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ANALYSIS OF COMMUNICATION PATTERNS IN THE *NEK NGEMANIS* TRADITION THROUGH THE LASWELL COMMUNICATION MODEL : Case Study of Maintaining the Existence of the *Nek Ngemanis* Marriage Tradition in Pisang Hamlet, Kelapa District, West Bangka Regency

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Abstract

Marriage traditions in Indonesia are rules regarding marriage based on the customs that exist in Indonesia. This wedding procession has its own customs in each region. This tradition is usually carried out by predecessors or ancestors in the area, so that marriage traditions in Indonesia have different forms. Unfortunately, now traditional marriage traditions have begun to fade with the times. The fading of existing culture is due to increasingly popular technological sophistication, so that people are more interested in the existence of the virtual world rather than preserving existing traditional culture. However, there is still a marriage tradition that persists in Indonesia, namely the marriage tradition of nek ngemanis in Pisang Hamlet, Kelapa Regency. This research aims to analyses the nek

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ngemanis marriage tradition in maintaining its existence through the Lasswell model of communication patterns. This qualitative research uses case study methodology with in-depth interviews and documentation as data collection methods. The results of the research prove that the nek ngemanis marriage tradition still survives today because there is an effective communication process in society by applying the Laswell communication pattern, namely who says what in which channel to whom with what effect. Based on these communication patterns, it was found that there are five important elements in communication, namely the communicator, message, communicant, media, and reciprocal effects. So, the results of this research show that the message conveyed and the inherent meaning of the nek ngemanis marriage tradition still exists amidst the current popularity of sophisticated technology.

Keywords : Marriage Tradition, Nek Ngemanis, Communication Patterns, Sophisticated Technology.

A. Introduction

Tradition is an inherited custom within a society. It serves as a mechanism that can facilitate the personal development of community members, for example, guiding children toward adulthood. Tradition is also crucial as a guide for communal interaction within society. W.S. Rendra emphasizes the significance of tradition by stating that without it, communal interaction would descend into chaos, and human life would become uncivilized. However, if tradition starts to become absolute, it ceases to be a

guiding force and instead becomes an obstacle to progress.¹

In its simplest sense, tradition is something that has existed for a long time and has become a part of the life of a particular group or community. The fundamental aspect of tradition lies in the transmission of information from generation to generation, whether in written or (often) oral form, as without this, traditions would perish. However, recurring traditions are not coincidental or intentional; rather, they are habits that have originated from ancestors. Based on this understanding, anything

¹ Johannes Mardimin, 'Rasionalisasi Dalam Seni Tradisi' Dalam Jangan Tangisi Tradisi: Transformasi Budaya Menuju

Masyarakat Indonesia Modern, Johannes Mardimin', *Jakarta: Kanisius*, 1994, p. 12-13.

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passed down through generations in various aspects of human life, aimed at easing human existence, can be considered a tradition. This implies that such practices are an integral part of culture.²

According to Funk, the term "tradition" is interpreted as knowledge, doctrine, customs, and other elements understood as knowledge that has been inherited from generation to generation by society from the past to the present. Funk states that tradition is sometimes equated with the term "custom" in the community's perspective and is understood as a similar structure. In this context, within tradition, society adheres to customary rules.³

The Bangka Belitung Islands have many traditions, and one of the traditions that define the identity of the region is the enduring philosophical tradition of Tudung Saji or Tudung Dulang, which remains vibrant within

our community in Bangka Belitung. This tradition is deeply embedded in the cultural practices of Nganggung (mutual cooperation) or communal dining, where people come together to share meals and sit together in equality, reflecting the shared aspirations of life shaped by the surrounding natural environment.

Traditions in the Bangka Belitung Islands are customs or commonly referred to as the habits of the community, encompassing beliefs, artistic norms, and historical legacies of ancestors that are then passed down to subsequent generations. Among the various types of traditions, aside from Nganggung tradition, wedding customs are also frequently encountered and hold significant sacredness because wedding traditions are a crucial and serious matter in Bangka Malay customs. Therefore, the Bangka Malay community observes customary

² Pudentia, *Metodologi Kajian Tradisi Lisan (Edisi Revisi)* (Yayasan Pustaka Obor Indonesia, 2015), p. 9.

³ Ali Muhtarom, Sahlul Fuad, and Tsabit Latif, *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren* (Yayasan Talibuana Nusantara, 2020), p. 74.

