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Intercultural Communication in Manuscript Digitization
(Study in the Village of Legok Indramayu)

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ABSTRACT

Manuscript digitization is an effort to preserve the contens of the manuscript from damage. The content of the manuscript which countain localwisdom must be saved, because the manuscript is old and is in a concerned condition, damaged, destroyed, or even lost. Therefore, digitazation needs to be done. However, digitalization cannot be done easily, because there are cultural differences that underrlie it. This study wants to see how intercultural communication is crried out during the process of digitizing a manuscript so that digitazation can be carried out. This study uses a qualitative method with observation, interview and data triangulation techniques. This research is useful to add insight and make it easier for the digitizer to digitize the manuscript, if he meets a munuscript owner with a different culture than the digitizer. The result or finding is that the intercultural communication used in digitizing manuscripts uses a cultural dimension approach so that digitazion can be carried out.

Keywords: *Manuscript digitizion, power distance, uncertainty avoidance, collectivism-short term communication*

ABSTRAK

Digitalisasi naskah ialah upaya untuk melestarikan isi naskah dari kerusakan. Isi naskah yang berisi *local wisdom* harus diselamatkan, karena usia naskah sudah tua dengan kondisi yang prihatin, rusak, hancur, bahkan hilang. Karena itu digitalisasi perlu dilakukan. Namun, digitalisasi tidak dapat dilakukan dengan mudah, disebabkan ada perbedaan budaya yang mendasarinya. Penelitian ini ingin melihat bagaimana komunikasi antarbudaya yang dilakukan ketika proses digitalisasi naskah sehingga digitalisasi dapat dilakukan. Penelitian ini menggunakan metode kualitatif dengan teknik observasi, wawancara dan triangulasi data. Penelitian ini berguna menambah wawasan dan memudahkan pendigital dalam melakukan digitalisasi naskah, jika bertemu dengan pemilik naskah yang berbeda budayanya dengan pendigital. Hasil atau temuan penelitian ini adalah komunikasi antarbudaya yang digunakan dalam digitalisasi naskah menggunakan pendekatan dimensi budaya sehingga digitalisasi dapat terlaksana.

Kata Kunci: Digitalisasi naskah, *power distance, uncertainty avoidance, collectivism-short term orientation, low level communication*

INTRODUCTION

Intercultural communication is communication that occurs between individuals and entities of different cultures (Rogers & Steinfatt, 1998; Samovar, Porter, & McDaniel, 2014). According to Oetzel, culture is described as iceberg, which he also calls Iceberg Model Culture, which is a mountain whose peaks are visible only with artifacts, language, appearance and behavior (J.Oetzel & Oh, 2019). However, there are parts of the mountain that are not visible, such as norms, values   and beliefs that underlie culture (J. G. Oetzel, 2009). So, there are many values   and beliefs that underlie a culture are not always the same in every society, causing differences, which in turn often hinder the communication process (Beltran, 1975).

Intercultural communication is defined as communication that occurs between individuals and entities of different cultures (culturally unalike) (J. G. Oetzel, 2009; Rogers & Steinfatt, 1998). Implicitly, it appears that culture and communication have a reciprocal relationship like the two sides of a coin. Intercultural communication is a process of communication that occurs between people from different social (cultural) groups, rather than their uniqueness as individuals (Gudykunst, 1985; Solomon & Theiss, 2013). Samovar, Porter, and McDaniel (2014) explain that intercultural communication involves interactions between humans whose cultural perceptions and symbol systems are different enough to be able to change communication activities. In simple terms, intercultural communication is defined as the process of communication that occurs between different cultures.

Intercultural communication is when communication occurs in two different cultures. That is, communication occurs when messages are produced by a member of a culture to be processed and consumed by members of another culture. So, what marks intercultural communication is that the source and recipient come from two different cultures (Samovar, Porter, McDaniel, & Roy, 2012).

Culture in the Iceberg Model of Culture is depicted as a mountain whose peak is visible only in artifacts, language, appearance and behavior. Meanwhile, the part that is not visible but is bigger is the values, norms, and beliefs that underlie a culture (J. G. Oetzel, 2009). Hofstede describes culture as: "Every person carries himself in the thought patterns, feelings, and potential acting learned during his lifetime. This pattern is obtained in childhood, because at that time a person is most vulnerable to learning and assimilating "(Hofstede, Hofstede, & Minkov, 2010). Hofstede then defines culture as "The collective programming of the mind that distinguishes the members of one group or category of people from another." This statement is understood that culture is a collective programming of thoughts that

distinguishes members of a group or category of people from others. Hofstede analyzes the cultures of several nations and groups them into several dimensions.

