and understanding the viewpoints of others.

Some of the challenges in this context relate to the digital divide and the lack of adequate digital literacy education (Eshet-Alkalai & Soffer, 2012). These factors make it difficult for many members of society, especially the older generation, to develop the digital skills necessary for cross-cultural communication in the global digital age. This gap must be addressed if intercultural literacy is to be developed sustainably.

Cultural heritage includes traditions, practices, knowledge, and values from generation to generation within a community (Geertz, 1973; Matusov, 1996). (Geertz, 1973; Matusov, 1996).. It includes tangible aspects (such as historic sites, artifacts, and works of art) and intangible ones (such as languages, beliefs, and rituals). UNESCO defines intangible cultural heritage as "the practices, representations, expressions, knowledge, skills, as well as the instruments, objects, artifacts and cultural spaces associated with them," which communities recognize as part of their cultural heritage. (Kim, 2012; Kurin, 2022).. In Wetu Telu communities, cultural heritage primarily centers on rituals, spiritual beliefs, and sustainable agricultural practices emphasizing balance and harmony with nature. (Athhar, 2005). The principles of Wetu Telu, which emphasize harmony between religious teachings and Indigenous Sasak traditions, offer a unique lens for preserving cultural heritage in the face of modern challenges. These values determine how people interact with their environment and shape social relationships and problem-solving strategies.

The preservation of Wetu Telu cultural heritage is crucial not only for the maintenance of identity but also for the development of intercultural literacy (Resta & Laferrière, 2015). For example, traditional practices such as community decision-making, conflict resolution, and sustainable agricultural practices -core values in the Wetu Telu philosophy -embody cultural knowledge that can be shared in intercultural exchanges. Teaching these practices in the context of intercultural literacy can help foster global respect for indigenous knowledge while developing the competencies necessary for intercultural communication. Integrating indigenous knowledge into broader conversations about cultural diversity and intercultural exchange is timely. As UNESCO emphasizes, safeguarding intangible cultural heritage enables the continuation of traditions while encouraging intercultural dialogue and promoting sustainable practices. As such, cultural heritage within the Wetu Telu community is not only a subject of preservation but also a tool for intercultural engagement.

Several theories underlie the relationship between intercultural literacy development and cultural heritage, especially about indigenous knowledge systems such as Wetu Telu. Intercultural Competence Model(Witte Ed. & Harden Ed., 2011)This model identifies the key attitudes, knowledge, and skills that enable effective intercultural communication. The model outlines the importance of attitudes such as respect and openness, knowledge of cultural differences, and skills for communication and empathy in intercultural interactions. For the Wetu Telu community, such competencies can be nurtured by integrating local wisdom with general learning practices. The values of harmony, community-based decision-making, and sustainable living embedded in Wetu Telu directly align with the goals of intercultural competence, allowing individuals to build culturally informed and respectful connections.

The Intercultural Communication Competence Model (Arasaratnam-Smith & Deardorff, 2022) emphasizes the emotional intelligence and relational aspects of intercultural interactions. The model demonstrates the need for self-awareness, empathy, and flexibility when engaging with diverse cultural groups. These qualities resonate strongly with the Wetu Telu approach to resolving conflict and fostering community unity. By incorporating Wetu Telu values into the intercultural literacy framework, this research recognizes that emotional and relational competencies must be nurtured alongside intellectual understanding (Chovaz, 1992; Gallois et al., 2018). Another significant theoretical aspect of this research is integrating indigenous knowledge systems into intercultural literacy education. (Roux et al., 2020) argue that indigenous knowledge - such as the holistic worldview of Wetu Telu - can play an important role in broadening the scope of intercultural understanding. Indigenous knowledge systems often emphasize sustainability, community-

centredness, and spirituality (Huaman & Walker, 2023). These knowledge systems offer a counter-narrative to the dominant Western paradigm. When effectively integrated into an intercultural literacy framework, these knowledge systems preserve local identities and enhance cross-cultural dialogue by fostering an appreciation of local ways of thinking.