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traditions before the marriage solemnization ceremony. Wedding customs in the Bangka Belitung Islands have unique and interesting forms and methods of implementation. These traditions have been present from the past until today, serving as guidelines, prohibitions, and cultural markers for the Bangka Malay community, grounded in the teachings of Islam.⁴

The traditional wedding customs of the Malay people in Bangka involve several procedures or stages, from the introduction phase, courtship phase, monitoring phase, proposal phase, to the solemnization of marriage. In the proposal phase, both families go through a process to establish a bond that will eventually form an extended family.⁵

In the process of proposing or seeking consent (known as "meminang" or "melamar"), a consultation or "tason" is necessary, involving discussions related to the marriage plans. This includes determining the wedding date, the amount of bridal gold, the engagement items, the double-themed betrothal gifts, steps or substitute items for the family of the woman who got married first compared to her older siblings, and funds for household expenses or "duit asemp." Unfortunately, traditional wedding customs are gradually fading away with the passage of time and societal changes.⁶

The decline of existing cultural practices is attributed to the increasing popularity of advanced technology, leading communities, especially young people, to be more interested in the

⁴ Suryani Suryani and Galih Jati Vidya Riani, 'PERKAWINAN ADAT MELAYU BANGKA SEBAGAI MEDIA KOMUNIKASI TRADISIONAL', *EKSPRESI DAN PERSEPSI: JURNAL ILMU KOMUNIKASI*, 5.1 (2022), 95-106 <<https://doi.org/10.33822/jep.v5i1.3542>>.

⁵ Tim Tallo Amandus Jong, *MEMBANGUN PERADABAN BERBASIS PARIWISATA* (Penerbit NEM, 2020), p. 62-63.

⁶ Ronal Dison, Agung Mahendra, and Alek Purwendi, 'Degradasi Tradisi Perkawinan Adat Melayu di Dusun Tanah Periuk Kecamatan Tanah Sepenggal Lintas', *Jurnal Politik dan Pemerintahan Daerah*, 4.2 (2022), 273-281 <<https://doi.org/10.36355/jppd.v4i2.53>>.

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virtual world than in preserving traditional cultures. The presence of technology further diminishes societal awareness in preserving these traditions, even though they represent the cultural identity of each region and should be safeguarded to maintain a rich cultural heritage as a united nation. Therefore, as the pillars of the nation, we must be smarter in utilizing technology. We should not be deceived by technology; instead, we must strive to strike a balance between technology and cultural traditions for a more harmonious existence. In fact, technology should be leveraged to continue preserving cultural traditions by making them go viral on social media every week or even every day.

Although many wedding traditions have been gradually abandoned by the Bangka community, there is still a wedding tradition that continues to be practiced, known as the "Nek Ngemanis" tradition. The Nek Ngemanis tradition is a wedding custom in Pisang Village, Kelapa Subdistrict,

West Bangka Regency. The term "Nek Ngemanis" itself means expressing the intention to get married. The Nek Ngemanis tradition is still upheld by the entire community of Pisang Village, especially when the bride comes from Pisang Village, Kelapa Subdistrict, West Bangka Regency. This tradition is carried out in several stages, from before the marriage contract process to the wedding reception. These stages include the "luluran" (bathing ceremony), "berzanzi" (ritual cleansing), and "tepung tawar" (scattering of rice flour).

In the midst of the increasingly modern era, where many communities no longer adhere to traditional wedding customs and opt for a direct marriage process, usually conducted at the local Office of Religious Affairs (KUA) or the homes of the prospective bride and groom, with wedding receptions held in halls, this trend is not observed in the community of Pisang Village, Kelapa Subdistrict, West Bangka Regency. Here, they continue to observe the Nek

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Ngemanis wedding tradition when preparing to get married.

Speaking about the Nek Ngemanis tradition that is still found in the Pisang Village, Kelapa Subdistrict, this is certainly inseparable from the communication process that always serves as the main medium in preserving the tradition. Through the communication process, the community becomes aware of the existence of traditions in a particular area. The transmission of messages and the embedding of the meaning of the tradition within the Pisang Village community are points of interest for researchers to examine how the communication process unfolds there. Considering that communication, derived from the Latin word "communicatio," is an intermediary in conveying information from the communicator to the communicatee with the aim of efficiency in

disseminating information or messages. Therefore, communication media are tools or means used to convey messages from the message sender to the message receiver. The communication activity, in its simplicity, not only conveys information but also contains persuasive elements. That is, it aims to make others willing to accept an understanding and influence, to comply with a command, persuasion, and so on from the other party. Therefore, communication plays a crucial role in the life of society.⁷

Through the communication process popularized by Laswell, where Laswell's communication model is one of the most frequently cited characterizations of communication. It was proposed by political scientist Harold Lasswell in 1948 as an extension of his work in the field of political propaganda. This model provides a general overview of communication

⁷ Anastasya Rahmaniar and others, *Bunga Rampai Isu-isu Komunikasi Kontemporer 2023* (PT Rekacipta Proxy Media, 2023), p. 43.