According to Hofstede (2010), the cultural dimension is "The comparison of cultures presupposes that there is something to be compared – that each culture is not so unique that any parallel with another culture is meaningless. From this statement, it can be understood that there is a cultural dimension that Hofstede built and he transcribes into six cultural dimensions: (1) Power Distance, related to different solutions to the basic problem of human inequality; (2) Uncertainty Avoidance, related to the level of stress in the social environment facing an unknown future; (3) Individualism versus collectivis, related to the integration of individuals into major groups; (4) Masculinity versus Feminimity, related to the division of emotional roles between women and men; (5) Long Term versus Short Term Orientation, related to the choice of focus for human endeavors, future, present and past; and (6) Indulgence versus Restraint, related to gratification rather than control of basic human needs to enjoy life.

Culture is formed and developed due to interactions between one individual and another. The interaction between individuals is then referred to as the communication process. Because each group has its own culture, intercultural communication also occurs. In the digitization of the manuscripts carried out in Legok Indramayu, there was intercultural communication, because there were two different cultures during the digitization process.

Manuscripts are handwritten notes written by someone on paper, leaves, bark, bamboo, bones, who are at least 50 years old and contain many things, including local wisdom (Gallop, 2016; Kemenkumham, 2010). Unfortunately, many manuscripts have been damaged and even destroyed, lost and traded, so that the contents of the manuscripts have also disappeared along with the physical (Bustamam, 2017; Holil, 2018). To save it, it is necessary to make efforts to digitize manuscripts by photocopying them from analog format to digital form (Bermansyah & Antoni, 2016; Gallop, 2016; Harrod, 2005; Holil, 2018). The goal is that the information in the manuscript is not lost along with the damaged physical manuscript (Amin, 2011; Bustamam, 2017; Firmanto, 2017).

Manuscript digitization is a process of converting various information, news, or news from analog format to digital format so that it is easier to produce, store, manage and distribute (Holil, 2018). Digitalized information can be presented in the form of text, numbers, photos, audio and visuals. Manuscripts which are protected cultural objects considering that they are over 50 years old and written on other than paper, stone and metal are prone to damage and destruction. In fact, some texts have been lost due to natural disasters, such as the tsunami, so they need to be digitized (Holil, 2018).

Of course, digitizing manuscripts cannot be done easily, especially in terms of communication, there are cultural differences that hinder these efforts to digitize. On the one hand, manuscripts are considered sacred by their owners. However, on the other hand, the manuscript is considered profane by the digitizer. These two things resulted in different attitudes towards the text and made it difficult to digitize it. The owner of the manuscript still has the conventional paradigm of the text (sacred, intangible), while the digitizer considers the text as a profane object and must be protected. These two different cultures make communication difficult and make the process of digitizing texts difficult. Competent intercultural communication is needed so that the digitization of the manuscript can be realized. In order to digitize the manuscript, proper intercultural communication is needed (Gudykunst, 1985). To see this, this research was conducted, and aims to describe, interpret and analyze how intercultural communication is carried out during the process of digitizing the manuscript so that digitization can run smoothly.

Overview of Legok Village, Indramayu

Legok Village is located in Lohbener Subdistrict, Indramayu Regency with a population of 5,158 people (all Muslims) which is located 13.5 km from the capital of Indramayu district. Legok means a basin, because it is located in a sunken area, so it is called that. This village is a rice producer and can fulfill the needs of the community. 80% of the inhabitants of Legok Village are farmers. Based on the data above, the number of people who did not complete primary school was the largest compared to the others. Meanwhile, only 1.1% or 56 people graduated from university. Even those who did not finish school reached 1,965 (38.1%). The data above illustrates that the education condition of the population in Legok Village is still very poor, ranging from (38.1%) to not completing elementary school (Lohbener District, 2017).

Socio-Cultural Conditions

Considering that the community still has a minimum of higher education (only 1.1%) who graduated from university and most are farmers, it is only natural that the community does not understand about digitizing manuscripts. Although there are many manuscripts there, they are treated as a sacred object, they cannot be seen, touched, or even photographed to be digitized. People believe that the manuscript has its 'watchman', that is, spirits such as jinn, who can affect their lives, good or bad. Because of that they are very careful in terms of treating the manuscript.

The manuscripts are stored in two places in the village of Legok Indramayu. The manuscript which contains the history of the village or matters related to the village is kept by Bekel (a kind of RW head), which the researcher then calls the owner of the manuscript. While the other manuscript is kept in a tomb which is considered sacred by them. These two manuscripts are considered sacred and are treated with the utmost care, just as they treat the Quran. Because of that, many people look negatively on their treatment of the manuscript.