The Wetu Telu belief system models how local wisdom can be translated into global understanding. With its fusion of indigenous Sasak traditions and Islamic teachings, Wetu Telu embodies an example of cultural hybridity and resilience. Hussain (2015) notes that such syncretic systems provide fertile ground for developing intercultural literacy, especially in communities facing cultural erosion (Varan, 1998). By integrating digital tools and educational initiatives, the Wetu Telu community can share its cultural heritage through intercultural interaction, environmental sustainability, and social cohesion.

RESEARCH METHOD

This research used a qualitative approach (Richards, 2003) This study aims to deeply understand cultural inheritance and how the wisdom values are transmitted and applied in the development of intercultural literacy. Based on Wetu Telu wisdom values. The object of research was conducted in the Wetu Telu Sasak community in North Lombok, especially in Gangga District. The ethnographic approach (Sánchez-Jankowski, 2018) used in this article reveals how wetu telu local wisdom facilitates cultural inheritance and intercultural literacy development by identifying the social norms that apply in intercultural social interactions, local cultural practices that influence intercultural literacy and ways of intergenerational cultural inheritance in the context of intercultural interactions. Data was collected through observation and interviews (Miles et al., 2014). Observation was conducted directly on the research object, observing field facts that can be observed through sensing objects, actors, routines, and social interactions that appear in everyday life. In-depth interviews with religious and community leaders, traditional leaders, educators, and individuals who still hold and maintain the wetu telu tradition to gain insight into how intercultural literacy is applied and intergenerational cultural inheritance. The interviews were informal and interactive and utilized face-to-face comments and open-ended questions. Respondents were determined using purposive sampling by considering their direct experience and active involvement in social interactions. Data analysis was conducted using ethnographic analysis (Miles et al., 2014), which involves an in-depth interpretation of how local wisdom functions in intercultural communication. Researchers should identify emerging patterns in how people interact and cope with cultural differences and how this shapes their intercultural literacy.

RESULT AND ANALYSIS

Local Wisdom of Wetu Telu

Wetu tell is one of the local wisdom of the Sasak people in Lombok. This belief developed initially in the Bayan area, now part of the North Lombok district. This belief developed after the people of Lombok wanted to continue their previous beliefs during Islamisation after the decline of Majapahit's influence and the development of Islamic kingdoms in the archipelago. Previously, the Sasak people already had animism and dynamism beliefs with the highest God called "nini kaji". The term "nini kaji saq kuasa" is a belief that existed before the arrival of the influence of Shiva Buddha, which is thought to have come during the Kuripan kingdom in East Java, with its king named Airlangga. Furthermore, Shiva Buddha was brought back during the Majapahit expedition in 1343 AD. (Alit, 2019).

The decline of Majapahit and the development of Islamic kingdoms also affected the dynamics of Lombok society. In the 16th century, a scholar from the Demak kingdom, Sunan Prapen, spread Islam in Lombok. This is evidenced by the age of the Beleq Bayan mosque, which is estimated to be more than 200 years old and located in Bayan Village, Bayan District, North Lombok Regency. The entry of Islam into Lombok Island in the 16th century was strengthened by the existence of the

shahada sentence, fiqh book, suluk, and lontar, which became the guide of the Sasak people and explained that Islam came from Java.

However, the strength of the Sasak people in holding previous beliefs in the form of traditional customs makes the teachings of Islam not necessarily able to replace previous beliefs. However, slowly, the teachings of Islam were acculturated into the customary traditions that had existed before. The decline of Majapahit led to the kingdom in Bali under King Watur Enggong declaring the independence of Majapahit's influence. In the *dwijendra tatwa* (Agastia, 1993), It is mentioned that a Danghyang Dwijendra, known to be robust and knowledgeable, came to Lombok. The second coming of Danghyang Nirartha was when the people were suffering from diseases and plagues that did not go away. Prince Sangupati told him that the diseases and plagues came because the people ignored their old religion and subsequently taught the Wetu Telu religion. (Parimarta, 2014). In his journey, in addition to carrying out state duties, he also fostered religious life for the community. As a master teacher, he provides information about spiritual teachings according to the situation of each region.