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that is well-developed and extends beyond the boundaries of political science. Lasswell states that the communication process can be effectively explained by a simple statement: "Who says what to whom in what channel with what effect."⁸

Laswell's model utilizes five key questions that need to be asked and answered when examining the communication process, namely, who (siapa), says what (apa yang dikatakan), in which channel (melalui saluran komunikasi), to whom (kepada siapa), with what effect (unsur pengaruh). Through the application of Laswell's communication model, researchers can observe how the communication process unfolds in Pisang Village, particularly concerning the preservation of the Nek Ngemanis tradition.

Through the process of inheritance, which undoubtedly

involves communication from person to person or from generation to generation, traditions have undergone significant and minor changes. This phenomenon is known as "invented tradition," where traditions are not merely passively inherited but also reconstructed by subsequent generations to shape and reintegrate the values of local wisdom in viewing the relationship between Islam and traditions or cultures. These interpretations vary according to the specific locality, aiming to create positive social relationships within the community.

Therefore, we are interested in researching the Nek Ngemanis tradition through Lasswell's communication model in Pisang Village, Kelapa Subdistrict, West Bangka Regency. This area not only upholds cultural values but also serves as researchers with the primary goal of encouraging the

⁸ Muhammad Irhamdi, 'MENGHADIRKAN ETIKA KOMUNIKASI DIMEDIA SOSIAL (FACEBOOK)', *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam*, 10.2 (2018),

139-152
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community, especially in the Bangka Belitung Islands, to preserve local culture as a form of unity. This is achieved through the available communication media that play a role in identifying and maintaining the identity of traditions.

B. Brief History of the Nek

Ngemanis Tradition

Marriage is a highly sacred matter and cannot be taken lightly, as it marks the beginning of a household with the hope of forming a family that embodies tranquility, love, and mercy. Whether a marriage is conducted with specific traditions or without any particular customs, both share a sacred value that ultimately leads to a significant aspiration – to build a happy family in this world and the hereafter. The marriage traditions we discussed earlier in the Bangka Belitung Islands also share the same goal: the achievement of a lasting family life until death do them

part. This is true for the Nek Ngemanis marriage tradition still found in Pisang Village, Kelapa Subdistrict. This tradition has been present since the 1930s, passed down from ancestors. They believe that by adhering to this tradition, they can create a family that is shielded from fractures and the destruction of the household.⁹

In addition to believing in the significance of the tradition, they are also convinced that through the ceremonial practices of "luluran" (body scrubbing), "berzanzi" (a special bath), and the application of "belacan" (shrimp paste) and "tepung tawar" (a traditional ritual involving the sprinkling of rice powder), they can enchant the prospective bride and groom, making them fragrant, beautiful, and radiant, thereby enhancing the joy of the impending marriage. This tradition has become a source of attraction for the local community due to the emergence of a sense of care and mutual

⁹ Hasil wawancara dengan tokoh adat, Romlah. 23 Mei 2022

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cooperation among residents in organizing lively wedding events, even if carried out in a simple manner.

As part of the local community, when someone is about to get married, the people around the residence of the bride and groom-to-be come together to assist with all the preparations for the wedding ceremony. It's not uncommon for the local community to help find flowers for the belacan bathing ceremony, even if they are not family or close relatives of the prospective bride and groom. In reality, "mandi belacan" is just a term that symbolizes ensuring happiness in the marriage, as belacan itself is considered delicious and brings joy to those who consume it. In practice, the prospective bride and groom are not actually bathed in belacan; instead, they are bathed with water mixed with fragrant flowers such as roses, jasmine, ylang-ylang, and other aromatic blooms. Thus, this ritual is believed to bring happiness to the couple.

Kelapa Subdistrict is one of the subdistricts in West Bangka Regency,

situated in the western part of the regency. The area of Kelapa Subdistrict consists of plains and hills. In this subdistrict, there is a large palm oil plantation managed by a private company that was established in 1992 and continues to operate until now. The plantation spans three villages in Kelapa Subdistrict: Dendang Village, Kacung Village, and Terentang Village. The distance between Kelapa Subdistrict and the city of Muntok/West Bangka Regency is 74 km.