The negative stigma attached to them is being labeled with the label polytheist. The term musyrik, bid'ah, sin becomes something that frightens them. Even though they still do rituals related to the manuscript. The impact of the stigma is clear, they are very reluctant to talk about the script. The manuscript is then ignored, only to look at the package (the manuscript is wrapped in a large cloth bundle, cannot be opened, afraid of "quality"). They also still perform rituals to honor the manuscript, so that the village and its residents are not affected by disaster.

METHOD

The paradigm used in this study is a qualitative paradigm, namely an approach with descriptive exposure, namely trying to describe a symptom, event, event that is happening at the present time, where the researcher tries to photograph events and incidents as a focus of attention to then be described as they are.

This research uses a constructionist paradigm, in which the researcher tries to understand and interpret the data in the field which the researcher will later associate with the theory used. The position of the researcher in this study is as an active participant and in dialogue with research subjects to reconstruct social reality. The results of the research findings are an authentic reflection of the reality that the researcher builds and observes. Qualitatively, this research uses participant observation and in-depth interviews. Types of data consist of primary and secondary data. Data collection techniques are observation, interviews, and documentation (Lincoln & Guba, 1985). The research subjects were all those who participated in digitizing the manuscript. And the object of research is the process of intercultural communication in digitizing manuscripts.

Data analysis is divided into several stages: (1) data reduction, is the process of selecting, focusing, simplifying, and transforming data that appears in writing field notes or transcriptions that researchers find in the field according to the opinion of Miles and Huberman (1992); (2) Display data, the researcher uses the method of organizing or compressing the information that is possible in drawing conclusions; (3) Data verification,

namely data validation in this qualitative study through triangulation, 'member check', and expert opinion (Creswell, 2012); and (4) Draw conclusions (Miles & Huberman, 1992).

From the beginning of data collection, the researcher tried to analyze it directly by using the theory used, paying attention to the pattern of the communication process (the object of research), the explanations from informants, and the causal relationships that accompanied it. The researcher initially tries to hold the research assumptions, to be proven, the researcher also maintains openness to the attitudes and data that researcher finds, but at this stage the conclusions generated are of course not complete and clear. Then the longer the data the researcher narrows it down explicitly and is 'grounded' so that conclusions can be made.

RESULTS AND DISCUSSION
Meaning of Manuscript for Indramayu People

The manuscripts for the Indramayu people are no stranger, because almost in every village they have a manuscript. Manuscripts are owned by being passed down from generation to generation and then stored by future generations. Manuscripts were taught first and then developed at special occasions, such as naming children, marrying children and other lifecycles. The contents of this developed manuscript are believed to contain advice, so reading the manuscript by developing it is like listening to advice from ancestors to people who have a special desire, and to those who listen in general. The person who develops the manuscript is called the poet or *bujangga*.

Many manuscripts are written in characters other than Latin, such as *pegon* and *cacarakan*. The manuscripts are written in *pegon* and *cacarakan* characters which currently less and less people are able to read them. So that the general public does not understand the contents of the manuscript. Because they did not understand the contents of the text, the manuscript was ignored and considered unimportant. There are even manuscripts that are sold at very cheap prices to antiquarian traders.

Most people in Indramayu consider manuscripts to be sacred or sacred objects. Manuscripts must be stored in a special place, must not be touched, may not be opened or even read. The sanctity of the manuscript must be really maintained, because it can bring disaster if the manuscript gets dirty. Usually the manuscript is placed on a high place, in the attic of the house, above the ceiling. Until many years it was never opened. When the script was opened, the condition of the manuscript was so sad. The manuscripts are damaged, broken, and even many have become powder destroyed and can no longer be read. All of this because people's knowledge of the manuscript is still very very limited. Socialization

about the importance of the manuscript has not yet been accepted by them, until the fate of the manuscript.

Manuscripts are also believed to affect the lives of many people. To make someone happy or difficult to believe they can refer to the manuscript. This can be seen from the primbon in the manuscript. So with certain calculations based on the Javanese calendar, the primbon will lead to certain instructions which are then interpreted by certain people as well. The interpretation of the primbon derived from this manuscript is often sought after. A person who can read a manuscript is considered to be a great person and has a certain knowledge, so that he is both respected and feared. Usually such people are called "ki" which comes from "Aki" which means grandfather. This means that he is "old" in terms of knowledge and experience so that it deserves to be called a "aki".

Usually people who come to "Aki" ask questions about life on "aki" and then they will look for the answer based on the primbon in the manuscript. Because of that then the manuscript was used for reference as a way to treat sick people, find a mate, move house, open rice fields, look for sustenance etc. Because it is considered effective, it is not surprising then that the manuscript is sacred by the community.

