CHAPTER III

EXTRINSIC THEORETICAL FRAMEWORK

3.1   Cultural Conflict

Cultural conflict arises when individuals or groups from different cultural backgrounds come into direct interaction. As explained by Sellin (1938:98), the fundamental cause of such conflict lies in the clash of conduct norms. These conduct norms are shaped by a group's socialization processes and may contradict those of another group when their members come into contact. The conflict results from differing cultural background.

Cultural conflict can manifest in primary or secondary form. According Sellin (1938:104), primary cultural conflict arises from clashes over core values and beliefs that are central to a group's identity or worldview. In contrast, secondary cultural conflict involves differences in beliefs or practices from the same society that are not considered central to the group's core values (Sellin, 1938:105). However, in this study, the form of cultural conflict observed is solely in the form of primary cultural conflict. There are no indications of secondary cultural conflict, as the tension does not emerge from differing interpretations within one cultural context, but from value-based differences between two separate cultures.

Furthermore, Sellin (1938:100) argues that the impact of cultural conflict is most visible in the form of legal violations, social friction, and personal

maladjustment. However, only two impacts are considered in this study: social friction, referring to interpersonal tension and conflict, and maladjustment, defined as the difficulty experienced by individuals in adapting to unfamiliar cultural norms. Legal violations are not discussed, as the film presents no indication of unlawful behavior or breaches of formal law.

3.2   American Individualism

American individualism is a cultural value deeply rooted in the political, philosophical, and social development of the United States. Emerging from Enlightenment principles, individualism became a defining trait of the American national identity. These ideals influenced the drafting of the Declaration of Independence (1776) and the U.S. Constitution, documents that enshrined individual rights as central to the American democratic experiment.

As stated by Hoover (1922:8), American individualism is defined by personal initiative and self-reliance. Personal initiative involves a proactive, goal-oriented mindset characterized by long-term focus, perseverance, and self-starting behavior (Frese et al., 1997:140). Self-reliance, as described by Emerson (1841:1), entails trusting one's inner convictions over external pressures, fostering personal authenticity.

Hoover (1922:50-51) also emphasizes the role of education as a pillar of individualism, essential for sustaining democracy and personal development. Hoover (1922:17-18) contends that individualism is skeptical of collectivist ideologies like socialism and communism. Collectivist ideologies suppress individual freedom and motivation by replacing competition with enforced

(Hoover, 1922:35-36). Thus, American individualism values independence, initiative, and personal responsibility as central to both personal success and national progress.

3.3 Balinese Collectivism

To understand the collectivist values embedded in Balinese society, it is essential to explore the philosophical foundation of Tri Hita Karana, a core concept in Balinese Hinduism. According to Sukarma (2016:84), Tri Hita Karana translates to "the three causes of well-being" and serves as the theoretical basis for moral conduct among Balinese Hindus. This philosophy emphasizes the importance of maintaining harmonious relationships in three interconnected domains: *parhyangan* (the relationship between humans and God), *pawongan* (the relationship among human beings), and *palemahan* (the relationship between humans and the natural environment) (Sukarma, 2016:85–86).

Tri Hita Karana forms the ethical and spiritual framework that guides daily life in Balinese communities. These three aspects encompass everything from ritual practice and community organization to environmental stewardship and interpersonal behavior. The application of Tri Hita Karana is not merely symbolic but is manifested in real action, such as communal ceremonies, mutual cooperation (*gotong royong*), temple offerings, and sustainable interaction with nature. Each relationship is regarded as equally important, and imbalance in one aspect is believed to disrupt the harmony of the whole (Sukarma, 2016:88).

Furthermore, Tri Hita Karana reinforces a collectivist worldview in which individual identity is inseparable from communal and cosmic obligations. In contrast to individualist ideologies that prioritize personal achievement or autonomy, this philosophy centers moral behavior on fulfilling shared responsibilities and upholding balance across spiritual, social, and ecological dimensions. As such, Sukarma (2016:93) presents Tri Hita Karana as not only a religious doctrine but also a practical moral system that is deeply embedded in Balinese cultural identity and daily practice.

3.3   Cultural Contracts Theory

Cultural Contracts Theory (CCT), developed by Ronald L. Jackson II (2010), provides a framework for analyzing how individuals from diverse cultural backgrounds negotiate their identities in intercultural interactions. Grounded in cultural identity theory and critical intercultural communication, the theory emphasizes that identity negotiation is never neutral but is often influenced by historical power imbalances, dominant ideologies, and social norms that privilege certain cultural expressions over others (Jackson, 2010:165).

Cultural contracts are "implicit or explicit agreements" that individuals engage in while interacting. This shapes how their cultural identity is perceived, performed, or adjusted (Jackson, 2010:166). These contracts serve as a symbolic instrument to understand how people adapt (or resist adapting) their cultural identity depending on the context, audience, or relational dynamics. In this way, cultural

contracts operate as the underlying mechanism through which individuals perform, protect, or transform their identity in relation to others.

Furthermore, Jackson (2010:167) divides cultural contracts into three three categories, each representing a different mode of interaction and power alignment in intercultural communication.

1. Ready-to-sign contracts expect individuals, particularly those from non-dominant cultures, to conform to the dominant cultural norms with minimal room for negotiation.

2. Quasi-completed contracts involve partial negotiation. In this negotiation, some cultural expressions may be acknowledged, but the dominant culture still holds decision-making authority over what is considered acceptable.

3. Co-created contracts reflect mutual and equitable negotiation. In this contract, all participants actively shape the terms of cultural exchange.