The residents of Kelapa Subdistrict exhibit a high level of integrity deeply embedded within the community. This is evident in the enduring spirit of mutual cooperation in various aspects of life, including construction, security, and the welfare of the community. This has contributed to making Kelapa Subdistrict a resilient and united developing subdistrict. The development of Kelapa Subdistrict is influenced by various external factors accessible through electronic and print media, as well as through human

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resources acquired through higher education, leading to rapid progress.

The occupational structure of the population indicates that a significant portion relies on the plantation sector for their livelihoods. According to religious demographics, the majority of the population in Kelapa Subdistrict is Muslim. The local culture in Kelapa Subdistrict is intertwined with and influenced by Islam, particularly the Islamic cultural concept of "nganggung" (community togetherness in mutual cooperation in the activities of the Islamic community).

Bangka Belitung has traditional ceremonies as part of the preservation of its local culture, including rebo kasan, perang ketupat, mandi belimau, and hirok nanggok, as well as many other traditions, particularly those related to wedding ceremonies.¹⁰

Based on this, it is evident that wedding traditions are not exclusive to Bangka alone but are also present in other regions of Indonesia. Bangka Belitung, in particular, boasts a diverse range of interesting traditions that need to be preserved to ensure their continued existence and sustainability. The involvement of community leaders, cultural figures, and the government is crucial in this effort.

During the pre-wedding procession, there are specific actions taken that hold their own meanings. Javanese traditional weddings are among the cultural strengths of Indonesia and have unique aspects that distinguish Javanese culture from other Indonesian cultures.¹¹

C. Implementation Pattern of the Nek Ngemanis Tradition

The tradition of "Nek Ngemanis" is a practice carried out by the community

¹⁰ Suparti, *Pulau Bangka Belitung yang Indah* (Alprin, 2020), p. 14-17.

¹¹ Alda Putri Anindika Ambarwati and Indah Lylys Mustika, 'Pernikahan Adat Jawa

Sebagai Salah Satu Kekuatan Budaya Indonesia', in *Prosiding Seminar Nasional Bahasa Dan Sastra Indonesia (SENASBASA)*, 2018, II, p. 17-22.

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of Dusun Pisang, Kelapa District, West Bangka Regency during wedding ceremonies. The term "Nek Ngemanis" itself means preparing for marriage. This tradition is a cultural heritage that has been passed down since ancient times and is still practiced by the local community. The Nek Ngemanis tradition is observed by the entire community of Dusun Pisang, Kelapa District, West Bangka Regency, especially when the bride is from that particular village. This tradition has its roots dating back to the 1930s, where it represents the beliefs of the ancestors in performing rituals before and after marriage.

Tradisi Nek Ngemanis continues to exist today due to the oral transmission of its story, passed down from one person to another and from one generation to the next. The persuasive communication occurs during the process of conveying the tradition's story from cultural and religious leaders

to the community. The figures of cultural and religious leaders themselves have a significant influence in instilling the belief that the Nek Ngemanis wedding tradition should be observed for the sake of ensuring a harmonious, happy, and lasting marriage. However, this communication pattern is not commonly found through media channels, whether print or online, including social media.

The development of information technology poses a challenge to the preservation of traditional customs. Media has become a necessity, and therefore, the publication and implementation of traditional wedding ceremonies should be accessible for everyone to witness.¹²

Until now, especially in the village of Pisang, the tradition of "nek ngemanis" is still practiced by the local community if the bride is a native of the Pisang village. However, if the groom is

¹² Dr Rulli Nasrullah, *Teori dan Riset Media Siber (cybermedia)* (Kencana, 2016), p. 1.

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from the Pisang village, he will respect the traditions of the bride's region. This means that if the groom is not originally from the Pisang village, he will adapt and follow the traditions of the bride's region. If there are no specific traditions from the bride's side, the "nek ngemanis" wedding tradition will be carried out. However, this is, of course, in accordance with the agreement of both families involved.

The "nek ngemanis" tradition is generally carried out before the wedding ceremony, specifically during the engagement or the exchange of betrothal gifts. During the engagement, the bride receives betrothal gifts from the prospective groom, and agreements are made between the two extended families. If the betrothal gifts are insufficient, the bride has the right to request the shortfall through an agreement between the two families, ensuring that it does not burden the groom's family.

Subsequently, the series of "nek ngemanis" traditions involves three stages: first is "luluran" (body scrubbing), second is "menghayan/berzanzi" (applying traditional beauty treatments), and the third is the "mandi tepung tawar" (bathing with turmeric powder, also known as the belacan bath). Here is an explanation of each stage.