In the village of Legok Indramayu, manuscript is divided into two, namely the manuscript written on palm leaves, and the manuscript written on the daluang tree trunk which has been flaked. The lontar manuscript is written with the carakan script, which is written using the cacarakan letters, namely Javanese letters which are also in Javanese. This manuscript was kept at Bekel's house. As for the daluang manuscript, it is written using the Pegon script, which is the Arabic script in Javanese. This manuscript is stored in a tomb which is considered sacred. Both of these texts are considered sacred and must be respected.

The rituals carried out related to the manuscript consist of two major things. Small rituals and big rituals. A small ritual is performed every Friday by 'eating' a manuscript with "*setaman* flowers (*kembang setaman*), lighting incense and giving fragrant rosewater. This ritual is performed at Bekel's house, if the manuscript is not "fed" it is believed that the manuscript waiter will be angry, reacting with clinking noises where the manuscript is stored. Meanwhile, major rituals are performed once a year, and the date is calculated based on Javanese calculations or using the Javanese calendar.

In the context of sacred manuscripts, and the treatment of the people towards the manuscript, the Legok Indramayu community is also very careful in treating the manuscripts as the community did with the ancient texts in Garut Kabuyutan (Nurwansyah, 2019). As is the case in Kabuyutan Garut, the Legok Indramayu people already believe in Islam as their

religion, but local belief in something mystical combined with religion is still visible. Namely with the Arabic script written in the manuscript (Gunawan & Kurnia, 2019). Not only are texts considered sacred, they are also considered to have supernatural powers that will have an impact on their lives.

Although it is considered sacred, the maintenance of manuscripts in Legok hasn't received enough attention. It is not surprising that the condition of the manuscript becomes damaged, perforated, broken and even destroyed. The results of research from Annabel Gallop (2016), Firmanto (2017), and Bustamam (2017) who conducted research in many areas in Indonesia, many of the manuscripts stored by the community are in the same condition as in Indramayu. So that the need for digitization such as that in Legok Indramayu is a necessity as is the case in other areas. In line with this, Ridwan Bustamam (2017) also stated.

Digitization of Texts and Accompanying Intercultural Communication

By understanding the beliefs of the Indramayu community, especially Legok, in the manuscript, of course, digitizing the manuscript is not easy to do. Cultural differences between the owner or keeper of the manuscript and the digitizer, also cause different perceptions of the script and digitization to be difficult. The different understanding of the text was due to the two different cultures between them that made this obstacle. The digitals consider the manuscript to be profane in nature, which can freely and freely treat the manuscript and digitize it, without worrying about being punished or 'kualat' (a Javanese term to describe the negative impact that can be affected on someone for making mistakes). Meanwhile, on the other hand, the owner of manuscript considers the manuscript to be something sacred, so he is very afraid of the impact that manuscript can have on himself, his family and even for the community. The difference in perceptions of the manuscript is what makes it difficult to digitize the manuscript. To see how intercultural communication takes place when the manuscript is digitized, researchers will see it in a cultural dimension according to Hoefstede.

Power distance: is one of the dimensions that reflects the power distance that occurs in communication. This means that when someone communicates, there is a distance that occurs, caused by the power inherent in one's personal self. This affects a person's behavior when communicating, whether communication is easy or on the contrary becomes difficult. Power distance will affect a person's equality or not in communicating.

The same thing happened in Legok. Power distance will affect the process of intercultural communication in digitizing it. The results obtained by the power distance communication in digitization in Legok village are as follows:

Table 1. Power Distance in Legok Village in Manuscript Digitization

No	Raw Data	Abstraction: *Power Distance*
1	Owner of the manuscript: "Sorry, **we cannot allow** carelessly to be able to see the manuscript, let alone to take a picture. **We must first ask permission** from **community leaders**. If their permission, then this manuscript is allowed to be photographed."	The use of Power in communications is real and subject to applicable criteria. Legitimacy and authority are clear, communication there is a gap between the digitizer and the owner of the manuscript.
2	Owner of the manuscript: "**Luckily Mr. X** is here. If you don't bring Mr. X, of course we won't let you see this manuscript."	Mediators, negotiators (known persons) are needed to view, read and photograph the manuscript, in order to be allowed.
3	The owner of the manuscript: "If you want to shoot a manuscript **you have to do your ablution first**, because you have to respect the manuscript, you can't do it carelessly."	The owner of the manuscript teaches other people who are interested in the manuscript that they must obey the rules or norms that apply. *Top down* communication.
4	Owner of the manuscript: "You should take off all your equipment first, after taking ablution, then we can continue again."	The owner of the manuscript is respected and respected by others. Communication related to a manuscript is 'top down' in nature.
5	Digitalizer: "Can we see the manuscript for us to digitize?". The owner of the manuscript: "Oh, wait... we have to contact Mr. Y as a community leader. We cannot do it without the permission of him and others."	Viewing and opening manuscripts centered on the owner of the manuscript. *Top down* communication.
6	Community leaders: "Well, sirs. **We have to discuss it first,** after we get the results of the agreement, then we will tell you later.	Having a hierarchy in communicating, more on the existence of the owner of the manuscript, so that digitization seems difficult.
7	The owner of the manuscript: "Now you can take the photo shoot. But you have to clean yourself first, take wudhuk, read bismillah and get rid of negative feelings inside, okay?"	Enthusiasts and lovers of manuscripts are more likely to wait or be told what to do, so are digitizers.
8	Manuscript owner: "We must be careful in treating the manuscript, gentlemen. Because **this manuscript has a wait** that we must respect too. If not, he will be angry and we all could be doomed."	Discussing the manuscript will involve beliefs and dogma about the supernatural, as well as the time of digitization.