Wetu Telu, adopted by the Sasak people of Lombok, is an acculturation of animism, dynamism, Shiva-Buddhism, and Islam. The definition of wetu telu has three understandings. Wetu Telu is substantially derived from "metu Tiga"; the emergence of living things and life comes in 3 ways. Namely *mentioq* means to grow, *menganak* means to give birth and *menteluq* means to lay eggs, Wetu Telu is further defined as "wet" which means territory or customary custom, authority/power (customary rulers, religious rulers, and government). Moreover, wetu telu adopted by the Sasak tribe, who adheres to Islam, believes in Three (Telu) of the Five pillars of Islam that a Muslim must do. Wetu Telu Islam only recognizes and performs the shahada, prayer, and shaum (fasting). An individual adherent of Wetu Telu Islam is only obliged to say the shahdat, and without praying and fasting, it is the obligation of religious leaders called *Kyai*.

The wetu telu belief is practiced with rituals and traditions in daily life. *Adat Tapsila* is a philosophy of teaching that carries out various rituals that reflect the connection between humans and creators/God, humans and humans, and humans and nature. *adat krama*: regulates human relations to expand the family, *adat kawin mawin*, raises the values of customary law at the time of marriage, there are levels of marriage procedures. *Adat gama*, consisting of *gawe urip* and *gawe pati*. *Gawe Pati* (death) includes the traditional customs of *nyusur tanaq*, *mituq*, *nelung*, *nyiwaq*, 40, *nyatus*, *nyaweang*. While *gawe ayu* (birth) includes the traditional traditions of *pedak api*, *berapuh*, *bereke*, *buang au*, *ngurisang*, *ngitanang*, *merajejan*, *merosok* and *merariq*. Other *gama* customs are in the form of *maulid adat*, *selamet gubug*, and others. There are also customary traditions carried out in the context of human relations with nature, which are manifested in ritual events such as the tradition of *selamet kokoq*, *slamet segara*, *slamet gunung*, and *bangarang*, which has a meaning of balance in managing nature. Each ceremony is carried out solemnly and contains deep symbolic meaning. Wetu Telu communities also organise special ceremonies to honour local spirits, give thanks for the harvest, and ask for rain. These practices show how Wetu Telu beliefs combine spirituality with local ecological wisdom.

Values of Intercultural Wisdom and Literacy

The wetu telu belief develops three important interrelated aspects: The religious aspect relates to the human relationship with God, the socio-cultural aspect, and the aspect of the relationship with nature/environment. The Sasak wetu telu community developed a more established spirituality than the current fundamentalist understanding of religion. Sasak Wetu telu developed the concept that the relationship between humans and God is personal. They believe that all religions worship God and worshipping Him is a personal matter that should not be interfered with by anyone. Man's relationship with God is considered very personal and cannot be interfered with by others. This concept reflects a profoundly spiritual outlook, where individuals can worship God according to their ways and beliefs. In Wetu Telu, God is understood as a universal entity that is accessible to everyone regardless of religion, and this creates a foundation for strong religious pluralism. Religion is seen as a personal path to God, and everyone is respected in their worship without following certain rites or dogmas prescribed by others. This implies the importance of religious freedom and respect for spiritual diversity in society.

This concept of personal spirituality also supports the creation of interfaith tolerance within the Sasak community. Despite the diversity of religions, such as Islam, Hinduism, and traditional Sasak beliefs, Wetu Telu teaches that these differences are not obstacles to peaceful co-existence. This principle opens up opportunities to strengthen interfaith and intercultural dialogue in an increasingly connected world. It provides examples of how religious pluralism and respect for religious freedom can be applied in everyday life. By maintaining these values, Wetu Telu can become a model for the global community in creating a harmonious and respectful life.