1. Luluran Procession

The "luluran" tradition is a procession that must be carried out in the Nek Ngemanis tradition, which has been passed down since ancient times. The luluran procession takes place for three consecutive nights before the wedding reception. According to the people of Dusun Pisang, Kelapa District, West Bangka Regency, the purpose of luluran is considered a ritual that can brighten the bride's face or provide a positive aura, especially for the bride as she approaches her special day.



As emphasized by Mrs. Romlah, a member of the Dusun Pisang community, she mentions that the three consecutive nights of luluran will make the bride's face more radiant and cleanse the entire body. This is attributed to the environmentally friendly and natural ingredients used in luluran, such as rice flour, glutinous rice flour, and ylang-ylang flowers. Rice flour, for instance, contains ferulic acid, an antioxidant that helps tighten loose skin, conceal fine lines on the face, moisturize the skin, and is rich in vitamin B, which can regenerate facial cells and combat the aging process.

Furthermore, rice flour contains allantoin and tyrosinase, which can whiten and care for the skin. White glutinous rice, in addition, contains antioxidants such as Gamma Oryzanol, Squalane Oil, vitamin C, B6, B12, B1, and vitamin E, which are powerful in smoothing the skin. The addition of ylang-ylang flowers enhances the fragrance of the luluran mixture.

According to the understanding of the ancestors in Dusun Pisang, Kelapa District, West Bangka Regency, the luluran (traditional pre-wedding ritual of beautifying the bride) procession is conducted for three consecutive nights. This is done because during that time, the bride is considered to concentrate herself on approaching her joyful day and enhance her beauty.

2. Berzanzi/Menghayan Procession

Berzanzi, also known as "Menghayan," is a stage in the traditional wedding process of Nek Ngemanis, carried out during the reception day. This ritual holds religious significance as it is based on the traditions of Prophet Muhammad (SAW). Initially, Berzanzi was performed only during the baby's first night with the intention of seeking blessings or intercession from the prophet. Essentially, Berzanzi involves reciting Arabic verses related to the life journey of Prophet Muhammad (SAW), starting from the blowing of the soul in

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his mother's womb to his birth, and ultimately his passing.

However, over time, Mr. Hj. Martono, a religious figure in Dusun Pisang, Kelapa District, West Bangka Regency, mentioned that the tradition of Berzanzi or Menghayan is not limited to the baby's first night or Aqiqah (baby-naming ceremony). It is now also incorporated into circumcision ceremonies and weddings. This expansion is attributed to Berzanzi becoming a customary practice among the people of Dusun Pisang in following the traditions of Prophet Muhammad (SAW) to seek assistance or intercession from him, both in this world and the hereafter.

3. Tepung Tawar

"Tepung tawar," commonly known as "Mandi Belacan," is the final ritual in the Nek Ngemanis tradition. While the luluran procession takes place over three consecutive nights before the wedding reception, tepung tawar differs

in its timing. Tepung tawar is performed only once, specifically three days after the wedding reception. This tradition involves a joint bath between the bride and groom, administered by a traditional figure or an elder family member.

Tepung tawar, despite its name suggesting the use of shrimp paste (belacan), is not a literal bath with terasi or belacan. Instead, the bathwater contains various types of flowers, serving as symbolic elements. The flowers symbolize the wish for perpetual happiness in the couple's married life. The symbolism of terasi or belacan is to emphasize the complementary nature of the bride and groom, akin to the unique taste terasi adds to dishes in the culinary traditions of the Bangka Belitung Islands. Just as a dish may lack flavor without terasi, the analogy suggests that the couple completes each other in married life.

The tepung tawar ceremony is conducted concurrently with a

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thanksgiving or prayer for safety, aiming to protect the newlyweds from potential pitfalls as they embark on their marital journey.

Every region in Indonesia has its own uniqueness in its implementation. This is due to the diversity of culture and the character of its people. In fact, in some places, wedding traditions are very interesting to be witnessed by the community.¹³

D. COMMUNICATION PATTERNS IN THE NEK NGEMANIS TRADITION

Based on the Lasswell communication model, where the communication process occurs with the concept of who says what in which channel to whom with what effect, we assert that there is a communication pattern in maintaining the existence of the Nek Ngemanis tradition in the Pisang Village, Mendo Barat Subdistrict.