From the data above, the power distance in communication when digitizing the manuscript is very clear, namely that community leaders have clear legitimacy or authority on the manuscript. So that without their permission, digitization will not be possible.

Uncertainty Avoidance, which is a form of communication that contains uncertainty and ambiguity. This illustrates the extent to which community members try to overcome feelings of anxiety and reduce the uncertainty they face. This understanding explains that uncertainty avoidance does not mean risk avoidance, but rather a sense of worry about uncertainty, especially when communicating with strangers, new people they don't know. The table below will explain the findings in the field regarding uncertainty avoidance in intercultural communication regarding the digitization of texts.

Table 2. Uncertainty Avoidance in Manuscript Digitization

No	Raw Data	Abstraction: *Uncertainty Avoidance*
1	Manuscript Owner: "We have repeatedly told village officials about the condition of this grave. Even though this tomb is also stored a manuscript. But the tomb was not repaired either. **We are worried about what will happen to the manuscript** if it is not suitable for storage."	Uncertainty over the preservation of manuscripts is considered a part that must be accepted (the tomb as a place to store manuscripts has not been renovated by the local government)
2	Owner of the manuscript: "Please always remember, gentlemen, don't have negative thoughts, speak harshly and negatively when photographing the script. Because this **manuscript is holy, don't be contaminated** with negative things, **we will all be harmed later** ". Manuscript owner: "Actually **I am afraid** when talking about manuscripts, many say "musyrik" to me."	Manuscripts are considered sacred, can have a bad impact, so we are full of worries when discussing manuscripts, especially if you want to digitize them. The fear of talking about the text is clear (fear of the stigma of khurafat, bid'ah, sin) which is always directed at them.
3	The owner of the manuscript: "We certainly won't give it if we don't know what comes. How about **using it later if it is misused**?"	Concern about communicating with strangers regarding the manuscript (fear of being misused for negative purposes).
4	Manuscript owner: "**Do not need to be strange for the manuscript**, the important thing is this manuscript is maintained in accordance with our traditions."	Cannot accept new ideas that are different from existing ones and are already standardized in relation to the manuscript

5	Community leader: "**How dare we do all kinds of things in the manuscript**. **The manuscript is not private property**, so **there must be approval** from many people first, from community leaders, manuscript keepers (*Bekel*), *kuncen*."	Need caution and doubts if you want to "tamper" with the manuscript, including digitization. There is a structure, hierarchy and authority to fulfill.
6	Community leader: "In the past, someone was sick and opened the manuscript carelessly. Because he does not respect the manuscript, **it hurts to wait for the manuscript**."	Manuscripts that are considered sacred should not speak carelessly, it could be damaging.
7	Owner of the manuscript: "We can't read it, we're **afraid of smut**".	Couldn't read the manuscript even avoided it.

The table above shows clearly that Uncertainty Avoidance is also experienced by the manuscript owner. Namely worry about strangers, worry about the manuscript being misused, worry about "quality", not respect the manuscript and a number of other concerns.

Uncertainty avoidance in addressing sacred texts is seen in villagers in Legok Indramayu. Because manuscripts are considered sacred, sacred and have supernatural powers, they must be treated carefully so as not to have a negative impact (*kualat*) on oneself, family or society. Likewise, the place to store manuscripts, namely the tomb, must also be considered and treated with care. Because it is considered that as a form of their respect for the text it must be placed "honorably" as well.

Concern is not only about the quality that the manuscript can give, but also the stigma of musrik that will be attached to them if they are found to be still sacred to the manuscript. Most of the Indramayu people who are Muslim are of the view that things that smell of belief in creatures (read: manuscript) are things that are prohibited by religion, so those who believe in them are considered musics. The groups of people who still believe in it are those who still have strong Javanese beliefs (syncretism of Javanese culture with Islamic teachings), while the opposite is the type of santri community (influenced by Islamic teachings that monotheize God as the Creator).