In the socio-cultural aspect, Sasak wetu telu realizes that life can only go on with cultural norms and balanced social interactions. Belief in God must be manifested in good relationships with others despite differences in ethnicity, religion, and culture. In North Lombok, the customary system is essential for social norms to create a harmonious life. There is the concept of *polong renten* (brotherhood) (Marchha, 2015). The concept of *Polong Renten* in Sasak Wetu Telu culture reflects the importance of brotherhood and social solidarity inherent in the structure of North Lombok society. The concept of *Polong Renten* in Sasak Wetu Telu culture reflects the importance of brotherhood and social solidarity inherent in the structure of North Lombok society. *Polong Renten*, which means brotherhood (brother-sister) or a close relationship between individuals in the community, becomes one of the main foundations in building harmonious relationships within the customary framework and broader social life. In this case, the Sasak Wetu Telu community realizes that a balanced and peaceful life cannot be achieved without cultural norms that support and bind community members. Through these values, they seek to overcome ethnic, religious, and cultural differences that may exist between them. *Polong Renten* serves as a bridge that allows for harmony in a multicultural society and demonstrates the Sasak people's commitment to maintaining harmony and togetherness despite differences.

The *Polong Renten* concept is implemented through the *Belangar* tradition, which invites residents from different ethnic and religious backgrounds to the *Begawe* traditional ritual event. The *Belangar* tradition is a social ritual and a form of strengthening social ties involving all levels of society, regardless of differences. By inviting various groups to participate in traditional activities, the Sasak community strengthens bonds of brotherhood. It reaffirms that diversity is not a barrier but a wealth that must be celebrated together. In this perspective, *Belangar* and *Polong Renten* create social harmony and instill an awareness that living together in diversity requires respect for shared values and a deep understanding of social responsibility among neighbors.

The philosophy of "*aiq meneng, tunjung tilah, empaq bau*," originating from the Sasak Wetu Telu community, means resolving problems and conflicts in social life. This philosophy can be translated as "with a cool head, think clearly, and act with caution." This reflects a principle of problem-solving that prioritizes logic and prudence in action to prevent more significant impacts, such as broader conflict. In this context, deliberation as a decision-making method is significant because it involves various parties in a dialogue that promotes mutual respect and understanding of different perspectives. This philosophy also emphasizes the importance of calm and thoughtful communication, where each community member is given the space to voice his or her opinion without rushing, and the decisions taken result from careful consideration.

Furthermore, this principle shows that in Sasak Wetu Telu society, solutions to social problems are more likely to be pursued through collective approaches rather than unilateral decisions. This emphasizes the importance of deliberation in maintaining social harmony and preventing tension. This concept is also relevant in inter-group conflict resolution, especially in multicultural societies such as North Lombok, where ethnic and religious diversity can be a potential source of conflict. This philosophy supports an approach that does not rely on violence or coercion but on mutual agreement born from maturity of thought and harmonious communication. It is thus a strong foundation for creating peace, both in the local context and in broader social dynamics, where differences in ethnic, religious, and cultural backgrounds do not trigger conflict but rather enrich togetherness.

In Sasak Wetu Telu society, the relationship between humans and nature is seen as an inseparable unity, where nature is considered a manifestation of God that must be respected and cared for properly. The wetu telu belief developed the concept of *gumi alit* and *gumi beleq*. This concept is reflected in how they treat natural resources, such as water, forests, and the sea, not only as objects

used to fulfill the needs of life but also as entities with spiritual and life values that must be preserved. Through traditional rituals and awig-awig (customary regulations), the Sasak Wetu Telu community builds a regulatory system that regulates human interaction with nature to maintain ecosystem balance and avoid the over-exploitation of natural resources. The rituals serve as a collective reminder that nature has an essential place in their social and spiritual lives, and by caring for nature, they also care for their relationship with God.