Based on our interview with Mrs. Dang Uspiah, an employee at the Religious Affairs Office, she stated that the Nek Ngemanis tradition is one of the customs in the community, carried out before or after a wedding ceremony to sweeten the prospective bride and groom. However, each region has its own uniqueness or different customs, but they may have the same meaning. As in the coconut region, there is the "betangges tradition," which is the tradition of soaking the feet before starting the wedding ceremony so that the prospective bride or bride does not have an odor on the wedding day.

Vocabulary such as "tradisi betangges" is fitting, indicating that the local language used in local communication is positive and acceptable to the audience in that specific regional area.¹⁴

¹³ Nisa Dewastika, *10 Tradisi Pernikahan Unik Indonesia* (Pena Kreativa, 2023), p. 10.

¹⁴ Kiki Esa Perdana, 'Analisa Model Komunikasi Lasswell Pada Halaman

"@aswaja_sunda" Dalam Turut Mempertahankan Ajaran Islam Ahlussunnah Wal Jamaah Di Media Instagram', *The International Journal of Pegon : Islam Nusantara*

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According to the local community, they believe that conducting the Betangges tradition makes the aura of the bride appear more radiant, and she does not have body odor. During the Betangges tradition, the feet are soaked in water containing spices such as Betawi lemongrass, jasmine flowers, and so on. The aromatic spices are thought to give a pleasant fragrance to the prospective bride.

The application of Laswell's communication model in the Betangges tradition indicates that the communicator, in this case, the prospective bride, aims to convey a message by employing non-verbal communication. This involves presenting a radiant aura and a pleasant fragrance, with the goal of enhancing the wedding day by providing a captivating appearance through the Betangges tradition. This is communicated directly

to the attendees, especially to the prospective groom.

If we look at its history, the tradition of conducting rituals before marriage has been present since ancient times, passed down from ancestors, and is a cultural heritage that should be preserved. Essentially, this tradition is not in conflict with religion but rather a belief held by people of the past that conducting rituals before or after marriage adds solemnity to the wedding ceremony. There is a perceived difference between individuals who follow the series of pre-marriage traditions and those who do not, evident in the bride and groom's demeanor, such as the belief that the face lacks radiance at the wedding compared to those who adhere to the tradition.

In the past, before the digital age, cultural practices were transmitted solely through generations, handed down from one to another. Mrs. Dang

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Uspiah also feels that currently there is a lack of socialization teams dedicated to preserving these customs through education and awareness campaigns from one village to another, in accordance with the local customs, to maintain the uniqueness and characteristics of pre-marriage traditions. It's regrettable if these ancient traditions start to fade away due to the overwhelming cultural assimilation in the era of globalization.

Effective communication, in this context, involves applying the principles of community development, where communication patterns occur not only from the community to the individuals but also the other way around, ensuring that communication is reciprocal and inclusive.¹⁵

Mrs. Dang Uspiah also confirms that the "nak ngemanis" tradition in Dusun Pisang is indeed real and that the

local customs are still very much ingrained there. This includes pre-wedding traditions like "luluran" (body scrubbing), reception traditions such as "menghayan" (traditional entertainment), and the post-wedding flower bath tradition. According to Mrs. Dang Uspiah, conducting these traditions adds blessings to the solemnity of the wedding ceremony and brings a radiant glow to the face, especially during the luluran ceremony. Indeed, in every region, especially in the West Bangka Regency, such traditions are conducted, though the names or the sequence of events may differ slightly. For those who do not participate in these traditions, there may not be compensation from the local community. However, the impact may be felt in relation to the prospective bride and groom, as this is closely tied to the beliefs of a particular region. The adherence to these traditions reflects

¹⁵ Muhammad Fikri Akbar, Erwin Putubasai, and Asmaria Asmaria, 'PERAN KOMUNIKASI DALAM PEMBANGUNAN MASYARAKAT', *KOMUNIKA*, 2.2 (2019), 111-

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the importance of cultural practices and their influence on social perceptions within the community.

Ibu Dang Uspiah notes significant differences between wedding ceremonies in the past and those of today. In the past, there was a strong sense of togetherness, communal spirit, mutual assistance, and the creativity of the community. Many beautiful memories were created, and even a week before the wedding, there was active participation from the community to assist those who were getting married. During those times, although the festivities were simple, everything was done collectively, and even the wedding decorations were creatively crafted by local residents. This showcased the high level of creativity of people in the past, utilizing whatever resources were available at that time.

In contrast, contemporary weddings often involve a blend of external cultural influences, and there is a departure from the strong community-driven nature seen in the past. The shift reflects changes in societal dynamics and the influence of external cultural elements on modern practices.