Individualism vs Collectivism. One of the aspects that exist in Hofstede's Cultural Dimensions is Individualism vs Collectivism. People who focus more on socializing in a group are included in the individualism community. Such community groups are more concerned with themselves and their immediate families. No matter who is outside the existing group. Individualism society emphasizes the word "I" rather than "We" in communicating. Making

themselves more individual and not caring about groups of people who are outside their group.

In contrast to Individualism, a collectivist-oriented society, its people do not only think about the interests of their own groups but think about the common interests. By being more friendly, prioritizing togetherness and caring more for others than focusing on oneself, such a society is included in the category of society that prioritizes collectivity.

The people of Legok Indramayu village are people with a collective culture that prioritizes groups rather than personal interests. Matters related to village interests, including the manuscript, will be discussed in advance in order to reach an agreement. They consider that the interests of citizens are prioritized over personal interests. To express that they prioritize the interests of the residents, when they communicate they always use the word "we" instead of using the word "I" or "I", especially when referring to village property, such as manuscripts. Because of that, togetherness, togetherness and harmony in togetherness are created.

To further find out in detail about intercultural communication in digitizing manuscripts related to the collectivity concept that exists in the Legok community, the data below describes it:

Table 3. Collectivism in Manuscript Digitization

No	Raw Data	Abstraction: *Collectivism*
1	Manuscript owner: "I dare not and should not say anything about the manuscript. We **are waiting, gentlemen, I will summon community leaders first**."	The owner of the manuscript has difficulty communicating with other people because of matters related to the manuscript he still depends on community leaders who have authority over the manuscript.
2	The owner of the manuscript: "**We** always have discussions if there is anything we want to talk about about the manuscript. Usually when we get together, everyone can decide."	More often than not, we use the word 'kami' (we) in digitizing the manuscript.
3	The owner of the manuscript: "Because **we are always together**, we are united."	Emphasizes togetherness.
4	Owner of the manuscript: "The manuscript also makes us close, friendly, and we even get together often, talking about many things related to the script. **It's just like a brother**."	Harmony always comes first.

5	Manuscript owner: "Manuscripts in this area are different from other regions, Mr. Here, **the manuscript does not belong to private property, but it is ours, belonging to the community members** ".	Matters related to the text belong to the group/community.
6	The owner of the manuscript: "Matters related to the manuscript, we have to listen to input from community leaders if anyone wants to do something with the manuscript. Even though it is a good idea from an outsider, we cannot comply with it. **Only community leaders have always handled the manuscript which is appropriate for us to hear their input or suggestion.**"	Opinions and people who have been determined by the in-group regarding digitalization.
7	Owner of the manuscript: "Don't let us make mistakes in our attitude towards the manuscript. You can bear the consequences in one village later."	If there is a violation of norms related to the text, it is considered a mistake and shame on all group members.
8	Owner of the manuscript: "We feel the manuscript is helping to maintain the peace of our village, that's why we respect it so much."	The word "I" is avoided.
9	Manuscript owner: "For us, if this digitization is considered important, **we will just go along with it.**"	The purpose of digitizing a manuscript is defined as how to do it

Long Term vs Short Term Orientation, which is the dimension when society has two orientations to time. Namely, long term orientation and short term orientation. Long-term oriented societies are more concerned with their future. They encourage pragmatic values and are oriented towards perseverance, respect, and adaptability to the environment. Society will be faster to accept changes to get a better future than the present.

In contrast to *the long-term orientation*, people with *the short term orientation* emphasize the values   promoted in relation to the past and present, including stability, respecting traditions, maintaining public appearance, and fulfilling social obligations. It's difficult to make changes because you respect tradition too much.

The condition of the Legok Indramayu community is in *a short term orientation*. Tend to like things related to past stories, the greatness of past ancestors as stated in the manuscript. This community also attaches great importance to tradition, carries out it and continues to maintain these rituals until now. As for *the short term orientation* in intercultural communication on digitizing manuscripts:

Table 4. *Short Term Orientation*

No	Raw Data	Abstraction: *Short Term Orientation*
1	The owner of the manuscript: "**Since long ago** our ancestors were good at farming. If we read in the manuscript, there is everything there."	Peristiwa atau konten naskah dianggap penting yang menceritakan tentang masa lalu
2	Owner of the manuscript: "We don't care about social media news, it's useless either. It's better not to talk about what's more on social media. **Tentrem (peace)**, cool, calm, it's better, isn't it … "	Stability and harmony are prioritized, regardless of the current context
3	Owner of the manuscript: "For us, the most important thing is **mutual respect, not being arrogant** and **not being the most righteous**. That's because our ancestors taught it for a long time."	There are guidelines to follow (norms) about what you can and shouldn't do.
4	Manuscript owner: "We have to feed the script every Friday. In addition, the manuscripts must be taken out once a year and paraded around the village. At one Muharram, it fell. Because **the text is holy, the habit must continue to be done.**"	Tradition is considered sacred.
5	The owner of the manuscript: "**Manuscripts are part of our life**, so it seems impossible for us to do it if our activities ignore the manuscript".	Textual life is carried out in an imperative way.
6	Manuscript owner: "To study the script, we think it is **enough as our ancestors taugh**t."	Textual life is carried out in an imperative way
7	Manuscript owner: "**The manuscript is not to be studied**, but needs to be respected, guarded so that it is not misused."	No need to study manuscript

From the table above, the Legok community puts forward today, and in the past, as a reference for current behavior. They don't think too much about the future, because for them a peaceful, cool, calm life is more important than something that hasn't happened yet. Harmony, mutual respect, should not be arrogant, as the ancestors taught in the past, must be practiced in the present. Thus a harmonious life is created.

From the cultural dimensions as stated by Hoftede, only the masculine vs feminist dimension does not emerge. However, what is interesting is the emergence of high and low level dimensions in intercultural communication as stated by Gudykunst. Therefore, the researcher also includes this dimension as a finding. The high level dimensions in intercultural communication in digitizing manuscripts are as follows:

Table 5. *High and Low Level*

No	Raw Data	*High and Low Level*
1	The owner of the manuscript: "Sorry, sir ... we have **Buk** ... do you want to see it?"	Communicate in a copan manner, and replace the word manuscript with Buk as an expression of respect for the manuscript.
2	Public figure: "We are very happy to have guests from Jakarta. **Next time**, maybe we can see our *Buk*."	Refusing in a subtle way, the digitizer requests to see the manuscript.
3	The owner of the manuscript: "**Uyut** always doesn't want to be disturbed, especially if there are new people. Uyut must know first.	Using a pronoun for someone or thing that is respected.
4	Manuscript owner: "If we obey and are disrespectful we will be saved."	Reminding about kindness by repeating it.
5	The owner of the manuscript: "It is not that the polytheists have a manuscript, which is not permissible if we do not remember **the above**, we will sin."	Substituting the pronoun 'the above' as a form of respect for God.

Social Attributes, Mindset, and Community Culture in Legok Village, Indramayu

From the explanation above, the people of Legok Indramayu have two categories in community grouping, namely ordinary people and community leaders. Community leaders consist of *Bekel* (RW leader), *Kuncen* (tomb keeper), *Lebe* (the person who bathed the body) and several other people who are respected and have authority in society. They have authority over the text. This means that anything related to the manuscript must deal with them, including digitization.

Because community leaders have a social status that is considered higher than ordinary citizens, the people dealing with them are always submissive, obedient and respectful. The social status of ordinary citizens is considered to be lower than that of community leaders. As a result, ordinary citizens if they want to communicate with community leaders have a distance or what is called power distance. However, the social distance or power distance in Legok Indramayu is not as strict as in Yogya and Solo, Central Java. (eg communication

between *priyayi* and *abangan*). In Legok Indramayu, power distance communication is only visible in matters of manuscript and power distance appears. For example, there is a sense of reluctance, to be careful and facilitate the affairs of community leaders by ordinary citizens.

On the one hand, community leaders hold the authority of the manuscript which is trusted by the community. This can happen because in Legok, the manuscripts are not private property but belong together (collectively) or belong to the residents. Even though they have distance in communication, community leaders are given full trust by the community to be responsible for the manuscript which is mandated to manage the manuscript.

Collectivism on the ownership of the manuscript always prioritizes cohesiveness, togetherness and harmony among community leaders. This is indicated by the use of the word "we" instead of "I" which shows that they are an inseparable unit and are responsible for the manuscript. It is the public figures who really understand what can be done and what should not be done with the manuscript. Because if you do it wrong, it can have a negative impact on all people in Legok Indramayu.

Such beliefs that are believed by society cause fear and worry (Uncertainty Avoidance). The community thinks that if they treat the manuscript incorrectly, it will result in quality and negativity that will appear in their life (illness, disaster and even death). This is what people worry about (Uncertainty Avoidance). Community leaders are believed to have knowledge of the ins and outs of manuscripts, what they can and cannot do, how to treat them and so on. So that when these things have been given to community leaders who are considered qualified in this field, the community will no longer worry. Personal safety and safety of community members become safe.