The application of this concept shows that Sasak Wetu Telu's belief in nature as a manifestation of God reflects a spiritual outlook and functions as an environmental management system based on local wisdom. Through awig-awig, they set rules that bind the community to act wisely and sustainably in managing natural resources. For example, in forest management, certain restrictions prohibit indiscriminately cutting trees or using natural resources that damage the ecosystem. This shows that within the Sasak Wetu Telu framework, harmony between humans and nature is a top priority, and every human action towards nature must be based on respect and responsibility. Environmental sustainability is not only seen as an ecological obligation but also as a moral and spiritual obligation that must be passed on to the next generation, maintaining a balance between the needs of life and the preservation of nature that benefits everyday life. The Wetu Telu perception symbolizes the dependence of living beings on each other by dividing the cosmological area into two: the small and big universe. The immense universe is assumed to consist of planets, galaxies, moons, and stars. Meanwhile, humans and other creatures are a small universe that depends on the universe.

The Sasak Wetu Telu belief emphasizes the importance of a harmonious relationship between humans, God, and nature, which reflects local wisdom that is not only the spiritual foundation of the community but also the basis for cultural inheritance and the development of intercultural literacy. In this case, Wetu Telu shows that the concepts of religiosity and socio-culture are not separate but are interrelated and form a strong value system to maintain balance in people's lives. These three aspects, which touch on the religious, socio-cultural, and environmental dimensions, not only serve as moral guidelines in daily life but also become a cultural heritage that needs to be preserved, maintained, and developed for future generations.

Cultural inheritance in the Sasak Wetu Telu context is closely related to maintaining traditional values, including a worldview that values diversity and balance with nature. In the socio-cultural aspect, the values of Polong Renten and Belangar demonstrate the importance of inclusive social interaction, where religious and ethnic diversity is not an obstacle to creating harmony. The process of cultural inheritance occurs through informal education mechanisms in the family and community, through participation in traditional rituals, as well as teaching about the importance of maintaining social harmony through deliberation and local wisdom values such as "aiq meneng, tunjung tilah, empaq bau." In this case, intercultural literacy plays a significant role in supporting such values, where individuals learn to respect the customs and norms within their community and interact with other cultures openly and respectfully. Sasak Wetu Telu models how a community can develop intercultural literacy based on mutual understanding, openness, and respect for diversity.

One of the challenges in linking cultural heritage with intercultural literacy development is ensuring that local wisdom values, such as those of Sasak Wetu Telu, remain relevant in an increasingly plural and connected global context. In a world increasingly fragmented by cultural and religious differences, understanding the Sasak Wetu Telu concept of religious pluralism, which values religious freedom and diversity in worship, can be an important foundation for creating constructive intercultural dialogue. Intercultural literacy, which includes understanding, communication, and collaboration between individuals or groups with different cultural backgrounds, is indispensable for maintaining harmony in an increasingly diverse society. In this context, Sasak Wetu Telu can serve as an example that through cultural education and inclusive communication, communities can maintain their cultural heritage and adapt and thrive in an ever-evolving global cultural diversity.

Through traditional rituals, awig-awig, and a philosophy of life that integrates belief in God, nature, and relationships, Sasak Wetu Telu preserves important cultural values and contributes to the development of intercultural literacy based on mutual respect for differences. It is a great challenge for future generations to develop an understanding of cultural values not only limited to local identity but also in an increasingly interconnected global context. As such, Sasak Wetu Telu provides

important lessons on how culture can adapt to changing times without losing the essence of the local wisdom passed down while still opening up space for developing intercultural literacy capable of strengthening unity amidst differences. This belief promotes recognizing and appreciating differences, empathy, solidarity, cooperation, respect, honesty, and openness.

According to (Deardorff, 2015) According to Dearorff, the development of intercultural competence includes three main dimensions, namely open attitudes, knowledge and skills, and conflict resolution that support effective intercultural interactions. In this regard, Sasak Wetu Telu can be a model for fostering an open attitude towards difference, developing local cultural knowledge, and encouraging social skills that enable individuals to interact with others from different cultural backgrounds.