The wedding tradition practiced by this community is certainly not in conflict with the spiritual values, especially those of Islam itself. On the contrary, the traditional values in this marriage can strengthen Islamic values because they are carried out through good communication among the community through mutual consultation (*musyawarah mufakat*).¹⁶

In addition to interviewing Mrs. Dang, we also interviewed Mr. H. Martono, a religious figure in the Pisang hamlet from an Islamic perspective. It turns out that the "nek ngemanis"

¹⁶ Sri Astuti A. Samad and Munawwarah Munawwarah, 'Adat Pernikahan Dan Nilai-Nilai Islami Dalam Masyarakat Aceh Menurut Hukum

Islam', *El-Usrah: Jurnal Hukum Keluarga*, 3.2 (2020), 289-302
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tradition is not in conflict with Islamic Sharia law. This is because the "nek ngemanis" tradition here is simply a belief that has existed since ancient times and continues to be practiced during wedding ceremonies to enhance or beautify the prospective bride and groom, making them appear happier on their wedding day. It can be said that it does not contradict Sharia law because the "nek ngemanis" tradition does not involve activities that lead to polytheism or other mystical practices. As is known, the traditional series of events starts with the proposal, the "luluran" ceremony before the wedding, the "berzanji" ritual during the celebration, and the "tepung tawar" ceremony after the wedding.

Mr. H. Martono explained that the pre-wedding "luluran" tradition is not against Sharia law because the materials used in the ceremony are natural, such as rice flour, ylang-ylang, and others. Religious figures also collaborate with traditional and

community leaders. If there are activities that contradict Sharia law, they are explained carefully to avoid any perception of polytheism and harm to one another. Essentially, everything done is in accordance with our intentions towards something. Fortunately, the "nek ngemanis" tradition does not contradict Sharia law at all.

Similarly to the tradition of "menghayan" or "berzanzi," it is a prayer recitation that contains the story of Prophet Muhammad, from the blowing of the spirit to his passing, so that we may always receive intercession and blessings in navigating the crucial stages of life, especially for the bride and groom. The post-wedding procession involves a blessing prayer accompanied by a ceremonial bath with fermented shrimp paste or rice flour. This is also conducted as a form of prayer for the well-being of the newlyweds in both this world and the hereafter.

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From the description above, in preserving the existence of the Nek Ngemanis tradition, the communication pattern in Lasswell's Communication Model illustrates the flow of messages in a diverse society with a varied audience. In the midst of the celebration of modern weddings today, it is essential to sustain the Nek Ngemanis tradition by ensuring that messages are conveyed through various media or communication channels.

In Lasswell's communication model, there are several communication components, namely Who, Says What, In What Channel, To Whom, and With What Effect. Each component of communication has its own research domain. For example, to examine the Who component, control analysis is used; for the Says What component, content analysis is employed; for the In What Channel component, media analysis is utilized; for the To Whom component, audience analysis is

applied, and for the With What Effect component, effect analysis is conducted.

In this context, "Who" here refers to the communicator conveying the message. In the tradition of Nek Ngemanis, the communicator or message bearer is the prospective bride or groom. In this case, the prospective bride or groom plays a crucial role in maintaining the existence of the Nek Ngemanis tradition by implementing existing traditions to be conveyed to the community present at the wedding and also to the prospective spouse. Here, the key communicator is the bride or groom, who is required to follow pre-wedding traditions such as the luluran procession, the berzanzi/menghayan procession, and the tepung tawar procession.

Regarding the communication pattern "Says What," as outlined by Laswell, it pertains to the content of the message. In the Nek Ngemanis tradition, the message is non-verbal and is the result of the application of traditions,

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such as in the luluran procession, the Berzanji/Menghayyan procession, and the tepung tawar process.

In the luluran procession, the message intended to be conveyed is one of emitting a positive and radiant aura. The luluran process is carried out for three consecutive nights. Meanwhile, in the Berzanzi/Menghayyan procession, the message revolves around the religious ritual that follows the tradition of the Prophet, specifically the journey of Prophet Muhammad, from the blowing of the soul in his mother's womb to his birth and eventual passing. As for the tepung tawar procession, the message embedded in this tradition is aimed at ensuring that the married life of the couple is filled with abundant happiness.

In Laswell's communication model, the aspect "In What Channel" is used to analyze the media. However, in maintaining the existence of the Nek Ngemanis tradition, the use of media is still very minimal. The delivery of

messages is done directly without utilizing the various media available today. As a result, the messages conveyed directly may not reach a wider audience, and in this case, the Nek Ngemanis tradition is at risk of not being preserved, given the prevalence of modern weddings.