The manuscripts in Legok also have sacred properties which are believed to have supernatural powers by its citizens. Supernatural powers can have a certain impact on citizens, positively or negatively. This power is brought about by Actions performed by the 'watchman' of the manuscript called *Uyut* (his grandfather's father in Javanese). Because of that the manuscripts were treated carefully for fear of "anger" *Uyut*. Community leaders are considered capable of negating *Uyut'*s anger or compromising with him, so that the village remains safe and peaceful. Because of this belief, some residents are afraid of being "labeled" by other communities with the stigma of being musical. The stigma of *musyrik*, which has a negative connotation of Islamic beliefs, is very disturbing for them. If someone is said to be a *musyrik*, then social sanctions are often obtained (such as being the subject of gossip, even many who stay away or are excluded from social activities). This is what makes the people in Legok Village become afraid and worried too.

The sacredness of this text also makes it difficult for them to be able to think long term, be it for personal or collective interests. In acting they prioritize short-term thinking only. This short term thinking also comes from the manuscript. For example, there are certain taboos or restrictions that must be obeyed in carrying out certain activities. In addition, there are actions that must be taken if you want to do something. This is done solely for the sake of getting a positive result in their life. They believe that if they have followed certain rules, *Uyut* has already '*meridhoi*' it, so they feel safe for activities. For example, if you want to start a trading business, a wedding party, enter a new house and so on, you must first open the manuscript and read it. Opening and reading it with the permission of community leaders. And reading it should also be read by *Lebe* (the officer who washed the body). *Lebe* will look for the good days of the good month along with the restrictions that must be followed and these rules are contained in the manuscript.

The values or norms that are believed to be (taken from the manuscript) are still being practiced. As an implementation, respecting the text, one of which is maintaining attitudes, actions and words for the sake of harmony. For them, this moment or today is the most important part of their life.

Values and norms that are considered good are reflected in the way they communicate who always use high-level context sentences (High Level Communication) Emphasizing politeness in communicating, refusing in a subtle and polite way is their characteristic. In fact, in honor of the 'watchman' of the manuscript they have the title '*Uyut*', which is a title of respect by raising the degree of the man who is waiting for the manuscript.

Findings in the form of dimensions that exist in intercultural communication in digitizing texts in Legok Indramayu, of course, will facilitate the digitization of texts, both in the village of Legok Indramayu, West Java and other areas that have the same community character as the people in the village of Legok Indramayu.

CONCLUSION

From the explanation above, that the intercultural communication in digitizing the manuscript in the village of Legok Indramayu is very thick with the cultural dimension. Even though the text is considered sacred and there are many rules that must be followed, the digitization has been successfully carried out. The success of this digitization is because in the process of digitization, intercultural communication is used to promote competent intercultural communication. This means communicating in a way through a cultural approach

as said by Hofstede with its cultural dimensions. What can be seen from the cultural dimension are: *power distance, Uncertainty Avoidance, Collectivism, short term orientation*.

Other findings obtained by researchers are that in addition to using Hofstede's cultural approach, intercultural communication in digitizing manuscripts also uses a cultural dimension approach, namely Gudykunst's *high level communication*. This finding is interesting because, although in terms of education and occupation of the community in Legok village, it is still low but in communicate them using high level communication language. Of course this happens once and is unique as well.

Faith in a sacred text manifests itself in careful communication. The calling of the word *Uyut*, for the manuscript watchers is considered a form of their respect for the manuscript. Through the title *Uyut*, they hope that negative things will not be exposed to them. From the findings in the field, it is found that if you want to digitize a manuscript, the cultural approach expressed by intercultural communication is always put forward so that digitalization can run smoothly.

This research is of course very useful and contributes not only to the digitization of manuscripts in Indramayu, especially in the village of Legok, but can also be used in other places whose communities are typically similar to those in Legok Indramayu. Thus this research is able to provide input to the digitizer how best to do when dealing with people with different cultures from him so that digitalization can run smoothly. It is also hoped that it will contribute to the government and stake holders who will examine the manuscript, especially digitizing it to promote a cultural approach in communication so that the goals to be achieved can be realized.

SUGGESTION

It is better if the digitizer before going to the field must know correctly about the culture of the owner of the manuscript, the community, how they think, belief in the manuscript, what can be done and what cannot be done. This is to prevent miscommunication when digitizing the manuscript. Especially for scriptures that are sacred in nature, care needs to be taken, because usually sacred texts are believed to have supernatural powers, have a 'watchman' and are also not owned individually, but collectively. So that in order to digitize, you have to carry out various kinds of rules related to this matter and the most important thing is that you have to ask permission first from the local manuscript authority (community leaders).

Cultural dimensions in communication such as power distance, Uncertainty Avoidance, collectivism, short term orientation. which is owned by every society must be understood as digitizer before digitizing the text. If this is understood, the digitizer can easily interact and communicate smoothly with the owner of the manuscript and the community without causing conflict, so that digitization can be carried out.

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