Within the Sasak Wetu Telu community, an open attitude to difference is illustrated in the practices of Belangar and Polong Renten, which teach that despite differences in religion and belief, all individuals are still treated with respect. This knowledge is also supported by long-standing local knowledge of religious and cultural diversity, which continues to be taught through traditional rituals and social life. This shows how local culture can be a force for building broader intercultural literacy, emphasizing tolerance and diversity as core values.

Overall, Sasak Wetu Telu shows how cultural inheritance based on values such as religious pluralism, social harmony, and natural balance can support the development of intercultural literacy. The Intercultural Communication Competence Model (Arasaratnam-Smith & Deardorff, 2022) provides an important framework for understanding how the knowledge, attitudes, and communication skills of the Sasak Wetu Telu community contribute to more open and harmonious interactions in an increasingly pluralistic world. By integrating these local values in education and intercultural communication, Sasak Wetu Telu provides a concrete example of how local culture and wisdom can adapt to global change without losing its essence. This inheritance process is done through informal education in the family, traditional rituals, and deliberation, all of which teach the importance of inclusive and open intercultural communication. However, the challenge in developing intercultural literacy is maintaining the relevance of local values in an increasingly pluralized world and strengthening religious fundamentalism in Sasak people's lives.

The theoretical implications of this research show that local wisdom has excellent potential to enrich theories of intercultural communication and religious pluralism. The research underscores the importance of understanding the harmonious relationship between humans, God, and nature as the basis for building intercultural literacy based on respect for diversity. In addition, concepts such as Polong Renten, Belangar, and deliberation as conflict resolution methods can contribute to conflict management theories and social interaction in multicultural societies. This research also emphasizes the relevance of applying traditional values in an increasingly connected global context, opening space for developing more inclusive and holistic models of communication and interaction in intercultural studies.

The practical implications of this research emphasize the importance of integrating local wisdom values in developing educational and social policies, encouraging the development of educational programs that teach tolerance, religious pluralism, and social harmony as part of intercultural literacy. In addition, it is necessary to apply dialogue and deliberation-based intercultural communication models in everyday life to strengthen interactions between different cultural groups. The government and educational institutions are also expected to facilitate the teaching of these values to future generations to create a society that can adapt to global cultural diversity without losing the essence of local wisdom.

CONCLUSION

The Wetu Telu faith, which developed among the Sasak people of Lombok, combines the teachings of animism-dynamism, Shiva-Buddhism, and Islam, reflecting a spiritual system that prioritizes a harmonious relationship between humans, God, and nature. Theologically, Wetu Telu teaches that God is a universal entity honored by all religions, but in a very personal way. Although Sasak people adopt Islam, they only perform three of the five pillars of Islam, namely shahadat, prayer, and

fasting, with the understanding that the relationship with God is a personal matter that cannot be interfered with by others. In addition, Sasak people also have extreme social values, such as the concept of polong renten (brotherhood) and the tradition of belangar (salim inviting each other), which builds harmony despite religious and ethnic differences. About nature, Wetu Telu considers nature as a manifestation of God that must be maintained with wisdom and not exploited through traditional rituals and awig-awig (customary regulations) that function to maintain ecological balance. Overall, Wetu Telu functions as a belief system and a deep cultural foundation for building a harmonious and sustainable social life. In a lontar, we find the philosophy "adat saking bumi Bayan sapa tan mawi adat ambayani" meaning that adat is the source of Bayan, whoever does not know adat harms himself, others, and the environment. The older adults used to be angry if they did not have religion, but if they did not know that, they were likened to animals. This research emphasizes the accommodation of local wisdom in developing multicultural education policies that teach tolerance, religious pluralism, and social harmony, as well as the balance of religious, social, and ecological dimensions.

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