Preserving the existence of the tradition requires maximum efforts, and one of the strategies could be the appropriate and diverse use of media. This is crucial because the rapid development of communication and information technology has brought significant changes to human communication. Adapting to these changes is essential for the tradition to remain relevant and preserved amid the widespread influence of modern marriages.

In Laswell's communication model, the aspect "To Whom" is used to analyze the audience or recipients of the message. Regarding the Nek Ngemanis tradition, based on the interviews



conducted, the audience or recipients here are the people who attend the wedding procession. The audience present during the wedding procession highly values the Nek Ngemanis tradition itself. Moreover, they actively participate in celebrating the implementation of the various stages of the Nek Ngemanis tradition.

The audience's appreciation and active involvement indicate a positive reception and engagement with the tradition among those present. This support from the audience contributes to the preservation and continuation of the Nek Ngemanis tradition within the community.

Then, regarding "With What Effect," the implementation of the sweetening tradition, nek ngemanis, has diverse impacts on the social life of the local community. Directly, its impact between the two families conducting the marriage will certainly become more harmonious because they are united through communication via the nek

ngemanis tradition. Indirectly, this sweetening tradition has already become an inherited wedding tradition. However, the implementation of the nek ngemanis tradition has not gained existence in the media, so its impact only applies to the local community in that area.

E. Conclusion

The implementation pattern and communication of the Nek Ngemanis wedding tradition in Pisang Hamlet, Kelapa Subdistrict, Bangka Barat Regency through the Lasswell communication model. The Nek Ngemanis tradition is concluded that:

The implementation pattern of the "nek ngemanis" tradition, when viewed from its origin, has been present since the 1930s, where this tradition was a belief held by the ancestors in performing rituals before and after marriage. The "nek ngemanis" tradition still exists today, as the story is passed down through oral tradition, from one generation to the next, maintaining its

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presence over the years. Persuasive communication occurs during the transmission of this tradition's story from cultural and religious figures to the community. The influential figures in culture and religion play a role in instilling the belief that the "nek ngemanis" marriage tradition should be carried out to ensure a harmonious, happy, and enduring marriage until death do them part. The sequence of the "nek ngemanis" tradition involves three stages: first, "luluran" (body treatment), second, "menghayan/berzanzi" (applying scented oil), and third, the "mandi tepung tawar" (bathing with turmeric powder, also known as "mandi belacan").

The Lasswell communication model in the "nek ngemanis" tradition involves, firstly, in the context of "Who," the communicator or message sender is the prospective bride and groom. In this case, the prospective bride and groom play a crucial role in maintaining the existence of the "nek ngemanis"

tradition by implementing the established rituals. They communicate these traditions to the community attending the wedding and also to their future spouses

Secondly, in terms of "Says What," as outlined by Lasswell, it pertains to the content of the message. In the "nek ngemanis" tradition, the message is non-verbal and is the result of the application of traditions, such as the "luluran" (body treatment) procession, the "Berzanzi/Menghayan" (applying scented oil) procession, and the "tepung tawar" (bathing with turmeric powder) procession.

During the "luluran" procession, the message conveyed is the emanation of positive and radiant energy, with the process being carried out for three consecutive nights. In the "Berzanzi/Menghayan" procession, the message conveyed through the tradition relates to religious rituals, specifically the prophetic tradition (sunnah) of Prophet Muhammad's journey from the

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insufflation of his spirit in his mother's womb to his birth and eventual passing. As for the "tepung tawar" procession, the message communicated in this tradition is aimed at enveloping the married couple's household with abundant happiness.

Thirdly, regarding "In What Channel," in preserving the existence of the "nek ngemanis" tradition, the use of media is still very minimal. The message delivery is done directly without utilizing various media available today. As a result, the message conveyed directly is not communicated widely. In this context, the "nek ngemanis" tradition is at risk of not being preserved, especially considering the prevalence of modern weddings today.

Fourthly, concerning "To Whom," the audience present during the wedding procession highly appreciates the "nek ngemanis" tradition itself. The attending audience actively participates in celebrating the implementation of the

various stages of the "nek ngemanis" tradition.

Fifthly, regarding "With What Effect," the implementation of the "nek ngemanis" tradition has various impacts on the social life of the local community. Directly, the impact is evident between the two families involved in the marriage, fostering greater harmony as they come together through communication facilitated by the "nek ngemanis" tradition. Indirectly, this tradition has become an inherited wedding practice passed down through generations. However, the implementation of the "nek ngemanis" tradition has not gained visibility in the media, limiting its impact to the local community.

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